



Winter scene
near Metz, France.

Photo by Marion Pease

the Saints' Herald

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January 7, 1952
Volume 99



News and Notes

GOING TO HAWAII

President W. Wallace Smith is making plans to leave for Hawaii early in January. He will be gone most of the month.

APOSTLE HIELD SPEAKER

Apostle Charles R. Hield was the guest speaker at a special Mexican night given by Mrs. Josephine Mader for the Quindaro Branch of Kansas City, Kansas, on December 13. After serving a meal of Spanish food which included tacos, enchiladas, and chili con carne, the group assembled in the main auditorium for a lecture and discussion period regarding the evangelical program among Latin-American people.

Brother Hield was in Columbia, Missouri, December 15 and 16, and spoke to the college student church group on the Spanish-American project, and showed pictures on Mexican archaeology. Brother Hield also delivered the morning sermon on December 16.

ARRIVED FROM TAHITI

Phoebe Mervin, youngest daughter of Brother and Sister John Mervin of Papeete, Tahiti, visited in Independence. She made the trip to America in company with Sister Edward Butterworth and children. She visited with Sister J. Charles May and Mr. and Mrs. M. H. Siegfried while in Independence, and went to Miami, Oklahoma, December 31 to continue her visit with the Butterworths. President Israel A. Smith has been informed that Joan Mervin, another daughter of the Mervins will be making a trip to America in time to attend the General Conference in April. Phoebe has also expressed the hopes that her parents will make the trip, and attend Conference.

Also arrived from Tahiti is Seventy F. Edward Butterworth. He spent Christmas week end in Independence with relatives, and joined his wife and children in Miami, Oklahoma, on Christmas night.

WAYNE SIMMONS IN TEXAS

Elder Wayne Simmons has returned from the Texas border on the Rio Grande where he has labored at Brownsville, Texas, from November 1 through December 16. He tracted in Spanish-speaking homes in one of the suburban developments in Brownsville, and lined up five cottage meetings a week for a period of six weeks. On December 9, the first church school period was held at Brownsville. Church school and preaching services were also held on December 16. The group is currently meeting in the Chamber of Commerce building. One candidate was baptized on December 16. Brother Gene Wilder, district president for the Southwest Texas District, is in charge of the group, assisted by Wayne Jackel. Brother Holmes reports that nineteen were present at the church school and preaching service on December 16. Only four of the people present were members of the church; the others were nonmembers who are interested in the church. Several of the people contacted, who have shown interest in the church, are attending services each Sunday evening at the Rio Grande Valley Branch in Alamo, Texas.

WINTER HOLIDAY FOR ORIOLES

An all-day winter holiday was held December 28 at the church property on Truman Road in Independence for the Oriole girls of the Center Stake of Zion. Lee Hart, stake youth leader, assisted the program committee, composed of Mrs. Lucille White, Mrs. Helen Elledge, and Mrs. Rachael Oeser.

(Continued on page 22)



We'd Like You to Know . . .

Madge Evelyn Briggs

In a day when the home sheltered the industrial crafts of the community, the word "economics" was coined. It means *house management*. All of us know some good housekeepers of blessed memories, but Sister Briggs is "executive housekeeper" of the Sanitarium and the Nurses Dormitory. Perhaps we should call her "economist extraordinary." In her department there are twenty-two helpers, including four men. They care for all the linens, the sewing of new garments, re-upholstering of furniture, cleaning, and sanitation. Sister Briggs serves on the fire, safety, and accident committee.

She is a native of Copemish, Michigan, attended the Cadillac High School, and married Harry C. Briggs at Cadillac in 1926. They have two children: Lorraine (Mrs. Norman) Cox, and Linford. Both are Gracelanders. Lorraine is a graduate of the Independence Sanitarium and Hospital School of Nursing. Her husband is under Conference appointment.

Sister Briggs took special courses in music and art. She worked thirteen years in the upholstering departments of two furniture companies. At the present time she is teaching a class in upholstering at the Social Service Center each Tuesday. Her hobby is cake decorating, and she is especially interested in music. She is a member of the "Messiah" Choir and of Stone Church, Group Four, women's department. Her husband is an elder. They have lived in Independence since 1942.

The Saints' Herald

Vol. 99 January 7, 1952 No. 1

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith
ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

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

A New Generation Will Help

IT HAS BEEN our happy privilege to be able to travel and contact quite a number of Saints in the last few weeks. Among other things which we talked about in these contacts was the proposal to finish the Auditorium. To me it has been a happy experience to note the way in which the program outlined to raise funds to finish the Auditorium was received by the Saints. Almost in every instance where we have had a chance to talk with the bishop's agents who were in contact with those who were making the contributions there has been a keen desire upon their part to see that quotas were raised.

In an article in this issue of the *Herald* the Presiding Bishopric have treated the matter of quotas, and we call to your attention this article for the way in which the quotas have been explained, the way in which they have been set, the necessity for raising them, and pertinent information having to do with the drive to raise these funds to finish the Auditorium.

The need for finishing the Auditorium has been apparent to anyone who in the last several years has had the opportunity to visit Independence and to attend the gatherings which have been conducted in it. We, as a people, have always had the reputation of doing what we have set out to do, and while this is one project that has consumed considerably more time than we originally thought it would, yet there is no need for us to lose heart or to think that it cannot be done.

When one looks at the unfinished front of the Auditorium, there immediately comes into his mind the apparent need for some kind of an entrance which will be adequate to the massive strength of the building. This is one thing which is in the programming for the immediate future as far as the finished program of the Auditorium is concerned.

On the inside the foyer, the ramps, and some offices need to be finished. One of the greatest things for the convenience of the huge assemblies which gather in this building will be the treating of the main auditorium with the proper kind of material in order to make it accoustically usable. There is a need, too, for some type of floor to accommdate the seats which are to be put in on a

WHAT PRICE BROADCASTING?

How far to project religious scruples into modern business comes up sharply in the operation of church radio and television stations.

According to *Newsweek* (November 12, 1951), how far Mormon convictions regarding tobacco and alcoholic drinks should govern Mormon owned and controlled radio and television broadcasts poses a serious question. A few days ago "foaming beer commercials" broke into homes from the KSL-TV studio. Executives of church and KSL are said to preserve a "stony" but "red-faced" silence.

As a sort of antidote, as it were, the Mormon station has already inaugurated anticigarette programs known as "shorts." This may placate devout Mormons, and it doubtless is a conscience-salving and face-saving maneuver.

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permanent basis. Everywhere one looks there is this apparent need for the job which we have started out to do.

Those of us who are old enough can remember envisioning the Auditorium completed according to the plans and specifications as they were drawn up at the time the work was started. I think many of us knew even then that it would take many

years beyond that which was suggested at the time to complete this task. And as we look back now, we recognize that there has arisen a new generation which has not had this original contact with the plans of the Auditorium. We feel that in these people there is still the strong drive to have here in the Center Place a building which will be adequate to our needs and representative of the thing for which we stand. They were not asked to make pledges to donate to the Auditorium, yet many have established homes, and businesses, and are in a position now to help finish the job which was started by their parents. It is to this generation as well as to the older members of the church that we are making this opportunity available to help finance the finishing of the Auditorium.

There is no reason for anyone to limit his contribution because of the feeling that there is a certain quota which his branch or district should raise. As has been pointed out, there must be many who go beyond this matter of meeting the per capita contribution which makes up the breakdown of the quotas assigned to branches and districts in order that there shall be sufficient income for us to do the thing which we would like to do. One needs to consider but momentarily the devalued dollar in order to realize that we cannot do today what we could have done several years ago with the same amount of money. Yet there is still a greater need today for the use of the Auditorium. It is from this angle and to this end that we recommend your careful reading of the article by the Presiding Bishopric entitled "The Auditorium Quotas."

THE FIRST PRESIDENCY,
By W. Wallace Smith

Editorial

Across the Desk

BY THE FIRST PRESIDENCY

From Robert S. Farnham, president of Lamoni Stake:

When I summarized the improvements made in the last six years in the Lamoni Stake congregations, in building new churches and remodeling and re-decorating present ones, I was amazed to discover that every congregation was on the list. While much of the work is in process of completion, achievements worthy of recognition have been made.

New churches are approaching the finishing stages in Albia, Creston, and Lamoni.

A schoolhouse has been purchased and moved to a building site in Corydon to be remodeled into a house of worship.

A building site has been purchased at Mt. Ayr and \$7,000.00 raised for construction purposes. Plans will soon be ready for consideration and approval.

Additions have been made to the Bloomington and Chariton churches providing increased classroom facilities.

Extensive remodeling has been done at Centerville, Lone Rock, and Pleasanton.

Allendale, Andover, Bloomington, Davis City, Evergreen, Lucas, and Oland achievements include redecorating, painting, drapes and Venetian blinds installed, theater seats installed replacing chairs, improved heating installations, and new pulpit furniture.

Our progress in the county seat towns is encouraging. The improvements at Centerville and Chariton have materially strengthened these branches. The new churches at Albia and Creston have attracted favorable attention and point toward stable operations. The opening of Corydon and Mt. Ayr in the near future seems now assured with these definite plans for houses of worship. In addition we have set for ourselves the goal of opening the work in the five remaining county seat towns in our stake at the rate of one a year.

A fine spirit of co-operation and fellowship has been in evidence throughout the stake congregations and in many instances friends of the Saints have donated labor and contributed money to help in the good cause. While many examples could be given concerning the sacrifice and devotion of our people, two stand out at this writing.

The first one is the story of two families in Creston. Plans had been approved for a basement church with the

superstructure to be constructed as rapidly as funds could be gathered. The chance of a General Church loan was very remote for probably two years, as General Church funds were in use and many loan applications pending. The decision to proceed meant that each member of this small congregation must use every ounce of energy and ability to help. A young mother of three children, Sister Jane Ross Mercer, whose college training had equipped her to teach, found employment in the Creston schools, but what about her children? Another mother, Sister A. D. Blair, whose children were now young men, volunteered to assist and care for the Mercer children while the mother taught school. The entire income from this co-operative venture of these devoted women has been placed in the hands of the building committee.

The second is the story of the Lamoni Branch. The record of the Lamoni Saints is one of the wholehearted support of the General Church over a long period of years. The destruction of the Brick Church by fire in 1931 is well-known history. That the Lamoni Saints loaned their fire insurance proceeds to the General Church in the early 1930's is not as well understood. This branch has worshiped twenty years in the Coliseum, a building used for community events but principally as a theater, in order that every penny possible be raised in tithes and offerings and forwarded to the General Church to help pay the debt. With the payment of all of the General Church obligations, the Lamoni Saints turned their attention to the task of building a house of worship. Space will not permit a detailed story of this experience. As the walls began to rise war clouds again appeared on the international scene. At the turn of the year Bishop Higdon's concern that the work proceed without any intermission due to lack of funds found ready support. The General Church had wisely earmarked some funds to lend this branch, struggling on a "pay-as-we-build" basis. These funds were not sufficient, however, and the Lamoni Saints, who had already stretched themselves in recent years, buckled down for another test of their capacity and devotion.

Last October branch leaders shared frankly with the Saints the situation. Funds were depleted with only enough to carry on two weeks. Eighteen thousand dollars would bring the church to the point where the branch could move in and complete the work in easier stages. The money needed to be raised in order to keep skilled craftsmen on the job. At a special Wednesday evening service in the unfinished auditorium

Church Rites in Tahiti



While Brother Siegfried and I were waiting to sail from Papeete, I was approached by a Sister Clarke and her daughter Lucie with a request that I baptize Lucie. Arrangements were made at Tarona church, a goodly number of Saints were present, and the baptism and confirmation were attended to by myself, Brother Siegfried and Elders Horahitu and Paia doing the confirming.

When the Saints assembled, a small lad by the name of Raihoa appeared and also desired baptism.

Recently Brother Siegfried and I received presents from Lucie, and she also sent her picture. Here is Lucie as she appears a year after we were in Tahiti.

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of the new church four "generals" were commissioned to lead the campaign. Thanksgiving Sunday was named as the final day of the drive.

The new church bell purchased with the contributions of the children was now in place. It was to ring at 12:30 p.m. on every day the funds were increased by \$1,000.00. At the halfway point \$9,000.00 cash had been placed in the bishop's hands. The most difficult half seemed yet ahead. Next to the last week the bell rang four times, and twice the early part of the last week. Branch leaders geared themselves for the final appeal on the closing Sunday morning. The last Saturday was an unusually heavy day for the treasurer's office, and when the final count was made we quietly rejoiced in the knowledge we were over the top. But the story is not finished. We knew many were planning to make an offering on Sunday. It was truly a time of Thanksgiving for leaders and Saints when Bishop Higdon shared the news. Then the offering was received and just before the service closed the amount of the offering was announced. The bell was to ring for five minutes and then toll nineteen times—our goal had been exceeded by more than \$1,000.00.

(Continued on page 22.)

In the Land of the Incas

By Paul M. Hanson

(With illustrations from photographs by the author.)

THE BOOK OF MORMON, published to the world in 1830, states that iron was used in pre-Columbian times in America. It records of the Jaredites after they were divinely led from Babel to America about 2200 B.C.:

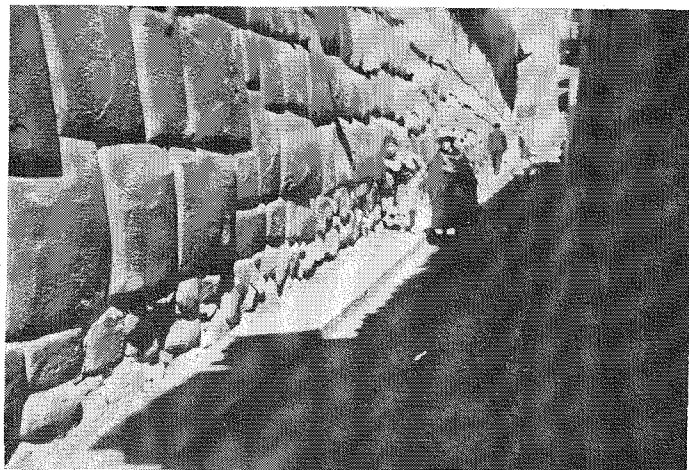
And they did work in all manner of ore, and they did make gold, and silver, and iron, and brass, and all manner of metals; and they did dig it out of the earth; wherefore they did cast up mighty heaps of earth to get ore, of gold, and of silver, and of iron, and of copper.¹

And of the Nephites, whose ancestors came from Palestine to America about 600 B.C., we read:

And we multiplied exceedingly, and spread upon the face of the land, and became exceeding rich in gold, and in silver, and in precious things, and in fine workmanship of wood, in buildings, and in machinery, and also in iron, and copper, and brass, and steel, making all manner of tools of every kind to till the ground, and weapons of war.²

One of the problems raised by the Book of Mormon is its foregoing statements of the use of iron and steel by ancient Americans. Some authors have written that iron was not known in ancient America.

May it not be that the reason iron relics of pre-Columbian American peoples have not been found is



1. *Ancient granite wall in Cuzco.*



2. *A stone with twelve angles.*

that iron quickly oxidizes and disappears? There are many things unknown about America's ancient past. To say iron, except in meteoric form, was not known in ancient times on the western continent is negative evidence. Archaeologists would better safeguard themselves if they said, so far as their knowledge goes, iron was not known in ancient America. A theory may be disproved overnight by a discovery.

Scattered over a large area of Mexico, Central America, and along the western part of South America are ruins of detached and distinct civilizations. Where history and tradition are absent these ruins remain the only means of learning of the ancient peoples. Throughout the area of the Inca Empire are multitudinous remains of pre-Inca greatness. Cuzco, the ancient capital of the Inca Empire, is said to have been founded in the eleventh century. Among notable pre-Inca ruins are those of Pachacamac, Chan Chan, Sacsahuaman, Cajamarquilla, and Tiahuanaco. These leave an impression on the mind as fragments of a great wreck.

In Cuzco, surrounded by lofty mountains and lying in a valley at a height of 11,380 feet, are massive pre-Inca and Inca stone walls, early Spanish colonial architecture, and present-day buildings. Houses are often built on Inca stone foundations. The precision of the ancient masonry probably cannot be excelled anywhere. In some of the walls no two blocks of stone are alike in shape. Each must have been planned before being placed in position. These blocks were sculptured with almost incredible accuracy to fit into an architectural scheme. No mortar or cement was used, and the stones, though huge, are cut and joined with such perfection that even the blade of a penknife cannot be inserted between them.

T. R. Ybarra says:

The pre-Inca period, I think, may be described as that of polygonal stones perfectly joined together by multiple angles. Its architecture is of greater beauty, through its strength, than the Inca architecture. Pre-Inca walls show that those who



3. *Monolithic gateway, Tiahuanaco.*

built them were highly cultured and possessed supreme technical knowledge. The walls they built are unsurpassable. Never did man work better in stone.³

Were it not for the massive stones in the ancient ruins and the perfect fitting of the blocks together, there would be little known of the ancient greatness of the pre-Inca period. It is difficult, if not impossible, in many instances to distinguish between pre-Inca and Inca ruins.

There is clear evidence that many centuries prior to the founding of Cuzco there was a civilization superior to that of the Incas though developed probably by peoples of the same race. (See illustration 1.)

A famous masterpiece of early aboriginal workmanship is the twelve-angle stone forming part of the wall in Cuzco that is shown. (See illustration 2.)

Colossal sculptured stones are also to be seen among the famous ruins of Tiahuanaco, located on the great plateau of Bolivia 12,930 feet above sea level a few miles south of Lake Titicaca. It is one of the most puzzling archaeological sites on the continent. Here was a civilization that advanced to great heights in arts, engineering, and religion, yet nothing is known of its origin or its people, except what is learned from the ruins. The ancient name of the place is unknown.

Dr. Wendell C. Bennett, professor of anthropology, Yale University, says of Tiahuanaco:

The cultural pattern implied by the archaeological remains at Bolivian Tiahuanaco is that of a well-integrated and powerfully controlled religious organization. The large construction units required organized mass labor, careful advanced planning, and skilled masons. The site has every appearance of a ceremonial center, so that it is logical to assume a religious direction. There are many indications that Tiahuanaco was built at intervals and that much of it was never completed. This suggests once more the religious pilgrimage pattern, in which great masses of people assembled at certain times of the year and contributed the labor of hauling, dressing, and placing the large stones. In the interim periods, skilled masons worked on the fitting, joining, and carving.⁴

Tiahuanaco was in ruins when Cuzco was founded. Here are immense remains of a civilization not only prehistoric, but also practically silent as to tradition. According to Dr. Bennett this site attained the peak of its perfection in craftsmanship about A.D. 600-900. However, this is a guess date resulting from piecing together various fragments of evidence.

Remains from this site are in many museums. Notwithstanding great destruction to the ruins, and the site being used as a quarry from which cut stones through the centuries have been taken to build churches, houses, bridges, etc., elaborately carved stones, some of gigantic size, are still scattered over a

wide area of the plain. Much remains for the visitor to admire with astonishment.

Prominent among the ruins is a monolithic gateway, with amazing sculpture, cut from a single massive block of stone. (See illustration 3.) The carved designs on the gateway clearly possess religious significance. The principal figure is carved in the center of the great monolith, directly over the doorway. The well-executed carvings show the personage standing on a throne wearing a sort of diadem and holding, one in the right hand and one in the left, true scepters, signs of authority and power; from the eye sockets tears fall on the cheeks. On each side of the central figure there are twenty-four figures kneeling and facing the deity, sixteen with heads of birds and thirty-two with human heads, all of which are winged, crowned, holding scepters, and hastening as though to do obeisance to him. According to Sir Clements R. Markham, the central figure probably represents the deity having jurisdiction over all human beings on the one hand and over all the animal creation on the other.

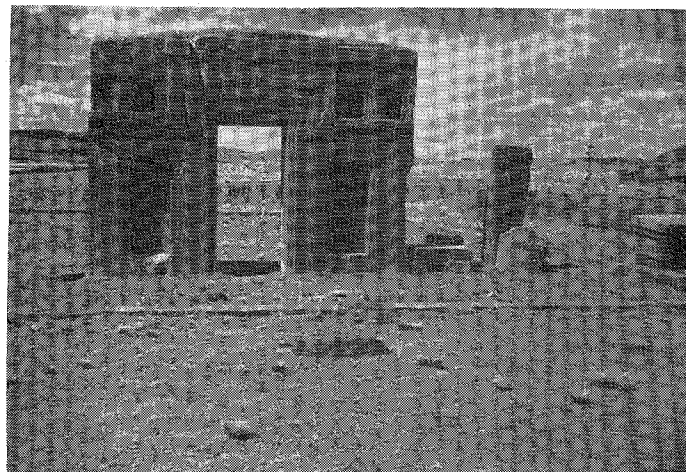
Writers of eminent reputation have interpreted the central figure as representing Wiracocha. This deity, according to tradition, was white and bearded; he appeared and ministered to pre-Inca people on the Island of Titicaca in Lake Titicaca, after which temples were built to his worship.

The monolith has been broken, it is thought by lightning or an earthquake.

Thomas A. Joyce says of the carvings:

Various explanations of the frieze have been suggested. As far as the central figure is concerned, the mind turns naturally to the great creator-god associated with the locality, Uiracocha.⁵

Philip Ainsworth Means, after stating that the worship of Wiracocha was definitely linked with Tiahuanaco culture and was of the greatest importance in pre-Inca times—both in the highlands and on the coast, says:



4. *Reverse side of monolithic gateway.*

To my mind there is no doubt but that the Weeping God is Viracocha; for, in the myths of that period Viracocha is the chief personage, a sort of culture-hero as well as a Creator-god, and in the art of that culture the Weeping God, or derivatives from him, is the leading figure. Therefore they must be the same.

Turning now to the objective aspect of the Weeping God, or of Viracocha, as he appears on the monolithic gateway, we perceive certain traits which make it obvious that he was a sky-deity of some sort. No one can be more chary than I am as a general rule of subjective interpretations of ancient decorative designs; but here the indications are so clear that they admit of no doubt.⁶

What a contrast between the culture of this ancient metropolis and the present Indians!

Two views are shown of the monument, the reverse side of which is also most wonderful. (See illustration 4.)

E. G. Squier says of the gateway:

On the reverse we find the doorway surrounded by friezes or cornices, and above it on each side two small niches, below which, also on either side, is a single larger niche. The stone itself is a dark and exceedingly hard trachyte. It is faced with a precision that no skill can excel; its lines are perfectly drawn, and its right angles turned with an accuracy that the most careful geometer could not surpass. Barring some injuries and defacements, and some slight damages by weather, I do not believe there exists a better piece of stone-cutting, the material considered, on this or the other continent. The front, especially the part covered by sculpture, has a fine finish, as near a true polish as trachyte can be made to bear.⁷

If there were only this one monument remaining at Tiahuanaco, it would serve as a means of judging the knowledge, culture, and civilization of its builders as of a high order. (See illustration 5.)



5. Main entrance to Temple area, Tiahuanaco.

At the time of the Spanish conquest, traditions of the Peruvians threw no light on the origin of Tiahuanaco. The evidence points to this place as a center of culture and of religious devotion. Tiahuanaco was overtaken by an unknown calamity. What befell this flourishing civilization was so disastrous as to extinguish its culture and political domination which extended over a large part of Peru and along its coast.

Tradition which has filtered through the centuries indicates that Tiahuanaco is of pre-Inca date and is in a definite manner associated with the worship of Wiracocha.

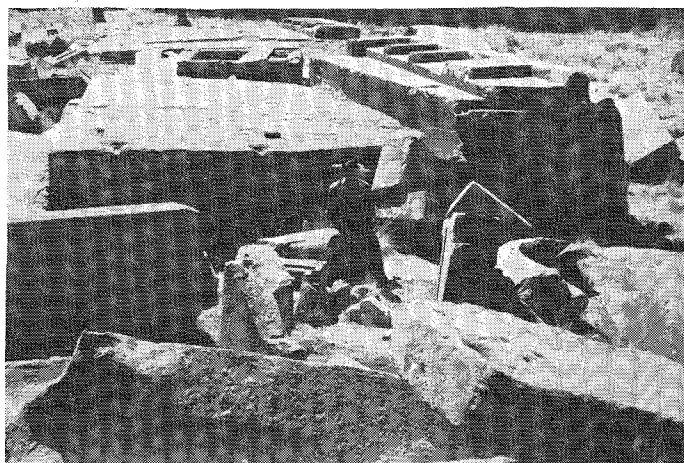
Viracocha ordered these people that they should live without quarreling, and that they should know and serve him. He gave them a certain precept which they were to observe on pain of being confounded if they should break it. . . . They transgressed the precept of Viracocha and failing, through this sin, under his indignation, he confounded and cursed them.⁸

In reading about Wiracocha, one's thoughts go at once to what is set forth, somewhat in detail, in the Book of Mormon concerning the wondrous visit and ministrations of Jesus Christ in person among his people in America soon after he rose from the dead. (See illustrations 6 and 7.)

Less than a mile from the principal ruins are enormous blocks of sculptured stone, great platforms, and broken monolithic doors—a fantastic jumble of monumental remains in a field of desolation. Some of the stones weigh more than one hundred tons, and were brought a distance of six miles.

What about the iron?

In the *Encyclopedia Britannica* we read under the heading of "Antiquity of Iron":

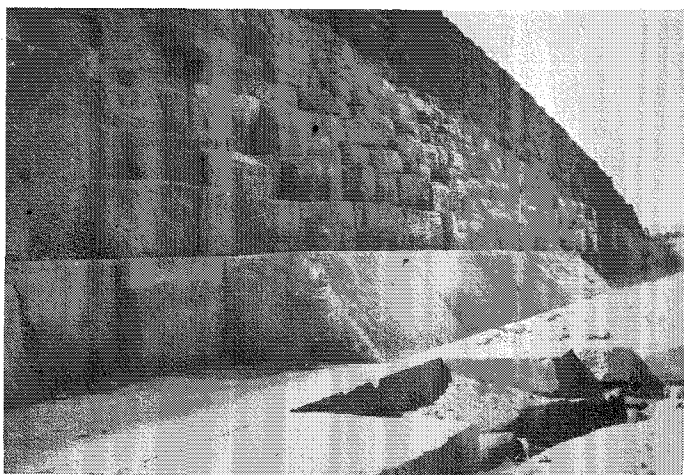


6. Colossal ruins less than one mile from the principal ruins, Tiahuanaco.

Few implements of iron or steel survive for many years before they rust away, consequently there is little direct evidence to prove the point; nevertheless the antiquity of iron smelting is great. It doubtless has been discovered and rediscovered many times. . . . An iron blade, probably 5,000 years old, has been found in one of the Egyptian pyramids. Even without this discovery one could plausibly maintain that the ancient Egyptians *must* have had skilled steel workers in order to have built the great pyramids and other monumental architecture, to say nothing of the statuary and hieroglyphics cut into the hardest rocks.⁹

With the same kind of reasoning applied to the great works in stone of the ancient Americans, one can likewise maintain that the builders "*must*" have possessed iron.

Marvelous indeed is the testimony borne by ancient monumental remains in America to the accuracy of what is contained in the Book of Mormon.



7. An outside casing stone still remaining at the base of Cheops in Egypt.

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Auditorium Quotas

SINCE THE ANNOUNCEMENT of plans for raising funds for the completion of the Auditorium, inquiries have been received pertaining to different phases of this most important project. It is interesting to note that these inquiries have been almost 100 per cent constructive and made in the spirit of cooperation. The response to this announcement throughout the entire church—in the United States, Canada, and abroad in the British, European, Australasian, and Society Islands Missions—has indicated a strong desire on the part of church members to move forward in the accomplishment of this task which is challenging the best from us in the way of financial and moral support.

The inquiries made center around the following questions, to which we are making specific answers in the hope that they will prove informative and clarify the methods and objective of our present program.

1. *Why are quotas assigned to stakes, districts, and branches?*

Our experience over many years of raising funds for specific purposes has proved to us that our members like to know as nearly as possible the size of the task we are undertaking and the approximate amount that it will take from each organized unit to reach our goal.

2. *Are the quotas arbitrarily assigned?*

The quotas are not arbitrary; they are suggestive. They are based on past performance of financial contributions given to the General Church both in total and from stakes and districts. They are suggestive in the sense that from our experience we feel that the amount given to a stake or district as a quota seems to us to be about what can be reasonably expected from that particular area.

3. *Did the Presiding Bishopric assign quotas to each branch?*

Quotas were assigned to stakes and districts by the Presiding Bishopric, and the matter of apportionment to branches and unorganized territories within stake or district was the responsibility of the stake or district officers.

4. *Was consideration given to financial loads already being carried by some branches because of local projects?*

Yes, insofar as possible. Where some few branches were undertaking heavy responsibilities in the way of local buildings, care was exercised not to throw too great a burden upon such groups. However, it is interesting to note that in very few instances where local projects are under way has there been any substantial diminution of contributions of tithes and offerings to the General Church.

5. *If a branch, district, or stake oversubscribes its quota for the year 1951, should the credit be carried over into the year 1952?*

The answer to this is a very important one. It is much like dividing up the whole amount needed on a per capita basis and each member paying a per capita share of the total amount. This system simply does not work, for there is a wide variance in the ability of individuals to contribute. Many must give a great many times more than their per capita share if we are to raise the amount required. Just as this is true in the case of a per capita division on the part of individuals, so is it also true on a division as among branches, districts, and stakes. It is always anticipated that some areas will oversubscribe and overpay the amount of their quota in order to make up any deficits where the quota may have been beyond the ability of a branch, district, or stake to raise. Therefore, it is highly essential that each organized area raise all it is capable

of raising, not only this year, but in each of the two succeeding years when this special effort is being made.

6. *The General Church offices have set a figure of \$100,000 to be raised in 1951, and \$200,000 in each of the years 1952 and 1953, or a total of \$500,000. Will this \$500,000 complete the Auditorium?*

In answering this, we wish to call attention to the fact that in all of the publicity that we have put out, there has been no indication whatsoever that this amount of money would complete the building. It is our opinion that it will not be adequate, and that additional amounts will have to be raised in following years to bring it to a state of completion. The sum of \$500,000 was set as an objective because from our past performance in raising funds, in appraising our present needs, we are of the opinion that this amount of money could be raised and invested in this project in these particular years without jeopardizing or retarding our other major activities.

7. *What is the order of procedure in the construction work to be done? Where will the money now being raised be spent?*

The immediate needs for which plans have been completed and contracts are now being let are for installation of electric power facilities and completion of the council room. The cost of these two projects will approximate \$60,000. Plans are now being finalized for the front and the foyer. It seems quite likely that the center of the front and the foyer is the next logical unit for completion.

Plans are also being developed for the finish of the interior. From studies made up to the present time, the interior of the main auditorium will be an immediate need. Included in the completion of the interior, there must be provision for seating. In this connection temporary seating for the balcony and a portion of the main auditorium has been installed. This temporary seating was obtained at a price equivalent

to a few years' rent such as we have been having to pay for the use of chairs, and action was taken as a matter of both convenience and economy.

8. *By way of repetition, how much will be needed beyond the \$500,000?*

The uncertainty of economic conditions, inflationary trends, the availability of materials, the possibility of a continuation of war conditions, all indicate the inadvisability of forecasting the cost of completion of this building. Due to the fact that the building has had a degree of utility in past years, it is now possible to complete it on a cash-in-hand basis, taking it one unit at a time, without involving ourselves in debt, but nevertheless proceeding definitely and surely in the direction of its completion.

9. *In some instances it is possible for one individual or a few individuals to raise the entire amount of the quota in a stake, or district, or branch, due to their financial ability and willingness. How should quotas be treated where this situation exists?*

It is highly desirable that the membership as a whole participate in this project. In situations such as this, we are sure that everyone will be most happy to have any branch, district, or stake double or treble or multiply its quota by any other digit.

For many years now members throughout the church have raised the question time and time again, "When are we going to complete the Auditorium?" The answer to this is to be found in the extent to which we, as members of the church, are really desirous and have the ability to continue in support until the project is completed. This is not a time to limit our contribution to the maximum of our quota if we are able to contribute more. On the other hand, there is no intent on the part of any to ask that members contribute beyond their ability. Let us not look at quotas as something arbitrary, but rather as a guide to give us incentive and determination to accomplish our total goal.

THE PRESIDING BISHOPRIC
By G. L. DeLapp

A Family to Fit the House

By August Lee

ALTHOUGH MANY YEARS have gone by, my wife Sophia and I remember vividly the spring of 1920. At this time we moved from Burlington to Nauvoo to establish a business and to help build up the church work there. The first year we rented a frame dwelling on the flat, but we were not satisfied with this as a permanent home. Then we learned of a large, eight-room house with a porch on four sides overlooking the Mississippi. The house was in good shape, and we decided to purchase it. We had only enough furniture for three rooms, but more important the place was too large for just the two of us. My wife suggested that she go to the Children's Home in Lamoni and select a child for us to rear. She said, "If I get one, it will be a red-haired boy—provided you don't mind." I told her to be the judge. She returned from her trip to Iowa on the "Keokuk" holding the hand of a six-year-old red-haired boy with one front tooth out. Down the gang-plank he came with an iron grip on her hand and a big smile on his face. As I walked up to meet them he stretched out his arms for a welcome. There was a feeling that I shall never forget as we put our arms around each other in a welcome of love. A number of villagers who always came for the landing of the boat were wondering what was taking place, and we were not long in satisfying their curiosity. This was on August 6, 1921.

We soon developed a deep love for each other, yet little John seemed lonely at times. Often he would mention his sister who was still at the Home and say that he wished she could be with him to enjoy the big house. The school he attended was a mile up the hill, and we were finally convinced that his sister—four years older—would be a great comfort to him on the long walk.

On November 3, 1921, we arranged for Mary to come live with us and attend school with John. They were happy to be together, but both of them began to wish for their brother, David, who was still at the Children's Home.

My wife and I held another conference. I realized that the extra child would mean more work for Sophia, but she agreed that we should make plans for David to come so we could at least get acquainted with him. He had just two weeks of vacation left before school started, so we had him meet us at the depot in Burlington, Iowa, and then took him out to the house. I never expect to see three happier children. At the end of the two weeks David had no desire to return to the Home, and on August 24, 1922, we became a family of five.

Each child was given some responsibility in maintaining the house. We bought one cow, then another, and arranged for a few milk customers. The children were always ready to do their chores, and we were truly a happy family.

MARY AND DAVID attended Grace-land College after they finished high school, and John went to the University of Iowa for a while. Then he joined the Navy and later received his commission as lieutenant junior grade. He was on Okinawa during a typhoon, and because of hardships experienced there became ill. He was flown to the Naval Hospital at Corona, California, where he remained for thirteen months. After being released with a physical disability retirement, he began working as an electrical engineer for an insurance company in Los Angeles. He is married and has two children.

(Continued on page 22.)

A Career in Church Education

AUTOBIOGRAPHY OF

J. A. Gunsolley

PART VII

When the matter was presented to the branch for consideration as provided in the law, strong opposition arose. Some members argued that these men should have first occupied as priests for a time before being ordained elders. Some argued lack of experience, and others said they were too young to be ordained elders. Finally the matter was referred to the next district conference which was to be held at Allendale, Missouri, about forty miles from Lamoni. When the matter came before the conference speeches were made on both sides, and the vote gave a safe and wholesome majority favoring the ordination to the office of elder as recommended by the district president. I was only too glad to take a stand in favor. It was predicted by some that time would show it was a mistake, but time showed that both young men honored their priesthood and did a good work in the church.

Financial Hardships

During the infancy and growth of Graceland College I had varied experiences, some of which were trying, some joyous. The church was without funds to endow the college. Sentiment toward the maintenance of an institution of higher learning was far from unanimous. The number of college age young people in the church was limited, and those who might be ready and desirous of going were so widely scattered that it was difficult to gather a sufficient number to make the effort a success at first.

As a result those dependent upon remuneration from their connection with the college often experienced financial hardships. At one time our family did not have money enough to buy a postage stamp for weeks. I told this experience one time in a sermon, and at the close of the service a sister in the church, wife of a high priest who possessed a competency of this world's goods, came forward and slipped a silver dollar under the pulpit where I could reach it. She said, "Now go and buy some stamps."

While I was glad to get the dollar, I'm afraid her act of generosity was not calculated to call forth remarks entirely complimentary, for we needed something besides postage stamps—they do not have much dietary value. However, our credit with the grocer was good so that we never suffered from lack of food, even though at one time his ledger showed I owed him the largest amount of any of his customers. The account finally was paid in full, and I don't recall that any business concern ever lost a cent because of Graceland faculty mem-

bers failing to meet obligations assumed.

At one time faculty members accepted deeds to lots in the Graceland Addition to Lamoni in lieu of cash. I chose two lots lying between town and the college building just west of the campus, and hoped to build upon them. However, Marjorie's affliction prevented her ever walking again, so the idea of building a home there was abandoned, and the lots were deeded back to the college at about 30 per cent of cost price.

Call of F. M. Smith and F. B. Blair to Priesthood (1897)

On my way home from the college one evening I was reading a letter from the president of the district. As I walked casually along reading the letter I was visited by the Holy Spirit in power when I read the statement that Frederick M. Smith and Fred B. Blair should be ordained elders. It was a matter of surprise to me, and yet I was filled with the Spirit's testimony that the call was divine. As president of the branch I realized I would be called upon to take a stand either for or against their being ordained. I wanted to be sure what attitude I should take. I thought, *If the spirit I have received is a testimony from God, the call for their ordination is divine, and I can have the same experience again.* So I went back and retraced my steps praying that if the calling were of God, the Spirit might come upon me when I read the letter again at the same place in my walk. To my great joy and utter satisfaction, at the very same spot as I walked along reading the words of the district president I was again enveloped by the power of the Spirit. I knew then I could favor the ordination.

Acting President of Graceland

I served as acting president of Graceland at two different times. In 1905-6 President E. R. Dewsnup, who came from England as president, was given leave of absence for one year. I was head of the commercial school, which was the largest department according to enrollment, and was asked to take charge during his absence. The second time I served as acting president was from 1909-13, during which time a search was being made for a president. I had neither a master's nor doctor's degree. I'm very certain of one thing however—that to serve as head of the commercial school and at the same time occupy the chair in the president's office didn't leave much time for leisure, family, or church. My wife said to me once, not complainingly, that she thought it might be well for me to take a little time off and get acquainted with the children.

Treasurer and Business Manager

About 1911 I was appointed treasurer and occupied that office until about 1914, when the office of business manager was added, and I occupied the double position of treasurer and business manager until 1924. Then I was succeeded by N. Ray Carmichael. During this time I spent about four hours a day in the classroom. As business manager, I was responsible for carrying on the farm activities including dairying, cropping, livestock, and poultry management. I directed the activities of the commissary. As treasurer I was accountable for disbursing all money under the authority of the general management of those elected by the General Conference to carry on the work of the college.

Lamoni Stake Organized

At the General Conference of 1901 a revelation was received directing that two stakes be organized, one at Independence, Missouri, and one at Lamoni, Iowa. Pursuant to the revelation and approval of the Conference, Lamoni Stake was organized on April 30, 1901. Those chosen to preside over the stake were Elders John Smith, president; David W. Wight and I, counselors; William Anderson and two counselors, stake bishopric; a high council of twelve; and a secretary. Elder Robert M. Elvin was president of Decatur District, and I was president of Lamoni Branch at the time the stake was organized. We both offered our resignations to make way for the new organization.

It had been expected for a number of years that such a change in the organization would take place, for it had been referred to in a former revelation. It provided the means of more effective administration, since many things could be done under stake organization that could not be done under district and branch organization. Frequent meetings of the presidency, bishopric, and high council were held for study and discussion of the functions and duties of the different departments and officers.

Resignation From Stake Office

In time my service in the stake organization became unsatisfactory to a majority of the Stake Council, and a resolution was passed to the effect that the presidency of the stake should so arrange their affairs that they could give full time, or at least most of their time, to stake work. Brother Blair was business manager of the Herald Publishing House, and I, being a member of the college faculty, spent four or five hours in the classroom. I was president of Zion's Religio-Literary Society, and secretary of the church board of publication, as well as having numerous other duties and obligations of a local nature. I recognized that the decision of the High Council was right, but I could not decide whether to give up my work in local affairs or that of the general church. Failing to be able to make a decision I wrote the president of the church to advise me. My request to him was about as follows: "I believe in the office of prophet in the church, and regard you as the divinely appointed prophet for this generation. I have faith that I might expect to receive light through you, inasmuch as I have not succeeded in making a decision through any efforts of my own. I should like, Brother Joseph, that if you feel so led you would seek God in my behalf, for I want to do the

right thing and serve where I can serve most efficiently."

In due time I received his reply: "I do not hesitate to say the Spirit indicates to me that you should continue in your general work and give up some of your work of a local character."

The stake work was the chief obligation of a local nature, being limited to the eight counties comprising the territory under stake government, while the college and Religio both were world-wide institutions. The next stake conference had the privilege of acting upon my resignation from the presidency.

Second Marriage

When David Wight died while on his mission in Utah his widow and child returned to their home in Lamoni. Before her marriage to Elder Wight she spent several months in our home as a student at Graceland College, doing housework in payment for her board and room. Her name was Mattie Brown. My wife and I thus came to know her as an industrious, dependable, upright young woman deserving of help and worthy of the confidence of her friends.

Having so recently been deprived of the companionship of my wife, and she having lost her companion, it was natural that my feeling of sympathy for her and my interest in her should be a little more than ordinary. Then, too, she was the widow of my associate in the stake presidency. Accordingly I wrote a letter to her expressing sympathy and a desire to try to do something to lighten her load. She reciprocated with a prompt reply to the effect that she would be glad to carry on a correspondence. The letters continued, and she granted permission for me to call on her. It was not long until I began seeing her.

We each had dreams which seemed to have been for our benefit. One afternoon as I was sleeping on the couch, I dreamt that she came in and sat down in a chair near me. I asked her how she was getting along, and she replied that she was having a rather hard time.

I said, "I have a work for you. Can you guess what it is?"

She did not seem in the least surprised and without hesitancy answered, "Yes, I'm to come and keep house for you."

In the dream she had she was walking about in the park when I approached her and asked, "Have you ever thought you would get married again?"

Much to her surprise, for she had really thought she never would again marry, she replied, "Yes, if the right man should come along." The dream was short, but it had a significance.

When we related to each other our dreams we were strongly convinced that we should be married.

On September 15, 1905, we were married in our home in the presence of a few relatives and friends. Evangelist J. W. Wight officiated. Two children, Cecil Alden, born September 28, 1906, and Dorothy Estella, born December 4, 1909, blessed this union. Our married life has been a happy one, although in an economic sense we have lived pretty close to the margin line of needs and just wants. We have not lacked for food or clothing of a reasonably good quality, but we have never been extravagant. I lived in the house I built in 1892 until 1945, when we sold it and bought a smaller place. We lived two years in this place, then sold it and moved to Independence, building a four-room apartment addition to Marjorie's house for our home.

Called to Be a Patriarch

One Sunday in March, 1925, Apostle Garver approached me at church and quite abruptly said, "What are you going to say when your name is presented for ordination to the office of patriarch?"

I replied, "I don't know. I suppose I'll do as I've done in other instances when asked by the church to accept responsibilities. I'll do the best I can." It had been intimated once before that I would one day be a patriarch. The occasion was the close of a session at the young people's convention in Lamoni. I was asked to pronounce a blessing upon the assembly by R. V. Hopkins.

He said, "Brother Gunsolley is not a patriarch, but he ought to be." So, in the midst of the heated discussion of the question that had agitated the conference for a number of days a lull occurred in the proceedings, Apostle Garver arose and in a brief statement proposed my name for ordination to the office of patriarch, and made a motion that the ordination be approved. The motion was promptly seconded, and a spirit of peace replaced the spirit of contention. The vote was unanimous, and I was ordained April 19, 1925. This ordination was very significant for it meant release in the near future from my connection with Graceland College, in which work I had spent the best part of my life. At the same time it was a joyous occasion, for I knew I must give up my active work in the college because of my age. The change could not have been more to my liking. The college authorities, as an expression of appreciation, conferred upon me the title "Treasurer Emeritus."

(To be continued.)

Question Time

Question:

If there is to be only one prophet, seer, and revelator in your church, please explain: “. . . that my servant Hyrum may take the office of priesthood and patriarch . . . and from this time forth, I appoint unto him that he be a prophet, and a seer, and a revelator unto my church, as well as my servant Joseph . . .” as it reads in Doctrine and Covenants 107: 29.

Alabama

J.P.

Answer:

Your question assumes there is to be only one prophet, seer, and revelator. No where in church procedure, practices, or policies, do I find support for that statement. It is true that we as a church believe there is to be only one president of the high priesthood, who in turn selects his own two counselors.

The church has accepted in practice the instruction given in the Doctrine and Covenants, “That my servant Hyrum may take the office of priesthood and patriarch . . . and from this time forth I appoint unto him that he be a prophet and a seer and a revelator unto my church as well as my servant Joseph.”—Doctrine and Covenants 107: 29. The calling of Hyrum was to be presiding patriarch. He held “the keys of the patriarchal blessings upon the head of all” the people of the church. In this sense he was to be a prophet, seer, and revelator. He was to “act in concert” with Joseph and “receive counsel” from him. (Read the remainder of paragraph 29, also 107: 38.)

The calling of Hyrum in this experience is likened to that of Oliver Cowdery. (See Doctrine and Covenants 27: 1, 2.) Surely the prophetic leadership of the entire church did not center in either Oliver or Hyrum the same as it did in Joseph. The church does not hold to the belief there need be only one prophet, seer and revelator, but does support the belief there is only one president of the high priesthood.

The explanation seems to be that there is a sense in which the presiding patriarch is clearly “prophet and seer and revelator” to the entire church. There may even be

occasions when he shall so function in the stead of the president or in confirmation of what has been received through the president of the high priesthood. Any revelation to be officially accepted by the church must be endorsed by the quorums and by the General Conference assembled. There seems to be no question but what the distinctive, prophetic, seeric, and revelatory powers which belong “of necessity” to the president of the high priesthood are not shared with the presiding patriarch or anyone else.

DONALD V. LENTS

Question:

1. What is the difference between the Utah Book of Mormon and that published by the Reorganized Church?

2. Are all the various editions or printings of the Book of Mormon identical?
Missouri

H. J. S.

1. From my examination I judge that the Palmyra edition was mostly followed in the Utah Church Book of Mormon, of which my copy is their 1920 edition. Our present Authorized Edition is the work of a committee appointed by act of General Conference in 1906. This committee, through its chairman, Frederick M. Smith, and secretary, Richard S. Salyards, reported in 1908, the revised book itself being published at Lamoni that year. A printed comparison of the Palmyra edition with the original manuscript of the Book of Mormon showed three hundred and twenty-nine differences, most of which consisted of only one or a few words and some changes in spelling that were of little or no importance to the meaning of the text in general. A few cases seemed to indicate error in the manuscript itself, but so far as accuracy indicated the committee stated its decision to follow the original manuscript and the Kirtland edition, 1837, to accord with the work as corrected by Joseph Smith and Oliver Cowdery. Accordingly, we find some errors of the Palmyra edition in the Utah Church edition, and some words and parts of sentences of the manuscript omitted. Most of these are not of vital significance, however, to the general intent of the book itself.

2. As indicated in Question 1, a considerable number of differences are found in some of the editions, generally of little or no importance to the purpose of the work as a whole. Some of these were undoubtedly typographical or clerical. Reprints and copies would of course tend to follow their originals, but slight errors in the latter might exist for the reasons indicated. The Authorized Edition is probably the superior of those thus far published.

A. B. PHILLIPS

Question:

Malachi 3: 1 reads, “Behold I will send my messenger and he shall prepare the way before me.” Who is this messenger? Was his name Joseph Smith? Oklahoma

F. S.

Answer:

I am sorry to have to disagree with one of my illustrious predecessors, but I do not believe that the “messenger” referred to in this question was Joseph Smith. In Matthew 11: 10 Christ himself says that this messenger was John the Baptist. In Luke 1: 75 the father of John, Zacharias, spoke in prophecy at the birth of John and said: “And thou, child, shalt be called the prophet of the Highest, for thou shalt go before the face of the Lord to prepare his ways.” This phrase, “He shall prepare the way before me,” was used in this prophecy; it refers to John the Baptist. Isaiah 40: 3 also uses the phrase, “Prepare ye the way of the Lord,” but gives no other indication as to name of the messenger. But the statement of Christ in this reference is quite clear. The messenger was John the Baptist.

D. B. SORDEN

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel member signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

BOOKS

The Pastor's Wife, by Carolyn P. Blackwood, Westminster Press, \$2.50.

The 187 pages of this book are divided into three major parts: 1. In the Home; 2. In the Church; 3. Among the People. Mrs. Blackwood's suggestions, which constitute a very practical guide for the pastor's wife, are based on her own personal experiences in both city and rural churches and on the answers to questionnaires sent to lay women and ministers wives.

She believes that the woman who marries a minister "should feel the call to service almost as much as her husband . . . not . . . to preach the gospel, but she should wish to give herself to a life of service for God and the people."

Among the things that lead to success as a minister's wife are a cheerful personality, neat clothes, a becoming and easy to maintain hair-dress, the discreet use of cosmetics, a graceful carriage, and a pleasing voice (to be assiduously cultivated). She must cultivate warm sympathy and common sense to help her women meet their tragedies and life problems; she must learn to meet the needless, thoughtless demands that intrude upon her home life, often via the telephone, with unflinching courtesy. Mrs. Blackwood writes: "As you grow in grace you will cease to think of yourself as a marked woman because you will become more and more concerned about the spiritual welfare of your flock. The people will love you . . . because they know you are sincere."

The pastor's wife must support her husband in his work. "Believe in your man! Trust him with your whole heart, through faith in God, expect great things from your beloved and attempt great things with him. Confide in him. Pray with him and for him. Co-operate with him in all he undertakes, helping at least by sympathy, often in silence. Shield him from petty intrusions. Cheer him when he deserves praise, and be patient when things go awry."

The minister's wife must set an example of gracious living, with her first duty to make and keep her home orderly and attractive. If she feels she must leave her house in dirt and disorder to work for the Lord she has "a dislocated sense of duty." By long-range planning she learns to entertain easily and tastefully, supplementing her simple menus with genuine warmth of love and kindness.

"Not even a minister's wife has any larger opportunity for service than with her own little ones, beginning at birth." It was by countless repetition that Susanna wisely taught her little John to "love the Lord and keep his day, to hate a lie and tell the truth."

Some fine suggestions are given for family prayer and the family altar in the pastor's home. The minister's family should be taken to church early in life and should participate in all church school and youth organizations. The minister's wife should keep well informed about the work of her own denomination at home and abroad, cultivate at least one favorite poet and novelist, and keep in touch with current affairs and the best in current literature. However, the Scriptures and hymnal should come first in her reading, with choice portions being committed to memory.

A chapter gives practical suggestions, including menus and recipes, for entertaining members of the congregation, church officials, and strangers.

As a financier the pastor's wife must budget carefully, give a tenth to the Lord, and "pay as you go, and if you can't pay, don't go."

Two chapters instruct the minister's wife concerning her duties in the church. She supports her husband and encourages the flock by her faithful attendance. "The wife's presence in the sanctuary at every service does much to hearten the pastor . . . especially when the going gets rough up in the pulpit she wishes him to feel that she knows, she cares, she prays, and expects him to come through with triumph."

She promotes reverence in the church by precept and example. She keeps her eyes open for strangers and serves as "contact woman" for newcomers, winning new friends by her warm but not too effusive greetings. She cultivates the ability to remember names and faces. She helps every woman to find a place in the work of the church and leads the women in organized wise visiting and relief for the needy, the sick, and the shut-ins.

Concerning personal criticism the author advises: "Try to find out, if you can, what lies back of the criticism. Then deal with it, lovingly, in one of three ways: Ordinarily either ignore it or approach the matter indirectly. In any case, accept it as a challenge and before you decide what to do 'take it to the Lord in prayer.'"

As a woman of prayer, the pastor's wife prepares in her faithful daily devotions for leadership in public prayer. She should be willing to spend much time and effort to learn how to pray and should be ready at a few minutes notice to lead her women's group in a short effective devotional service. "First you find the motif, which may come from some verse that suddenly grips you in the daily reading, or else from a snatch of a hymn such as, 'I trace the rainbow through the rain.' The trail will lead through the Bible and hymnal into 'the beautiful garden of prayer.'"

She should be willing to spend hours in her home in heart to heart coaching and training sessions helping other women to learn to pray in public. Many definite methods are given by which she may meet this blessed opportunity to teach another to pray.

The pastor's wife functions among the people "as a friend of everyone," "as a personal counselor," "as a living example," "as a community force," and "as an uncrowned queen." These five final chapters of the book are replete with practical suggestions which should be helpful. The whole book is well worth reading and is easy to read. We agree with this statement on the book jacket: "Any woman who has married, or is planning to marry, a minister will learn from this book much that will help her to fill her challenging position both happily and effectively."—ALICE M. BURGESS

Unpredictable Truce

During the first World War, Marshal Foch's chauffeur, Pierre, was constantly besieged by his comrades with: "Pierre, when is the war going to end? You ought to know."

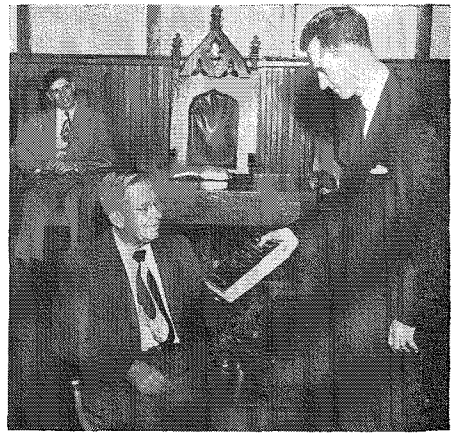
Pierre tried to satisfy them. "The moment I hear anything from the Marshal, I will tell you."

One day he came to them.

"The Marshal spoke today."

"He did? Well, what did he say?"

"He said: 'Pierre, what do you think? When is this war going to end?'"—Lion Feuchtwanger, *The Devil in France* (Viking).



Tribute to a Pastor

The earliest known history of Lawrence [Kansas] Branch goes back to about 1913 when Dr. Charles F. Grabske of Independence, Missouri, and several other students attended Kansas University. The group had no set services, but it was influential in having Apostle John Rushton speak at the University Convocation. The members met in homes and were organized into a mission in October, 1924. They started a building fund and bought the Communion service that is still in use in Lawrence Branch.

The group became big enough to necessitate the hiring of a hall in which to hold meetings, growing gradually as new families moved to Lawrence to work or study at the University.

The present church building was purchased in July, 1946, after many setbacks and disappointments. The congregation grew as local war plants and industries drew many to Lawrence in search of employment. The University used the building as a dormitory for two years while the group met at Danforth Chapel on the University campus.

Kaw Valley District was organized on November 26, 1950, with Lawrence as its headquarters.

Through the years Elder G. R. Norris has been the faithful leader and pastor of the Lawrence group. A testimonial service was given him on October 25, 1951, in recognition of his many years of service. Elder Edwin Browne was in charge of the service, and the newly elected pastor, Ammon Andes, was also on the platform. There were twenty-eight members of the Norris family present in the congregation. Elder Norris was given a Bible commentary and a swivel chair for his insurance office.

There are approximately twenty-five families and thirty-three students who are members of the present congregation.

—DOLLY LLOYD

Church Woman in the News

The editors recently received a copy of a Canadian magazine, *Saturday Night*, which carried a two-column article on Sister Faye Gould McLean. Faye left Independence in 1922 when she married Dr. Charles McLean, a Toronto dentist. She has received publicity recently because of the civic work she does. In 1940 she was invited to become a member of the Board of Governors of Women's College Hospital, which is staffed entirely by women. In 1949 she became president of the Board and is now serving her second term. Because of this position she was among the group of officials who were invited to the reception for Princess Elizabeth when she visited Toronto recently. Sister McLean has also been active in the Home and School Association and was president of the organization when her two children were in school. In 1943 she served as publicity director for the Toronto Branch of the Canadian Red Cross Society and was editor of its magazine, *The Courier*. From 1945-47 she was president of the American Women's Club.

It seems that the Canadian hospitals, like our Sanitarium, have an ever-increasing problem of handling indigent and emergency cases for which they are never paid. Mrs. McLean went before the Toronto Board of Control making a plea for the sharing of these costs with the city. The magazine states, "When she had finished her address, Controller Balfour sprang to his feet, and said, 'Mr. Mayor, I want to say that I have represented the city in these chambers for many years, but never have I heard as brilliant and clear a presentation of a case as Mrs. McLean has given us this morning.'"

Moses A. Meeder

Reorganization Pioneer

By Thomas S. Williams

THE FOLLOWING article was printed in *The Lamoni Chronicle* of December 6, under the title, "A Bit of History." It is reprinted here by permission of the editor, J. R. Terry.

The records of a community reveal the names of many persons who made contributions of its growth.

There were those, such as George Blair and Bert Derry, who spent long lives in the town, giving time and energy to the solution of its problems. Likewise there were those who were here for a short stay.

In this "Bit of History" we will tell you of an interesting personality who flashed across the Lamoni scene in the early days. His name was Moses A. Meeder.

Mr. Meeder was born 150 years ago, December 18, 1801, at Ellsworth, New Hampshire. We have no information concerning his early life except the single fact that he lived for a time in New York City. He was there in 1846.

During the time of the exodus from Nauvoo a group of church members under the leadership of Samuel Brannan sailed from the New York harbor for California, going by way of Cape Horn. It was understood by this group

that the destination of the church was California. This plan was changed, however, when Brigham Young, looking over the Salt Lake Valley, said, "This is the place."

After a voyage of six months the ship "Brooklyn" anchored in the San Francisco harbor, July 31, 1846. It is written that after landing Brannan learned that the main body of the church had located in Utah. He then made a very hazardous trip across the mountains from California to Utah in an effort to persuade the Mormon leaders to continue their journey to the Pacific Coast state. He pleaded with Brigham Young for an extended period of time but his effort was in vain. Disappointed he returned over the mountainous route to California.

Moses A. Meeder, the subject of our story, was a member of the group which sailed with Mr. Brannan around Cape Horn to California in 1846.

Six months after landing he settled in Santa Cruz. Here he was visited by W. W. Blair of Pawpaw, Illinois, near Plano, Illinois. In the year 1868 Mr. Blair baptized him into the Reorganized Church. Joseph Smith III, of Plano, Illinois, visited him here also, in the year 1877. As a result of Joseph's visit Mr. Meeder became interested in the community of Saints slowly gathering in the "colony" in southern Iowa. The two men agreed to meet there as soon as the long journeys could be made.

Although transcontinental railroads were still in their infancy, Mr. Meeder, then seventy-six years of age, arrived in the colony, now known as Lamoni, within a few months. Here in August, 1877, he and Joseph Smith met at the home of George Adams. Mr. Adams had formerly been active in the church in California.

Joseph Smith and Moses Meeder spent several days looking over the land in this area. Mr. Meeder purchased 320 acres located south and west of the present site of Lamoni, in which vicinity the town was then expected to locate. The farm of Hank Noftsgger is now a part of the tract purchased.

Being a man of means and of great faith in the future of the church, Mr. Meeder deeded the 320 acres to the church. The records in the Decatur county court house are not clear regarding the transfer but an editorial in the *Saints' Herald* and a note in the conference minutes state that the land was "deeded to the church."

The Decatur county court house burned about this time, which may account for the lack of definite information. In this regard I quote from a report of the Order of Enoch made in 1871: "The brethren are advised to look well to the title of the lands they propose to purchase, as some confusion in titles has been created by carelessness in stamping and recording deeds."

Moses A. Meeder died in October, 1890. His obituary in the *Saints' Herald* of that year reads in part: "He was a man of few words but his deeds were many." Undaunted by oceans, mountains, disappointments, or old age he followed the gleam which brought him to Lamoni. Though his stay here was brief his single deed gave a tremendous impetus to our growth and stability.

What a story he could tell us!

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Independence, Missouri

Briefs

PENSACOLA, FLORIDA.—“The Infant Holy,” a Christmas cantata was presented December 16, under the direction of Mrs. J. G. Barnes. Pianist was Mrs. J. M. Kelly, and soloists were Eunice Hall, soprano; Erline Russell, alto; Donald Breshears, tenor; and Dickie Daw, bass. A thirty-five voice choir presented the cantata. Evangelist A. D. McCall was the guest speaker at the morning service.—Reported by J. D. HALL

CENTRAL ILLINOIS DISTRICT.—The district conference and priesthood institute was held November 17 and 18 at Taylorville, Illinois. Apostle D. O. Chesworth and Seventy Cecil Ettinger conducted priesthood classes on Saturday. The conference assembled for prayer service on Sunday in the morning. Apostle Chesworth, Elder Ettinger, and District President Arthur Henson were in charge of the service. Brother Chesworth preached the morning sermon, and the district choir, under the direction of Joe Williams, sang the anthem, “Bless the Lord.”

The business session, held in the afternoon, resulted in the election of the following officers: district president, Arthur Henson, Taylorville, Illinois; secretary, Helen H. Hunt, Taylorville; director of religious education, William Banfield, Taylorville; women's leader, Eva Henson, Decatur; treasurer, Gilbert Elam, Decatur; nonresident pastor, E. E. Thomas, Beardstown; bishop's agent, Kenneth Newton, Decatur; evangelist, O. C. Henson, Sr., Decatur; Zion's League leader, Carl Gordon, Moweaqua; auditor, Melvin Fowler, Springfield; finance committee, Frank Shank, Delmar Jones, Kenneth Newton, Decatur; district historian, Edith Youngs, Winchester; counselors to the district president, Clyde Youngs, Winchester, and Harold Walker, Beardstown; district chorister, Mary Lou Deaver, Decatur. The following men were presented to the conference and recommended for ordination: Floyd E. Henson, priest, Decatur; Howard Skiles, teacher, Beardstown; Harold Lashbrook, deacon, Beardstown; and James Browning, deacon, Decatur.

The following were chosen to serve as delegates to the General Conference: Arthur Henson, Mr. and Mrs. Frank Shank, Mr. and Mrs. Cecil Ettinger, Mr. and Mrs. Mike Fowler, Mr. and Mrs. Kenneth Newton, Mrs. Druscilla Sloan, Harold Walker, and E. E. Thomas. Brother Arthur Henson was chosen chairman of the delegation.—Reported by HELEN H. HUNT

GERING, NEBRASKA.—A new church building has been purchased, and plans are being made for branch organization. Thirty-five are enrolled, with an average attendance of thirty-two to thirty-six.

The annual business meeting was held September 9, with Pastor Orva M. Croft in charge. Brother Croft was sustained as pastor for the coming year, and the following were elected: Elder Goodrich, associate pastor; Glen Harsin, church secretary; Elder Burkey, treasurer; Esther Rundell, historian; Deal Flemming, pianist; Lavinia Foster, music director and solicitor; Valend Rundell, church school director; assistant church school director, Glen Harsin; Joyce Harsin, librarian and secretary; Nell Croft, publicity agent; Madge Rundell, women's leader; Margaret Burkey, Zion's League leader.

District President and Mrs. Ward Hougas were with the group October 31. Brother Hougas presented a slide lecture.

John Banks of Fort Collins, Colorado, district missionary, held a series of meetings November 14-18. On November 18, Pastor Orva M. Croft presided at a baptismal service. Lillian Harsin, Janet Harsin, and Rodney Harsin were baptized by Elder John Banks. On December 2, they were confirmed by High Priest Joseph Hufford of Denver, Elder Gene Cowell of Fort Collins, Elder Goodrich of Sidney, and Elder Croft of Morrill. A Communion service was also held at the same hour. Brother Hufford was the afternoon speaker.

The young people's choir is directed by Lavinia Foster. The women's department is under the leadership of Madge Rundell, and meetings are held twice each month with a lesson study and guest speakers. The group held a harvest sale December 22.

Gerald Harsin enlisted in the Air Corps in September, and is stationed in Texas.

The branch has two projects for the year: to put gas heat and a heater in the church, and to purchase a piano.

The Zion's League sponsored a pie social December 5.

Pastor and Mrs. O. M. Croft, Elder Burkey, and Gerry Harsin attended the priesthood institute held in Fort Collins November 24 and 25.

The third year anniversary of the branch was held October 14. Wheatland, Torrington, and Albin, Wyoming, and the Chadron, Nebraska, groups were invited guests. There were ninety-six present at the meeting. A basket dinner was served at noon, and Elder Judson preached in the afternoon.

On December 9, the women's leader of southern Nebraska, Edith Niehaus, spoke to the adult class during church school.

Several of the Gering group attended the missionary series of Brother E. Y. Hunker held in Torrington, Wyoming, November 20-December 2.—Reported by NELL CROFT

OREGON DISTRICT.—The Golden Anniversary of the Oregon District was celebrated at the District Conference held October 19, 20, and 21. The slogan adopted for this conference was “Fifty Good Years.”

The district was first organized at Drain, February 2, 1901. The officers selected at that time were Elder Charles E. Crumley, district president; R. A. Cribbins, secretary and treasurer; Alma Morris, bishop's agent; Charles E. Crumley, J. R. Clark, and Guy Buell, auditing committee. Southwest Washington was added to the Oregon District in 1909.

The 1951 conference opened with a banquet, at Portland Central Church, for the priesthood members and their wives. Two hundred and two were present. Elder F. E. Chapman, resident of the district over fifty years, acted as master of ceremonies. Invocation was given by High Priest Marcus H. Cook, oldest living former district president. Elder P. G. Hager, elder in the district over forty-five years, gave a short talk on “Fifty Happy Years.” A welcome was given by Apostle E. J. Gleazer. The principle speaker of the evening was President Israel A. Smith. Benediction was given by Evangelist W. H. Barker, oldest living former pastor. Sister Effie Verhei and Sister Socia Howlet were in charge of preparing and serving the banquet, assisted by many women and young people from the district.

Saturday morning the Camas Branch conducted a worship service, followed by a prayer and fellowship hour. The morning adult classes were taught by President Israel A. Smith, Apos-

tle E. J. Gleazer, Bishop M. E. Lasater, and Missionary James N. Kemp.

President Smith, Apostle Gleazer, and District President Verhei were in charge of the annual business meeting. The following officers were elected and sustained: High Priest J. L. Verhei, district president; Elders F. E. Chapman and Miles Whiting, associates; Elder Harold M. Carpenter, director of religious education; Sister Roycie Chapman, women's leader; Elder Keith Kinert, youth leader; Elder Lloyd Shannon, music leader; Sister Matie Young, secretary; Elder Milton Becker, treasurer; Sister Leona Carpenter, dramatic leader; Sister Lillian Livingston, historian; Elder Fred Hawes, auditor; Brother Albert Lasley, district book steward. Those appointed to act on the district council are Elders Miles Whiting, Glen Haviland, Harold M. Carpenter, F. E. Chapman, Lester Comer, Roy Keiser, Keith Kinert, Herbert Hawley, Robert Taylor, Clinton Dobson, George Dyer, James Davidson, John McKee, John Rodley, Cleo Thompson, Lloyd Shannon, Milton Becker, Ralph Chapman, Raymond Linderth, and Priests Burton Huggett and Richard Babcock.

Elder James Kemp conducted a class on missionary methods on Saturday. Apostle Gleazer was the concluding speaker for the day.

Sunday the activities opened with an ordination service. Forty-three men were ordained to the priesthood. The following men were approved and ordained: Paul J. Odell, elder; Homer Noxley, priest; James Phelps, deacon, of Sweet Home; W. M. Swain, elder; Elvin Penrod, deacon, of Salem; Richard Petrie, priest; Jack A. Donnelly, priest, of Bend; Ray M. Rogers, elder; Lyle R. Anderson, priest; Larry E. Bossardt, priest; Harvey B. Anderson, priest, of Forest Grove; Noel J. King, priest; Vern Brewer, priest; Thomas E. Coffman, elder, of Myrtle Point; Harold Mallory, deacon; Harold Crooker, elder; Robert Prothro, priest, of Klamath Falls; Harley Davidson, priest; Dale Ward, priest; John Ward, deacon, of Medford; Milton Petrie, elder; Willard Lyon, priest, of Grants Pass; Robert Taylor, elder, of Scappoose; Roy Sizemore, deacon; Robert Burbee, priest; Ephraim Barnhart, elder, of Eugene; Craig Morrison, priest; Robert Welk, priest; Victor DuVal, deacon, of Central Branch of Portland; Laurence Root, priest, of Tillamook; Carol E. Friend, priest, of Roseburg; Oscar Dixon, priest, of Hermiston; Howard Dixon, priest; Raymond Linderth, elder, of Hopewell; Loren Rhodes, priest; Eldon Dobson, deacon; Teddy Kinert, deacon, of Camas, Washington; Roy Becker, elder; William E. White, deacon; Kenneth Madson, priest, of Longview, Washington; William J. Chapman, elder; Charles Taylor, deacon, of Vancouver, Washington.

President Israel A. Smith was the morning speaker.

“The Rise of the Reorganization,” a play written by Elbert A. Smith, was presented under the direction of the district dramatic leader, Sister Leona Carpenter. Those taking part were Sister Rita Kinert, Elder Clinton Dobson, Elder Lloyd Shannon, Elder Wayne Lapworth, Paul Trimble, and Martha Webberley. The evening class was taught by Bishop M. E. Lasater.

The attendance at this conference was the largest gathering ever experienced in the area. Over 950 were present to hear President Smith's address on Sunday.

High Priest J. L. Verhei, the present district president, has presided over the district for the past twenty years. There are fifty branches, missions, and groups.—Reported by LEONA CARPENTER

WEST MONROE, LOUISIANA.—The annual business meeting was held October 5, with the following group officers elected: Elder Connie C. Fuller, pastor; Priests Charles M. Malone and A. W. Dean, counselors; Priest Lloyd A. Salter, secretary and treasurer; Brenda Salter, pianist; Joan Parrish, assistant pianist; Mrs. Charles M. Malone, publicity agent and music director; Mrs. Marion Huntsman, women's leader; John David Salter, young people's leader.

Church school officers and teachers are Mrs. Henry Blazier, church school director; Mrs. Lloyd A. Salter, assistant church director; Mrs. James Wallace, secretary and treasurer; Bert F. Gross, adult teacher; Mrs. Charles M. Malone, senior teacher; A. W. Dean, junior teacher; Mrs. James M. Wallace, primary teacher; Brothers Marion Huntsman and Jewell Fuller, church custodians.

Apostle Percy Farrow, Bishop Joseph Baldwin, and Elder James Renfroe toured the southern district and spoke to the Saints in West Monroe, November 6.

Elder James Renfroe held a series of meetings, and the following candidates were baptized: Mrs. Robert Funderburk and Katherine, Bobby, Shelby, and Jimmie Funderburk, Jannie Faye Wallace, and Mr. Truett Carter.

Funds raised through rummage sales by the women's department have been given to help complete the interior of the church.—Reported by MRS. CHARLES M. MALONE

OREGON DISTRICT.—Work week was held beginning August 13 in the district at the new Lewis River reunion grounds. The theme for the week was "Work, Worship, and Play." Before reunions can be held on the grounds, much work must be completed. Regularly scheduled work weeks are planned whenever the weather permits. There was an average attendance of approximately sixty-five people on the grounds. Each day began with a prayer service. After a day's work and the evening meal, classes were held for the priesthood and women followed by an evensong. The closing services on Sunday had an attendance of over two hundred Saints from all over the Oregon

District as far south as Klamath Falls and east to Bend and Baker, Oregon. Prayer service began the day, followed by classes and preaching service. After the basket dinner a baptismal service was held, and Sister Ruby Howard was the first candidate baptized by Elder Miles Whiting in the Lewis River. An experience meeting was held at the close of the day, and the camp disbanded.

District President J. L. Verhei, Bishop Monte Lasater, Missionary James Kemp, District Custodian F. E. Chapman, and District Women's Leader Royce Chapman were the leaders for the week.—Reported by ONA LAPWORTH

FORT SCOTT, KANSAS.—Six women from the branch attended the district women's institute at Rich Hill, Missouri, November 29. Transportation was provided by Sister Roy Graham. Six branches were represented at the institute. Plans are being made to organize Oriole and Skylark groups in various branches.

The branch surpassed its quota on Auditorium Day.—Reported by MRS. JOHN A. GRAHAM

KLAMATH FALLS, OREGON.—Brother Roy Keiser of Vancouver visited the mission on November 25.

Elder Harold Crooker was elected to lead the group at the business meeting. Also elected were Elder Sammie Morris, assistant leader; Etta Shaw, treasurer; Deacon Harold Mallery, treasurer and League leader; Lenten Opegard, librarian; Marie McNabb, social leader; Clara Bell Morris, music director; Grace Carroll, historian and publicity agent; Clarence Opegard, custodian; Y. Carroll, Etta Shaw, Marie McNabb, auditors; Sammie Morris, Harold Mallery, Marie McNabb, building committee.

The mission was visited by Bishop M. E. Lasater from Seattle, Washington, for several days beginning December 1.

The women met November 27 at the home of Mrs. Charley Morris. Ten members were present. The following were elected: June Crooker, leader; Grace Carroll, assistant lead-

er; Irene Morris, secretary; Etta Shaw, treasurer; Marie McNabb, social chairman; Etta Shaw and Vera Murdock, visiting committee. The group held a bazaar in a local store on December 8.—Reported by GRACE CARROLL

TORRINGTON, WYOMING.—Seventy E. Y. Hunker, missionary in charge of the unorganized territory in Wyoming and other parts including both organized and unorganized territory in North and South Dakota, Montana, and Michigan, held a series of meetings in Torrington from November 20 through December 2. He preached each evening except Saturday, and preached twice on Sundays. His sermons were illustrated lectures. The branch had prepared by fasting and prayer for Brother Hunker's visit.

There were two baptisms, two ordinations, and one baby blessed during Brother Hunker's visit. Brother Jack Babcock was ordained to the office of priest and Brother George Williams was ordained a deacon. Sister Beverly Babcock and Brother Robert Flowers were baptized, uniting two more families. The baby daughter of Brother and Sister George Williams was blessed.

Members of other towns came as far as thirty and sixty miles to attend the series.—Reported by MRS. T. S. REEVES

COMPTON, CALIFORNIA. — Twenty-one have been baptized since January 1, 1951. The pastor, Brother Felice Cunningham, who has been ill, has resumed his responsibilities.

David Rhodes and Roy Phelps were called to office of deacon, and Stan Tarling was called to the office of teacher in the month of October. Ray Harness and Don Phelps were called to the office of priest, also in October.

The annual branch business meeting was held in October and the following were elected officers: pastor, Felice Cunningham; counselors, A. T. Gray, Dick Hacker, Carl Ruoff, and Paul Sturtevant; director of religious education, Margaret Woodson; women's leader, Hazel Cunningham; adult leader, Don Phelps; Zion's League supervisor, Ray Harness; music and drama director, Marie Sturtevant; publicity agent, Roy Phelps; branch secretary, Mary Hughes; treasurer, Eldon Whistler; book steward, Harold Hughes; historian, Carl Ruoff; bishop's agent, Everett Bowser; church custodian, A. Johnson; adult supervisor, Edna Cotton; children's supervisor, Evelyn Dibbern; auditor, Ray Harness.

Four new members of the church who joined in the past year came from the Zion's League group. They are Pauline Virgin, Harold Ehlers, Myrna Short, and Howard Ehlers. One of the projects of the League is the distribution and sale of church tracts. A fellowship service with the Long Beach Zion's League was held.

The Dorcas group, and the Marymarts of the women's department held a birthday dinner. Each table was decorated according to the month it represented. A cake was the centerpiece for each table. Ninety-four dollars was raised by the group.

The adult supervisor sponsored an apron party. Fourteen aprons were donated, and will be sold at the Christmas bazaar. The county store will function for the third year. Items of hand work are donated and sold for ten cents, and a dinner is served.—Reported by ROY PHELPS

CORRECTION.—In the November 26 column of "Briefs," in the report from Freesoil, Michigan, an error was made. The third line of the first paragraph should have read, "John Blackstock, president of the Central Michigan District."

This is the season of the year to begin thinking about filing your inventory and getting ready to keep your accounts for the next year.

The church has prepared the following to help you:

FAMILY INCOME AND EXPENSE RECORD BOOK	25¢ each
YOUTH INCOME AND EXPENSE RECORD BOOK	25¢ each
MY STEWARDSHIP (for children)	25¢ each

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What Is a Christian?

THE WILL of Dr. W. B. Small, a physician of Waterloo, Iowa, who died in 1939, provided that \$70,000 of his estate should be left as a trust fund, the income from which would be given to deserving "persons who believe in the fundamental principles of the Christian religion, and in the Bible, and who are endeavoring to promulgate the same." Upon the death of his wife in 1949, ten nephews and nieces, who were the closest heirs because the Smalls had no children, contested this will on the grounds that it was impossible to prosecute since "there is no common agreement as to what constitutes the fundamental principles of Christianity."

The *Des Moines Sunday Register* for October 7, 1951, states that Dr. Small was a Methodist. He appointed an attorney and a banker as the trustees. One was a Congregationalist, the other a Methodist. In the trial some distinguished ministers testified that Christianity depended upon certain basic concepts with which all Christians were in agreement. They mentioned the Apostles' Creed, the Holy Trinity, and the Bible. They stressed also that the differences in the denominations were largely those of organization and methods of procedure.

The trustees were at liberty to "choose and change the beneficiaries . . . it being my desire that said fund shall continue permanently and forever, and only the income thereof shall be used." The case of those endeavoring to break the will was supported by even a larger number of clergymen, including a Catholic priest, who emphasized the difficulties that such a will presented to the trustees in the selecting of the beneficiaries according to the statement of the will. The Reverend Mr. Dunnington of Iowa City stated, "There is no meeting of minds on the fundamentals of religion or the Bible." He is also reported to have said, "There are many things in the Apostles' Creed that cannot be accepted by many Christians." The Reverend Mr. Phillips, a Unitarian minister, contended there is "complete disagreement among theologians on Christianity's fundamental principles."

Attorney Van Metre representing the plaintiff stated, "The court must decree the fundamental principles of Christian religion and the Holy Bible." He warned, however, that other courts have held that "it is not the province of the courts to inquire into religious beliefs."

On November 30 Judge Shannon B. Charlton announced his decision in the case which in effect gave the entire estate to the nephews and nieces. In announcing his decision he said, "there is widespread lack of accord [among Christians] in their characterizations of the man

Jesus and in their interpretations and applications of his teachings." In effect he held that the will was unenforceable because neither the administrators nor the courts could be expected to "furnish a clarifying definition of Christian fundamentals."

Herald readers have no occasion to rejoice in this confusion among the believers in Christ, and this is not presented in any feeling of superiority or that the Restoration Movement has not added to the area of disagreement. It is our feeling, however, that instead of blandly singing the hymn "Onward, Christian Soldiers" which avers "We are not divided, all one body we," we need to recognize that in something so vast and complex as the Christian religion, Satan has many opportunities of stirring up contentions and blinding the eyes of the people.

C.B.H.

Helped in Time of Need

I have a desire to serve my Master as best I can. He has been good to me and blessed me many times when I was in need. I had been ill with high blood pressure and finally suffered a cerebral hemorrhage. Brother R. Melvin Russell came and administered to me, and I received help.

I want to live so that I shall be worthy to call on God for the blessings he gives to those who ask. I need his help in overcoming my weaknesses. I ask for prayers of the Saints that I may be faithful to the end.

CLARA KELLY

1805 Howard Street
St. Joseph, Missouri



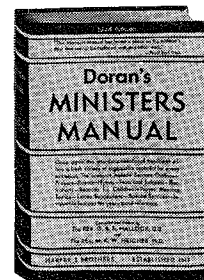
Golden Wedding Anniversary

Mr. and Mrs. J. D. Layne of Tulsa, Oklahoma, celebrated their fiftieth wedding anniversary on August 26 by holding open house at their home from 3:00 until 5:00 o'clock in the afternoon. They were married on August 25, 1901, by Harold Bell Wright, pastor of the Pittsburg (Kansas) Christian Church, who later became a famous writer. They have two sons, George of Tulsa and W. R. of Ardmore, Oklahoma.

Mr. Layne, seventy-three years old, was born on a farm at Lovelake, Missouri. Mrs. Layne, a native of Kearney, Nebraska, was sixty-seven on October 30. She died the following day.

THE MINISTERS MANUAL

(Doran's)



This 27th edition of a work that has established itself through the years as the standard source book in its field has among its contents the following: outlines for sermons for Sunday mornings and evenings for the entire year and special days; suggestions for children's sermons, themes for Lenten services and evangelistic meetings, sermon seed thoughts and an abundance of illustrations and homiletic material for all occasions, guides for church departments and activities; sections on Holy Communion, missions and missionaries; tables of dates.

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Herald House INDEPENDENCE, MO.

A Devotional Story

She looketh well to the ways of her household.—Proverbs 31: 27.

AS JANE SAT idly thumbing through the pages of a book while the children napped, she felt a restless dissatisfaction with herself. The youngsters had been extremely trying all morning, and she still could not dispel the feeling of resentment she held toward Bill because he had scheduled so many church activities for the coming week. It meant she would have to be alone almost every evening again, and she was so tired of having the full responsibility of putting Tommy and Joan to bed. The scene last night when she had refused to let them get up and say their prayers—although it was really her fault prayers had been forgotten in the first place—left her with a disquieted feeling she was unable to throw off. “What is wrong with me anyway?” she wondered. “Where is that love I used to have for Bill, our home, and the children when they were babies? They are so hard to manage now.”

Jane let her eyes drop to the book she was holding and noticed suddenly this poem,

KEEP SWEET

When household duties claim my care
And I seem needed everywhere—
Then tune my heart to praise and
prayer,
And keep me sweet at home.

—Laura A. Barter Snow.

Grumpily she had to agree in her mind that it was a good idea, but how could you keep sweet when things were always going wrong? She flipped another page or two, and these words caught her attention:

By Mrs. Donald V. Lents

HYMN FOR A HOUSEHOLD

Shepherd of mortals, here behold
A little flock, a wayside fold
That wait thy presence to be blest
O Man of Nazareth, be our guest!

—David Henderson.

JANE READ AND REREAD the verses. Then suddenly, like a revelation, she felt she had hit upon the center of her difficulty. When she and Bill had first married, they had vowed always to have God's presence in their home. But in the pressures of living they had slipped—particularly, Jane felt, she had neglected her share of the responsibility. Her heart was filled with a great desire to bring

NOTICE

A pamphlet containing the lectures of the first day's classes of the recent Women's Institute is now mimeographed and ready for distribution. The price is forty cents (40c). Mail all orders direct to GENERAL DEPARTMENT OF WOMEN, THE AUDITORIUM, INDEPENDENCE, MISSOURI

back the happiness they had previously known, and she vowed to herself that she would not forget again. Her spirits lifted, and she began to plan how to reinterest her family in the spiritual development she knew they had to make. Soberly she realized that she must be the tower of strength and perseverance, and she felt suddenly inadequate and unable to carry out her desire.

Her thoughts drifted to her childhood home. She reflected that her mother always had seemed able to cope easily and calmly with the problems of managing a large household. What was it she so often had

heard her mother say? Oh, yes, “When my problems get too big for me, I just turn to the Handbook for Happy Living—and if I don't find the answer there, I talk to the One responsible for it and let Him take over my troubles.” Jane remembered so well her mother's reference to the Scriptures as the Handbook for Happy Living. She remembered, too, how consistently her mother had studied the Three Standard Books of the church. It had been a long time since she herself had done any real reading of the Scriptures. She would start right now, and perhaps she, too, would find what help she needed. As Jane searched for the knowledge she required to “look well to the ways of her household,” she found her help in the following lessons and challenges from the Holy Scriptures:

Yea, humble yourselves, and continue in prayer unto him; cry unto him when ye are in your fields; yea, over all your flocks; cry unto him in your houses, yea, over all your household, both morning, mid-day, and evening; yea, cry unto him against the power of your enemies; yea, cry unto him against the devil, who is an enemy to all righteousness.

Cry unto him over the crops of your fields, that ye may prosper in them; cry over the flocks of your fields, that they may increase.

But this is not all; ye must pour out your souls in your closets and your secret places, and in your wilderness;

Yea, and when you do not cry unto the Lord, let your hearts be full, drawn out in prayer unto him continually for your welfare, and also for the welfare of those who are around you.—Book of Mormon, Alma 16: 219-222.

Inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the head of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands; and they shall also teach their children to pray; and to walk uprightly before the Lord. And the inhabitants of Zion shall also observe the sabbath day to keep it

holy. And the inhabitants of Zion, also, shall remember their labors, inasmuch as they are appointed to labor, in all faithfulness; for the idler shall be had in remembrance before the Lord. Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness. These things ought not to be, and must be done away from among them; wherefore let my servant Oliver Cowdery carry these sayings unto the land of Zion. And a commandment I give unto them, that he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people.—Doctrine and Covenants 68: 4.

IT WAS WITH A HAPPY HEART that Jane continued in her household tasks that day. As she sought out her Heavenly Father in prayer for the continued strength she would need to fulfill her part of kingdom-building as a wife and mother in Zion, she found that she was able to share in the experience of the morning's reading in *Daily Bread* she had so casually scanned earlier.

A number of years ago as a young housewife was doing her weekly washing, a prayer of gratitude moved within her heart: "I thank thee, Father, that thou hast taught me to enjoy life's homely tasks." The words came again and again, and finally she reached for her pad and pencil and wrote down the words of her prayer. They were followed by more expressions of thankfulness for the blessings that come from doing the many everyday tasks of her home. She saw the freshly ironed shirt and the mended sock as part of her stewardship and not as dread work. She knelt in prayer. Never before had she experienced such an abundance of the Spirit of God in her home. It was a revelation and one of the happiest days of her life because it taught her a beautiful lesson. Her soul had expanded, and she saw that *work was love made visible*.—*Daily Bread*, May 2, 1950.

Accounting Time

By Mrs. William Worth, Jr.

For I live, saith the Lord, as it is written. And every knee shall bow to me, and every tongue shall swear to God. So then every one of us shall give account of himself to God. Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way.—Romans 14: 11-13, I.V.

AGAIN THE MONTH of accounting has returned—the month for filing of inventories or our tithing statements as well as our income tax returns. There are many different phases of this accounting business.

We have to give an account of everything we do and say. The accounting of material things is very important, but what about our idle words? "Every idle word that men shall speak, they shall give an account thereof. . . ."

Some of the greatest stumbling blocks in the pathway of our friends and neighbors are the idle words we speak. By some thoughtless remark we can cause an interested person to become indifferent to the gospel.

Our idle words are like feathers tossed in the wind—they can never be reclaimed. Once the words are spoken the damage is done. We may be sorry and repent, but the scar of our hastily spoken words remains. It is well to remember that if we can't say anything good, we should keep still. Our tongues can be a source of great blessing, because with them we can confess the goodness of God to our associates. "Out of the abundance of the heart the mouth speaketh." Our hearts need to be so filled with the goodness of God that our tongues can find no time or reason to speak of anything else.

The Book of Proverbs is replete in thought-inspiring material. A few

which we would do well to remember are the following:

"The tongue of the just is as choice silver."—10: 20.

"The tongue of the wise is health."—12: 18.

"The tongue of the wise useth knowledge aright."—15: 2.

"A word fitly spoken is like apples of gold in pictures of silver."—25: 11.

We must be master of our tongues. It will take will power, however. James tells us, "If any man among you seem to be religious and bridled not his tongue, but deceiveth his own heart, that man's religion is vain." But he also says, "If any man offend not in word, the same is a perfect man, and able to bridle the whole body."

Let us resolve this year to use our tongues wisely, and when accounting time comes again we can say—not boastfully—that we have kept our tongue from being a stumbling block to anyone.

The Futility of Freedom

The happy people of this world are never free. It is only youth which really wants freedom, or those who have set up a defensive mechanism against life, since to live is also to suffer. The older and wiser know that nothing is of value unless it can be shared, and that the eternal cry of the human heart is to belong to someone else. It is its escape from loneliness, its support in weakness, a solace to its pride. Even youth should think twice before it asks for freedom. Surely to be happy is better than to be free; and to be kind to all, to like many and love a few, to be needed and wanted by those we love, is certainly the nearest we can come to happiness.—Mary Roberts Rinehart.

Home Column

Which Way in 1952?

By Charles Kornman

I WONDER WHAT GOD is thinking about right now—January, 1952! Have you ever wondered what he thinks about? Have you ever looked up and asked him? Equally important did you wait and listen for him to answer? He always does, you know. Written into the beauty of his creation is the assurance that he will answer when we call. He waits only for opportunity.

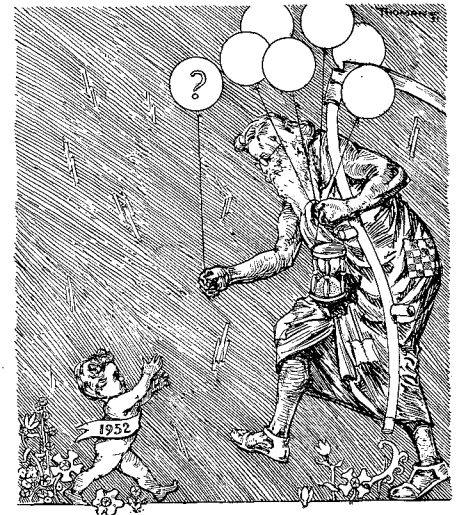
In this era of uncertainty (such phrasing has characterized every generation since Adam's) it is imperative that we seek God's counsel. Other generations facing their own uncertain future have sought God. His response came marching across the pages of history in the lives of Abraham, Moses, Azariah, Isaiah, and Hosea. Still other generations have walked in their own way and after the image of their own god—Heth, Riplakish, Kim, Shiblom, and Ahah. The result was the ditch. But rather than for an *individual* of consummate faith and ability, the need in our day is for a *group* of people who have lifted their eyes and hearts above the sights and sounds of earth and who have seen and heard unspeakable things. The all-consuming need is for a *group* of people who have seen the kingdom's glory and who are willing to share that vision with the blind. The Christ saw and went out to share: "I must preach the kingdom of God . . . for therefore am I sent." Dare we do any less?

We are writing our part of history now. The year 1952 is still the future, but it will soon be the past. One day we'll look *back* at it—at the way we lived and the story we

wrote in that living. It can be a drama of magnificent proportions with the *leitmotiv* of the Restoration sounding loud and clear. In the midst of hate and distrust we *can* sound the pure sweet notes of faith in righteousness. Just as the beauty of a cardinal stands out startlingly clear against a leafless bush, so the beauty of holiness (personal and social) will stand out in a world such as ours. It can be done—history bears vibrant testimony of that. However, "The Son can do nothing of himself but what he *seeth* the Father do," and if this be true of him, he being holy, how much more true of us, we being unholy! The need is eternal, but it has never been more pressing than now for a people willing to listen to God.

THE BASIC AFFIRMATION of the Restoration has ever been that God *is*—that he is approachable and responsive, that he has individual and passionate concern for each of his earth children. This ability to love each person is what makes God's love so great and our future so sure. Upon this rock, young people can stand as they view 1952 and "with *surety* hope for a better world." They can do this because God has responded to the needs of the children he loves: "Behold thou art . . . my son; seek the kingdom of God, and all things shall be added according to that which is just."

Written deep into the heart of every person is the ability to respond to God and to grow by that responding: "to as many as received me gave I power to become my sons,



and even so will I give unto as many as will receive me power to become my sons." This is what God is thinking about right now! It is the program to which he has committed himself, from which he will not shrink, and to which he seeks to attract all men.

WE DO NOT KNOW all that 1952 portends—military service, marriage, job, college—but we do know of those "religiously social reforms and relationships which have been divinely imposed" upon this church. We perhaps cannot speak of them with the understanding of a Bishop Koehler, but we can speak of faith in a God who loves us and who is guiding us. We can speak of a "brotherhood cemented by the Spirit of God" that we have found in the church of Jesus Christ. We can tell of God's goodness, and as we do this there will come enlightenment from him giving power to our witness.

The need for this is found in the lives of the thousands of young people who do not know of God's love. They have a right to know that his love is real and sure. Their right is our responsibility.

The year 1952 stretches out before us like drifts of pure white snow. As we tread the paths of that snow-white future every step we take will leave an indelible footprint. We are free to choose the path that we want in 1952, but the ends are fixed; 1952 can indicate to those who follow after that we chose the path

New Horizons

which leads to the kingdom of God. God is doing his best to get us to take this path—he's thrown all of his magnificent forces into the battle. The path that he wants us to take is the path of a people willing to live and love so that he can reveal more and more of his way of life and his kind of love.

Which way in 1952? Only you can answer!

Graceland

GAZETTE

■ Six Graceland freshmen have been chosen members of the social activities planning committee. They are Howard Sheehy of Greeley, Colorado; Berneice Anderson of Beardstown, Illinois; Clyde Zonker of Wellsburg, West Virginia; Betty Bullock of Haskell, Oklahoma; Carol Olson of Silvis, Illinois; and David Johnson of Puyallup, Washington. The six were chosen from a large number of applicants after a series of interviews by sophomore members of the planning group and Miss Doris Conklin, director of social activities.

The committee plans all-school functions, sings, and half-time entertainments for football and basketball games. It also provides assistance to social clubs and other small groups in planning parties and social activities.

■ Pastoral group fellowships on the theme, "Our World Missions," opened the world fellowship unit of campus religious life. In the second service of the unit on Sunday morning, Glen Johnson of the Quorum of Seventy, recently returned from Holland and Germany, was the speaker. The following Wednesday evening, James G. Moseley, world traveler, presented a film and lecture on the Holy Land.

The last service of the Lord's Supper of 1951 was held on December 9. Students shared in "Communion with Christ."

■ *Of Mice and Men*, the motion picture version of John Steinbeck's novel, was shown recently on the campus. It is one of a series of eight outstanding motion pictures being shown throughout the year.

■ Dr. W. S. Gould, director of public relations, attended a conference of public relations men in Lincoln, Nebraska, early in December. The conference was held by the American College Public Relations Association and the American Alumni Council.

■ A tree-lighting ceremony in the Memorial Student Center officially opened the Graceland Christmas season on December 14. The pastoral groups met for fellowship on the following Saturday in the homes of Lamoni residents, and on Sunday morning Bishop Higdon of the Lamoni Stake gave the Christmas message to the campus congregation. In the evening the Lamoni-Graceland chorus presented the *Messiah*. The annual Christmas vespers on Wednesday evening concluded the religious activities for the 1951 Christmas season.

■ Lamoni residents invited Graceland freshmen into their homes for dinner and a social evening on December 9. The students met their hosts in the basement of the Coliseum before the 6:30 worship service there and went with them to their homes afterwards.

The sophomores, after the end of the service, held a social activity hour in the Student Center under the direction of their class officers and sponsors.

■ Zimmermann Hall, the Graceland gymnasium, was opened to the student body on a recent Friday night for organized sports and mixed-team games. On this, the first of a series of such evenings, a large number of students came and participated in a volleyball tournament sponsored by Deam Ferris of the faculty and or-

ganized by a number of interested students. The success of the activity, which had long been under consideration by the student council and Coach Richard Carter makes likely the continuance of it throughout the year with other games as student interest demands.

■ A volleyball clinic was held in the Graceland gym on December 15. The Ottumwa, Iowa, team—present state champions—and a championship team from Des Moines played a faculty team and a student team. Graceland strongly emphasizes volleyball in its physical education classes because of its suitability for mixed groups of all ages and its consequent usefulness in church recreation groups. The clinic was designed to demonstrate to students what really good volleyball is and to stimulate enthusiasm for the game.

Volleyball is an important item in Graceland's active intramural program. Intramurals provide an opportunity for sports-loving students without the talent or inclination for varsity athletics to participate in their favorite sports. The program also includes speedball, touch football, basketball, and track.

■ Residents of Herald Hall, Graceland dormitory for women, held open house Sunday afternoon, December 16, for the faculty, students, staff, and all their friends. The hostesses for the afternoon were Mary Midgorden of Osceola, Iowa; Polly Poe of Council Bluffs, Iowa; and Joan Ebeling of Independence, Missouri.

■ The Christmas recess began at 4:30, Thursday, December 20. Most students left the campus for their homes, in a flurry of last minute packing and Christmas well-wishing. Many took guests with them, students who live too far from the college to go home for the holidays. Sunday, January 6, marks the end of this year's vacations when all students are due back on the campus.

NEWS AND NOTES

(Continued from page 2.)

MEN'S CLUB HOLDS PARTY

The Men's Club of Independence held the annual Christmas party December 17 at the Laurel Club Dining Room in the Auditorium. The guest speaker was Chaplain Almer Sheehy of the Independence Sanitarium. Virgil Woodside, bass soloist, sang a group of songs, accompanied by Phillip Stephens. The Stone Church male chorus, directed by Mrs. Thomas Deal, sang several Christmas numbers, and Mrs. Arthur B. Taylor gave a reading. The invocation was given by Elder Charles V. Graham, Center Stake president.

THE "MESSIAH" GIVEN

The thirty-fifth performance, and thirteenth annual radio broadcast of Handel's "Messiah" was presented December 23, at the TV Playhouse of Station KMBC in Kansas City, Missouri. Soloists for the performance were Garland Tickemyer, tenor; Josephine Crinklaw Mader, soprano; Virginia McClelland Ehwa, contralto; and Glenn Darwin, bass. The broadcast was well received by the public as is evidenced by the letters, telegrams, and cards which have poured into the General Department of Music at the Auditorium. Before the performance went on the air, Bishop G. Leslie DeLapp offered the invocation.

CANTANINA CHORUS PERFORMS

The Cantanina Chorus, under the direction of Mrs. J. T. Westwood, presented the ninth annual Christmas Eve candlelight service at the Stone Church. The singers were assisted by Elder Arthur Rock, narrator, and a still-life picture depicting the Nativity which was presented by the White Masque Players. The continuity for the program was written by Mrs. Naomi Russell. The chorus consists of thirty-five voices, accompanied by Mrs. Marc Lee. Mrs. Lauren Turner was the accompanist.

WHITE MASQUE GIVES PLAY

"Why the Chimes Rang," the White Masque Christmas gift to the community of the Center Stake of Zion, was presented December 24 at the Stone Church. Members of the cast were Everett Graffeo, Larry Wilkinson, Joe Crum, Pat Pierce, Mark Siegfried, Vernon Kithcart, Mrs. Nell Kelley, Elizabeth Reiss, Louis Whitehead, LeRoy Bradford, and Louise Smith. The play was directed by Mrs. Arline Cackler.

Across the Desk

(Continued from page 4.)

Some will want to know about the record of tithes and whether or not the branch will be able to finish the job. The record speaks for itself and is the prophecy of the future.

Lamoni Branch Contributions:

Year	Building Fund	Branch Budget	Tithes and Offerings
1946	\$ 3,547.60	\$ 4,639.78	\$15,213.08
1947	6,156.26	5,679.78	16,055.04
1948	1,747.36	5,244.65	16,050.49
1949	27,000.02	4,000.04	15,971.95
1950	42,221.45	4,547.79	14,331.58
1951*	33,741.59	3,939.64	13,325.09
Total	\$114,414.28	\$28,051.68	\$90,947.23

*Includes figures up to November 28.

We are planning the services now for Sunday, February 3, the day when the branch shall move in. It will be a great occasion for Saints and friends.

It has been my good pleasure to bear my testimony among the Lamoni Saints to the effect that it has been a privilege to labor in their midst. I believe that their brotherly interest in each other and their neighbors, and their devotion to the cause of Christ has made possible their many achievements, which to me is evidence of the kingdom of God on earth.

Promoting "Herald" Sales

Our attention has been called by Apostle D. O. Chesworth to the fact that, through personal effort expended at gatherings where he has been throughout his mission in the last several months, he has been able to add a considerable number of *Herald* subscribers. It is not our intention to urge that all members of the general church ministry turn themselves into salesmen for the *Herald*, but we feel it highly commendable that there are those who feel the urgent need of the *Herald* in the home of each member of the church to the extent that they are willing to spend some time in promoting these subscriptions.

The ideal situation would be to have our official paper going into the home of every member. I think we could set this up as a goal which we could strive to attain during 1952, and certainly if a little effort on the part of Brother Chesworth can bring such good results, we think the rest of the missionary force should pattern after his example.

There are many times when a lull in the proceedings of a district conference, or some other large gathering, would give an opportunity to insert a "plug" for the *Herald*.

A Family to Fit the House

(Continued from page 9.)

Mary taught country school around Nauvoo before going to Graceland. After graduation she attended Iowa University. Now she is married to a florist, and they are both operating a floral shop in Los Angeles.

David worked with me in the monument business after he finished at Graceland, but went into defense work during World War II. Now he is married and has three children, and is vice-president of the Dallas and Mavis Automobile Forwarding Company which transports cars, trucks, and buses from coast to coast. His home is in Los Angeles also.

We are grateful to our Heavenly Father for giving us the direction, health, and courage to make a success of our undertaking. We are thankful too that other couples, seeing our happiness, decided to take children into their homes also.

154 Self-styled "Pagans" in Australia

According to a release from the Federal Capital (Canberra) of Australia (Monday, September 17, 1951) "Australia has 154 pagans—or had four years ago—and 22 of them are women." This interesting comment followed: "72 of these pagans are persons not gainfully employed."

The census discloses that 2,957,032 claim membership in the Church of England, Roman Catholic, 613,186, (undefined) Catholic, 956,540, Methodist, 871,425, Presbyterian, 743,540, Baptist, 113,527, Hebrew, 32,019, and the smallest group, Swedenborgian, 47.

"A total of 18,708 have 'indefinite' religion; 26,328 have no religion at all, and 824,824 gave no reply when asked about their religion."

Of the entire population, 6,672,936, belong to the 23 Christian denominations, and only 26,328 report "no religion."

This report is taken from *The Argus*, Melbourne, Australia (Tuesday, September 18, 1951).—WILLIAM PATTERSON.

Bulletin Board

Quarterly Needed

The Department of Religious Education, The Auditorium, Independence, Missouri, needs a copy of the adult grade quarterly, "Towards the Kingdom" by F. Henry Edwards (1938 edition).

Wants to Contact Members in California

Mrs. Leo Sieber, Box 523, 627 Leamon Way, Fillmore, California, would like to contact other members living in that area.

Brooklyn Services

New York City Saints hold Sunday services in the Highland Park Branch YMCA, 570 Jamaica Avenue, at the eastern edge of Brooklyn. Visitors may obtain further information by telephoning Virginia 7-8527.

Change of Address

Elbert A. Smith
1337 West Forty-second Street
Los Angeles 37, California

Evangelists mailing copies of blessings should continue to send them to the Auditorium with "Copies for Filing" marked on the envelope.

Notice to Service Men and Women in or Near Bainbridge, Maryland

Church members in service who wish to worship with other Saints in Bainbridge should contact:

Calvin M. Carpenter SN
c/o Chief Petty Officers' Mess (open)
Building 603
Bainbridge, Maryland

(Phone Bainbridge 1000, extension 592. All calls must be made between 8:00 and 4:00 o'clock.)

Request for Prayers

Gilbert Crossan, Jr., Box 141, Albin, Wyoming, requests prayers for his physical and spiritual welfare. He suffered a knee injury several months ago, and it has not healed completely yet.

S. J. Webb, Gatewood, Missouri, requests prayers for the physical and spiritual welfare of his daughter-in-law, Sophia Webb, and her daughter-in-law, Silvia Murdock, who has tuberculosis and will soon undergo surgery.

BIRTHS

A son, Keith Courtland, was born on August 25, to Mr. and Mrs. Robert I. Wakeman, at the Memorial Hospital in Uvalde, Texas. He was blessed on December 2, at Pearsall, Texas, mission by his grandfather, Elder W. E. Wakeman. Mrs. Wakeman is the former Catherine Bohrer.

A son, Alfred Jack II, was born September 20, to Elder and Mrs. A. J. Knapp of Vestal, New York. He was blessed on October 28 by his father and an uncle, Elder Stanley Hayes.

A daughter, Laurie Mae, was born on October 15 to Mr. and Mrs. Henry C. Knapp. She was blessed on November 4 by her uncles, Elders A. J. Knapp and Stanley Hayes.

Mr. and Mrs. Robert Hartnet of Los Angeles, California, announce the birth of twin sons, James Kelly and Jeffe Kevin, born November 12 at the Physicians' and Surgeons' Hospital in Glendale. Mrs. Hartnet is the former Lois Thomas of Malad, Idaho. Both parents are graduates of Graceland College.

A son, William Louis, was born on December 13 to Mr. and Mrs. James H. Engelhard of San Antonio, Texas. Mrs. Engelhard is the former Agnes Welch of Grand Rapids, Michigan.

A son, Robert Allan, was born on December 21 to Mr. and Mrs. Jack R. Ochs of Independence, Missouri. Mrs. Ochs is the former Charlene Thompson.

Mr. and Mrs. Richard Sterrett announce the birth of a daughter, Paula Rae, born December 12 at the Independence Sanitarium. She was blessed on December 22 by her grandfather, High Priest Herbert Voltmann. Mrs. Sterrett is the former Jeanne Voltmann of Lincoln Park, Michigan.

DEATHS

MITCHELL.—Lonnie Thomas, was born August 22, 1896, at Cottonwood, Texas, and died October 30, 1951, at Houston, Texas. He was baptized into the Reorganized Church on December 18, 1927; ordained a teacher on July 10, 1932, and an elder on November 23, 1947.

He is survived by his wife, Bertie; two sons: Ralph and Paul; a daughter, Mrs. Doris Vandell; two brothers; four sisters; and two grandchildren. Funeral services were held at Houston, Pastor Roy Vandell and Patriarch A. V. Arnold officiating, and at Medina with Elders H. E. Winegar and Roy Vandell in charge. Burial was in the Medina cemetery.

PURCELL.—Sarah, daughter of Zillman and Mary Hunt, was born January 1, 1864, at Gallands Grove, Iowa, and died September 5, 1951, in a hospital at Sioux City, Iowa. She was married on December 2, 1883, to Henry C. Purcell; three children were born to them. One daughter, Opal, died in childhood, and Mr. Purcell died in 1926. After 1934 she made her home with her daughter in Sioux City. She had been a member of the Reorganized Church since her youth.

Surviving are two daughters: Mrs. Edna E. Poe and Mrs. Charles C. Miller; two grandchildren; three great-grandchildren; and a half-sister, Molley Bolden, all of Sioux City; and a half-brother, Jeff Hunt, of Missouri Valley, Iowa. Funeral services were held at the Reorganized Church, Elder Francis Harper officiating. Interment was in Woodbine Cemetery.

FRENCH.—Josephine, was born December 1, 1878, in Kern County, Texas, and died December 16, 1951, at Los Angeles, California. She had been a member of the Reorganized Church since June 14, 1925.

Surviving are four daughters: Mrs. Stella Hill of Calimesa, California; Mrs. Winifred Lott of Bell, California; Mrs. Anna Burhart of Norwalk, California; and Mrs. Emma Kosmeyer of Los Angeles; a son, Fred Golder of Los Angeles; a brother, Ernest Mims of La Habra, California; a sister, Mrs. Bessie Goff of Huntington Beach, California; eight grandchildren; and seven great-grandchildren. Funeral services were held at the Little Church of the Flowers in Forest Lawn Cemetery, Glendale, California, Elder Thomas R. Bell officiating. Interment was in Forest Lawn.

WALKER.—Claude Gentry, son of Charles S. and Lydia Hull Walker, was born April 21, 1878, at Athens, Ohio, and died December 22, 1951, at Warsaw, Missouri. For more than a year he had been cared for at the Lake Side Nursing Home in Warsaw. On July 6, 1904, he was married to Bessie May Gaddis; six children were born to them. His wife and one daughter, Lois, died in 1934. He had been a member of the Reorganized Church since September 2, 1934.

Surviving are three sons: Cecil Walker of Independence; Kenneth Walker of Emporia, Kansas; and Muriel Walker of Richmond, California; two daughters: Mrs. Walter Schierkolk of Powell, Wyoming; and Mrs. Claribel Parker of Des Moines, Iowa; a sister, Mrs. A. C. Heigle of Ottawa, Kansas; a brother, Carl Walker of Parsons, Kansas; nine grandchildren; and two great-grandchildren.

SUMPTON.—Edith Victoria, daughter of Samuel and Ann Phillips, was born October 25, 1876, in Saugeen Township, Ontario, and died November 13, 1951, in Port Elgin, Ontario. She was married on December 13, 1899, to William Henry Sumpton, who preceded her in death in 1919. She had been a member of the Reorganized Church since August, 1906.

Surviving are two sons: William Albert of Grand Valley and Wilfred M. of Port Elgin; two daughters: Mrs. Lawrence Miller of Port Elgin and Mrs. Carman Curry of Markdale, Ontario; a sister, Mrs. Eliza Dobson of Independence, Missouri; ten grandchildren; and one great-grandchild. Services were conducted by Elder A. Iden Leeder and A. Pelletier at the Davies Chapel. Interment was in Sanctuary Park Cemetery, Port Elgin.

FIRBY.—Christopher Wood, was born October 12, 1869, in Holbeck, Leeds, England, and died October 27, 1951, at Onset, Massachusetts. He was baptized in Leeds on June 3, 1905, and came to America in 1909, settling near Providence, Rhode Island, of which branch he was a member.

He is survived by his wife, Bessie West Firby, to whom he was married October 27, 1894; a daughter, Alice F. Rhodes; two sons, Henry and Archie Firby; a sister, Emma Wood of England; and six grandchildren. Funeral services were held at Skeffington Chapel, Elder George F. Robley officiating. Burial was in Highland Memorial Park, Johnston, Rhode Island.

PRYER.—Margaret Jane, daughter of James A. and Celia Ann Hopkins, was born September 3, 1894, at Selsa, Missouri, and died December 15, 1951, at her home in Independence, Missouri. On April 9, 1911, she was married to Harry F. Fryer; three daughters were born to them. She had been a member of the Reorganized Church since September 30, 1912.

She is survived by her husband; three daughters: Mrs. Sybol Masterson, Mrs. Myrtle Netter, and Mrs. Virgie Webb; two sisters; two brothers; and ten grandchildren. Funeral services were held at Second Church in Independence, Elders Charles Edmunds and Guy Mintun officiating. Burial was in Mound Grove Cemetery.

SLACK.—Frieda Irene, daughter of William and Edna Storm, was born near Lacona, Iowa, on October 3, 1932, and died in Chariton, Iowa, on November 6, 1951. She was baptized into the Reorganized Church on April 16, 1944, and on July 15, 1950, she was married to James W. Slack. A son, James William, was born to them on November 6, 1951.

She is survived by her husband and baby son; her mother, Mrs. Edna Storm; a brother, Charles Fredrick of Camp Carson, Colorado; two sisters, Phyllis of Lacona and Mrs. Garland Logsdon of Fremont, Nebraska; and her aged grandmother, Mrs. A. T. Blackstock of Chariton.

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*MEMORIES

Bits of history are always turning up. We miss them because we do not observe. . . . A new steel coat rack was brought in recently, and there were old hangers, worn and battered, to be taken away. A wooden hanger carried the name of a girl who worked here more than twenty years ago. She was young and beautiful—a gracious, charming, talented person. She probably brought this hanger in for a new winter coat. After a few years she resigned to be married. Children came to her home, then a tragic illness took her life. . . . The hanger was left behind to serve many others who have come and gone since that time. Yet something of her remains about it, like the fragrance of a jar of rose petals, or an old sachet.

A letter was read over the radio last month, written by a young woman to a friend, describing a Thanksgiving dinner during the Revolutionary War. There were shortages of food and spices. Shipping was interrupted by war, and she and her family had not tasted beef in three years, all of it being required for the men in the army. She told of the substitutes they used, how all helped with the cooking, and how they rotated the family around the table by the fireplace so that they would take their turns to be warmed and chilled. She wrote so pleasantly and cleverly, she would have been a most interesting person to know. She was very like a girl of her age today. The costumes and the setting would be different, but mind and heart would be the same. Many another Thanksgiving has passed over her ashes, but one trusts that somewhere her blithe spirit carries on.

We think wistfully of the fine people who lived before our time, of their goodness and courage, their gayety and charm, and how they must have been loved by those who knew them. The world is poorer when the call comes for them to pass on to another life. But we are comforted by the thought that the great God who made them must love them too, and that he will not permit one of them to be lost, but keeps them close where he can watch over them.

* SARCOPHAGUS

The tombs of dead ideas are more melancholy than the tombs of dead kings. For people are wise enough to let dead kings lie, but they worship dead ideas as if they were still alive.

* SANITARIUM

The "San Piper" (staff and departmental news bulletin of the Independence Sanitarium and Hospital) says: "You can live a lot longer if you quit everything that makes you want to. . . . When your money goes to your head, it seldom stays there long. . . . Suspenders are the oldest type of social security. . . . Community Hospital Drive went over the top with \$38,310.75." Anybody like to send them another quarter to put it in round numbers? Fourteen sets of twins in 1951, and they seem to come in threes. . . . Nurses' home rooms on first floor are receiving new covering of fabric in flowered patterns. Second and third floors have already been done. One way of being sure to find a really nice room is to be a nurse!

Herald House

SECOND GROUP OF ARCHAEOLOGICAL SLIDES

Ready now is the second group of duplicate kodachromes taken by the church's Archaeological Society under the direction of Apostle Paul M. Hanson and Apostle Charles R. Hield.

Tula, State of Hidalgo, Mexico

1. Colossal Caryatid, originally a part of Temple of Quetzalcoatl
2. Colossal Caryatid and stones showing Tenons, area view
3. Stone drainage canals on Temple of Quetzalcoatl
4. Front view of Temple of Quetzalcoatl
5. Excavated base of Pyramid showing addition of structure to left
6. Carvings at base of Pyramid
7. Round stone pillars, showing Mortise and Tenon
8. Rear view of Temple of Quetzalcoatl

35c each Set of 8 slides, \$2.50
(listing with each order)

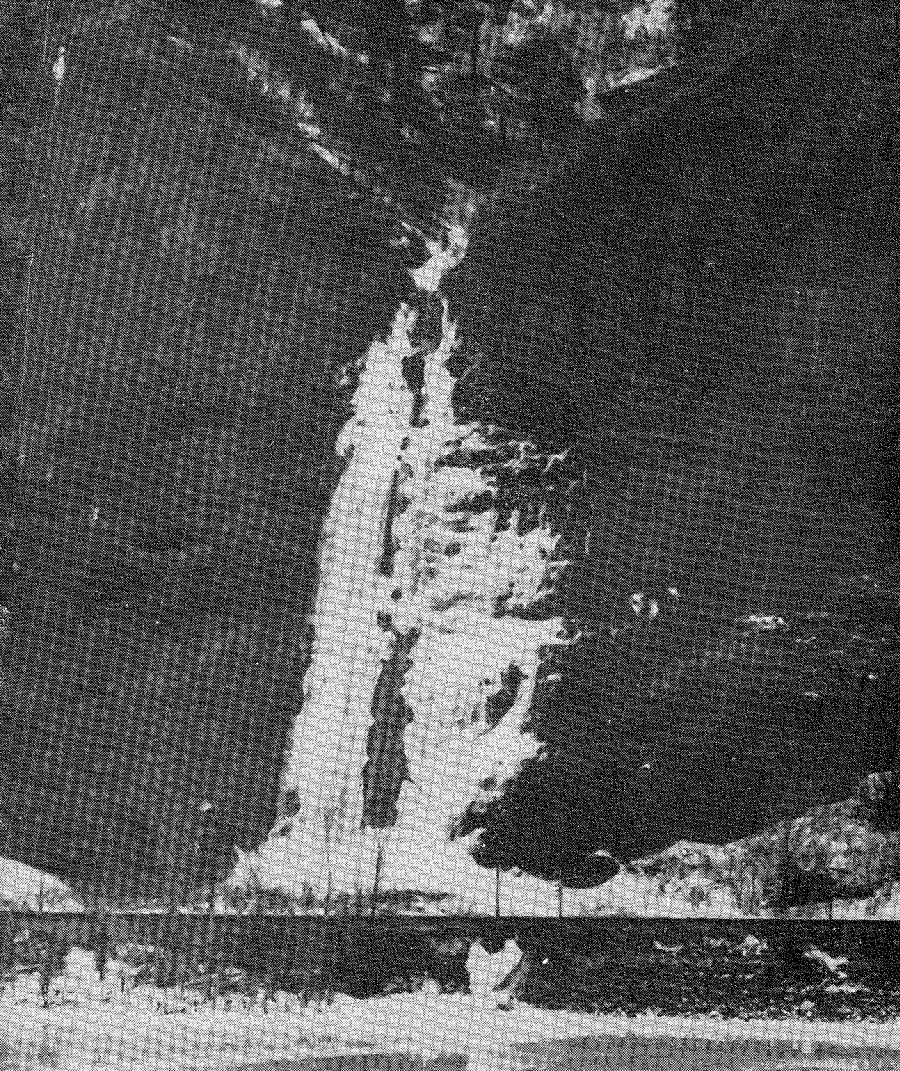
Xochicalco, State of Morelos, Mexico

1. Temple of Quetzalcoatl, restored
2. Plumed Serpent Design in Temple Wall
3. Detail of Plumed Serpent, Temple of Quetzalcoatl
4. Distant view of hill of Xochicalco (ruins in center background)
5. Part of Ball Court, showing one of the huge stone rings
6. Foundation, probably of a home
7. Ruins at Xochicalco (remains of ancient terraces)

35c each Set of 7 slides, \$2.25
(listing with each order)

ORDER BY BOTH TITLE AND NUMBER

Independence,
Missouri



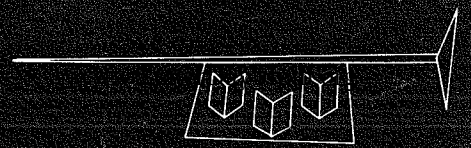
Bridal Veil Falls, Oregon
Winter, 1950 (Frozen)

Photo by J. L. Verhei

the Saints' Herald

January 14, 1952

Volume 99



Salute to the New Year News and Notes

"Behold, I stand at the door and knock: If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

The soft iron of December has set overnight to steel of winter. It is merciless, realistic—a season of thresholds. Suddenly a door opens; another sadly closes. The past becomes one with unnumbered dead. The ecstasy of highest hope is ashed in disillusion; adoration pale, and the frantic lover turns with relief to new loves. Each fresh desire, like Jacob, supplants his brother, while like a shadowy colossus the New Year leaps athwart the Frame of things. A lock clicks as he rolls back gigantic doors. Inexorably, caught in the dream of life, we pass through, striding as victors or crawling as slaves, and not all our tears nor all our prayers can retrace one step of the way!

Let us, however, pause for one unhurried moment and cast a thoughtful glance behind. A chaotic world, it was: Korea, blood-smearred; Europe, seething with unrest; Asia, uneasy; Russia, menacing; America, bewildered. Relaxed moral values have subtly translated our definitions. Repression has become necessity; rapacity, patriotism; envy, a legitimate desire for the rights of others; while evil is merely a slight personality defect! Is it stuff for wonder then that practicing holiness is charged with bigotry and that the faith, which for God made martyrs, is belabored as a refuge for the mentally bankrupt?

Surely through this sophisticated world of easy explanation and naked brutality the servant of God walks as an alien. Where may he rest and to what claim allegiance? Dissatisfaction and a strange urgency forces him on. Wherever he goes his eyes light upon no kenneled landmark. Craving sanctity he finds it not; and as he reaches desperate hands toward the wonder of cooling streams, the mirage fades in his grasp. Yet, though he falters, he revives, for etched upon his retina is the vision of his native Country. For truly he seeks for a city—a city whose maker and builder is God. To him the future means supreme answer to hope. He is eternally the needy, the loving, the patiently desirous. He is indeed the eternal Pilgrim!

What then of this future? Let us, like him, take staff in hand, bind on our feet the sandals of faith, and search through the highways for the footprints of God. Does it matter if we seek to the world's end, or the year's end, or our life's end, if finding so great a prize can so reward the perils of our journey? Let us, by God's grace, carry in hand the light of wisdom, in our hearts the Grail of sacrifice, that our eyes may recognize in an instant the living presence of Christ. So shall each day grope toward eternity until suddenly, at the turning of the road, we shall see Him face to face, and our hearts shall know him, for the eyes that search our own and the hands that beckon are those of a Friend.

Wallace B. Shute, F.R.C.S. (C)

The Saints' Herald Vol. 99 January 14, 1952 No. 2

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith
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The *Saints' Herald* is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.

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

CENTER STAKE PRIESTHOOD SERVICES

Priesthood school for members of the Center Stake will be held for five weeks each Monday night. The classes began on January 7. Pre-ordination classes are scheduled for January 8, 9, 15, and 16. A special Communion service for priesthood of the Center Stake was held January 3 at the Stone Church. President Israel A. Smith gave the Communion message, Bishop G. L. DeLapp presented the affirmation of faith, and Charles V. Graham, stake president, was in charge of the service. The theme was "The Joy and Significance of Ministry in the Restoration."

APOSTLE MESLEY IN MICHIGAN

Apostle C. George Mesley spent the first week of December in the Detroit International Stake speaking at a number of congregations. Prior to that time, he spent week ends at Crosswell, Michigan, and Wabash, Ontario. He was in Independence during the first part of January and instructed at the appointee's institute.

SPECIAL SERVICE HELD

A special ordination service was held at the Stone Church December 30. Elder H. I. Velt was ordained an evangelist by Apostles Paul M. Hanson and D. Blair Jensen; Charles Welch was ordained a teacher by Elders F. Carl Mesle and Arthur Collins; Dick Andersen was ordained an elder by Apostle D. T. Williams and Elder Howard Andersen, his father. Apostle Maurice Draper presented the evening address, and Apostle Charles R. Hield delivered the charge to the candidates for ordination.

YULETIDE CONFERENCE HELD

The City-wide Zion's League cabinet for the Center Stake of Zion held the annual Yuletide Conference December 27, 28, 29. The opening feature of the conference was a special illustrated lecture given by Mr. and Mrs. George Young of Guatemala. Mrs. Young, the former Biloine Whiting, and her husband have taught school in Guatemala for a year, and visited many places of archaeological value while in the area. The couple left Independence December 28 to return to Guatemala for another year. They will be joined there by Mr. and Mrs. Lloyd Hurshman of Independence, who are also members of the church. Brother Young was ordained an elder prior to his leaving Independence, and Brother Hurshman is a priest. The young couples are very optimistic about the missionary possibilities in this area.

The second service of the conference was a panel discussion featuring Apostle Maurice Draper, Bishop Leslie Kohlman, Elders Charles V. Graham, Carl Mesle, and Evan Fry. Brother Fry was the discussion leader.

The closing evening of the conference was a special activities night held in the basement of the Auditorium. Approximately 200 young people were present for the special basketball game and other organized recreation.

APPOINTEE'S INSTITUTE

The new appointees attended an institute from December 28 through January 8. The men attended lectures and classes for instruction in all fields of endeavor. The institute was held in Independence.

AT GARDNER LAKE

Over forty members of the Walnut Park Zion's League of the Center Stake spent New Year's Eve at Gardner Lake reunion grounds accompanied by their pastor, Elder Fred O. Davies, Mrs. Davies, and their leader, A. L. Henson.

The Changeless God

And the Changing World

Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish, but thou remainest; and they shall all wax old as doth a garment; And as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.—Hebrews 1: 10-12.

THE BEAUTY of this language of the Scriptures must impress any reader who is sensitive to the qualities of literature. Its truth is apparent from our observation of life. The impermanence of earthly things is suggested here in phrases borrowed from the Psalms and Isaiah; but the writer of the Hebrew letter gives it new power and majesty, declaring the changelessness of God through all eternity. Another noted passage affirms in the most positive and uncompromising terms, "I am the Lord, I change not."—Malachi.

It is apparent that God does not change, for the principles of the universe remain the same, as far as we can tell, as they were in the beginning of time. The transmission of light and heat, the atomic weight of the elements, the laws governing the movement of the stars apparently do not change. Why should the God who rules all these things be subject to change?

* * * * *

Contrasted against the truth of a God who does not change, and his timeless laws, we have the flickering shadows of a transitory and variable world. There is the alternation of light and dark, sunshine and shadow. The variety of the seasons, of climate, temperature, and growth is with us throughout the year.

People change, too. They are born, come to maturity, grow old, and die. And yet we think that

there is a soul within every one of us that endures eternally because God wills it so.

Even in these temporary things, eternal principles are found. The enduring rocks are made upon the principle of the crystal. Plant and animal tissues are made up of tiny cells. Living things depend upon circulation, respiration, and growth. Even in the things that change there are reminders of eternity.

* * * * *

In spite of all this, there has been a degree of confusion in the minds of many people. They think that there are times when God reveals his will to men and other times when he is silent and unwilling to speak. Some have believed in a flexibility of moral and spiritual law, under which things once forbidden can be permitted, to suit human convenience and desire. Some even assert that they have private knowledge of these things, or claim that they have special dispensations, in spite of the clear opposition of the Scriptures.

If we are to know where we stand, if we are to judge anything at all of the will of God and of our duty toward him, we must reject and oppose all such counsels concerning the possibility that God may change his ways, his attitudes, or his laws.

As the quotation from Hebrews indicates, the changeable things perish. The eternal things do not change.

There is even a warning implied here. A God who changes could, very possibly, go out of business and become defunct.

* * * * *

In the last World War the free peoples of the world fought against

the dictatorships and tyrannies based on personal rule that changed from day to day. The law at any time was whatever the top man happened to think or feel. He did not have to consult anyone, nor have his laws ratified.

Free people have always sought to establish their governments upon laws that applied to everybody equally and did not change overnight.

The idea of a God who changes, who is so imperfect that he can progress from one state or condition to another, is repugnant to an intelligent mind. The idea of a moral law that could change would leave us on shifting sands. One could not depend on anything.

We live in a changing world that will perish. But we also live under a God and a law that is changeless and eternal.

Most of us are vacillating and changeable to some degree, though we dislike to admit it. But we expect other people to be dependable. And we don't want the rules of life changed in the middle of the game.

We have the same attitude toward the church. We expect continuity and consistency in faith and doctrine. The gospel of the Restoration is the same as the doctrine of the original church of the New Testament. The Reorganized Church is the same as the church restored through the leadership and ministry of Joseph Smith. All apostasy begins, fundamentally, with an attempt to change God.

We believe in a Lord who is "the same yesterday, and today, and forever" (Hebrews 13: 8). We rejoice in the statement of the prophet of latter days, "There is a God in heaven who is infinite and eternal, from everlasting to everlasting the same unchangeable God."—Doctrine and Covenants 17: 4.

L. J. L.

Editorial

How Wrong Is Gambling?

By Gerhardt Mahler

(Used by permission of the Concordia Publishing House)

A SHERIFF takes his life when gambling interest threatens to hurt him. A gangster is killed from ambush by a rival gambling crowd. A merchant is shot to death as he leaves a casino with his winnings. These instances, reported in a single state within a few weeks, are the skin eruptions of a social malignancy that is demoralizing our nation.

Gambling could not be so widespread as it is if the decent portion of society did not condone it. If policemen and firemen sponsor gambling carnivals, there is little hope for improvement. If, to top it all, churches foster gambling with bingo and raffles, the State swings its stick with two strikes against it.

The scaffold of improvement must be erected by courageous Christian instruction.

Characteristic of all forms of gambling is the risking of money or property on an event or contingency. The forms which gambling may take are legion—slot machines, wheels of chance, "numbers," lotteries, "polls," betting on contests, et cetera.

Not every risk is a gamble. In gambling the risk is artificially created, and the "chances" of winning are often rigged. Is such risking of money in which the risk is artificially created wrong in principle? Is it in harmony with Christian principles or not?

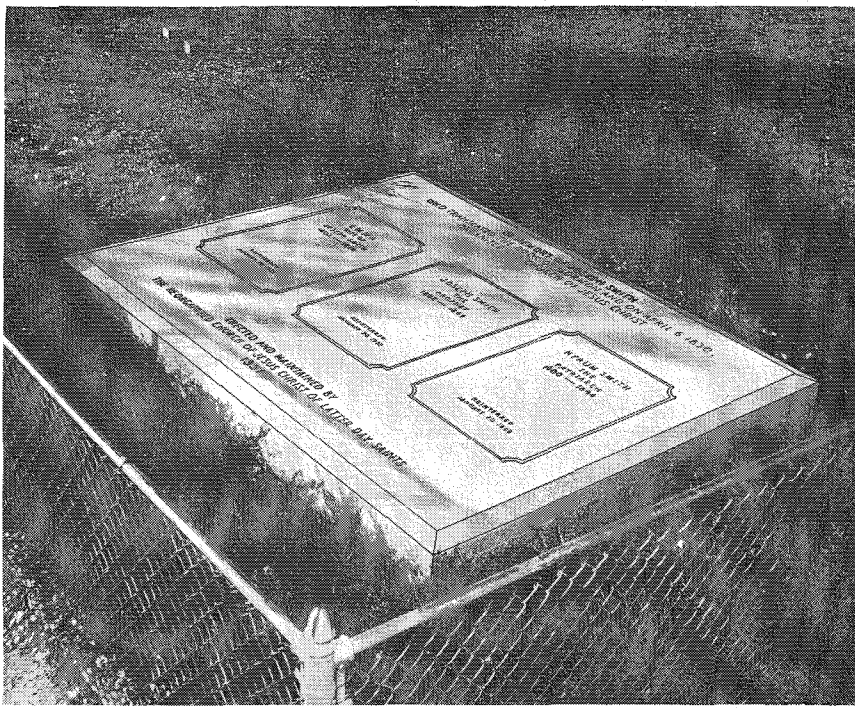
Holy Scripture does not speak of gambling. There is no passage that forbids it. The question must therefore be viewed in the light of the whole body of Bible truth concerning the acquisition and uses of money.

God's Word presents a well-defined monetary view, and it is a sad reflection that Christian churches have neglected to make more of it. Our economic ills would be less pronounced if Christianity had emphasized the Christian approach to money.

BASIC to the Christian economic view is the proposition that all ownership belongs to God. This ownership takes in natural resources as well as personal property.

A Christian's income is his share of God's bounty to be received with thanksgiving. In the use of his God-given income, a Christian will not lose sight of the fact that it is still God's property to be handled with an eye to his honor, for his own individual welfare and that of others.

(Continued on page 22)



New Granite Markers

In response to a request, Brother Harold D. Smith, well-known photographer of Nauvoo, Illinois, and Fort Madison, Iowa, has prepared a photograph of the new granite slab that marks the graves of the martyrs at Nauvoo. He wrote a letter about its placing, from which we quote:

The stone was placed October 25 without ceremony. Brother John Williams, the property caretaker, received word that the workmen would be there that day to place the stone and was present to assist them. The old cement slab with the three (granite) markers which were imbedded in it was removed, the cement was broken up and the markers stored on the properties where they are at the present time. The new granite slab was lowered into cement mortar in the same location occupied by the old marker in the presence of Mr. Gus Lee, Burlington, Iowa (who figured in the purchase of the marker); John Williams, caretaker; and workmen. The grounds show no indication that it is a new marker, appearing as though it had stood there for years, with no marks in grass or shrubbery as a result of the change. The general effect is much more impressive since the marker is raised several inches above ground level, exposing the thick edge of the marble slab itself to view.

November Returns Indicate 1951 Auditorium Drive Is Half Completed

Approximately \$50,000 were received for the Auditorium fund in November. All districts have reported except a few from missions abroad. December reports have begun to come in, but complete returns will not be available until the end of January.

C. D. N.

Unforgettable Experiences

in Book of Mormon Lands

By Roy Weldon

AN OLD MAN PRAYS FOR ME

IN JANUARY, 1945, I had the high privilege of embarking on a Book of Mormon expedition to Central America and Mexico with Elders C. Ed. Miller, Charles R. Hield, and Walter W. Weldon. The evening previous to our departure I accompanied Stake President Ward A. Hougas on a visit to one of the larger congregations of Central Missouri Stake. Brother Hougas had asked me to show slides and lecture on "The Missionary Value of the Book of Mormon." During the lecture I flashed on the screen Kodachrome slides of recent discoveries in Mexico and Central America corroborating and supporting some of the Book of Mormon teachings. After the lecture Brother Hougas announced to the people that I was departing the following morning on an extensive exploration trip to ancient ruins in Mexico and Central America. Following the meeting an old man came up to me and exclaimed, "Oh, how I wish I could have heard this story when I was a young man. Now I am an old man with one foot in the grave, and there is nothing I can do." Then suddenly as if some inspiration had come to him he reached forth his hand, clasped mine, and with a quiver in his voice said, "Yes, there is something I can do—I can pray for you."

About three weeks later in Oaxaca, Mexico, I took leave of my brethren to spend five days traveling alone to inspect the remote ruin of El Tajin in the northern part of Vera Cruz. I was riding on a bus through the rugged mountains northward from Jalapa, capital of the state of Vera Cruz. Although the

roads were poor and traveling conditions in many respects were crude and primitive, the countryside was picturesque and beautiful. Hour after hour we had been traversing mountain valleys studded with fruit orchards in bloom. Now and then we passed through quaint mountain villages. It was early in the afternoon. My mind had been occupied with some of the problems connected with the organization and effective use of the wealth of Book of Mormon data and pictures being accumulated from the visits to the ancient ruins. We had just passed through a quiet, little village in a fertile mountain valley. The road was lined with fine specimens of the soft shell English walnut such as graced one of my father's ranches in California. Then, unexpectedly and without previous knowledge of its existence in this area, I was thrilled to discover that the road was leading us through the ruins of a buried city. There were large mounds containing ancient buildings covered by the accumulating dust and debris of uncounted centuries.

As the bus wound its way among the mounds and ruins I sat alone on a rear seat and felt the presence of the Spirit of God. It seemed to entirely envelope me. Light came to me, and I reached for my pencil and notebook. I organized data and outlined lecture after lecture. After about two hours the experience began to fade away. I realized that I had just had one of the major experiences of my lifetime with the Spirit of the Lord—experiences the like of which I had not hitherto enjoyed except after periods of special preparation, fasting, and prayer.



I wondered how it was that this had come to me without any effort on my part. Immediately there flashed before my mind's eye the picture of the little old man who had said, "There is something I can do, I can pray for you." I knew then that this good man had prayed for me, and God had answered his prayer.

Almost immediately after my return from this trip I was invited to give lectures at a young people's convention in a midwestern city. I presented three lectures which I had outlined during my experience on the bus. A neighbor girl who had accompanied one of our church girls to the young people's convention was so impressed that she went home and asked the local pastor for baptism into the church. Who converted this precious soul into the kingdom of God? What do you think? Was it I or was it the old man with "one foot in the grave" who prayed for me?

Some people have said, "Roy Weldon has angles on the Book of Mormon I never heard of before." Little do these people realize that Roy Weldon never heard of some of these angles either until a righteous and good old man prayed for him.

This experience has taught me a great lesson. I now have profound respect for the good will and prayers of humble souls in the church. Many of the brethren are trying to carry the burdens of ministry, both local and general, of the church.

Some of us are beset by problems of business, family, temperament, and church. The pressure of burdens and responsibilities eats into our physical as well as our mental and spiritual resources. At times we need others to pay the price for us in fasting and prayer, which we ourselves find difficult to pay because of the vicissitudes and circumstance of life. It seems then that housewives and elderly people—humble, righteous, and true—who perhaps feel they have neither the talent or opportunity to do much for the church can make a major contribution to the work of the Lord by making intercession for their priesthood, their pastor, their missionary, or for brethren of the leading quorums of the church.

THE LORD OPENS THE WAY

During the same trip (1945) all four of us were confronted with a major problem at Villahermosa, capital of the state of Tabasco. We had just completed our memorable visit to the ruins of Palenque. We had flown by domestic or "chicle" (chewing gum) plane from Emiliano Zapata to Villahermosa. We had reservations at the airfield to board the seven o'clock plane the next morning. We went out to the airfield early. It was foggy. Seven o'clock came, eight o'clock came, then nine and ten o'clock, but the fog did not lift. Finally one of the airline officials informed us that the plane for that day had been canceled. We said, "We shall return tomorrow morning." The official then informed us that when a plane is canceled all reservations on that plane are also canceled. The plane on the following day was filled, as were the planes on succeeding days. There were only two ways out of Villahermosa, by plane or by river boat to the sea, and thence by steamer—if one is available. We went down to the river. No barges or river boats were due to depart for a week or more. We considered

chartering a special plane, but the cost was beyond our financial resources. Our problem was acute. Time was very important. Brother Hield was due back in Texas for a district conference which he could not meet if we spent a week waiting in Villahermosa. We had spent the entire day in a fruitless search. I had gone to the river. It was about five o'clock in the evening. My companions—C. Ed. Miller, Charles R. Hield, and Walter Weldon—decided to go to the hotel room and present their problem to the Lord.

At this same time I was making further inquiry along the river and was informed that the river boat scheduled to leave a week later was preparing for immediate departure. I rushed to the hotel room and informed the brethren that I had found a way out, but that we would have to make haste. Later, I discovered that they had just finished praying to the Lord for help when I rushed in with the good news. We spent the entire night floating down the river on hammocks stretched out on a barge. There was a full tropical moon. It was a delightful experience.

WE FLY TO COPAN (1941 Expedition)

Copan is a remote ruin in eastern Honduras. There are two ways to reach it: the overland route of mules and mountain trails, which is long, tedious, and arduous, and the air route. Planes fly to Copan only when there are enough people to charter one. When our party arrived in Guatemala in December, 1941, the Second World War was on. It had been several months since a plane had flown to Copan, yet when I walked into the Air Tours office in Guatemala City, I found that a plane was leaving within 48 hours and there were three empty seats, which was just what we needed. We were especially thrilled to discover that the plane had been chartered by eminent Harvard and Carnegie Archaeologists from the United States. Gor-

don Lee Resch and John Dowker took care of the photography while I learned all I could from the archaeologists about the ruins. It was a memorable day and our good fortune seemed entirely too great to ascribe to mere chance and circumstance.

SENOR LARCO HOYLE'S MUSEUM IN PERU

My experience with Larco Hoyle, famed and wealthy owner of a museum of the world's finest collection of Chimu and Mochica ceramics is another remarkable experience showing evidence of the hand of divine guidance and blessing.

In the bleak deserts of northern Peru is the ancient ruined city of Chan-Chan. Its ruins cover twelve square miles and extend from the sands of the seashore to the foothills of the barren, rocky Andes Mountains. North of the ruins of Chan-Chan lie the vast haciendas of Larco Hoyle, who uses the water of a river which courses out of the Andes to irrigate thousands of acres of sugar cane and cotton. Larco Hoyle has made a lifetime hobby of collecting the remarkable ceramics and other artifacts from the ruins of Chan-Chan and neighboring sites. His collection of pottery is superior to that in the National Museum in Lima.

My guide for my visit to the ruins of Chan-Chan was a pleasant, polite young man named Emilio Gonzalez Garcia, a student of archaeology in the University at Trujillo, Peru. A narrow gauge railroad runs from Trujillo to Chiclin, Larco Hoyle's headquarters. While we were riding on the train to Chiclin Mr. Garcia informed me that I would not be allowed to take any pictures in the museum. He said that not even the university was allowed to take any pictures in Larco Hoyle's museum.

After our arrival at the museum my guide had scarcely commenced to show the ceramic treasures of the Chimus to me when I realized that these were artifacts of major im-

portance to the Book of Mormon story. In Mexico and Central America we consider isolated specimens of the bearded white God to be of major importance, and rightly so. One of the first things my guide showed me in the museum at Chiclin was a showcase containing entire shelves of pottery specimens depicting Viracocha, the ancient white God of Peru. All of the specimens were bearded, and the Peruvian tribes are beardless. Viracocha had promised to return. When Pizzaro, the bearded Spanish conqueror, arrived in Peru the natives thought Viracocha had returned.

As my guide led me from one section of the museum to another he explained that the pottery depicted the activities, practices, and customs of the ancient people. There was a section devoted to the diseases from which the ancient people suffered. There were even specimens of pottery showing surgeons performing operations. Other sections depicted the agricultural life, war, and hunting. When my guide was leading me through the group of ceramics picturing the various criminal offenses and their several punishments, he stopped before a fine specimen of pottery. A man and a woman were tied to a pillar or post. There were spots on the pottery. My guide explained that the two were guilty of adultery. The spots on the piece of pottery represented stones flying through the air. The ancient punishment for adultery in Peru was death by stoning. I had not known this before. Here, thousands of miles from home, I again had an experience I have had many times before. My love for and interest in the Book of Mormon is deep. I had come to Peru in quest of further evidence of its divinity. The Book of Mormon is committed to the proposition that the Nephites kept the Law of Moses, at least until the arrival of their Savior. To be suddenly confronted with clear-cut evidence did something to me, and again I had the experience of a double witness, for I testify that

again and again as I have come to the end of a long road of questing and searching, I have not only found overwhelming scientific evidence, but the Lord himself has been waiting to witness to me by the power of his Spirit, even the spirit of truth, that the Book of Mormon is of divine origin and that Joseph Smith was a prophet of God.

Needless to say, I did not have to look at any more pottery to be convinced that permission to take pictures in this museum would be a blessing of major importance. I immediately went to the young lady in charge of the museum and presented my credentials and asked permission to take pictures. Among my credentials was a letter signed by Charles R. Hield written in Spanish regarding the "Society for Archaeological Research." I was told that Larco Hoyle was out in the fields and would return at noon and if I would return at two o'clock in the afternoon I would be told whether I could take pictures or not. When I returned at two o'clock, I was promptly informed that Larco Hoyle had granted me permission to take pictures. In consideration of the fact that the university was not permitted to take pictures there it seems to me a matter for gratitude and thanksgiving that I was able to return from South America with these valuable pictures and that they are now in extensive use in connection with the story of the Book of Mormon.

MACHU PICCHU

When Brother Francis Anderson and I arrived at the base of the mountain on whose top perches the remarkable ruins of Machu Picchu, it was a discouraging prospect. Kodachrome photography requires sunshine for good pictures. It had been raining intermittently for several hours. The Rio Bamba was at flood stage. The sky was heavily overcast. Machu Picchu and the upper reaches of the mountains were hidden beneath heavy shrouds of fog. We crossed the river on a foot-

bridge. A sign pointed out the trail and informed us that it was eight miles to the summit. Riding in a saddle on the back of a horse up eight miles of narrow, steep, rocky, winding mountain trails may not be a pleasant experience in some respects. However, for me it was a thrilling experience. The fog seemed to retreat as we moved upward. The horse I was riding seemed to sense some of the eagerness and suspense that I felt. At least it took the lead of the caravan, and I had an unrestricted opportunity to watch the retreating fog banks as we advanced. It almost seemed as if the Lord were going before us, pushing back the forces of darkness and uncertainty and preparing the way for us to accomplish the purpose of our pilgrimage to Machu Picchu.

The experience reached its grand climax just as we arrived at the outer walls of the ancient city. The fog had lifted from the top of the mountain, and just as we entered the ruins of the city, the sun burst through the clouds and lighted up a limited area around Machu Picchu. I wanted to start taking pictures before the fog came in again, but our guide had us all seated while he gave us a lengthy history of the discovery and excavation of Machu Picchu. The sunshine, however, stayed with us despite the fact that fog and clouds hovered over neighboring peaks. The pictures which we took bear mute evidence to this fact. We spent several hours in full sunshine, carefully inspecting and taking pictures. Late in the afternoon we returned to the base of the mountain and resumed our journey.

One of our party remained at Machu Picchu where the government has limited hotel facilities. We met him two days later at Ollantaytambo. He told us that right after our departure the fog came in again, and there was rain most of the two days he remained at Machu Picchu.

To me our journey up the formidable Andes mountain to Machu Pic-

(Continued on page 15.)

He Refused To Quit!

By L. S. Wight

THIS IS THE STORY of an old gospel soldier who would not "fade away." He refused to quit.

The old soldier is Brother N. T. Booker, a church friend since my boyhood days. We renewed that friendship last summer on the banks of Lake Geneva in Wisconsin. The incident which is the point of this story happened on the Sunday morning prior to the assembling of the 1951 reunion. But before telling the story, let me give the background to it.

For several years there had not been a reunion in the Chicago and North-eastern Illinois Districts. There was a demand that something be done, so in the spring of 1950 J. C. Stuart and Lloyd Cleveland, presidents of the two districts, set out to find a location which could serve the reunion needs of both districts.

They found a place on Lake Geneva which had been kept for the use of religious groups. The lake is one of God's beauty spots and is solidly built up with many permanent residences. Commercial interests have moved into many spots and have built to serve the demand of those who look for the usual "good time" of summer vacationers. But this property had been kept free from commercial interests.

Arrangements were made for a reunion during the summer of 1950 which was quite successful. Everyone hoped that it could be made a permanent thing. During the fall a retreat was held for the young people of the two districts in an area back from the lake, operated under the name of "Timber Trails." By this time the owner had become a good friend of our church leaders, particularly of Raymond Troyer who had worked with him in handling the 1950 reunion.

Dr. Congdon, the owner, liked our young people because of their behavior and told them that if they would come again for the spring retreat prior to the summer season in 1951 they could come as his guests and could have their choice of place for the retreat at no cost. This meeting also was carried through very successfully.

PLANS FOR THE 1951 REUNION were then developed, and there were many difficulties to overcome. Dr. Congdon asked Brother Troyer to bring his family for the summer and take charge of the entire operation. Since the only source of income is from summer vacationers or religious groups, Brother Troyer decided to get someone, if possible, who would fit into the general scheme of the planning to take charge of the commissary. He requested Brother and Sister Booker to take over this job for the summer. Their meals during the season made the camp the talk of the lake district, and many visitors who came for one week end returned for more.

The reunion was to start on Sunday afternoon, since the regular week-end visitors could not be asked to check out before Sunday noon. Brother Troyer arranged for a worship service on this Sunday morning for the volunteer staff and any camp visitors who might wish to attend. Staff members came in their work clothes as it would be necessary for them to get right back to work to have things in shape for the opening of the reunion that afternoon.

Brother Booker was to be the speaker, and his sermon fitted the occasion. It was evident that he was interested in the group of young people who had been his helpers during the summer. He could have scolded them for their mistakes. He could have criticized them for their failure to measure up to expectations at times. It is hardly necessary to suggest that a group of young people working for their board only, in a vacation spot, would not always be on the job. It would try the patience of a Job to keep them working steadily. I mention this because it would have been so easy for Brother Booker, under the circumstances, to emphasize their failures.

But like a father who loves his children, he quietly and effectively showed them, and the camp visitors, how he could feed them spiritually as well as physically. For a text he used the thirteenth and fourteenth verses of the third chapter of Philipians:

Brethren, I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.

And then he told a very simple and a very interesting story of his own life for the benefit of the young people with whom he would be serving the physical needs of the reunion group.

HE TOLD about the hardships of his youth. He was the son of a father who hewed out a homesite in a Missouri forest in the early days. Some of these boys and girls could hardly visualize what it meant to him to go out to the "lasses" barrel in the cold of winter to get enough molasses for the usual "corn-bread and molasses" diet which was the mainstay of the family. When summer weather came and warmed up the molasses it would gush out, sometimes with disturbing results, instead of merely dripping as it did in January. He then added that he hoped to be able to warm up his audience in the same way. He did!

He told about the mark he had set for himself as a boy when he wanted above all else to be a cowboy. He stayed with it until he achieved that goal on a ranch in Wyoming. But then he realized that this was not sufficient for the end result, and he set a new goal for those things which had been taught him in the home he had left. The result was that he joined the missionary forces of the church and for thirty years was an active missionary.

During his missionary experience he had visited a gold mine in the West. His interest was aroused at the way the gold was brought out of the mountain. He could not see how the workers had been able to get the machinery to the top of it. Then someone told him the story. One man approached this mountain from the nearest vantage point, and with a strong bow had sent an arrow with a fine thread attached to the top of the mountain. In the meantime a group of men had walked, climbed, and crawled to the top of the mountain from the other side. Since there was no visible pathway over which to haul this machinery it was necessary to devise some scheme to get the job done.

These men found the arrow to which the fine thread had been tied, and they pulled it to them. To the thread was fastened a fine string, to the string was fastened a larger string, then heavy cord, light rope, heavy rope, and finally the cables on which they could haul the machinery for their operations. He said

he would not vouch for the authenticity of the story, but this is substantially the way it was told to him. The point was that they were a group of young people who yet had their lives ahead of them. He said they seemed to be like the tiny threads which could pull the larger strings, cords, and ropes, until they would be able to pull the cables which would be strong enough to pull the machinery of their own lives. He did not even mention any of the things which might keep them from developing. He emphasized the importance of forgetting the past and taking the advice Paul had given to the Philippians.

Then he told about the time it was suggested that he give up his missionary work. He did not want to do so, but being a good soldier he obeyed orders. Yet he was not content. He wanted to be somewhere where he could be doing something. He went to Graceland where he and Sister Booker took charge of the commissary for several years. At the 1951 reunion some of the boys who ate his food in Graceland were actively in charge of the work.

Again the time came when it was thought he should give up this work and retire to his farm in Mississippi. Being a good soldier he again took orders and moved. But again he was not satisfied. He wanted to wear out, not rust out. So he went to Florida and since that time has been active somewhere in reach of people to whom he might minister spiritually as well as physically. So when Brother Troyer asked the Bookers to come to Lake Geneva, they were ready again to go where they could give ministry.

IT WAS RATHER A UNIQUE SITUATION in the camp that morning for the usual week-end visitors to a resort. Here was the camp cook, speaking to them and feeding them spiritually as well as physically. Their attention evidenced their interest in this kind of situation. It showed clearly that if this setup could be continued, it could be the means of reaching many people who now know nothing about the gospel. In fact, early in the season Brother Troyer had accepted a reservation from a minister in New York. Just before the reunion this minister had written that he would be there during the time of the reunion. Brother Troyer advised that the place was sold out for the Latter Day Saints. The minister answered by saying that since he could not change his plans he would be there and would be happy to get acquainted with a "new" religious group. Now a minister who did not know of our existence has some of our books in his library.

Brother Booker ministered to our needs that Sunday morning. No one has to tell a speaker whether or not his audience is listening. But after the meeting, as some of us were commenting on how much we had appreciated the lesson which he presented, young Chuck Lester came up, grabbed Brother Booker's hand, and told him how much he had enjoyed the sermon. I know from experience what it means to have a little fellow respond in this way, and I'll never forget the look of appreciation in Brother

Booker's face as he put his arms around Chucky and thanked him for his appreciative response. He did not say so, but it was evident that he felt fully repaid for his efforts even if no more than this one boy had got out of that sermon what he tried to put into it.

The lesson we learned is that if we *want* to serve, there is a way for us to do so, no matter what the circumstances. *Thank God for old soldiers who refuse to quit!*

Introduction to Lamoni

By Chi Gamble in *Peoria (Illinois) Journal-Star*
Sent in by William H. A. Norris

OVER IN IOWA, along toward the close of the vacation trip, road signs began to suggest that the next city was to be Lamoni.

"Seven miles to So-and-So's gas station in Lamoni," said one sign.

"What's Lamoni?" came from one of the two passengers in the back seat.

"Five miles to Butch's Eat Shop," said the next sign, although it might not have been Butch's eat shop. Perhaps it was the Midway, or the Square, or the Doughnut Eat Shop. And at the bottom of the sign was printed the name of the town ahead. It was Lamoni.

Lamoni is a nice little city. I liked it. There are trees, and nice houses, and a good business center that is not overdone. And the city seemed full of fine young people.

In every business house window was a sign announcing the "Graceland Homecoming."

"I wonder what Graceland is?" suggested one of the women.

I didn't know either. Neither did Lewis Woodruff, who knows a lot about a lot of things.

It was time to get a place to stay overnight, so we took the usual tourist routine. If there was a motel we didn't learn of it. The hotels were full. A man had just taken the "Vacancy" sign down from the front of his big two-story house and had hung up "No Vacancy." Thanks to the doctor's wife, who by the way owned the dog that had won best-of-all breeds in the national dog show last summer, we found a woman who had a big house and who could accommodate four people.

"You really are lucky," said the woman, "because the city is packed full of folks who came to the Graceland Homecoming."

"What is Graceland?" asked one of the feminine voices in our party.

Lamoni was an interesting little city and we were curious to know something about it—and about Graceland.

I asked the man who runs the restaurant—a good and rather large restaurant—about Lamoni.

Lamoni was founded by members of the Reorganized Church of Latter Day Saints. It was at one time international headquarters of that church which now has its world center in Independence, Missouri.

And Graceland? We found out that Graceland is a fine and large junior college maintained by the Reorganized Church of Latter Day Saints. In fact we drove out to the Graceland College grounds and found a beautiful, large campus with many fine and large buildings.

The restaurant, when we were in it during the evening dinner period, was full of nice looking, lively, well-behaved young people. I have seen lots of well-behaved young people, but none that were better behaved than these young folk—students of Graceland College and other young folk who had come back to attend its homecoming.

"I notice," I said to the man who runs the restaurant, "that nobody is smoking in here. Back where I come from there certainly would be some persons smoking in a restaurant where 100 young people were eating."

He explained that smoking is practically taboo among the Mormon people. There is no church law against it, but the church discourages its members from smoking. The Latter Day Saints just don't smoke.

And, of course, they don't drink either. Mormons don't drink.

"What churches are here in Lamoni?" I asked the restaurateur.

"We have the Reorganized Latter Day Saints church," he said, "and a Methodist church. The Methodists are quite strong here. And nice people, too."

Further Organization of the Social Service Center

The *Herald* of March 6, 1950, carried an article on the expansion of the Campus Shop into the Social Service Center. We have had subsequent reports on the activities at the Center and believe that *Herald* readers are greatly interested in the development of this storehouse project.

Recently General Church officers called into being a public relations committee consisting of one representative from each of the sixteen congregations in the Center Place and certain ex-officio members for the purpose of assisting the management in external problems and acquainting members in the stakes of the needs and opportunities which the Center offers.

Growing out of this committee functioning, each of the congregations has used a Sunday worship period for a panel discussion and a question time period, presenting the work and needs of the Social Service Center. Each member of the public relations committee has recently been appointed to serve on a subcommittee, such as Use of Space, Pricing, Publicity, Finance, Transportations, et cetera. The committee's task will be to study some particular phase of the Center's activities and report back at the monthly meeting of the committee as a whole.

Early in the fall when this committee had its first meeting, a statement of the purpose and functioning of the Social Service Center and the organization and work of the committee was presented in a document written by the Presiding Bishopric. We believe that the members of the church, particularly those living in the stakes, will be deeply interested in the statement which follows:

The following is a general statement of the objectives, policy-making organization, administrative organization, and functions of a public relations committee. This project should be reviewed in the light of the broad aims and purposes of the church to be achieved through economic organization and use of membership personnel.

PURPOSES

The Social Service Center is the result of work which has been carried on under the general supervision of the Bishopric in past years, which work was concerned primarily in the care of the poor through the utilization of goods and available working hours of church members. Such purposes may be set forth by reference to some of the revelations which have been given to the church at various times:

... it must needs be that there be an organization of my people, in regulating and establishing the affairs of the storehouse for the poor of my people . . .—*Doctrine and Covenants* 77: 1.

Behold, I say unto you, that ye must visit the poor and the needy, and administer to their relief . . .—*Ibid.*, 44: 3.

... should travel round about and among all the churches, searching after the poor, to administer to their wants . . .—*Ibid.*, 83: 23.

... in your several stewardships, to manage the affairs of the poor . . .—*Ibid.*, 81: 4.

The bishop should be directed and authorized to proceed as soon as it shall be found practicable by consultation with the general authorities of the church who are made the proper counselors in spiritual and temporal things to carry out the provisions of the law of organization which are by the law made the duty of the bishop.—*Ibid.*, 128: 9.

These purposes may be attained through the institution which we call the Social Service Center in giving special emphasis in the adoption of policy pertaining to the following:

1. To provide clothing, furniture, and various goods to the poor, either at total expense of the church, or at nominal expense to the persons served.

2. To develop facilities and personnel for the training of handicapped and underprivileged persons.

3. To furnish employment to assist those who are temporarily unemployed, that in their time of need they may be aided until better opportunities are open to them.

4. To provide opportunities for those desirous of contributing to the welfare of others of time, labor, and personal property.

5. To give special consideration to gainful activities for the aged and to provide comfortable surroundings where the hours of the aged may be gainfully employed in a productive manner.

6. To develop additional departments and facilities in both vocational and educational fields to enhance the development of character and stewardship qualities of the individual.

7. To conserve clothing, furniture, and other personal property through repair and rehabilitation.

Summarizing this, the objective of the Center is to utilize all resources of time, labor, talents, and material goods, not presently used to productive return, and in so doing to develop the spiritual welfare of persons needing such ministry.

ORGANIZATION

In order to achieve all the foregoing, there is need for defining the organization through which such objectives are to be achieved. Inasmuch as the First Presidency of the church has concern for

the spiritual phases of those engaged in such a project, it is highly essential that general policy which is formulated should meet with its approval. This suggests the need for the setting up of a General Policy Board. The function of this board is that of examining the general progress and activities of the Center with a view to relating them to the general program and objectives of the church, and developing and maintaining policies for the Social Service Center as an institution to assure such unity of purpose.

Because of the necessity of utilizing stake personnel and members in the Center Stake to achieve the objectives of this Center, the president of the stake also has vital interest in the over-all policy of the Center and the effect of its activities upon the membership of the stake as a whole.

The stake bishop is the logical person to serve as superintendent of this project because primarily it is a part of storehouse organization, functioning within the stake, supported by General Church oblation funds administered by him under the direction of the Presiding Bishopric.

The general policy board therefore should consist of the three members of the First Presidency, the three members of the Presiding Bishopric, the stake president, and the stake bishop. As this board is concerned primarily with policy, it is suggested that it could meet once each quarter, receiving a report of the financial, vocational, and social achievements in a given period.

Due to the fact, as previously stated, that the work and purpose of this organization is contemplated in the law as a function of the bishopric, it is logical that the administrative work of this Center be vested in an administrative board to consist of the Presiding Bishopric, the stake president, and the stake bishop. The stake president is included in this board because of the necessity of close relationship with the voluntary working personnel which will make for the success of this institution. This board should meet once each month to examine the financial reports, make administrative decisions, and formulate administrative policy.

The superintendent, designated as the bishop of the Center Stake, should make reports to the administrative board.

While the counselors of neither the stake president nor the stake bishop are included in these boards, it is nevertheless to be presumed that each of these officers may have advice and counsel from their counselors relative to matters pertaining to the Social Service Center and their particular relationship to it.

Inasmuch as this is more than a stake undertaking, and is supported with General Church funds from oblation, the Presiding Bishopric is necessarily the final authority respecting financial policy, and such authority will be had in the majority membership on the administrative board.

The manager of the Social Service Center should be employed by the Administrative board but should be directly responsible to the stake bishop. The supervisor of women of the Social Service Center is responsible to the manager and to the stake bishop.

PUBLIC RELATIONS

To supplement the work of the boards hereinbefore suggested, and to maintain proper contact with the membership of the church in this area, it is suggested that a public relations committee be appointed. It would seem highly advisable that this committee and the chairman be appointed by the First Presidency, and that the function of such a committee should be somewhat independent of the administrative board, but it is contemplated that the Presiding Bishopric and the stake bishop, one of the First Presidency, and the stake president meet ex-officio with the public relations committee. It would also be desirable to have, by invitation, the manager of the Social Service Center and the supervisor of women's work in the Center present when the committee meets.

This committee should consist of at least one person from each congregation in Independence; and the president and bishop of the Center Stake, Lamoni Stake, Kansas City Stake, Far West Stake, and Central Missouri Stake should also be ex-officio members. The head of the women's department of Independence should also be a member of this public relations committee.

The function of this public relations committee may be set forth briefly as follows:

1. It should give consideration to the policies which govern the operation of the Social Service Center—that is, determine the extent to which the Center can render greater service and improve its techniques and methods.

2. It should take under advisement any specific problems which the general policy board may refer to it.

3. It should take under advisement any specific problem which the administrative board refers to it, such as studying or analyzing comparative in-

stitutions, prices charged by them, services rendered, etc.

4. It should be informed relative to the services that are available through the institution.

5. It is the group to whom the administration can go presenting its needs for personnel, for material, and for other needs which may arise which can be met in making appeals to the public or in the dissemination of information.

6. It should not concern itself with the administration of the Center, but should feel free to make such recommendations to the administrative board as in its opinion will further the interests and service of the institution.

7. It could make recommendations relative to the types of publicity and information that would be helpful to be placed in the hands of church members, both in this area and in the General Church, relative to the functioning, purpose, and needs of the institution.

8. It could investigate such projects as handicrafts, activities for the aged, social activities carried on by other institutions of this character, and make evaluation and recommendations to the administrative board. In the functioning of the committee, the chairman could make assignments to individuals or to subcommittees to investigate special activities or projects to be brought back and evaluated carefully by the public relations committee as a whole and, if found worthy of further consideration, passed on to the administrative board by way of recommendation.

9. It should be on the alert to know the pulse of reaction of nonmember business organizations, in the community to the Social Service Center and assist in guiding the administration in good public relations with both member and nonmember organizations in the community.

10. It should determine the time and frequency of its meetings as soon as appointed. A monthly meeting would appear desirable.

There are undoubtedly many other assignments that could be made to the public relations committee by the administrative board, but the foregoing should be representative of the type of work that could be expected to be done by this committee in its relationship to the administrative board.

Respectfully submitted,

G. L. DELAPP.

Nevada (Iowa) Branch Meets the Challenge

POSTLE D. T. WILLIAMS has forwarded to the editors a personal letter received from Elder Wilbur Chandler of Des Moines, who has been serving Nevada Branch as pastor for the past nine months. Like some others, the Nevada Branch was merely "carrying on" and seemed to need a transfusion which would give it new spiritual life. Brother Williams recalls that he challenged the young pastor "that if he could bring the branch in that town to life he would have performed a miracle." He says the attached letter is an answer to this challenge. From other sources we have learned that in a premissionary series visiting campaign some fifty prospects were contacted.—EDITOR.

Dear Uncle Danny:

Some time ago I reported that Nevada Branch was growing. God has literally been with me, and I can bear testimony that because of his presence our good friends of Nevada are growing some more.

We are building together. On Sunday, October 28, I presented the following resolution: "Resolved that we immediately and completely redecorate the interior of the church, the cost not to exceed \$200.00 excluding gifts, donations, et cetera." This resolution was passed 18 to 0, one not voting.

On Monday, October 29, we began—new plaster for front wall, new white paint on ceiling, light green paint for walls, and a picture of Christ, 35 by 45 inches, for front wall. The woodwork was cleaned and revarnished clear and light. The white pine floor was sanded and covered with clear floor sealer. New carpet was put in each aisle and across the back of church. Pews which were three inches below chair level were raised to chair level.

Volunteer help came from everywhere. A nonmember's paint store supplied paint at cost, also a floor sander. Two other stores supplied floor sanders at no charge. A lumber company supplied lumber and scaffolding for painting and also contributed \$10.00. The paint dealer, Keith Page, also gave a check for \$10.00. Five nonmember men gave liberally of their time; one did all the plastering. Two nonmember ladies helped a great deal. Nearly all the members, except those who are not well, gave all they could and worked wonderfully together to do the job before them.

As the work progressed the enthusiasm grew, and with the presence of God in answer to prayers the work seemed to go easier and faster.

At 11:00 p.m. Saturday night the floor sanding (last thing to be done) was finished and the varnish applied. We were all tired out. It was a marvelous week. I literally saw the people grow before my very eyes. On Sunday morning our congregation was welded by love such as no preaching I had done could do. God was with us. He worked with us, and together we grew and achieved our goal.

I asked the members to contribute liberally at 11:00 a.m. Sunday. Our normal collection is about \$7.00 to \$10.00, but Sunday our offering was \$132.68.

A Career in Church Education

AUTOBIOGRAPHY OF

J. A. Gunsolley

PART VIII

Patriarchal Blessings

My first appointment as evangelist was to Lamoni and Far West Stakes with Graceland College objective. During this appointment I had my last class in Graceland, two hours a week in religious education. My work in the college terminated with that class in 1926. The first patriarchal blessing I gave was during a young people's convention in Lamoni. Naturally it was with mingled feelings not of fear but unworthiness and deep concern, for I regarded it as a sacred trust and responsibility. Then, too, I was anxious to know whether the Holy Spirit would direct and confirm my ministry as a patriarch. I was fully satisfied with my experience, for light and liberty were given me in goodly measure, affording comfort to me as well as to the young man who received his blessing and his mother who was present. I have given over twelve hundred blessings, and in practically every instance the Spirit of God has been present. My wife, Mattie, has been my associate in this work, doing the recording in shorthand, except in a few instances. She has borne witness to the Spirit's presence in our work, and those receiving blessings have testified of the same thing.

There have been rare exceptions. In one instance a man was disappointed and complained that his blessing was not what he expected. It was revealed afterward that he expected to be designated for the priesthood, and also that he was addicted to the use of tobacco. When he was told that he must be clean in body and in clothing, and was not told he would be called to the priesthood he was grieved. I don't know if he ever reformed, for he was a stranger to us.

I have blessed people over seventy years of age, as well as those under fifteen. At Saskatoon, Saskatchewan, a brother and sister came for their blessings. She was fourteen and he fifteen. I explained that we do not bless children under fifteen unless there should be some especial reason. I made an appointment

for him, and when he came, his sister came with him. She said, "Brother Gunsolley, can't I have my blessing?"

I said, "You remember what I told you."

She said, "I'm in the same classes with Paul, and I know just as much as he does. Can't I have my blessing?" I knew there had not been a patriarch in that community for eleven years, and there was not likely to be one again for a long time. Several in the same family came together for their blessings.

I was satisfied the little girl told the truth; so I said, "Yes, you may have your blessing." The Spirit confirmed my decision.

I gave thirteen blessings one hot Sunday in July while attending a four-day conference at Saskatoon; I gave a total of fifty-three during the conference. Upon returning to Fargo, North Dakota, which was headquarters for our mission to North Dakota and Minnesota, we had over eighty blessings in shorthand notes. Our time had been so fully occupied in giving blessings at Weyburn, Saskatoon, and Ribstone, that we did not have time for typing them. It was a great relief when the last one was typed and in the mails. But we had a wonderful trip, preaching and lecturing. My wife became a lecturer of much ability in junior church, home building, and women's work in general. We followed the plan much of the time of putting on "double-header" programs. She lectured the first part of the service and I preached during the time remaining. It got to be that the people were about as anxious to listen to her as to me—perhaps even more so in some instances.

Divine Healing

I have witnessed a number of cases of divine healing, and there was one upon my own person, which naturally was of especial interest to me. I was always fond of singing and had some knowledge of music. Upon one occasion I was even entrusted with leading the Lamoni Choir. A disorder developed in my throat—first a slight irritation that induced coughing, then what seemed to be a growth

which interfered with my vocal cords. I had to give up trying to sing, and at times my spoken words seemed to be cut in two. Often after a serious coughing spell there would be a slight discharge of blood. I was administered to for it and took frequent sips of consecrated oil from a small bottle I carried in my pocket, but no improvement was apparent. One evening Brother Frank Cochran and I went to administer some distance from home. In this administration as I was offering the prayer confirming the anointing, my words were chopped into pieces. On our way home I told Frank of my condition and asked him if he would pray that, if it were the Lord's will, I might be healed. A few days later as we sat at the table eating our noonday meal I had a spell of coughing, no more serious than at other times, but I felt something in my throat. Something had broken loose, and I took it out in my hand. It was a little piece of cartilage about the size of a jelly bean. My throat bled a little, and I finished my meal with no further discomfort, except a slight tenderness that was soon gone. I was completely relieved. I wrapped the now unoffending obstacle in paper, put it in my pocket, and decided to take it to the doctor.

I knew Frank would be interested, so I called at the Herald Office where he was proofreader. "Frank," I said, "I want to show you something." He must have discerned from my looks that it had something to do with our recent experience in relation to my throat trouble.

"You wait a minute till I tell you something," he said. "You know what you asked me to do the other night as we separated after the administration. Well, before I reached home I knelt beside the road and prayed, and the Spirit told me that the obstruction in your throat would be removed without the use of a knife."

I took it from my pocket saying, "Here it is, Frank," and laid it on the desk before him. He was very pleased to know he was not mistaken in the assurance given, that the Lord verified the promise, and that I had been healed. I was so happy over the blessing which had come to me that I concluded to give God the glory and not bother to go to the doctor with it.

Pastor at Duluth

While engaged in transcribing and mailing the blessings at Fargo that had accumulated from our trip in Canada, I received a message from church headquarters that I should go to Duluth, Minnesota, to take charge of the branch at that place. This came as a surprise, for section 125 of Doctrine and Covenants states, concerning the work of a patriarch, "He is not to be put in charge of either

branch or district." I wrote to headquarters quoting this statement in the revelation and received the reply, "Necessity knows no law." This was an emergency, and it seemed wise for us to go to Duluth. Of course I yielded and arranged to make the change as speedily as practicable. I believe our experience there showed the wisdom of the action of the officers who have the responsibility of regulating and setting in order the affairs of the church in all the world.

Remarkable Baptism

One experience at Duluth showed the Lord's concern for his children. The eight-year-old daughter of Brother and Sister W. C. Stanty asked for baptism at my hands. She was frail; the water of the lake in October was cold; and where we baptized it was necessary to wade out some distance from the shore. When she changed clothes after coming out of the water her underclothes were not even wet, according to the testimony of the women who assisted her. I have no reason to doubt the truthfulness of their testimony and accept the incident as one of the many evidences that God cares for his own.

A Special Blessing

One Wednesday evening at prayer meeting I was moved upon by the Spirit to give a special blessing to a brother acting as deacon in the branch at Duluth. Accordingly, before closing the service, I asked him to come forward and take a chair at the front of the small congregation. After a brief explanation I conferred upon him a special spiritual blessing much to his comfort and to the encouragement of the Saints present, for the power of the Spirit was felt by them. The brother testified that he had felt a keen desire for a blessing before I went away, and we were soon to leave. He had felt a strong inclination to ask for it, but a sense of unworthiness made him hesitate to do so. When I called him to come forward and receive a blessing he was filled with joy.

Appointment to Southern States

Our next appointment was to the southern states without special reference to any special objective, giving us entirely the freedom of all the territory south of the Mason-Dixon Line. We were glad for this appointment, for our knowledge of the life and habits of our church members in the South was very limited. We were grateful, too, for the consideration of the appointing authorities who felt that perhaps the rigor of northern winters might be more severe than we should be asked to endure. We found the people kind and hospitable. Living conditions were widely different from those

which we had been used to all our lives. We always knew that what the people provided for the comfort of the missionary, whether in housing or food, was the best they had to offer, and they gave freely. Many times they denied themselves of things in order that we might fare more comfortably.

In one instance a brother came for his blessing. When leaving he offered me twenty-five cents, saying that it was the only money he had. I declined to take it at first, knowing that he needed it more than I. But he insisted, "I want you to have it." I knew he esteemed it a privilege to give it to me, and I could not deprive him of this satisfaction by refusing to accept it. Needless to say he received a good blessing.

Visit to Pensacola

Following the reunion at Dixonville I wrote the president of the branch at Pensacola, Florida, advising that I desired next to visit there, and I would appreciate his arranging a place for us at the train, since we were strangers there. After a few days a reply came saying that the members were having trouble in the branch, and that I would not care to listen to their war cry. He thought I had better not come at that time, but I decided to go to Pensacola at once. Accordingly I wrote him that if there were any place needing a visit in my appointed field, judging from his letter, it was his branch, and that he might expect us on a certain date. I hoped he would see that someone would meet us at the station.

Sister Bessie Roe met us, took us to her home, and made us welcome during our stay. Her house was small, the furnishings modest, and the food plain but substantial. We were made to feel that the best she had was offered us freely.

One experience worthy of special mention for which we were indebted to Sister Roe was a trip to the country quite a number of miles from Pensacola. We went with her in her Ford coupe to visit a family of colored members of the church by the name of "Uncle Ephraim" and "Aunt Sally" Booker and their two daughters. (As a slave Uncle Ephraim was owned by a man named Booker, and slaves, when freed, adopted the name of their late owners.) We received a royal welcome in their modest little farm home, which we found as neat and clean as the average home in the community. We administered the ordinances of the church as we found expedient according to their desires with approval of the Divine Spirit in the same degree that attended our humble ministry upon other occasions. They urged us to stay and eat with them—and we would have accepted—but we

had made arrangements to dine with a family on our return trip to the city. Aunt Sally corresponded with us for years.

Experience at Pensacola

Our reception by the presiding elder was not very cordial, for our coming had been contrary to his best judgment. He introduced me, a little reluctantly, to the congregation at the first meeting. The sermon seemed to meet with his approval, and he became more friendly. The second or third sermon stirred him deeply. It was on the subject of responsibility of the priesthood to the membership. He was sitting on the front row of seats with his associate, the priest of the branch, beside him. I was talking very plainly, showing the sacredness of priesthood responsibility and mentioning how ministers in general were guilty of failing to magnify their holy calling. Finally he could restrain his feelings no longer, and he interrupted me saying, "Brother Gunsolley, you are having reference to us!"

"No, Brother," I answered, "I'm not referring to you in particular."

"Well, someone's been coaching you," he accused.

"No one's been coaching me," I assured him.

"You couldn't have hit us any harder," he insisted.

"I talk this way every place I go," I explained. "Here is Sister Gunsolley. Ask her if I've made a special attack on you."

"You know I told you it would be better if you wouldn't come," he reminded me.

"Yes," I answered, "and that's one of the reasons I felt I ought to come."

"I'm sorry I'm here," he said.

"I'm very glad you're here," I told him. "I'm sorry you feel I've picked on you. Now, you be here tomorrow night. I'm going to speak on the responsibility of the membership to the priesthood. I'm sure you'll feel better."

This little dialogue stirred up some consternation, and I think more people were present the following night to hear the other side of the story. There was no interruption, and the brother came to me apologizing for the occurrence of the previous night saying, "We've been rubbed so hard, Brother Gunsolley, that we become sore." At the close of our series of services the president expressed a high degree of pleasure and satisfaction, complimenting us upon the work we had done that he thought was not possible under the circumstances. He expressed the hope that we would return when it was convenient for us to do so.

(To be continued.)

Question Time

with the laws of stewardship, to be achieved through the filing of the financial statement, paying of tithing, giving of offerings, and consecration of surplus. All such must be done on a voluntary basis.

G. L. DELAPP

Question:

Is it the ruling of the church that in all branches sermonettes instead of prayer and testimony should follow Communion service?

Iowa

Mrs. V. L. H.

Answer:

No. The church has not attempted to regiment any of our worship services. Advice and counsel has been given for the leaders to accept and follow if they so choose, but always foremost is the latter-day instruction found in Doctrine and Covenants 17:9 and 46:1. "The elders of my church are to conduct the meetings as they are led by the Holy Ghost. . . ."

The leaders of the church for many years were concerned about the undignified manner in which the sacrament of the Lord's Supper was administered. Due to this condition throughout the church many suggestions were shared, and the church as a whole sincerely tried to dignify and beautify this specific sacrament. As is stated in one of our church publications: "The trend in many of our larger branches now is to center the minds of the congregation entirely on the significance of the emblems. Therefore, extemporaneous testimonies and prayers are not encouraged."

Always, we should remember that it is the right and responsibility of the presiding elder to conduct the service as he is directed by the Spirit.

DONALD V. LENTS

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel member signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

Question:

At Dickson Mounds human skeletons have been unearthed which are said to be ten thousand years old or more. How does one reconcile this with creation? To me it just doesn't make sense. Illinois H. S.

Answer:

We don't. The age of man, estimated upon archaeological and geological findings is variously set up to 1,500,000 years, the variations being so numerous, and many of them so great, as to betray the lack of unity and certainty. The evidences upon which these estimates are based, though many, are fragmentary and imperfect, and furnish no clear and connected account of man's beginnings, leaving easy grounds for errors of judgment and mistaken conclusions.

The Scriptures do give a fairly clear account of some leading factors regarding human life upon the earth. We note the following:

1. Man was created of God, not on earth but in heaven, first as spirit beings including all men. This creation was on the sixth day or period, and was limited in number.

2. After the seventh day, and after the first creation had long since stopped, a special creation was made on earth whereby God formed the fleshly body of one man, whom he named Adam, saying of him that he was the first man. Adam was of full and perfect form, of capable mentality, though of necessity dependent upon experience for the developing of his mental powers to the gaining of knowledge, wisdom, the power of reasoning, etc. God also made one woman, Eve, and endowed both the man and woman with the powers of parenthood, making possible the incarnation of the whole human race.

3. The entrance of man into earth life was not en masse, but by gradual progression, generation upon generation, which still continues, though with a fixed time for its ending.

4. A chronology of years is given in the Bible from Adam to Abraham at the birth of Isaac—a total of 2,038 years,

covering the most difficult prehistorical period. The accuracy of these genealogical figures is questioned by some, but they are indorsed with one minor change in the Inspired Version of the Bible and may be counted as correct. Figures are not given for the subsequent period, but the length can be reasonably determined; and though the estimate is not definite, variations of a few hundred years would be as nothing compared with the estimates of the antiquarians who differ by millions. This leaves the age of man somewhere around 6,000 years from Adam to the present.

5. In Doctrine and Covenants 104—a revelation on priesthood—there is given a genealogical line of high priests from Adam to Noah, but without numbering the years. The names for that period are the same as the Genesis list, thus adding some further confirmation to the latter's correctness.

6. In latter-day revealments (the Book of Mormon and the book of Doctrine and Covenants) are to be found numerous statements agreeing with the biblical account, touching creation, one first man, Eden and the Fall, references to the patriarchs, a limited creation, and prophetic references to the whole period of the present age—that is from Adam to the close of the millennium—as being 7,000 years. The testimony of all the Scriptures is harmonious, being intertwined with the doctrine of God, Christ, and the gospel, the whole story being ONE. To discredit one part tends to discredit all. Such a harmonious and complete testimony to us is far more worthy of credence than that gathered from the broken strata of the earth, and the fragmentary relics of uncertain nature and date.

CHARLES FRY

Question:

How is "had all things common" defined for Zion practice?

Answer:

The statement "had all things common" as quoted in this question is the one found in Acts 4:32. With the coming of the Restoration the law is more fully given, and the process of developing equality is that of compliance

Unforgettable Experiences

(Continued from page 7.)

chu is prophetic. The Bible informs us (Isaiah 2: 2), "And it shall come to pass, in the last days, when the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it." Zion awaits us in the tops of the mountains. The last verse of the song "Admonition" admonishes:

Get ye up then to your mountain
Zion of this closing day!
For the glory of my coming
Waits to break upon your way!

Forth from thence your testimony
Shall to trembling nations go,
And the world confess that with you
God has residence below.

Some people have looked up toward the high places of the mountain of the Lord's house. It seems to be a formidable mountain to climb. I have a deep and abiding assurance that when the day comes that we all determine to climb to higher levels of consecration and activity, the Lord will go before us just as he did when we were climbing the mountain. The fog banks of doubt and uncertainty will retreat as we advance, and when we come to the gates of the city the heavens will literally open as they did at Machu Picchu. Giant and insuperable problems which have long clouded the Zionite goal will be swept away, and the sunshine of God's love and almighty power will burst through the dark clouds of the adversary. My faith in the ultimate achievement of our Zionite goal almost knows no bounds—which brings me to my final and concluding experience.

FLYING THE CARIBBEAN SEA

At the conclusion of our long and thrilling travels in South America, Elder Francis Anderson and I boarded a big Pan-American plane at Baranquilla, Colombia, on the northern shores of South America to fly to Miami, Florida. We em-

barked at two in the afternoon, and we were told that five hours later we would arrive at Miami. As we were flying across the wide expanses of the Caribbean something went wrong with the airplane, and we landed on the tropical island of Jamaica, where we waited several hours while repairs were made. About sundown the plane resumed its journey, only to stop again at Camaguey, Cuba, where we were again delayed several hours. Finally, in the late hours of the night we again boarded the plane to continue our journey to Miami. I had never traveled in an airplane at night before, and this particular plane had been having mechanical difficulties. I felt a little uncertain about entrusting myself to the captain and the pilot and the instruments of this airplane. As it roared through the night, I continued to watch and was greatly thrilled when far in the distance ahead I saw the lights of the city sparkling like jewels. Then and there I had a deep feeling that my experience in flying across the Caribbean Sea was both symbolic and prophetic. *The final embarkation in our journey to Zionite accomplishment will be in the night.*

Shortly after the organization and embarkation of the church in 1830, the Restoration Movement rapidly moved forward. Then, because of sins and transgressions, the onward movement was brought to a halt. The progress of the Restoration was long delayed (1844) while repairs and preparations were made. In 1860 the church re-embarked on its journey toward the prophetic city whose sparkling jewels of love, peace, and brotherhood have so long beckoned to those who hunger after righteousness and truth. Thus it has been. Often the church has moved forward only to be delayed again while repairs and further preparations were made.

In our journey across the seething Caribbean of modern humanity we have come to camp on a tropical isle. We have long basked in the

balmy breezes of economic prosperity and relaxed in the midst of pleasant and congenial relationships with our neighbors and fellow-religionists. The day is approaching when great storms will sweep these things away. Like the Missouri River which overflowed to flood heights never touched before, the great sea of modern life will be swept by storms and bring a flood of woe and disaster such as has not been known before. Many of us are willing to trust ourselves to great machines built by men. We invest our lives and energies in the ways and institutions of Babylon. The prophets have long assured us of the fall of Babylon. The handwriting is on the wall. We are assured that all worldly things in which men trust will be destroyed. Only the Restoration Movement will survive the storms and floods and desolations to come upon Babylon.

Oh, that we would arise like men and entrust and invest ourselves and our lives in his work while the sun shines and it is yet day. Surely the Lord yearns for his people to come to him, not because they are frightened and fearful of impending disasters but because they love the Lord and their fellow-men and desire to bring the blessing of the kingdom to countless souls who walk in darkness.

Golden Wedding Anniversary

Mr. and Mrs. A. L. Parsons of Larned, Kansas, celebrated their golden wedding anniversary on November 21, 1951, at the home of their daughter, Mrs. J. Clayton Buster, in Larned. Present for the occasion were their children: Mrs. Kenneth Ingram of Goodland, Kansas; Mrs. Walter Weldon of Moorhead, Iowa; M/Sgt. Lyman Parsons of Omaha, Nebraska; Capt. Earl F. Parsons of Galesburg, Illinois; and Charles Parsons of Minden, Nebraska. Due to his work, Elder Frank Parsons of Minneapolis, Minnesota, was unable to attend. He was the only one of the children not present.

Briefs

MIDLAND, MICHIGAN.—The annual business meeting for the branch was held September 12. The following officers were elected: Everett Berndt, pastor; Chester Bartlett, associate pastor; Jacqueline Brown, secretary; Hugh Martin, treasurer; Lena Grice, women's department leader; Gordon Powers, young people's leader; Elsie Yarrington, music director.

Apostle Paul Hanson delivered a sermon and showed slides on the Book of Mormon on October 23.

Don Lents, assistant to the First Presidency, attended the priesthood institute held in Saginaw, and was guest speaker at Midland, November 4.—Reported by J. BROWN

OREGON DISTRICT.—The district Zion's League conference and rally was held in the Camas, Washington, church, November 10 and 11. Approximately 300 attended. The principal speakers were District President J. L. Verhei and Bishop M. E. Lasater. On Saturday evening, a play directed by Leona Carpenter of Vancouver was given. The annual election of officers was held on Sunday in the afternoon.

Elder Keith Kinert, district youth director, selected Elders Thomas Coffman, William Brewster, Robert Taylor, and Herbert Hawley, to assist him in the various sections in the district. The following officers were elected: Marlys Webberley, president; Dale Ward and Carrol Lampard, vice-presidents; Beverly Becker, secretary; Lyle Anderson, treasurer; Cobb Maxom, music leader.

The slogan for the year will be "Youth for Righteousness." The district has decided to print a League paper and assist in the building of a youth center on the Lewis River reunion ground. The youth camp was named, "Camp Israel" after the president of the church.

The second district council meeting was held in Vancouver on November 18, with eighteen members present.

More than sixty members of the district priesthood and wives attended the meeting in Portland, and also representatives attended the meeting at Roseburg for the Southern Oregon District. District President and Sister Verhei, Elder Leonard Hoisington, and Elder Lloyd Shannon were the instructors.

Elder George Njeim of Temple City, California, held a series at the Portland church for two weeks. On the last Sunday six were baptized, and approximately 360 people attended the service. Elder James Kemp directed the singing, and assisted Brother Njeim with visiting nonmembers. A record attendance was noted.—Reported by J. L. VERHEI

ST. LOUIS, MISSOURI.—The K's Club of the branch donated \$300 to help furnish the guest room in the men's dormitory, Gunsolley Hall, of Graceland. Last year the club sent \$300 to the Independence Sanitarium to furnish a room on the children's floor. The project for 1952 is to raise \$500 for the Auditorium fund. The group meets once a month for luncheon and fellowship. Each member has an amount to raise as her talent fund, and at the end of the year, each woman relates how she earned her money. The group also sponsors teas, book reviews, and other activities to raise money. The club has four officers, none holding an office for over two years.—Reported by MRS. ARTHUR C. MALLAMS

AVA, MISSOURI.—Brother George Doubledee of Medoc, Missouri, conducted a series of meetings at the Pleasant Green schoolhouse, known as the Pleasant Green Mission, which is about twelve miles west of Ava. Elder L. L. Chrestensen was in charge. The meetings were held from November 16-28. The branch held a basket dinner November 25, following which three adults and a young girl were baptized. Another candidate was baptized on November 28.

Progress is being made toward the new church building. Bake sales and bazaars have been held in Ava. A Pilgrim program and pie supper was given at the church November 15. On December 1, a group of Saints met at the home of Brother Lawrence Epps for a wood sawing, after which the wood was sold for the building fund.—Reported by RAYMOND STONE

LOS ANGELES, CALIFORNIA.—Mr. and Mrs. Walter T. Powers of Torrance, California, had their son, Allan Edward, blessed. Elder W. W. Powers and Evangelist Lynn E. Smith officiated. The parents attended Graceland in 1946-47. Mrs. Powers is the former Aileen H. Ward. The service took place at the Vermont Heights Mission.—Reported by ELDER W. H. HALL

MOBILE, ALABAMA.—Apostle Percy E. Farrow was the guest minister at a special service, October 22.

On October 26, a stage show was sponsored by the Zion's League, the proceeds going to the branch budget fund.

A public supper was served November 9, by the Homemakers group of the women's department. A doll show and needlework bazaar were held in conjunction with the supper.

Evangelist A. D. McCall was in the branch November 10 and 11, for the purpose of giving patriarchal blessings. He was also guest speaker at the Armistice Day service.

At the Sunday evening service, November 18, Mrs. Mary Catharine Smith, Mary Catharine Smith (daughter), and Mrs. Barbara Young were baptized by the pastor. The confirmation service was held Sunday evening, November 25, with Elders J. A. Pray, R. L. Booker, and Brewton Greene officiating.

A general departmental meeting was sponsored by the Young Matrons group of the women's department, November 19. Reports were given by those who attended the Women's Institute in Independence. The twenty-five cents a week donations, saved since April 1, pledged by the women of the branch on payment of the church loan, were turned in to the departmental treasurer at this meeting.

Over ninety were present at the Thanksgiving morning service, with the pastor presiding. Elder Wayne Hough introduced the theme, "My Heart Is Full." Statements of appreciation were made by Helen Pray, R. L. Booker, and Brewton Greene.

A youth rally for the central and southern areas of the Gulf States District was held in Mobile, November 23-25, with Elder Wayne Hough, district youth leader, presiding. The theme of the rally was "We Live for Him." A well-rounded program of worship services, classes, a fellowship service, banquet, and dedicatory service was provided. Personnel contributing to the success of the rally were Elders P. E. Farrow, W. J. Breshears, Franklin Steiner, Bishop J. E. Baldwin, and Evangelist A. D. McCall.

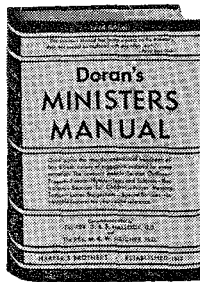
The Communion service speaker for Sunday, December 2, was Elder L. A. Rife, professor at Mississippi Southern College, Hattiesburg, Mississippi.

The ordinance of blessing of children was observed at the morning service, December 9, at which time the infant son of Mr. and Mrs. R. V. Rogers was blessed by Elders Brewton Greene and Wayne Hough. At the evening service Bishop J. E. Baldwin was the guest speaker.

The Christmas cantata, "The Music of Bethlehem," was presented by the choir under the direction of Mrs. Wayne Hough at the Sunday evening service, December 16.

THE MINISTERS MANUAL

(Doran's)



This 27th edition of a work that has established itself through the years as the standard source book in its field has among its contents the following: outlines for sermons for Sunday mornings and evenings for the entire year and special days; suggestions for children's sermons, themes for Lenten services and evangelistic meetings, sermon seed thoughts and an abundance of illustrations and homiletic material for all occasions, guides for church departments and activities; sections on Holy Communion, missions and missionaries; tables of dates.

\$2.75

Herald House INDEPENDENCE, MO.

The annual Christmas party for the children was held Monday evening, December 17.

Elder H. J. Simons, president of the Central Missouri Stake, was the guest speaker at the Christmas Sunday worship service, December 23. The evening worship service was presented by the children's division under the departmental leaders, Julia Mae Wilson and Delores Miller.

A Christmas evening White Gift service was well attended with Elders H. J. Simons, J. E. Baldwin, and the pastor as ministers.

The final event of the year was a waffle supper and watch party held on Monday night, December 31.—Reported by ARDIETH VICKREY

FORT SCOTT, KANSAS.—The annual business meeting was held September 2, with Pastor Dale Crown in charge, assisted by LeRoy Beckham, district president; and Elder C. C. Martin. The following officers were elected: pastor, Dale Crown; church school supervisor, Raymond Brooks; Zion's League leader and treasurer, Lloyd Feagins; women's leader, Leah Williams; children's supervisor, Laura Feagins; Marion Lybarker, auditor; Doris Graham, music director; Susie LeNeve, publicity agent; Roy Graham, bishop's agent; Clara Hawley, historian; and C. C. Martin, associate pastor.

Israel A. Smith was guest speaker for the morning and afternoon service on April 29. Members from Nevada, Missouri, Pittsburg and Mapleton, Kansas, were present. Joan Margraves of Pittsburg, Kansas, was the soloist.

The interior of the church has had improvements made upon it.

On February 28, Elaine Boyd, Frank Hoskin and his two sons, Franklin, Jr., and David, were baptized by Seventy Don Kyser, and confirmed by Elders Dale Crown and C. C. Martin. This completed the Hoskin family circle in the church.

The Graceland Band presented a concert in the Eugene Ware School auditorium on March 14.

Bishop and Sister Walter Johnson of Independence visited the branch March 28. Bishop Johnson delivered the morning sermon.

Elder J. C. Stuart of Chicago held a series of meetings for two weeks. On May 27, a baptismal service was held in the afternoon, and Helen Hood was baptized. Members from Mapleton and Nevada assisted with the music. The women's department presented Elder Stuart with a large aluminum tray, made by a local member, to express the appreciation of the branch to Sister Stuart for the sacrifice she made that he might labor among the Saints in Fort Scott.

During the summer months the Zion's League held various programs and socials including an evening with Brother and Sister John Jones of Pittsburg, Kansas, as guests. Brother and Sister Jones showed pictures of their trip to Hawaii.

September 30, the women's department had charge of the service, and invited Brother and Sister John Blackmore as guests. Brother Blackmore, General Church historian, was the morning speaker. A basket dinner was held at noon. Brother Blackmore lectured in the evening, and Sister Blackmore read a special prayer. Musical numbers were provided by the Mapleton and Butler Branches.

Lloyd Hill and his wife Lavone have moved to Sunflower, Kansas.—Reported by SUSIE LE-NEVE

MOORHEAD, IOWA.—Elder Chester Davis was again elected as pastor. He chose Francis Hathaway and Wilbur Mann as counselors. Cloyd Mann is the church school director; Margaret Ballantyne, music director; L. D.

Weldon, young people's leader, and Wilbur Mann, bishop's agent.

A mission has been started at Castana, Iowa. A nice church building has been purchased there, and on October 28 the mission was officially opened with a series conducted by Evangelist Elvin Baughman of Dow City. Elder Francis Hathaway is in charge of the group, assisted by Paul Petersen, teacher.

The Zion's League has charge of the evening church service once a month. The group united with the Castana Saints for a New Year's Eve watch party held at the home of Shirley and Paul Petersen, Jr. Mrs. Thelma Miller is the young people's leader at Castana. The officers elected for Zion's League were Marjorie Weldon, president; Russell Mann, vice-president; and Shirley Petersen, secretary-treasurer.—Reported by JEANNETTE WELDON

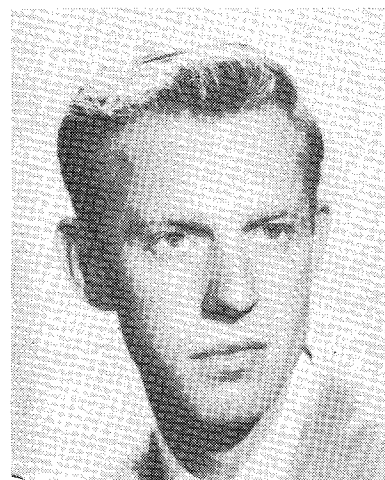
TAYLORVILLE, ILLINOIS.—A series of meetings was held for three weeks by Seventy Cecil R. Ettinger. The first two weeks were cottage meetings, and the third week was spent in nightly services at the church. At the close of the services on December 1, five persons were baptized, completing three families in the church.—Reported by MRS. ODESSA ARMSTRONG

STANTON, TEXAS.—Elder Barnett W. Berridge, missionary to the Western Oklahoma District, is residing in Lubbock, Texas. He held a series including cottage meetings at Stanton October 8-28. On the closing day of the series he baptized Freda Standifer, who was confirmed November 11 by Elder Douglas Church, pastor of the Stanton Branch. Sue Standifer was baptized and confirmed November 11 by Elder Church.

Sarah Lou Standifer entered nurses' training at Lubbock in September. Earl and Gearl Koonce are attending college at Kerrville, Texas. Billy Ray Hamm is in the Navy and was home for Thanksgiving.

Priest Carl Leonard, Jr., visited the DeKalb, Illinois, Branch and gave the evening sermon.—Reported by VIVIAN SAUNDERS

Church Men in the News



Van R. Braidwood

Van R. Braidwood of Yale, Michigan, has been appointed field Scout executive of the Blue Water Council. He is a graduate of Graceland College, Wayne University (Detroit, Michigan), and the National Scout Training School (Mendham, New Jersey). His Scouting experience has been continuous for the past twelve years. He is an Eagle Scout and a member of the Order of the Arrow, National Camping Society.

Besides his Scout work, he is active in Blue Water Branch and is to be ordained to the office of elder in the near future.

FUN

WITH PAPER FOLDING

by William D. Murray and Francis J. Rigney

This book is intended for children, of course, but parents and friends of children will soon discover that ability to make simple objects by folding paper will afford entertainment to young and old and will be very helpful on many different occasions.

herald house

Independence, Missouri

Building Family Morale In Present-Day Crises

Part I

By Mrs. Harold I. Velt

An address delivered October 10, 1951, at the General Women's Institute, Independence, Missouri.

WE ARE LIVING in an age of restless uncertainty—a time prophesied centuries ago and also in latter days as the “hastening time”—an age when men’s hearts are filled with fear for the things that are happening on the earth. It is a period of change unparalleled in world history—an age filled with many and varied perplexities. Twice in our generation young men have been taken away from their homes for war service and the end apparently is not yet. Families are called upon to meet crises and to make adjustments unprecedented in world history. Men’s hearts, and women’s too, are filled with all manner of fears—fears of wars and their devastating horrors, separation from loved ones, financial insecurity, illness, broken homes, inadequate housing, and crime. A Kansas City paper recently told how police abruptly interfered with the crime career of a six-year-old boy. He had just started grade school and already had a number of burglaries to his credit. He was assisted by two other boys, twelve and thirteen years old. We could go on and on talking of the perplexities facing our present-day civilization. Our papers and radios remind us daily of these things. It is not a pretty picture, but we cannot be like the ostrich and cover our heads. What should concern us is how are we going to face and meet those conditions.

We Have Been Warned

These conditions of world distress should not surprise Latter Day Saints. We have been warned in the Bible, Book of Mormon, and Doc-

trine and Covenants that distresses and perplexities are to come. We need to reread and study the prophecies concerning the times in which we are living. It is a frightening age to those who know not God’s promises, but to those who are informed and have faith in God it is a day of promise and opportunity, a great age in which to be alive. We should deem it a privilege to be co-workers with God in bringing about his purposes among the peoples of the earth.

In Doctrine and Covenants 135: 3 we read:

The promise has been given that no power shall stay the hand of God in the accomplishment of his purposes among his people; and as the church shall move forward in its great work, the fulfillment of prophecy may cause the Saints to tremble at the exhibition of divine power, yet they shall rejoice in the protection of his grace.

The promises of God are always sure, but conditional. “I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise.”—Doctrine and Covenants 81: 3.

What We Should and Should not Fear

The Saints should not fear the things that are coming upon the earth. We should spend our energies in building conditions of righteousness and not deplete them in fearful, frustrated living. The Lord spoke to his people in 1831: “. . . if ye are prepared, ye shall not fear” (Doctrine and Covenants 38: 6). Disobedience to God’s commandments is the thing we need to fear. A reviewing and reevaluation of church membership will help us tremendously. This is not just an-

other church; it is God’s church restored in these latter days with all its gifts and blessings. Our membership should be the most important thing in our lives. The Lord has told us that we “have treated lightly” the things we have received (Doctrine and Covenants 83: 8).

We need to fear breaking the covenant we made with God in baptism, and breaking the renewed covenant in Communion.

We need to fear breaking the command to teach our children to walk in the ways of “light and truth.” We are losing too many of our natural increase from active membership to the church, because we have broken the command to teach and instruct our children.

We should fear breaking the marriage covenant. We have not sufficiently kept the command to love and warn our neighbor. These and other commands which we have failed to heed are the things we need to fear—not the material and physical insecurities and disasters.

Spiritual insecurity is the greatest danger we face. Family morale cannot be on a high level unless each member is obedient to the commandments of God. Jesus said, “If ye love me keep my commandments. And I will pray the Father and he shall give you another comforter that he may abide with you forever.” With God’s spirit we have no need to fear.

Trouble Inescapable

We know that trouble is inescapable; it is no respecter of social status. There is no sharp line between rich and poor. It comes to all of us. Jesus knew that trouble, pain, and suffering were in the very nature of life and could not be escaped or avoided. He said, “In the world ye shall have tribula-

tion: but be of good cheer; I have overcome the world.”—John 16: 33.

None of us will ever be called upon to suffer as he suffered, and there could be no greater authority than Christ to prescribe for the ills of the world. He knew what it was to be homeless, to have friends fail him, to be beaten, scourged, spat upon, hated, and finally to suffer death on the cross. There can be no peace apart from Christ. He is the only solution for the world’s ills. Before ascending to his Father he left these encouraging words for us: “Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.”—John 14: 27.

The peace promised by Jesus, when experienced, brings with it courage and confidence. It helps us to go forward with an abiding and steadfast faith. It fills us with love and hope. It helps us to forget our fears and centers our faith not in ourselves, but in God and Christ who offer peace the world cannot give. That is the kind of inner peace and faith we have to convey to the hearts of our children if they are to stand steadfast during these times of crisis.

Developing Courage

It will take courageous personalities to face future conditions. Are we doing all we can to help our children be strong and brave? I think we are inclined to protect and shelter our children too much. We are all guilty of it in one form or another. We want them to escape the hardships, privations, and struggles that made many of their forebears the outstanding men and women they were. We sacrifice to give them very early in life the material comforts that have taken us years to acquire. We overindulge our children and in so doing deprive them of what it takes to build strong personalities. “An oak needs sunshine but grows strong by wrestling with storms.” The same principle

holds true in the lives of growing people.

Sharing Joys and Trials

Family morale will be on a high level when children have a genuine part in sharing the joys, cares, hardships and sorrows of the family. They are not helped by being shielded from the unpleasant. Children are more sympathetic with the needs of the family if taken into confidence. It is good for them to learn, to a limited degree, that life is not always easy, that reverses and hard knocks are a part of life and often an asset.

Face Value

Of all the things you wear, your expression is the most important. The next time you catch a glimpse of yourself in a store window or a counter mirror, skip the glance at your hat angle and check up on the expression just below. Then decide if it isn’t worth a little time and effort to exchange that look of grim determination for something a little more appealing.

—Janet Lane in *Collier's*

Faith to Obey

In building family morale we must have faith in God. We must believe that whatever may come, “all things work together for good to those who love and serve him.” With faith there must be obedience. When the Lord commanded Nephi and his brothers to go and get the plates from Laban, and his brothers refused after losing their gold and silver and narrowly escaping with their lives, Nephi said to his father, “I will go and do the things which the Lord hath commanded,

for I know the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them” (Nephi 1: 65). Wonderful things will happen in our families and the church when we can say with Job of old, “Though he slay me yet will I trust him.”

Faith in God and obedience bring strength, power, and confidence to the family.

Love and Security

Family morale grows where there is love. “Perfect love casteth out all fear.” Love is the foundation of security. If we would reach the fullest happiness and give of our best in service, two essential elements in the lives of all of us—from the baby in the crib to the oldest member in the family—are to be loved and to feel wanted.

Babies who are surrounded with the most modern hygienic equipment and deprived of affection and love will not thrive as well as those in less hygienic homes who are given love and attention. To grow normally, children must feel secure in the love of those who are responsible for their welfare; they need to have a sense of belonging. In this they are not unlike older people. A satisfied gleam will come into the eye of even the aged parent if asked to do some mending, bake a pie, care for the baby, do some gardening, or take some other minor responsibility in the home. He or she will feel a part of the home—a sense of belonging.

It was found during the war days in England that children who remained with their parents suffered less physically and emotionally than those who were sent away to the country to escape the bombings.

(To be continued.)

Home Column

Were You Robbed?

By James Everett

Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel. (which, being interpreted, is, God with us.)—Matthew 2: 6.



THE ONLY TRUE REVELATION of the integrity and personality of God comes through the Son, whose purpose it was to bring to men an understanding of the beauty, interest, and warmth of the Father's love. It was the event executed after centuries of recorded preparation and in eternity conceived that gave to men a God of personality and reason in the place of the impersonal and sometimes evil demiurge that they believed existed prior to this event. Without this revelation, the highest form of order known to men who attempted to comprehend was the secondary creations of nature—the trees, rocks, stars, wind, and rain. It was not strange for men in their ignorance to turn repeatedly to the worshiping at the altars of various gods, for nowhere was there a tangible evidence of a consistency and integration in the physical and moral universe. Contrary to the opinion of some, nature without the revelation of the Christ only served to

obscure God and reduce man to a common beast among beasts, and soon he was worshiping the greatest physical phenomenon or the humanity of which he himself was equal.

This was the setting when the angels bore the glad tidings of "God with us," and the earth was hushed in expectancy of the flood of goodness that God was ushering in. However, men seemingly weren't ready to sublimate their humanity for the divinity that was shared with them, and many of those who had the ability to see were content only to stare. Even the Christ recognized his adversaries; at various times he rebuked them for their emphasis on earthly things and their failure to understand spiritual things. His ringing rebuke, "An evil and adulterous generation seeketh after a sign," should be sufficient for us to realize that it is not meet for us to limit ourselves to the demonstrative powers of the finite to comprehend the infinite. Christ is the infinite mediator through which all men may come closer to seeing the Father. "He that hath seen me hath seen the Father." The celebration of the birth of Christ is the one time of the year for all of us to lend an attentive ear and a responsive mind to the comprehension of the Father through the gift of

the Son and not be robbed of this glorious opportunity by the things of the world.

WE HAVE MADE this Christmas season a part of history, and now we should begin to analyze it for the interpretation of the present and an intelligent approach to the future. It is legitimate to ask ourselves to what extent we have let Christ enter into our lives through this celebration. Has the season just past been conducive to a higher moral and ethical comprehension and activation on our part toward God and our fellow-men? Was there actually any Christ in our Christmas, or was it the commercialized worship of this "vain world's golden stores"? Did the Christmas tree echo Christ or Santa Claus, a creation of man or God? Were our Christmas cards indicative of Christians, or were they reflective of the tawdry and cheap farce created from a civil holiday for the benefit of greedy men? These are not questions of rebuke or personal criticism; they are intended only as criteria that we might challenge ourselves as to our ability to "be in the world but not of the world."

Our only true calling is to be a light to the world, and if we fail in this, then another must be called upon to take our place. We must be aware of the insidious desire of evil powers to so embellish Christmas with humanity that it obscures Christ. If we have fallen short of bringing our life closer to Christ this Christmas season let us resolve in the New Year to act as Christians worshiping Christ on our religious holidays.

New Horizons

Our Little Gods of Appeasement

By Mary Watts Jowett

(See page 23)

IT IS IMPOSSIBLE for any conscientious Latter Day Saint not to sense to some degree the growing public sentiment for a return to the values of Christian living as taught by Christ. Daily our newspapers carry heartbreaking stories of the fatality of man in an atheistic world. A plea is earnestly being made for Christ's birth to again become the center of Christmas. Churches as a whole have sensed their responsibility, and new houses of worship are being opened on every hand to compete in the race to gain human souls. Gradually we are again returning to the revival type of service; and as in the days of the early Saints, religion must meet the test of survival or defeat.

Can we soberly and open-mindedly analyze our present social turmoil and see where we have fallen short of our responsibilities? It is all too apparent that man, while professing Christianity, has, over the years of prosperity, created his own little gods of appeasement to fit into his personal temple. Worship for the masses has become a very comfortable and satisfying experience, to be entered into quietly at the most convenient and shortest possible time. One may accept or reject it.

May we not frankly confess that perhaps all too often we have allowed these "Little Gods" to be comfortably seated in our own temples. While we profess to be the Saints of the most high God, are we actually practicing what we preach? Let us turn to the example of the life of Christ. Very little is known of his early development; in all probability the full meaning of his three short years of ministry cannot fully be appreciated today.

He was about his Father's business. He loved those who hated him. He rejected evil doings, and called every man to follow him. He preached by the sea and on the mountaintops. He feasted in love, patience, understanding, and the glory of God—yet fasted alone in Gethsemane. All lives were precious in his sight. What a contrast to the "accepted values" of this generation. Today the value of a human life has been diminished to almost nil. As long as I am getting what I want, no matter how corrupt or foul my means, the slaughter of literally millions is of no concern—it's good enough for them! Our little god of indifference must sit high in the kingdom of evil!

We as a people can no longer afford to appease our souls. A dying world cries for an example of righteous living. Whether we wish to move forward and demonstrate the workability of the kingdom is up to each of us. However, an immovable power is forcing us to evaluate our goals and objectives. Scientists alone are so close to understanding the laws of the universe that they must acknowledge the workmanship of an Almighty Being. By study, fasting, prayer, and sacrifice, as true Saints we must reflect our way of life in word, thought, and act. We must practice the principles of Zion whether or not we ever attain it. What does it matter if we worship in a barn or a temple, with black or with white? The Lord is our God; each soul is precious in his sight. He is the same yesterday, today, and forever. Our purpose is to evangelize the world and establish Zion.

Our bluff has been called. Do we mean business?

Gracias a Dios

By Nellie Mae Lindsay

DO WE REORGANIZED LATTER DAY SAINTS show our gratitude to our Heavenly Father as often as we should? Do we say thanks to our God even as often as other peoples do?

Time after time as I listened to the conversation of the Mexican people I would hear them use the expression, "*Gracias a Dios*," at the end of their sentences. As I listened and became more proficient in translating their conversations, I found that they were saying, "Thanks be to God," often throughout the day in their conversation. It was as natural for them to use this expression of thanking God for common blessings as it was for them to say, "*buenos dias*" or "*buenos noches*." When people approach each other on the street the conversation almost always goes like this: "*Coma esta ud?*" (How are you?) "*Muy bien, gracias a Dios*." (Very well, thanks be to God). Always they murmur these reverent words—thanking God for their well-being or health. If someone has been ill in the family and that person is asked for, Mexicans will say he is much better, *gracias a Dios*.

Often they used a similar expression as they spoke with me. If someone were planning to come to my home the following day, he would leave with these words, "*Manana te veo, con el favor de Dios*." (Tomorrow I hope to see you, with the favor or help of God.)

I became interested in finding other expressions commonly used by these people that showed how much emphasis they placed on thanking God for his help and watch care over them. As I listened to their conversations and read their literature I found many more common expressions of their gratitude to God. Some of these are used in the interior of Mexico, and one authority on the history of the Mexican people said that several of these expres-

sions were handed down from the ancient Indians—the Lamanites. Here are a few of the expressions they use in everyday conversation:

"Con ayuda de Dios" (With the help of God). This expression is used very commonly as they tell of something they are going to do.

"Dios lo bendiga" (God bless you). This expression is used often as a person is leaving.

"Vaya con Dios" (Go with God, or go with the blessing of God). Mexicans are careful always to "ask God" to go with their friends and protect them on their trip.

As I continue to associate with these people, I am acquiring many of their customs and habits. One of the habits which I will ever be grateful to them for is teaching me to murmur *"gracias a Dios"* throughout the day as I give thanks to God for all the small things I would otherwise forget to thank him for.

How Wrong Is Gambling?

(Continued from page 4.)

Rightly does Christian doctrine emphasize that God's ownership is to be acknowledged by regular contributions to him from the income, and such acknowledgment is to be made in proportion to God's generosity to the individual. Having acknowledged God's title to his income by a gift to God, a Christian will spend for his own needs and those of his dependents as well as of dependents who, like poor Lazarus, have been laid at his door.

This is the serious and responsible view a Christian is to take of money. Viewing himself as God's partner, he will avoid every wrong and forcible mode of acquiring funds, and in spending them he will exercise caution to qualify as a good administrator of God's property.

He will test his motives and purposes for their Christian character.

When gambling is viewed against this Christian economic backdrop, a number of misgivings present themselves at once to the Christian conscience. Is it Christian stewardship to risk God's property? Is it good stewardship to chance God's money on risks that are arbitrarily created? Is it Christian thinking to emphasize the element of "luck" that obtains in gambling or the chance to win? Is it Christian to take without compensation money that God has allotted to a fellow-man? Is the gambling motive—the getting of quick and easy

money—consonant with God's purpose for a Christian?

The answer on all counts is "No."

OF IMPORTANCE to a Christian are also the reasons behind state laws. Gambling promotes pauperism, hoodlumism, the breakup of homes, corruption, idleness, demoralization. Gambling is economically bad and antisocial.

Can a Christian contribute to this state of affairs?

And is not a Christian conscience-bound to obey the laws of the state when these laws do not militate against a divine command?

Attempts are many to justify the habit of gambling, to find or rationalize some excuse for it.

When Governor Youngdahl of Minnesota waged his successful campaign against gambling, the gambling interests published the statement: "Attention, Governor Youngdahl! If nobody were willing to gamble, nobody would buy a farm or plant a crop, start a new business, take a new job, get married, raise a family, or vote. . . ."

Life, to be sure, is full of risks. But gambling differs radically from the risks inherent in all enterprise in that gambling risks are artificially rigged against the participant.

The risks of enterprise are the normal risks of life, which are inducements for Christians to put their trust in God and to pray for his divine protection and blessing. A Christian takes the risks of life to God in prayer and asks His benediction upon a venture on condition that it may serve His glory and the welfare of man. Gambling does not invite prayer.

JUSTIFICATION FOR GAMBLING is frequently attempted by an appeal to the fact that all (?) kinds of churches sponsor gambling, particularly church bingo games. Because it is sponsored by the church, it is called "good" gambling.

No more shameful a chapter can be found in American church life than that certain churches, in contradiction to the law of the land, contribute to the demoralizing carnival of gambling by sponsoring bingo games. And if bingo, why not poker, dice, roulette, and every other form of gambling? In principle they are the same.

The church is to be supported by gifts. The scriptural command is to give. Behind the gift to the church stands God, who is the real recipient of our church giving. Church giving is to be from a pure motive—the motive of gratitude—and not from a motive of covetousness, which is the root motive of gambling.

BUT IF GAMBLING is for a good purpose, may a Christian not "take a chance" on an automobile or a house? This is the old Jesuit doctrine that "the end justifies the means," a doctrine that will not stand up in a secular court, much less in the divine court.

Motives come before purposes, and the motive of gambling is covetousness. "Thou shalt not covet" is the twice-given command of God, and the best purpose in the world cannot justify its transgression.

The motive of covetousness in gambling may be mixed with other motives but is always present. The craving for excitement is strong in a gambler's breast and causes gambling to become a craze. Sometimes the competitive instinct is strong in a gambler, and he feels a superiority of judgment when he wins.

Justification for gambling is sought in the excuse that nobody is forced to gamble and that the loser stakes his money from a free choice. Agreement in an evil act does not make it less evil. Gambling is stealing by agreement, as dueling is murder by agreement.

May a person gamble for recreation and pleasure so long as the sums he wagers are such as he can afford to lose? The fact that a person can afford to lose does not justify gambling. More important is the consideration whether he can afford to win the money that others are not at liberty to lose.

To contend that gambling is right for the rich and wrong for the poor is to establish a double standard of morality. To agree to the proposition that an action is right or wrong, depending on whether a person can afford to take the consequences, is to agree to an unchristian proposition. If gambling is wrong for the poor, it is wrong for the rich.

Against the spirit of our times, the feverish search for a "lucky break," the lust of gain, the hard egoism that seeks personal advancement at the rude expense of others, let Christians practice the art of Christian stewardship and the contentment that is the fruit of abundant trust in God.

Challenges

Too often the opportunities for the improvement of our social structure have been lost, not because we did not know how, but because no one really wanted to make them effective. In finance, for example, there are techniques which are as able to rebuild and rehouse the United States as they are to equip an army. They have not been used primarily because there was no compelling desire to use them.—Adolf A. Berle, Jr.

Bulletin Board

Notice to Members in Key West, Florida

Members living in or near Key West (or members who know of church people living in this area) are requested to contact Gilbert Hambleton, ENC, 524 C West Poincinana, Key West, Florida, at home or at Submarine Spores, U.S.S. "Howard Gilmore," Key West Naval Base. Seven members are now holding services in Key West.

Change of Address

Robert Terrell Cochran
875 Fraysen Circle
Memphis, Tennessee

Book Wanted

Elder James C. Page, 1308 Oak Street, Burlington, Iowa, would like to purchase a copy of Joseph Luff's book, *The Old Jerusalem Gospel*, for an interested nonmember. Please write stating price and condition of book before sending it.

Serviceman's Address

Billie D. Pinkerton
S. R. 345-03-50
Camp Porter, Co. 903
8th Reg., 82nd Batt.
U. S. N. T. C.
Great Lakes, Ill.

(Billie will be at this address until the second week in February. He is not a member of the church, but his mother would like for any Latter Day Saints in that area to contact him.)

Request for Prayers

Prayers are requested for Mrs. C. E. Choate, Route 1, St. Clair, Missouri, who is ill in St. Francis Hospital at Washington, Missouri, and for her husband that he may receive strength during this time of trial.

Mrs. Josephine Green, 827 14th Street, Rock Island, Illinois, requests prayers that she may receive a physical blessing. She is grateful for the prayers offered in her behalf in the past.

Mrs. Virgil Powers, 1008 East Pearl Street, Rural Route 1, Greenville, Michigan, asks to be remembered in the prayers of the Saints.

WEDDINGS

Clark-Gardner

Jeanne Fae Gardner, daughter of Mr. and Mrs. Jack A. Gardner of Omaha, Nebraska, and Joseph Gurney Clark, son of Mrs. Bonnie Gurney Clark of Salt Lake City, Utah, were married December 22 at the Reorganized Church in Omaha. Pastor Charles D. Neff performed the double-ring ceremony. The couple will reside in Fort Collins, Colorado, where the groom is a student at Colorado A. and M.

BIRTHS

A daughter, Pamela Darlene, was born on December 30 to Mr. and Mrs. Gilbert Gordon of Independence, Missouri. Mrs. Gordon is the former Maxine Elliott.

A son, James Dale, was born on December 9 to Mr. and Mrs. David J. Wheeler of Tulsa, Oklahoma. Mrs. Wheeler is the former Manon Yahnig of Independence, Missouri.

Mr. and Mrs. Robert A. Parks, Oklahoma City, Oklahoma, announce the birth of a son, Michael Allen, born November 19. Mrs. Parks is the former Dorinda Watson.

Mr. and Mrs. Foster Charles Yerrington, formerly of Oklahoma City and temporarily residing at Woodward, Oklahoma, announce the birth of a son, Robert Foster, born November 24. Mrs. Yerrington is the former Ann Ragsdale of San Antonio, Texas.

This is the season of the year to begin thinking about filing your inventory and getting ready to keep your accounts for the next year.

The church has prepared the following to help you:

FAMILY INCOME AND EXPENSE RECORD BOOK	25¢ each
YOUTH INCOME AND EXPENSE RECORD BOOK	25¢ each
MY STEWARDSHIP (for children)	25¢ each

herald house - INDEPENDENCE, MO.

Introducing

MARY WATTS JOWETT—I was born in Mapleton, Iowa, November 4, 1928. Accompanying me was my twin brother, Jack, now of Independence, Missouri. My early childhood was spent in Pisgah, Iowa, where I became a member of the church at the age of eight.

In 1941 my family moved to Lamoni, Iowa, where my parents, Mr. and Mrs. O. C. Watts and younger brother, Bob, still reside. I attended Lamoni High School graduating in 1946. That fall I entered Graceland College, graduating with the class of '48. After graduation I came to Washington, D. C., where for the past three and a half years I have been employed in the office of Senator Milton R. Young of North Dakota.

In July of 1950 I was married to George Jowett, formerly of Dearborn, Michigan, now a member of the U. S. Navy Medical Corps at the National Naval Medical Center in Bethesda, Maryland.

Our home is in the District of Columbia where we are also active in the branch here.

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P.S.

* SO SORRY

Sometimes people protest against things they find here. It may be a genuine boner—big, raucous, and detestable. Or it may be some whimsical phrase, innocently intended, a flight of fancy or a bit of local color taken seriously, which was never intended. Of course we regret to offend. . . . It has always seemed to us that life could not be endured without the healing relief of laughter, the sparkling sunlight of fun shining through the drab clouds of fear and worry, grief and pain. . . . Letters of protest make us wonder: Does this kind of column have a place in a publication like ours? They would exile us outside the walls of the holy city, make us enemies of the righteous, and consign us to the realms of "outer darkness." . . . We cannot explain these things, because they can never be understood without a sense of humor. A person born without one is afflicted, like being tone deaf or color blind. Would that some skilled surgeon would discover an operation by which a sense of humor could be installed, like a heater or a new radio in an old car. . . . By the way, what year and model number is your mind?

* EXTREMES

In a little job of indexing recently done, it was noted that "Heaven" was next to "Hell."

We reflected that no matter which one you are in, the other isn't far away. If you are in a heaven of happiness, a mistake or loss can throw you down into the Other Place. If you are in misery, a spiritual blessing can lift you up out of it.

* TOBACCO

The Word of Wisdom says, "Tobacco is . . . an herb . . . for all sick cattle."

How many of them one sees everywhere these days!

* FOR THE YOUNG IN HEART

You will appreciate the greeting sent to Independence teachers and principals by L. G. Keith, Superintendent of Schools: "Christmas is a time for devotions, meditation, counting blessings, tender thoughts, and remembering old friends. Family ties are never closer than at Christmas. The windows of the heart are open wide to let out sunshine. . . . We who teach are especially fortunate at Christmas. We are close to Santa Claus land and jingle bells, and we listen to what happens on the housetop and down through the chimney. We never outgrow the magic and sparkle of the children's finest hour. We prolong this divine truth as we teach young hearts that really it is more blessed to give than to receive."

There's something for all the year in relation to our children. Let's never outgrow the child's capacity for wonder and delight in the adventure of living and discovering the beauty of the world.

* SMILES

Smiles—if they are friendly and sincere—are about the most contagious things in the world. We're always catching them from other people, or giving them to somebody.

Herald House

STORIES THAT LIVE

Children, parents, and teachers will welcome this book of sixty-two inspirational stories. They are all based on true incidents taken from the lives of church members.

These stories were selected as some of the best published in Zion's Hope or Stepping Stones. They are among the favorites which will bear repeating over and over. Children will enjoy reading them at home. They can be used in the family worship, and children's leaders in the church school will find helpful story material in them.

\$2

Independence,
Missouri



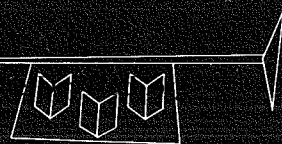
Photo by Marvin McDole

Oh, who will come to the wedding feast?
Then three little maids came by—
With faces fair and eyes so blue—
And a lad with a dark brown eye.

the Saints' Herald

January 21, 1952

Volume 99



News and Notes

APPOINTEE INSTITUTE HELD

Eighteen new appointees attended the institute in Independence from December 28-January 8. The men attending and their respective assignments were Richard Andersen, Southern Ohio; Kenneth Byrn, Independence; Norman Cox, Northeastern Missouri; Robert Flanders, Detroit, Michigan; Lee Hart, Independence; Bennett Berridge, Western Oklahoma and Eastern Colorado; Harry Black, St. Joseph and Far West Stake; Ralph Bobbitt, Spring River District, Springfield, Missouri; Calvin French, Rich Hill, Missouri; Donald Landon, Northwest, U.S.; Stanley Pfohl, Southern Michigan; Clinton Saxton, Southern New England; Wayne Simmons, Spanish-speaking people; Delbert Smith, Minnesota; Robert Turner, Nebraska; Alan Tyree, Kaw Valley; Clair Weldon, Central Missouri; and Jack Wight, Texas and Southwest. Speakers and instructors at the institute included W. Wallace Smith, Arthur Oakman, Reed Holmes, Maurice Draper, George Mesley, D. Blair Jensen, Dr. Vance Link, Henry Livingston, G. L. DeLapp, Walter Johnson, F. Carl Mesle, and Charles Neff. Present at the concluding fellowship service were Israel A. Smith, F. Henry Edwards, and D. T. Williams.

A well-rounded study program, also included periods of planned recreation and tours of the Herald House, Social Service Center, Rest Haven, and the Sanitarium.

APOSTLE DRAPER IN THE EAST

Apostle Maurice L. Draper attended the Kirtland women's institute December 1 and 2. Guest speaker at the institute was Sister Glen H. Johnson. Brother Draper and Sister Johnson taught classes and discussed with the group the relationship of the women's department to the prophetic, apostolic, and teaching ministry of the church. Sister Johnson also related experiences she had in the European mission from which she recently returned with her husband, Seventy Glen H. Johnson, and their daughter, Glenda.

The following week end Brother Draper and President Israel A. Smith attended the West Virginia District anniversary services held at the Parkersburg and Goose Creek church. The church, Brother Draper reports, was crowded to capacity for the anniversary service.

The next week Apostle Draper preached a series at the Northeast Mission in Philadelphia, though the meetings were greatly handicapped by one of the worst storms that region has ever known. Brother Draper returned home for Christmas and the appointee's institute.

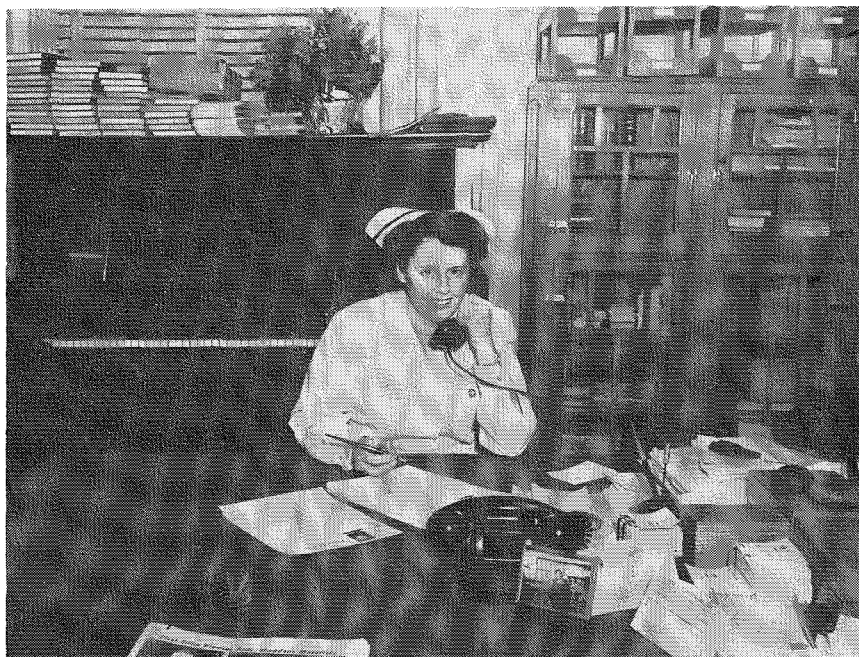
WINS CONTEST

Ethel Hart of the Liberty Street congregation of the Center Stake won \$100 in an essay contest held in Independence. The money was to be given to the church of her choice and she donated it to the Liberty Street building fund. She is the daughter of Elmer Hart, retired employee of the Herald House.

"MESSIAH" NEWS

The Radio and Music Department announced that letters and telegrams commending the performance of "The Messiah" are still coming in. Franklyn Weddle and Arthur Rock announce that the department would still like to receive letters from listeners as they will prove helpful in making out reports regarding the broadcast.

(Continued on page 19.)



We'd Like You to Know . . .

Shirley Butler

The assistant director of nursing services is here pictured in conversation with one of the registered nurses whom she has to call in each day to work on a special duty case. The smile was not put on for the photographer's benefit, as Miss Butler likes her work and the smile comes naturally and easily as she carries on her duties of arranging nursing services. Her office is in the south end of the classroom on the first floor. In addition to her duties as director of services, she is a sociology instructor in the school of nursing.

Miss Butler was born and baptized at Inman, Nebraska. After high school graduation in 1927 she entered training and received her R.N. from the San in 1930. She did advanced work at the Universities of Michigan, Missouri, and Kansas City. She had three years private duty nursing, one year as a dental assistant, and was employed nine years as a public school nurse in the Kansas City, Missouri, public schools. She came back to the Sanitarium in 1943 in her present position.

Miss Butler likes her work and takes it seriously. She has some duties seven days out of each week, including several evenings each month when her girls need her. Such devotion must have its own rewards. She is a member of the American Nursing Association, the Missouri Nursing Association, the International Council of Nurses, the National League of Nursing Education, and the Jackson County Civilian Defense Council.

The Saint's Herald

 Vol. 99 January 21, 1952 No. 3

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith
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The *Saints' Herald* is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.

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

What Do You Think God Is Like?

"The Lord is good; his mercy is everlasting; and his truth endureth to all generations."

—Psalm 100: 5.

THE LITTLE GATHERING in one of the offices was entirely unplanned. At the rest period people drifted in and began to talk. A few minutes later we would be returning to our tasks.

"A man was talking about God in prayer meeting last night," one of our number said, "and now I am wondering what He is really like. This man gave us the idea that God is just waiting for people to do something wrong so he can punish them. He made God seem mean and tricky. I don't believe I could love that kind of God. I don't think he *is* that kind, either." She was silent a moment, then said, "Tell me. Just how do you think of God?"

IT IS DIFFICULT to try to tell people about God when one knows so little about him. . . . Not that ignorance stops some people. Let them read a few Scriptures, and they think they know everything there is to be known. They will argue from Dan to Beersheba and back again, all without the slightest experience. But if they really knew anything about him they would get down on their knees and pray.

WOULD YOU TRY to explain God? Would you really dare? We, with our pretensions, do not know how small we are. We try to "measure infinity with a yardstick." We inhabit a little island of knowledge in a sea of mystery unknown. We match our ignorance against God's omniscience. We are like children—little children—playing on the beach, with no notion of the thousands of miles of water that lie between us and some distant shore.

Children! . . . The young child does not understand the strong but invisible tie that unites his parents. He knows nothing of the problems

of the home, nor of the sacrifices that are made for him.

The child knows one thing, however, very well. He knows that his mother and father love him. He reaches his little hand up to touch his father's strong fingers and be led by them. He is happy when his mother hugs him and kisses him. It is enough, for that stage of his life, to know that they love him.

That is about how much we know concerning God.

THE SCRIPTURES tell us something about God. But they were written by people like ourselves. How much did they know?

Some represent the Heavenly Father as a "God of wrath and vengeance." It is true that he forbids us to worship false gods, but that is for our protection. For that reason he is a "jealous" God. And when people are wicked, naturally, he is hurt. Could he tolerate an evil guiltiness that brings suffering to his other children?

But the Scriptures tell us that God has much more than "wrath and vengeance" to offer us. He is a source of strength (II Samuel 22: 33). He is a refuge in trouble (Psalm 46: 1). He is a helper (Psalm 54: 4). He is faithful (I Corinthians 1: 9). He is true (II Corinthians 1: 18). He is "light" (I John 1: 5). He is "love" (I John 4: 8).

In our own latter-day Scriptures, we have a statement of remarkable clarity and strength: "There is a God in heaven who is infinite and eternal, from everlasting to everlasting the same unchangeable God." —Doctrine and Covenants 17: 4.

Modern Christians prefer to believe in the "God of love" who is described in the "golden text" of John 3: 16:

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

Read the three Epistles of John, and you will find them filled with expressions of the love of God. And Jesus himself proclaimed the "Law of Love" (Matthew 22: 36-39). These should give us some idea, as far as human beings are able to comprehend, of what God is like.

THINK OF GOD in this way, if you can: When a doctor has a sick child brought to him for treatment, he does not think of punishing it for any wrong, real or imaginary, that the little one may have done. Gently he makes his examination. In his mind is the question, "What does this child need to make him well and strong again?" Then the doctor makes a diagnosis, prescribes medicine, and outlines treatment to bring about recovery. Is not this the greatest and most noble of attitudes of a personality of informed intelligence and dedicated purpose, toward a small, immature person? Is this activity not the finest thing that the highest of human civilizations can produce?

In these same terms, let us think of God. He has been called the "Great Physician." He is concerned with our spiritual health. When a sick soul—ignorant, immature, and hurt—is brought to him, is he concerned with punishment? Is God any less kind, any less loving than an earthly physician? We can imagine him asking, "What does this soul need to make it well and strong?" In his infinite wisdom he knows all things and prescribes well. His love and kindness are very great.

Is it hard to believe in this kind of Heavenly Father? We are little children. We know nothing, except the Divine Love. L. J. L.

Editorial

Accommodations at General Conference

March 30 - April 6, Inclusive

The Housing Committee requests that all visitors to Independence during General Conference who can make private arrangements for rooms do so as early as possible. This will assist the Committee and will avoid much correspondence. Persons arriving for Conference without reservations for sleeping accommodations will find it difficult to secure rooms in or near Independence. Therefore, those who desire the Committee to make arrangements for rooms should complete the blank below at the earliest possible moment and mail to The General Conference Housing Committee, The Auditorium, Independence, Missouri.

Name of each person in party, age, sex Day of arrival in Independence:

.....

.....

..... Length of stay in Independence:

.....

.....

Return address of applicant: Are you a delegate to Conference?.....

..... If alone will you share a room?.....

.....

Have car or other means of transporta- Number of rooms desired.....

tion while in Independence?

Have physical disability?..... Explain:.....

Other pertinent information:.....

In past years a large number of people have asked that the Housing Committee secure facilities for them and then at the last minute have made other arrangements and failed to keep their appointments. In many cases the hostess involved had made special preparation and had gone to additional expense. We ask that you please do not ask for housing unless you are reasonably certain that you can meet the responsibility your request entails.

GENERAL CONFERENCE HOUSING COMMITTEE

Notice of Appointment of Bishop's Agent, Missouri Missionary Area

Notice is hereby given of the appointment of Brother Ross Mortimer, Route #2, Jefferson City, Missouri, as bishop's agent of the Missouri Missionary Area. Solicitors of that area are hereby notified to send their reports for the month of January and each succeeding month thereafter to Brother Mortimer at the above address.

Approved:
The Presiding Bishopric
By Walter N. Johnson

Approved:
The First Presidency
By F. Henry Edwards

Boy Scout Sunday

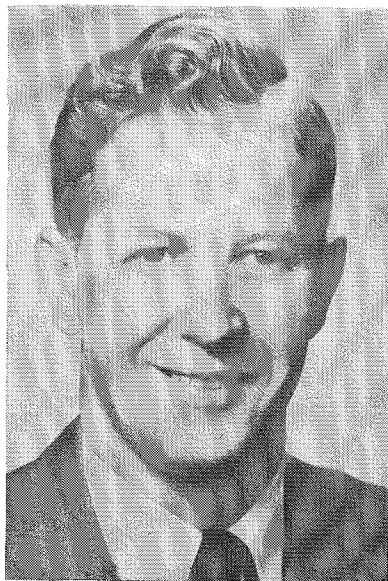
Boy Scout Sunday is being observed nationally on Sunday, February 10, this year. On that day Cubs and Scouts all over the nation are encouraged to attend their own churches in uniform, where it is expected that some recognition will be accorded them both for their Scouting accomplishments and for their religious participation. The theme of the week and year is one appropriate to the church, "Forward on Liberty's Team."

A few churches will be observing Scout Sunday on February 3, so either date may be used and recognition be given in either the morning or evening service. In order to encourage our Scouts and their friends in this, the official boy's work program of the church, as well as in their general religious life it is recommended that Scout Sunday be observed in our local congregations wherever there are members in Boy Scouting.

Program suggestions will be given in next week's *Herald*.

F. HENRY EDWARDS

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Consider Your Ways

By Wayne E. Simmons

Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord's house should be built. Then came the word of the Lord by Haggai the prophet, saying, Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste? Now, therefore, thus saith the Lord, Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes. Thus saith the Lord of hosts; Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord. Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of Hosts. Because of mine house that is waste, and ye run every man to his own house.

—Haggai 1: 2-9

CONCERNED ABOUT THE WELFARE of mankind, God has always sought to bring about peace, plenty, and security of living for his children, whether in the day of Haggai, 2,500 years ago, or now. He has always offered a plan for more abundant living, but he has never prevented man from choosing his own way of life. All too frequently man has chosen for himself and has paid bitter penalties. The following scriptural admonitions show our Heavenly Parent's concern that man choose wisely:

And unto this people thou shalt say, Thus saith the Lord: Behold, I set before you the way of life, and the way of death.—Jeremiah 21: 8.

The Lord knoweth the way of the righteous, but the way of the ungodly shall perish.—Psalm 1: 6.

There is a way which seemeth right unto man, but the end thereof are the ways of death.—Proverbs 14: 12.

What a kinship we should feel with the people of Haggai's day! The picturesque statement, "He who earneth wages earneth wages to put it into a bag with holes," fitly describes one of our great modern problems. "Ye looked for much, and, lo, it came to little" describes our despair of planning to meet our living expenses with a shrinking dollar. It would seem certain that Haggai's people knew the evils of inflation, as well as we.

Man's way of bringing prosperity to the United States and its people may indeed have tragic consequences. Even here in America, "the land of plenty," we who have so much of good food, clothing, wages, and housing are collectively paying a high price for our way of living. The fact is that we "have not enough," in the words of Haggai, to pay as we go. We are like the prodigal son, living up our inheritance or depleting resources which rightfully belong to a future world. As a nation, we are spending lavishly, and "we have not enough." The following record of national debts is both a record of inflation and of profligacy:

National indebtedness:

1913— 1 billion dollars

1940— 40 billion dollars

1950— 257 billion dollars

The interest on our present national indebtedness is at present 5.6 billion dollars annually. Our trend of indebtedness is doubly frightening when we learn that Congress voted to spend, in 1951, six billion dollars more than the Treasury Department can collect in national revenue. James Byrnes stated in a recent speech that if all salaries in the United States in excess of 10,000 dollars were confiscated by the Bureau of Internal Revenue and all the money thus derived should be placed against this year's deficit, the amount thus obtained would not retire more than two and one half

billion of the present deficit. Already taxes take a large part of every worker's income. The average wage earner gives up 25 to 30 per cent of his income to taxes; from the higher wage earner's income, the government extracts 80 to 90 per cent. To stem the tide of indebtedness, the government after the Second World War raised tax requirements to the point where, as early as 1948, the tax burden on incomes alone was equal to all the money paid in wages to all persons working in all United States factories and mines. At present the government is making direct monetary support of 17 million people—one out of every nine. If the trend of our national spending is unchecked, disaster must surely come in its train.

IN THE LIGHT of this data, and in the words of Haggai, we may apply also, as a modern text, the admonition, "Ye have sown much, and bring in little." Consider the sowing of our resources in the Second World War. Most recent estimates show that the astronomical sum of *three trillion dollars* was sown to the cause of bloodshed and destruction in Europe and Asia. Of this, a great proportion was contributed by the United States for the avowed purpose of bringing peace. Three trillion dollars—try to conceive that amount! It is enough to

build a new home for every family on the face of the earth! As in the legend recorded by Homer, where Jason sowed dragon's teeth only to have them spring up into fighting men with the lust to kill, so our sowing has not brought peace, even with the best intentions in our spending. Its harvest is already indicated in the sober planning of this nation to defend its people against the greatest wars of all time. Now we tremble in the shadow of more, vast war-making preparations, as nations build plans to hurl atomic missiles, germ bombs, hydrogen bombs, or whatever may kill, rend, and obliterate.

How little the world has profited from the expenditure of three trillion dollars and the millions upon millions of lives engulfed in destruction! So many ruined cities and broken homes, crippled soldiers, and stunted children must be counted in the harvest. Josef Brozer, research worker of the University of Minneapolis, states that twenty million people paid the price of semistarvation during the recent war, with one million dead as a direct result. These were civilians, not soldiers, and they suffered literally the awful price of knowing what it is to drink and not be filled, to eat and not have enough. Let us consider them as we consider our ways.

YET, LEST WE COME TO feel that our government is motivated by malice and desire to destroy, let us review other fields of sowing in recent years. Vast sums of money are being spent in such well-intentioned programs as the Marshall Plan, the European Recovery Program, the Point Four Program—all manifestations of good will that attest to the United States' desire to assist in alleviating the ills of the world. The sowing of economic "know-how," industrial machinery, flour, and other hundreds of requirements for strengthening neighbor nations certainly reflects the Spirit

of the Master in practical channels to a needy world. What nation, before or at any time in world history, has entered a war not of its own making, to spend billions of dollars to end aggression, then other billions to lift the fallen aggressors and restore them to normalcy? America has already spent more than two billion dollars in each of the two aggressor nations of the recent war, Germany and Japan, toward their restoration. No, the spirit of such a nation is not inclined toward malice. It simply has not found God's program or way of eliminating the problems which beset the nations. To use a homely illustration, man's way is like that of the home-owner who spends all his money for pots and pans to catch the water leaking through the holes in his roof instead of repairing the roof. And too often the spiritual counsel that this nation has received, with regard to ending poverty and armed aggression, is just as impractical. Our advocates of the Christian religion have often petitioned Congress to pray for peace (a worthy suggestion if it is not just a passive substitute for building for it). The story of the home-owner whose roof leaks can be applied to this also. Shall he sit down and pray for the rain to stop, or shall he fix the roof? Let us pray for God's help in correcting our problems, but let us also face the realities in which God has always left it up to man to implement and accomplish the things God suggests for him to do.

Some may say, "All this talk of government spending has little to do with me. I am not sowing lavishly in infertile fields, nor am I in a position to correct the problems of such spending." However, lest we retire from the painful task of considering our ways, before we have found the root of our difficulties, let us examine our own spending.

Robert Hartman, of the faculty of Ohio State College, estimates that the American people spent in direct

living expenditures, exclusive of taxes for government, approximately 100 billion dollars in 1950. This amount does not include costs of housing or investment in cars or furniture, but in money spent for very personal human wants and needs. Among the heaviest expenditures listed, are these:

- 30 billion dollars for groceries
- 12 billion dollars in bars and restaurants
- 10 billion dollars for gasoline, car maintenance, transportation
- 4 billion dollars for clothing
- 3 billion dollars for cigarettes
- 1.2 billion dollars for jewelry
- 1.2 billion dollars for movies, commercial amusements.

And in contrast, 350 million dollars, spent for support of churches.

Compare the amount spent for food, for clothing, or even for cigarettes and movies, with the amount we spend in supporting the cause of the Prince of Peace. Two hundred fifty-eight different Christian church denominations, preaching and ministering in the name of Jesus Christ, receive an average of one third of 1 per cent of our money. Does not this indicate that man has little faith in churches to accomplish anything toward the building of world peace and brotherhood of man? Consider our ways! We pledged 71 billion dollars in 1951 to carry on armed strife in Korea and to build national defense against aggression, yet we spent only 350 million dollars for those institutions that preach Christ.

JESUS WARNED HIS DISCIPLES of the evils of trusting in both God and Mammon, stating that "no man can serve two masters." He encouraged them to put their faith, both spiritual and financial, in his program for the salvation of mankind:

Therefore take no thought saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . After all these things do the Gentiles seek. Your heavenly Father knoweth that ye have need of these things. . . . Seek ye first to build up the

kingdom of God, and to establish his righteousness, and all these things shall be added unto you.—Matthew 6: 35-38.

The disciples who learned of God's kingdom and program of salvation from the lips of the Master knew that his church has a tremendous mission to accomplish. Therefore they were not content just to go to church and worship God, but they planned a militant program to promote equity on earth—not Bolshevism or Russia's communism which forcibly takes man's possessions and liberties, but a kingdom program with Jesus' expressed promise that men who shall continue in it shall know the truth and that the truth should make them free. They met together in Jerusalem, those repentant followers of Jesus, seeking the promised blessing of the Holy Spirit as their guide in building the kingdom. They had already obeyed many of the Master's injunctions: "Have faith in God . . . take my yoke upon you and learn of me . . . Pray . . . Thy kingdom come, they will be done on earth. . . . Render unto Caesar the things that are Caesar's, and unto God the things that are God's. . . . Whosoever forsaketh not all that he hath, the same cannot be my disciple. . . . Repent ye, for the kingdom of heaven is at hand." And they came with one accord, and God met them there with his Spirit, which came as a mighty wind to fill the room in which they were gathered. The phenomenal nature of that occasion is not to be measured in the fact that those who were present were moved to speak in tongues and to prophesy, but that they went out in missionary endeavor to use that power to bring other men into the program. Their harvest of new fellow-workers, at the end of that day, was three thousand souls! But this is not all that developed out of their response to the power of God working among them.

And the multitude of them that believed were of one heart and one soul: neither said any of them that aught of the things which he possessed was his

own; but they had all things common. . . . Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them and brought the prices of the things that were sold, and laid them at the apostles' feet; and distribution was made unto every man as he had need.—Acts 4: 32-35.

Thus we have a glimpse of an all-too-brief period when God's way was tried upon the earth. This was not socialism or communism in which there are no actual possessors of property. These people simply did not regard the things which they possessed as their own, and they shared them as every man had need. The church served in this program to direct in the sharing, for the prices of the things that were surplus and as such, sold, were brought to the feet of those authorities of the church whom Christ had placed at the head of the program at that time.

HOW MUCH THE PRESENT WORLD needs such a program of life, and how much it needs the church of Jesus Christ with its apostles, as of old, to guide men to the way out of their present chaos! How long must man plunge headlong into conflict after conflict, subjecting himself to unspeakable miseries, while the kingdom of God way of life goes untried and virtually unknown in a so-called Christian world! In a modern world of hundreds of Christian church denominations, one has a right to ask each of them, "What is the program you have for rebuilding and regenerating society to the pattern found in the day of the apostles of old?" Are they praying, asking God to do something, or are they preaching the gospel of the kingdom, a positive program for molding men's lives into a godlike society? Do they believe that the kingdom of God is a feeling in the heart of a disciple, and no more, or are they gathering people together of like faith to accomplish through co-operation and community strength that which hitherto has been impossible for scattered Christians?

We read Isaiah's prophecy of the coming of world peace in the last days, before the coming of the Savior:

And it shall come to pass in the last days, when the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it; And many people shall go and say, Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem; And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more.—Isaiah 2: 2-4.

This prophecy of the establishment of the kingdom of God awaits a people who will help it come to pass. The members of the restored church of Jesus Christ join in the affirmation that God is now setting "his hand the second time to recover the remnant of his people," and that to the Reorganized Church of Jesus Christ of Latter Day Saints has come the commission to build up the kingdom of God. To this program we solicit the aid of all believers in Christ. We realize our numerical weakness, but we have the promise of a rich store of the power of the Holy Spirit to build a new social order, even as it was promised and given in New Testament times. And we have the spiritually authorized ministry to direct the building of the kingdom, the same as then, with living apostles and prophets charged with the task of gathering men into God's program.

We invite you to consider your ways, and to investigate the kingdom plan for the salvation of the world. The Lord's house still "lieth waste," but the commandment to build it up is our challenge to go to work, to seek out his church and kingdom, to put our trust, our money, and our labors in his ways.

The Beloit, Wisconsin, Centennial

By Evan A. Fry

A LITTLE OVER one hundred years ago, the work of reorganizing and setting in order the fragments of the church which had been scattered by the death of its leaders in 1844 began with a revelation to Elder Jason W. Briggs. Elder Briggs wrote that this revelation came "while pondering in my heart the situation of the church, on the eighteenth day of November, 1851, on the prairie, about three miles northwest of Beloit, Wisconsin."

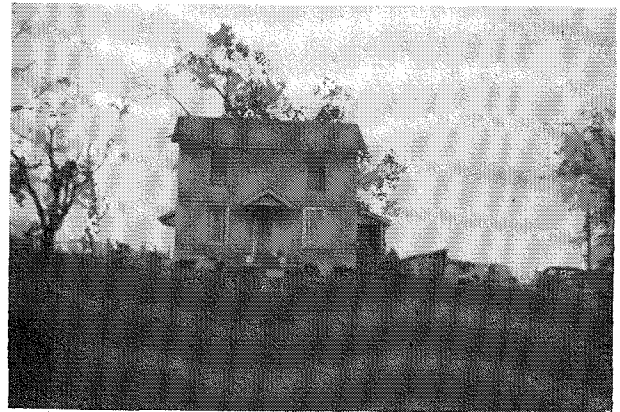
Jason W. Briggs was more than ordinarily concerned about the condition of the church. He had been baptized in 1841, at Potosi, Wisconsin, and the next year had been ordained and sent on a mission. Among the several branches which he organized were the branches at Beloit and Waukesha, Wisconsin, both in the first year after his ordination. When these two branches were less than a year old, Joseph and Hyrum Smith were killed at Carthage jail, and the church was scattered from Nauvoo by persecution and by the conflicting claims of many leaders. Briggs, as presiding elder of the Beloit Branch, felt responsible for keeping that branch together and keeping it in line with the faith, laws, doctrines, and practices of the original church. First the branch rejected the claims of Brigham Young and renounced the group that accepted his leadership. Then for a time Briggs and the branch at Beloit accepted the claims of James J. Strang, and Briggs even accepted an ordination to the high priesthood in Strang's organization. But soon he became satisfied that this was not the church or the doctrine or the authority that he had once known and turned to investigate the claims of William Smith and his group. Here he found himself in agreement with Smith's teaching of lineal priesthood, and



1. *The first home of Jason W. Briggs, near Beloit, Wisconsin. It is possible that Briggs built this home; at any rate, he occupied it in July, 1843. The lower part is of stone and is very old.*

frustrated, disillusioned, sick at heart, concerned about the people who looked to him for leadership. This was the background of the prayers that resulted in the revelation of November 18, 1851, directing him what to do.

IN THIS REVELATION Jason W. Briggs was told that God had not cast off his people, nor changed his mind regarding Zion. He was told that the law which had been given to Joseph Smith should be kept. He was told that wolves had entered the flock, and that those who called themselves shepherds but who preyed on the flocks of his pastures should be judged. He was told that God still recognized and respected the law of lineage "by which the holy priesthood is transmitted in all generations, when organized into quorums." The revelation continued:



2. *The second home of Jason W. Briggs, near Beloit, which he purchased in 1845. It was presumably in this house that he lived when the revelation of November 18, 1851, was given.*

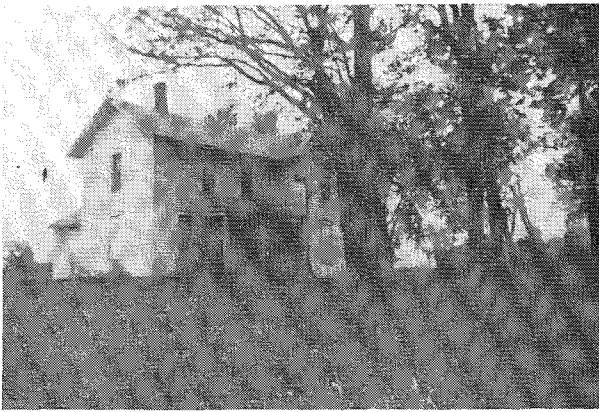
Therefore, let the elders whom I have ordained by the hand of my servant Joseph, or by the hand of those ordained by him, resist not this authority, nor faint in the discharge of duty, which is to preach my gospel as revealed in the record of the Jews, and the Book of Mormon, and the Book of Doctrine and Covenants; and cry repentance and remission of sins through obedience to the gospel, and I will sustain them, and give them my Spirit; and in mine own due time will I call upon the seed of Joseph Smith, and will bring one forth, and he shall be mighty and strong, and he shall preside over the high priesthood of my church; and then shall the quorums assemble, and the pure in heart shall gather, and Zion shall be reinhabited, as I said unto my servant Joseph Smith; after many days shall all these things be accomplished, saith the Spirit. Behold, that which ye received as my celestial law [this evidently refers to polygamy] is not of me, but is the doctrine of Baalam. And I command you to denounce it and proclaim against it; and I will give you power, that none shall be able to withstand your words, if you rely upon me; for my Spirit shall attend you. . . . Write, write, write; write the revelation and send it unto the Saints at Palestine [William Smith's group] and at Vorec, [Strang's former headquarters] and at Waukesha, and to all places where this doctrine [polygamy] is taught as my law; and whosoever will humble themselves before me, and ask of me, shall receive of my Spirit a testimony that these words are of me. Even so. Amen.—*Church History*, Volume 3, pages 200, 201.

Note that the duty of the priesthood is herein made clear, that is, to "preach my gospel" as revealed in the Three Standard Books, to cry repentance and remission of sins through obedience to the gospel, to proclaim against the "doctrine of Baalam" (polygamy) which some had received as a "celestial law."

Then certain promises were given: that the seed of Joseph should be called to preside over the church, that the quorums

with the idea of a temporary guardianship for the "seed of Joseph" which would someday be entrusted with presidency and leadership, but after the October conference of 1851, Briggs began to be dissatisfied with some other claims and suspicious of certain doctrines.

Three times he had thought he had the right leader, the right faith, the group that rightfully represented the continuation of the church he had joined in 1841. Three times he had discovered that he was wrong. Now he was perplexed,



3. The home of Hugh and Polly Briggs, father and mother of Jason W. and E. C. Briggs. The Briggs family purchased this property in 1843. The exact age of this house is not known, but it is presumed that it was in this home that the Saints met on November 24, 1851, to discuss the revelation received by Jason W. Briggs the preceding Monday. ("Church History," Volume 3, page 202.)

would assemble, that the pure in heart would gather, that Zion would be reinhabited, and that those who prayerfully sought a testimony of the truthfulness of the revelation should receive it. Time has fully vindicated this prophecy and the one through whom it was given, who was acting as the highest authority and presiding officer of a branch, the members of which looked to him for leadership and spiritual guidance. As such a leader, holding Melchisedec priesthood, he was entitled under the law to divine guidance and direction for his group.

ON SUNDAY, November 18, 1951, the branch at Beloit celebrated the centennial of this revelation. Concerning that event, Sister Alma May Brookover, Wisconsin District Historian, has written as follows in a letter to President Israel A. Smith:

Every seat in the church was filled for the first service which began at 9:00 a.m. A peaceful, calm feeling prevailed throughout the day, and at times the Spirit of God was very evident. All who were present could not help feeling that God was pleased with the meeting. The prayer service, with Evangelist H. A. Wasson in charge, was outstanding. Many prayers and testimonies were given, and all expressed thanks to God for the revelation given to Brother Briggs and for his faith and courage and that of the Saints here. The desire was frequently expressed that present members would have the faith and courage to continue to do the task here.



4. Home of Henry Pease, one of the leaders in the Reorganization and uncle of Henry C. Stebbins.

Elder Frank Mussell brought the sermon at eleven. His theme was "The First Psalm." He reminded his listeners that Jason Briggs had refused to walk in the counsel of the ungodly and advised them to do likewise. Brother Mussell gave the same counsel, pleading with the branch to complete the task begun here a century ago.

Elder Lester O. Wildermuth talked at two p.m., speaking on "The Restoration and Lineage." His sister, Florence Andes, was the last speaker of the day. She reminded those present of the rich heritage that was theirs. She spoke concerning the history of the Wildermuths a century ago, and completed her talk with a poem she composed while here.

Beloit Branch is also planning to observe the centennial of the first conference of the Reorganization, which was held June 12 and 13, 1852.

IN THIS FIRST CONFERENCE, Beloit Branch was joined by Yellowstone Branch, Waukesha Branch, Jeffersonville (Illinois) Branch, and others—most of them organized prior to the death of the Martyrs and continuing to function as branches. The Yellowstone, Wisconsin, group was organized by Zenas H. Gurley and Hiram P. Brown in 1850, and was presided over by Elder Gurley. In the fall of 1851, at about the same time that Briggs was becoming concerned about the leadership of the church and some of the doctrines of Strang and others, Gurley also made the condition of the church a matter of earnest prayer. One Sunday evening in the fall of 1851, after he had preached to his congregation, he found his mind drawn to the prophecy of the last days found in Isaiah 2: 2, 3.

Under the influence of the Spirit he surveyed in his mind's eye the work of Strang and his Beaver Island colony. The voice of the Spirit said, "Can this ever affect this great work?" He answered, "No, Lord." The voice then said, "Rise up, cast off *all* that claim to be prophets, and go forth and preach the gospel, and say that God will raise up a prophet to complete his work."



5. Home of Samuel Powers, one of the early apostles of the Reorganization, who was ordained at the April conference of 1855. He was the father of Mrs. L. E. Hills.

Photos supplied by Alma May Brookover
Beloit, Wisconsin

Several weeks afterwards, while he was reading Doctrine and Covenants 85:18, the same admonition was repeated: "Rise up, and cast off *all* that claim to be prophets, and go forth and preach the gospel, and say that God will raise up a prophet to complete his work."

Gurley's associates in the branch—with the notable exception of Reuben Newkirk—at first shunned him as an apostate, since they had been taught to believe that Strang was Joseph's successor. Soon after the Beloit Branch had accepted Briggs' revelation, David Powell brought a copy of it to Elder Gurley

(Continued on page 21.)

A Career in Church Education

AUTOBIOGRAPHY OF

J. A. Gunsolley

PART IX

Sunday Basket Dinners

It was the practice of the people in the South to have picnic dinners on the Sundays they were visited by missionaries or ministers of the church from other parts of the country. Long tables were built near the church in the shade of the trees. After the eleven o'clock service baskets were unpacked and their contents spread upon the tables in generous quantities. When the food was ready the people took their places around the table, a hush came, and the visiting preacher invoked the Lord's blessing upon the food. One was privileged to help himself to anything anywhere on the table. No matter whose basket any article of food came from, when placed upon the table it became community property. When the white folks were satisfied, food was carried to the colored people present who were sitting or standing back and not permitted to come to the table. One could not help wondering if it will be that way at the Lord's table when the Wedding Feast shall be spread at the coming of Christ.

Visit to South in 1914

In 1914 I had a very interesting visit with the branches of the church in the Southern States. I went as a representative of the Zion's Religio Literary Society, the General Sunday School Association, and Graceland College. Hale W. Smith, youngest brother of Israel A. Smith, present president of the church, was the General Conference appointee in charge of that mission. I was very glad indeed for him to make my appointments and accompany me to the various congregations of Saints. He was naturally quite popular among the young people, being youngest son of Joseph Smith, president and prophet of the church. He was proud of this fact and kept it before them by mentioning it quite often. It was a busy seven weeks for me; I delivered an average of two talks or lectures a day as well as conversing upon the work

of the church as represented by the departments mentioned.

An incident worthy of mention occurred en route to this field. I had to change trains at a junction point where I had to wait several hours in the night—not long enough to take a room at the hotel, but too long to be spent doing nothing. I decided to write a letter home. In order that I might not become drowsy, and being just a little hungry, I thought it would be a good idea to eat a little before setting myself to writing. I had been cautioned to be careful about drinking water as there was a good deal of malaria there. I was a firm believer in the revelation which advises against "hot drinks," believing it includes tea and coffee. But I had been led to believe that drinking coffee produces wakefulness as a result often experienced. I concluded that the circumstances justified my taking a cup of coffee with my sandwich. So, I ate the sandwich and drank the coffee and proceeded to write a letter home. Soon my stomach was in a turmoil, and I was really sick from drinking the coffee. I resolved there and then that I would not drink it again unless it was prescribed by a physician.

Attack of Malaria

On the last day of my seven weeks ministry among the branches of the southern mission, I lectured three times. During my final talk my ears seemed partly plugged so that my own voice sounded strange. Hale and I went immediately to the home where we were being entertained, the family remaining at the church for rehearsal for some program. I at once took to bed thinking a good sweat would be beneficial. I asked Hale to find a quilt to put over me. It was in August and ordinarily not even a sheet would be needed for comfort, but I was chilling. Soon I asked for another quilt. At last the sweat began to come. By the time the folks got home I was perspiring plenty. I asked Hale if he thought I might have a bath. He said he would find out, and soon reported that my bath

was ready in the adjoining room. I went in and to my surprise I found an ordinary dishpan containing about two quarts of warm water. This is my only experience in taking a bath in a dishpan. I have bathed a good many times in a wash basin. I was glad for even the dishpan and managed to remove most of the smell of malaria from my person. I knew these people were doing the best they could for me.

I slept fairly well and had planned to go next day to New Orleans and then home. I had never been to New Orleans and thought this might be the best opportunity I would ever have. But the next morning it did not require much persuasion to convince me that I should buy a ticket for the north instead of going farther south. I was told that when one gets full of malaria it sometimes requires years to get entirely rid of it. So my ticket read "Lamoni, Iowa," instead of "New Orleans." In the course of a few weeks I recovered and felt that the trip was a success in that I understood the southern Saints better and could do more for them.

Writing Quarterlies

While on my mission to the Southern States I accepted an invitation to write a quarterly for the Sunday school department under the supervision of C. B. Woodstock. It was to be on the subject "Beliefs of the Church for the Youth." I did most of the writing of this quarterly as I carried on my ministry in various parts of my field.

I had written two sets of quarterlies before this time for use in the Religio Literary Society. One was on the Book of Mormon, the other on the Doctrine and Covenants. In all I have written quarterlies for three courses of lessons to cover three years of study.

The Gospel Quarterlies

Later Sister Salyards and I were asked to undertake the responsibility of writing lessons to be published in quarterly form under the title of "The Gospel Quarterly." For many months she and I worked together in the home of Sister Marietta Walker where Sister Salyards was living at the time. At first the printed lessons were particularly for teachers and were titled, "Teachers' Helps." Next we prepared "The Gospel Quarterly" for teachers and classwork. This grew into three grades: senior, intermediate, and primary, all grades following largely the International Sunday School Association. The three grades used the same Scripture texts, but they were treated according to the beliefs of our church, adapted to the needs of the different grades. As time passed the

idea prevailed that we should have quarterlies distinctly our own, and a complete separation from all other quarterlies was decided upon. Sister Salyards became editor-in-chief and continued as such for many years. Her work of writing quarterlies has been followed by the writing of textbooks to be used in classwork.

Question Books

Before the organization of the General Sunday School Association, material for classwork had been provided. *The Primary Question Book*, largely the work of Sister Walker, was published by the church. It was a small book—a sort of catechism—consisting of simple questions and answers that might be committed to memory. *The Intermediate Question Book* was similar, but more advanced in subject matter and language. Then *A Compendium of Faith and Doctrine* was compiled by Sister Walker and Henry A. Stebbins. This was principally a compilation of Scripture texts from the Inspired Version of the Bible, the Book of Mormon, and Doctrine and Covenants, with appropriate extracts from history. There was little comment by the authors. These texts were arranged under subject headings and sub-headings covering the Restoration and antiquity of the gospel, history and organization of the church, and church doctrines. It was intended for the senior and adult departments and was a valuable reference book.

Graded Supplemental Lessons

Another thing calculated to furnish a fund of biblical and scriptural knowledge outside of the regular lesson courses was planned. A committee was appointed by the general superintendent, authorized by the General Convention, to prepare a "Graded Course in Supplemental Lessons." This was to provide material on subject matter connected with the church and the Three Standard Books that could not well be included in the regular lessons. I was chairman of the committee, associated with Sisters Maggie Blair, Ida Etzenhauser, and B. C. Smith. We had a meeting in the home of Sister Smith and compiled the matter, which was printed in due time. Only one small edition was ever printed, and it never got into general circulation, though the price was nominal.

Appointment to Spring River and South Missouri

We enjoyed our work in the Southern States very much, but some of the brethren of the appointing authorities seemed to think that we were getting too old to have to endure the hardships

of the climate and economic conditions that prevail in that mission, though the Saints were willing to make it as comfortable and pleasant for us as possible under the circumstances. Our next appointment read, "Spring River and Southern Missouri Districts."

It was with some degree of reluctance that we made the change. My youngest sister, Stella Wiley, lived in Pittsburg, Kansas; we were glad to have her association and to form the acquaintance of the Saints there. We found there, as elsewhere, that the Saints appreciated the work of missionaries sent them by the General Church and always did what they could to make them comfortable. We visited as many of the branches as practicable for the time we were permitted to labor in the districts. We ministered in Pittsburg, Weir, Cherokee, Coffeyville, and Independence, Kansas; and Miami, Oklahoma. We had expected to visit Joplin and Webb City, Missouri, but were moved to Ohio, with Cleveland as our objective, before we could get to those two places.

One Sunday while holding a service at Cherokee, Kansas, in a room above a store, I found that the temperature was 112 degrees. Had it not been that the one electric fan was trained directly upon me, I doubt that I could have endured it. How the people stood the heat is a mystery.

While preaching at Weir I extended an invitation to my listeners to ask questions. At one service a man asked, "Do you pay tithing?" I replied, "Certainly, don't you?"

"No, I don't," said he.

I asked, "Don't you believe in tithing?"

"Yes, I believe in it," he said, "but I won't pay tithing now."

"Don't you believe it is a debt we owe the Lord?" I asked.

"Yes," he said, "but under present conditions I will not pay tithing because I don't think it is being rightly spent or used."

"It is the bishop's responsibility to decide how the money is to be spent," I suggested, "and we are not justified in withholding our tithing because we think he is not spending it wisely. Would you feel justified in refusing to pay a debt to your grocer on the grounds that you believed he would not spend the money as he should?"

"Yes, sir, I would," he said.

"I think this has gone far enough," I announced putting an end to the discussion.

I was more careful after that how I invited questions, and suggested they be submitted in writing with the questioner's name signed to them. This man obviously wanted an excuse for withhold-

ing his tithing and offered his objection. Those who want a reason for not keeping God's commandments and assisting in building his kingdom will always find something which may seem to them to answer the purpose.

Cleveland, Ohio, Objective

While conducting meetings at Fairland, Oklahoma, I received official notice of my appointment to Cleveland, and was to be there in time for the district conference. I was in the midst of a series and had made appointments to give patriarchal blessings to a number of people, so felt that I could not be at the conference without doing an injustice to the work in Fairland. I concluded my work according to appointments and proceeded to our new field. We were met at the train by Brother McNeil and taken to his home where we were entertained hospitably until our permanent home was ready.

We occupied a three- or four-room apartment in the church building used as a parsonage. The rooms were small but cozy and convenient. The church was quite a large building with a pipe organ and a full basement. It was well adapted to school work. A baptismal font was built while we were there. The lower auditorium had a dining room which was used for various activities. There was a debt of about \$7,000 on the building. It was quite a financial burden to keep the interest paid, but in time the mortgage was paid off. The building was purchased from another denomination, and it was suggested by some that the church had bought the organ, which was a good one, with the building and the mortgage thrown in.

Pastor of Two Branches

We had not been in Cleveland long until, at the recommendation of Apostle Clyde F. Ellis, I was chosen pastor. Subsequently, by his advice, I was chosen pastor of the second congregation on the west side of the city called the Lake-wood Branch. This group conducted Sunday services in a little Seventh Day Adventist church; other meetings were held in the homes of the members. Again the principle, "Necessity knows no law," was seemingly the justification for asking a patriarch to occupy in work where the letter of the law says he shall not. While I have never been fully convinced that it is a policy that can be safely defended, yet I can see that in my experience it did not harm the church.

(To be continued.)

Designs Against Aluminum

By Mildred Nelson Smith

In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you. . . .

—Section 86: 1.

WHEN GOD BADE the prophet pen the words that he called "a word of wisdom," of what did he wish to warn and forewarn us? There is no doubt at all that God knew the ignorance that then prevailed concerning the care of the physical body. He knew, too, the high-pressure advertising that would come as new-found truth conflicted with the economic interests of those who dealt in the harmful. Of these things we are certain because of his very clear warning against the drinking of "wine or strong drink," the use of tobacco internally, and the use of "hot drinks."

That he knew also of the confusion that would reign as the knowledge of the body and its care increased is as plainly shown in the latter portion of the prophecy. In it and related Scripture we find the standards by which we can judge between the claims of science and pseudo-science with respect to the things we should do to maintain really good health.

The science of nutrition is a very new science. The word "vitamin" was not even coined until 1913. Something was known of proteins, fats, and carbohydrates. Sailors had learned to take limes or potatoes with them to prevent scurvy. But it was not until almost the beginning of the present century that other vital substances in foods began to be recognized and identified. Present knowledge of the effects of food nutrients on health and disease almost all have been learned during the past half century.

It is only natural that with such rapid growth of the science, errors of interpretation of data would creep in. Students of medicine, biology, chemistry, psychology, and nutrition probe constantly to learn the truth about how the body works, what foods contain, and how the

two work together to produce people capable of abundant living. They patiently record their data as they try again and again to eliminate error and prevent chance from hiding the truth. I know, for I have been one of them. Interestingly enough, their efforts are bringing to light *real* truth. We know it to be so, for the information they bring is measuring up more and more closely to the standard God has given us as our guide. Their efforts remind us of the injunction of James (3:13), "Who is a wise man and endued with knowledge? let him show out of good conversation his works with meekness of wisdom."

But what of the men in whose hearts evils and designs exist? Who are they of whom we have been forewarned? They are men who tell us half-truths as if they were truth. They include those who devise crafty tricks to confuse and deceive us. They are they who are constantly frightening us and taking away our peace with their fearful predictions of what will happen to us if we do not follow in *their* way and use *their* products. By their works we shall know them.

LET US EXAMINE a few of their works. Some are described in the November 19, 1951, issue of the *Herald*, page 12, in the article, "Designs against Health," by Chris B. Hartshorn. These, as suggested, can be cared for in part by adequate legislation and in part by more careful adherence to the instructions of the Scriptures. But there are many more.

There are certain disreputable vendors of stainless steel cooking utensils, for example, who find it profitable to scare an unsuspecting public into paying exorbitant prices for their product. And they do it only by resorting to trickery that confuses those who are not informed. They threaten illness, devastat-

ing disease, and death to those who dare use aluminum—which happens to be their most excellent competitor. To "prove" it they boil a large quantity of soda water in each type of utensil and show, with a great display of terror, the murky liquid that comes from the aluminum pan, and with evident delight the clear liquid that comes from the stainless steel one. Actually it's a trick which they hope will dupe their audience, and it usually does.

They know, or the one who devised the trick for them knew, that aluminum is slightly soluble in strong alkali. When strong soda water is boiled in aluminum for a long period of time, sodium aluminate is formed. Although sodium aluminate is harmless, it forms a murky grey solution. Stainless steel is not soluble in strong alkali. Hence there is a difference in the appearance of the liquids.

But there is not one ordinary cooking procedure that employs a strong alkaline solution. Nutritionists even urge that not one bit of soda be used in cooking vegetables because of the destruction of vitamins that results. It would be equally as sensible to pour boiling water into a chilled crystal goblet to prove that it would not hold ice water as to use strong alkali over a long period of boiling time to prove aluminum unfit for cooking food.

AS FOR THE CLAIM that aluminum in food is harmful, that claim has no basis in fact. The only "experiments" on which such a claim can be based are also tricks. Reputable institutions such as the Hygienic Laboratory of the United States Public Health Service, Iowa State College, Johns Hopkins University, and Mayo Brothers Clinic, have repeatedly tested aluminum compounds and aluminum as it would enter the body in foods cooked in aluminum. They can find no harmful results. Of course, there may be some persons exceptionally sensitive to the metal. Some also are sensitive to wheat, and God called it the "staff of life." An occasional sensitivity cannot mark aluminum as dangerous.

When first I heard of the accusations against aluminum, about five years ago, I went to Dr. Louise J. Peet, head of the Household Equipment Department of Iowa State College, to learn the facts. Dr. Peet settled back in her chair with a merry twinkle in her eye, and I knew I was in for a story.

Some twenty years or so ago, she told me, she was studying at Iowa State College when "Dr." Brinkley (the goat gland "doctor") wrote to Dr. P. Mabel Nelson, then head of the Foods and Nutrition Department, saying something like this: "If you don't believe aluminum is poisonous, just cook some tomatoes in

an aluminum pan, let them stand in the pan overnight without refrigeration [a thing no good homemaker would ordinarily do], then eat them. And you won't have to ask whether aluminum is poisonous!" He meant, of course, that Dr. Nelson would never live to tell the tale. So Dr. Nelson said to Dr. Peet, "Let's try it."

They didn't think any harm would result, but as true scientists they didn't take unnecessary chances either. Instead of eating the tomatoes themselves, they took two white rats, three weeks old and brothers from the same litter. For three weeks the rats received exactly the same food except that one rat got a dish of tomatoes for breakfast each morning. His tomatoes had been cooked in an aluminum pan and had stood in the pan all night before he got them. The other rat got no tomatoes.

Dr. Peet smiled as she recalled the results. "You should have seen the little white rat that received the tomatoes. When I put the dish into his cage he acted like a cat with catnip. He almost got into the dish he was so excited. And how he ate it! Actually, he tripled his weight in three weeks, while the little rat without tomatoes gained much less."

So Dr. Nelson and Dr. Peet decided to try it themselves. For days they, too, had tomatoes each day—tomatoes that had been cooked in aluminum and had stood overnight in the pan without refrigeration. Dr. Peet's eyes fairly danced and her smile broadened as she climaxed her story with, "Fortunately, we didn't triple our weight in three weeks, but that has been more than twenty years ago and we are both still very much alive!"

ON FEBRUARY 13, 1947, Dr. Russell M. Wilder, M.D., of Mayo Clinic, Rochester, Minnesota, wrote a letter that has been published many times in an effort to allay the fears of those being besieged by the anti-aluminum terrorists. Among many other facts given in the letter Dr. Wilder wrote:

Further information bearing on this subject is the quite significant fact that many physicians at the present time are giving hydrated alumina (Al₂O₃·H₂O) as an antacid in the treatment of ulcer of the stomach and duodenum. This treatment has been popular for many years, and so far as I know has never aroused any suspicion of provoking cancer in the stomach. The amount of aluminum given by this means exceeds by many hundred times what would be obtainable from the cooking of foods in aluminum utensils.

I have been assured by those who work with ulcer patients that Dr. Wilder's statement is still true.

For us to eliminate aluminum from our food, we would have to quit eating almost all natural foods. Aluminum is

the most prevalent metal known to be in the earth's crust. Every plant that grows picks up its share of aluminum. Every animal that eats those plants has aluminum in its tissues. We eat both plants and animals. Even the water we drink and the milk we mothers or the cows secrete contains aluminum. Had aluminum been a dangerous metal for us to consume in our food, surely God would have protected us from it better than that! Knowing all these facts, God so created us that our bodies take from our food only that quantity of aluminum which we can handle safely and discard the rest.

Even the pits that appear in aluminum pans are merely an evidence of our carelessness. They do not appear during a cooking procedure. Aluminum pans pit only when left standing dirty or wet. When bits of food or moisture containing certain metals from the earth or water pipes are left on the surface of the pan, a small electrolytic current is set up which dissolves the aluminum under that bit of food or moisture. If pans are cleaned and dried soon after the meal is finished or the food emptied out, no pitting will occur.

THOSE WHO by their trickery try to tell us aluminum is a dangerous cooking utensil may not be deceitful. I prefer to believe that most of them are ignorant. Knowing neither the simple facts of nature nor the ways of God, they are not qualified to instruct us. In fact, our government has found it necessary to curb their activities in an effort at least to partially protect us.

The high-handed stainless steel manufacturers (there are good ones, too) never send literature through the mails nor advertise in daily newspapers. The government has put a stop to their using the mails to perpetrate their fraudulent claims. Several (names will be furnished on request) served prison terms for disregarding the postal regulations. Within the past few years the Federal Trade Commission has issued cease and desist orders against such false anti-aluminum propaganda. Copies of some of these proceedings may be obtained from the Federal Trade Commission.

Typical of these Federal Trade Commission proceedings is the one reported in the trade magazine *Housewares* against Steelco Stainless Steel, Incorporated, of Chicago. The Steelco company conceded as correct the following statements,

1. The consumption of food prepared or kept in aluminum kitchen utensils will not cause cancers, stomach trouble, anemia, blood poisons, or other ailments. . . . Foods so prepared or kept in aluminum utensils are not detrimental to the health of the users by reason

of use of aluminum utensils. Poisons are not formed from the preparation of foods in aluminum utensils.

2. The consumption of food cooked in stainless steel utensils will not insure improved health.

3. Failure to use Steelco utensils will not result in decayed teeth, ill health, faulty elimination, rickets, organic heart disease, or any other disease; constipation is not caused by lack of magnesium in food.

In spite of this sort of admission on the part of the manufacturers—when challenged by the Federal Trade Commission to give proof of their claims—quacks, faddists, and ignorant or unscrupulous salespersons continue to perpetrate the hoax. By their trickery they take advantage of the people they induce to throw away or trade in perfectly good aluminum cooking utensils and purchase sets of the stainless steel (many items of which they will never use) at a price that is so far out of reason as to be almost fraudulent in itself.

Actually steel is a poor conductor of heat and, unless it is lined with a good heat conductor or has a copper bottom, food will burn in what is known as "hot spots" in the pan. For that reason it is advisable to purchase all stainless steel cooking utensils from a reputable local merchant. Then if they fail to give satisfactory service, the items can be returned. Excellent equipment can be bought for much less money that way, too. All the first quality, fully guaranteed stainless steel utensils needed in the usual home can be purchased for about \$50.00.

GOD FOUND IT WISE to warn and forewarn us, for he knew how potentially Satan could use confusion on any topic to divide God's people. "God is not the author of confusion . . ." If Satan can get us to spend our energies contending about whether aluminum is harmful, we cannot spend them in building the kingdom. If he can get us to spend \$175.00 to \$300.00 for a set of stainless steel to replace our already adequate and perfectly good aluminum, we can't spend those dollars in building the kingdom. If he can get us so fearful of aluminum that we are afraid to eat a friend's cooking because that friend uses aluminum, our friendship suffers. Chances of fraternal unity necessary to build the kingdom become more and more remote.

God knew that aluminum would be used for cooking utensils when he bade the prophet warn us. He was concerned enough about our health to warn us about strong drinks, tobacco, and hot drinks. Had aluminum utensils been dangerous, he would have been concerned enough to have warned us of their use as well.

Question Time

Question:

When does one come into possession of his or her free agency?

Missouri H. J. S.

Answer:

Agency is a gift of God which is inherent in the human spirit and soul. It is reasonable to infer from the Scriptures that there is at least a degree of agency given to the spirits in heaven before their birth on earth. Lucifer and one-third of the hosts of heaven exercised their agency in rebellion. (Doctrine and Covenants 28:10; Genesis 3:4, Inspired Version.)

There is agency in all animate creation. An amoeba swimming in a drop of water chooses which way he will go. Much more, a new-born infant has agency. His area of action is limited because of his physical helplessness and mental incapacity. Even though he cannot choose to drive a car or solve a problem in differential calculus, he is free to cry or not to cry, to eat or not to eat, just as he chooses. So all men are free to exercise agency, subject to their own limitations.

Accountability, however, is quite another thing. If an infant loses his temper, he is exercising his *agency*, but he is not *accountable*, because he is not yet wise or experienced enough to know how to control his temper. If a small child or a congenital idiot steals, he is exercising *agency*, but he is not held *accountable*, because he may have no knowledge of the laws against stealing, or no mental capacity to understand them. The heathens, and those who die without law, exercise agency, but they are not accountable as are those who know the law and have capacity to understand and obey it. *Knowledge* widens the areas of choice and brings with it *accountability*.

We are told in Doctrine and Covenants 68:4 that children should be baptized at the age of eight years. Doctrine and Covenants 16:6 and 17:20 speak of the "years of accountability." This places a necessary but somewhat arbitrary chronological limit on the beginning of accountability, but it is probable that accountability develops gradually, as the child gains skill and wisdom

and knowledge and experience in exercising the agency which was inherent in him from the beginning.

The following Scriptures may be found helpful:

Deuteronomy 11:26-28, Joshua 24:14-21, Deuteronomy 30:15-19, John 3:19-21, Revelation 3:8, Matthew 6:19-24, II Nephi 1:63-128, Helaman 5:86, Doctrine and Covenants 36:7, 58:6; 90:5; 98:10, Genesis (I.V.) 2:21; 6:57, 58; 7:39, 40, Alma 9:65, 66; 15:55, 56; 19:109, 110.

EVAN A. FRY

Question:

I belong to the _____ church. Why should I be concerned about joining another?

Colorado

E. C. D.

Answer:

Does your church conform in every respect to the pattern of the church Christ personally organized as described in the New Testament? Does your church practice the principles and doctrines given us in the Scriptures as vitally necessary for salvation? (See II John 9-11, Hebrews 6:1, 2.) Does your church enjoy the spiritual gifts described by Paul (I Corinthians 12)? If not, why not? Considering the fact that God is unchanging, without variation, the same yesterday, today, and forever, how can you account for the fact that you do not have and enjoy these things? If God is not unchangeable, he is not God. Does your church have the complete set of divinely authorized officers we find described as functioning in the church in New Testament times? If not, could not your church be ordered of man and not of God? Is it not proceeding without his approval, direction, and authority? Christ commanded us, "Seek first the kingdom of God" (Luke 12:31). He also promised that we should know by the manifestations of the heavenly Spirit when we have found the true church. Do you have these divine evidences and deep abiding convictions that your church is approved and blessed by God? All churches do much good, but only God's one plan can bring complete salvation.

Question:

The Mormons quote a purported revelation by Joseph Smith which says, in effect, that the church would be driven to the Rocky Mountains where the Saints would become a powerful people. Is this so, and if so, what is the explanation?

California

S. E. T.

Answer:

We can positively affirm that Joseph Smith never gave a revelation which intimates that the church would be driven to the Rocky Mountains. The Utah Mormons publish a purported statement of Joseph Smith's which, upon critical examination, is found to be based upon definitely unreliable evidence. They claim that a man, Anson Call, heard Joseph utter the prophecy at a Masonic Installation Meeting at Montrose, Iowa, on August 6, 1842, and that he entered the alleged prophecy in his personal diary under date of July 14, 1843. This is the only evidence they possess.

Without entering into a detailed discussion of the conflicting statements of this "supposed revelation" in their various publications, we merely affirm that such meager evidence is too flimsy. In none of the writings, sermons, or other statements of Joseph Smith is there any reference to such a prophecy. In fact, this alleged prophecy was never published even by the Mormons of Utah until after 1850 in the *Deseret News*, published in Salt Lake City, and the *Millennial Star* of 1857, published in England. The Reorganized Church has constantly challenged the Utah Church to produce more reliable evidence than a purported statement entered eleven months later in the "supposed" diary of Anson Call and not verified by any other witness.

JOHN BLACKMORE

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel member signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

Idle Worshipers

By Courtney L. Hunter

They that make them are like unto them, so is every one that trusteth in them.

—Psalm 115: 8.

THE MOST REMARKABLE PRACTICE of the Old Testament Israelites, which kept them from close communion with their God, was their disposition to idol worship. This course of action was like a recurring disease with them. It was a forcible and potent urge to set up a physical property and invest it with godlike powers. The classic example of the Israelites' neglect of their God occurred when they formed a golden calf of molten jewelry and then with bowed head and bended knee worshiped its form. This they did even as Moses, the means of their divine deliverance from long years of bondage, bent his knee and bowed his head before the presence of his God to hear and know the wondrous things He had to say.

Today when we read of those happenings nearly 4,000 years ago we shake our heads and mutter, "Such fools, those Israelites! It's so hard to understand why they would take a lifeless piece of metal and offer it homage, refusing to honor the real God." And if, as sometimes happens, we are deeply impressed by the story, we might vow, "Had we been there we would not have done so."

The examples of idolatry throughout the Old Testament are almost without number, so very common was this heathen infirmity. But, by the time of Christ's birth the Jews had fairly well rid themselves of this diabolic habit. Through the trials and mistakes and blessings and punishments of hundreds of years they had learned to purge themselves and become fit for Christ's ministry.

But the strict and illogical interpretation of the very laws that Moses had carried down from the mount was now the outstanding practice by which many of the Jews were unable to accept Christ. They had replaced their former idol worship with the worship of the "letter of the law."

When we read of the attack of the Pharisees upon Jesus, because of his reputed breaking of the Sabbath law, we almost laugh with unbelief at their senseless interpretation of the ceremonial law. And if we are concerned personally with our Christ we might say, "Had I been there I would not have done so."

ALL THIS LEADS to the thought, Would we accept Jesus today if he were here upon the earth? The Israelites refused their God, the Jews refused their Christ; would we refuse our Lord? We say with conviction, "Of course not! We would welcome him with open arms and hearts. We would be different."

The strange facet of truth that lies within this avowal of faith is such that most of us would not recognize our Lord if he stood directly before us. God manifested himself in the form of a pillar of cloud and a pillar of fire in the Old Testament; he took the form of a Jew in the New Testament. Today he might appear as a common working man.

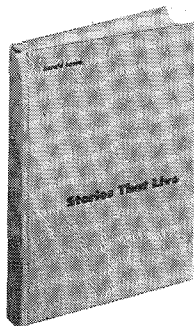
WE EMPHATICALLY DENY idol worship, and at the same time we follow the lure and the clink of the silver dollar. A little child said as his mother entered the door from a shopping trip, "Did you buy me anything?" We shudder at the Old Testament practice of child sacrifice to heathen gods and idols,

but we smile indulgently as we sacrifice our children to the power and attraction of the currency god.

We deny idol worship and simultaneously accept the soul-deadening opiate of misplaced time. The soldier in the fox hole came face to face with his God for the first time and said, "Who would have thought I had to come to this hell hole before I had time to see your face?" Will it take the calamity of pain and death before our children will have time to see God?

We deny idol worship, yet the denial hardly leaves our lips before we find ourselves bowing to the lesser task. The aspiring and ambitious young singer said, "You can't go on always singing the *Blue-tail Fly*." Are we, by our actions and examples, forcing our children to compromise with lesser ability? Will they surpass our own personal efforts, or will they bow to the aphorism, "What was good enough for my father is good enough for me"?

AT TIMES we'd like to project ourselves into the past and reprimand the scribes and Pharisees for their neglect of the spiritual law. But let us ask ourselves: Do we partake of the Communion emblems spiritually as well as physically? How long has it been since we have truthfully had a real testimony to share on Wednesday evening? Is it just physical habit and fear of human condemnation which takes us to Sunday morning and evening church services? Do we observe the "letter of
(Continued on page 22)



Stories That Live

Children, parents, and teachers will welcome this book of sixty-two inspirational stories. They are all based on true incidents taken from the lives of church members.

These stories were selected as some of the best published in Zion's Hope or Stepping Stones. They are among the favorites which will bear repeating over and over. Children will enjoy reading them at home. They can be used in the family worship, and children's leaders in the church school will find helpful story material in them.

\$2

herald house INDEPENDENCE, MISSOURI

Building Family Morale In Present-Day Crises

Part II

By Mrs. Harold I. Velt

United Though Separated

UNITY is important in building family morale. There is strength in unity. A family united in purpose and goals can suffer hardships of war, separation, poverty, financial reverses, property losses through disaster, and all manner of distresses. It is the breakdown *within* the family that crushes morale, not what happens *without*. United parents—not separated or divorced—give solidarity, strength, and security. While in Hawaii we found in talking to the many boys who came to the mission house on their way to and from battle zones that those whose morale was the highest were those who had faith in God and had come from homes of spiritual stability, unity, and a steadfast faith in the gospel. On a number of occasions we have wept with boys who have brokenheartedly told us of the infidelity of wives and parents. We thought many times of the statement in the Book of Mormon, "Ye have broken the hearts of your tender wives, [but in this case it was the husbands or sons whose hearts were broken] and lost the confidence of your children, because of your bad examples before them; and the sobbings of their hearts ascend up to God against you."—Jacob 2: 46.

What a contrast to that revealed by letter in a recent *Herald* by Major Sam Toomey (now Lieutenant Colonel and recently cited for heroism and recommended for the Distinguished Service Cross) from Korea to his wife, Winifred, in Independence. In one letter he mentioned missing his family very much and said, "Although you are not near me, I feel your presence." We have known our Hawaiian friends for many years and can well understand why Lieutenant Colonel Toomey is courageous and fearless. He has faith in God; and united with him is his family, upholding him in faith, prayer, and fasting. No wonder he feels his wife's presence. We would that all our men could be backed by such a home as this. There might be a cessation of hostilities.

Elbert A. Smith tells this story of John Garver. He was leaving home for his mission field, and a friend sympathized with him for having to leave his family. Brother Garver assured his friend that when he left home he did

not leave his family—in heart and mind he took them along with him and they kept him clean and wholesome. Though separated in body, in spirit he felt the presence of his devoted wife and daughters. Many of us who have had long separations from our loved ones can bear the same testimony. I like the thought expressed in the verse by Leland Foster Wood:

Happy is the family
That is bound together by inner ties

When together they are one,
When apart they still remember
The ties that bound their hearts together,
And even though alone
They are not utterly lonely,
For the blending of their lives gives fellowship.¹

Family morale depends on loyalty, love, unity, security, confidence, and courage. When quickened by the Spirit of God, men and women are enabled to respond to the call of duty, leaving home and loved ones, whether that call takes them to the far corners of the earth in battlefields, occupation zones, mission fields, or fields of business in or out of the church. When homes are united in purpose and there is love, faith, loyalty, and confidence, these ties stretch to the farthest ends of the earth. Many of the wives of servicemen and missionaries have had this experience when they were separated sometimes for years from their companions.

Discipline and Security

For children to feel confident and secure in the love of the home there must be discipline. One writer has said, "Love without discipline is indulgence." A girl said to her mother one day, "I'm glad you're not like some mothers I know. They are more like sisters than mothers to their children, who are allowed to do as they please. I wouldn't feel secure if you didn't have some restrictions." And that is true. A recent survey in 1,300 American high schools was made by questionnaire. Contrary to popular opinion that young people oppose and resent parental discipline, a strong majority thought parents should carefully restrict their teen-age sons and daughters as to hours, frequency of dates, places of amusement, choice of associates, smoking, and drinking.

Parents should stand together in their discipline. If the child knows that his

parents are united and that certain standards are required, he will undoubtedly feel secure in their love. There will be greater unity when children have part in making the standards and they are more apt to be kept. Recently, before our daughter went to Graceland College, we were talking together as a family of her childhood life and she made one statement that pleased and amused us. She said one of the things that stood out most to her in her early life was that we (her mother and father) stood *disgustingly* together in all decisions regarding her discipline. Although her father had been away from home in the mission field most of her life, one time as long as thirteen months in Hawaii, he had kept in touch by letters and cards. She could fill albums with colorful cards sent from all parts of the States, Canada, and Hawaii. On many of these cards and letters would be kindly instruction, reprimands, and counsel which helped, although he was not at home, in her training and discipline. Of course sometimes, unknown to her, timely hints in my letters to her father would precede this counsel and help. The absence of a father from the family need not necessarily deprive children of his help and influence.

Family Worship

There is no better way of unifying and giving a lift to members of a family than for them to worship together. Life is not nearly so complicated when we supplicate the Father for his guidance and help. It brings us closer together. Family life is sweeter; there is less display of temper, and more of the spirit of sharing and unselfishness. Many of our children's behavior problems would disappear if we would pray regularly together. There would be fewer broken homes and families.

Play and Recreation

In building family morale, play and recreation with a keen sense of humor are musts. We should give of ourselves in pleasurable companionship to our children from the earliest moments if we expect to hold them in their teens. Many times I have heard mothers of grown sons and daughters say, "I wish I had taken the time to play with them—they are children for such a short

time!" I remember a lady saying that to me when our daughter was only a few weeks old. We occasionally hear a young mother remark, "Perhaps I shall be able to enjoy my grandchildren. I never have much fun with my own, they are so much trouble."

Busy mothers often overlook the importance of escaping from the routine of household cares to take time out to have fun with their families and enjoy their children. There is danger of parents becoming so engrossed in their responsibility as parents that they overlook one of the most important morale builders—play. Buying toys and playthings to keep children amused and to develop skills is very important, but they are not sufficient. We should never neglect to give of ourselves at times in pleasurable companionship to them.

Two men were traveling on a train. One was a prosperous businessman, the other a well-known writer. The businessman asked the writer if he would be interested in knowing what he was giving his son for Christmas. The writer thought that since his traveling companion was a man of much wealth he could afford to give his son a costly gift. The other drew out a piece of paper and handed it to the writer. On the paper was written:

To my dear son: I give you one hour of each week day and two hours of my Sundays, to be yours to be used as you want them, without interference of any kind whatsoever.

The writer wondered how that boy would feel when he read his father's letter on Christmas morning. "How did you happen to think of such an idea?" he asked. Then the businessman told the story of a young man's coming to his office. He had known the young man since early childhood and was stunned to see his face bearing the telltale marks of idleness and dissipation. He was shocked and exclaimed, "Robert, to see you like this—and you with such a father." The boy answered, "I've been told my father was a fine man. All his friends have told me so. I never knew him. He was so busily occupied with his work and clubs that I seldom saw him. I really did not know him." "I resolved within my heart," said the businessman, "that my boy would never say that of me, and that is why I wrote this letter."

Young people need the companionship of parents as much as they need food, sleep, and exercise. Cheerfulness to children is as sunshine to flowers. The relationship between parents and children is very important and should be happy, affectionate, and satisfying from the earliest moments. There would be fewer difficulties with adolescent young

people if parents would take the time to "go places" and do things together. It would create a comradeship and confidence in parents which children carry over into adulthood. It takes energy, for even enjoyment takes energy, but more often it is not so much the matter of energy as temperament. Some people turn a picnic into a backbreaking job while others have the knack of making a hard day seem like a holiday.

To take time out of the busy schedule to have fun with children may require rearranging of home duties. Perhaps there could be more efficient methods used in housekeeping. Mothers should concentrate on new ways to shorten home tasks. Perhaps the house can be kept cleaner and more orderly by family

The Spoken Word

When asked how she made her soft voice heard above the notorious roars of her husband and eight sons, Rider Haggard's delicate little mother replied: "That's very simple. I whisper. In the Haggard family a whisper is so unusual that everyone listens to it with profound surprise."—Princess Kropotkin in "Liberty"

The majority of us are for free speech only when it deals with those subjects concerning which we have no intense convictions.—Edmund B. Chaffee

co-operation—allowing more time for recreation. The family council will help simplify things. Children are usually ready to do the extras if they think mom and dad are going to do something nice with them.

Sharing Responsibility

Family morale is built by sharing responsibilities of the home. Responsibility makes children feel they are needed. If a mother is a good worker and a poor psychologist she will be apt to do most of the work herself rather than be bothered with the less skilled efforts of a child. If she is a farsighted mother and a good psychologist

she will insist that each member of the family share in the work and duties around the home.

Recreation with and without the family has its place. Both are necessary for the fullest enjoyment of family life and for keeping the family morale on a high level. It is easy for busy mothers to get into a rut. Every mother for her own good and for the well-being of her family should have some form of recreation, diversion, and relaxation apart from her family. She will find that after an afternoon or evening outing she will return refreshed in spirit and often with a different perspective. If the children are young, of course she will see that some responsible person is left to care for them. Children develop self-dependence and self-reliance and often do assigned tasks much better when not under the watchful eye of their mother. Husbands need to have their morale boosted, too; often they are neglected. Mothers can be so absorbed in mothering they forget to suggest an evening out with their husbands.

Cherished Memories

Memories are precious in the building and maintaining of family morale. Early memories, happy and unhappy, exert their influence throughout life. All of us have vivid mental pictures of events that happened in our early childhood. It may have been picnics, Christmas customs, singing around the piano, a mountain climb, the aroma of homemade bread and cookies, or the sweetness of freshly laundered sheets and clothing. It may have been the games played together, the work shared, family devotions and worship experiences, or the reading aloud of some choice pieces of poetry or literature. It may have been the wit and humor and happy fellowship at meal times. Consistent fairness in discipline, love, kindness, and real companionship may be among those memories.

If the background, underpinning, and undergirding have been studiously and prayerfully planned and laid upon the sure foundation—obedience to the whole gospel law of Christ and diligence in the work of his kingdom—we have nothing to fear.

1. From *Beatitudes for the Family*, page 17, by Leland Foster Wood. Hearthside Press, Flushing, N. Y. Used by permission of the author.

Home Column

Briefs

FAR WEST STAKE, MISSOURI.—The stake choir of two hundred twenty-five voices presented a program of music in the Krug Park Bowl at St. Joseph, Missouri, August 26, under the direction of Sister Ruth Haden. The accompanists were Sister Stella Hidy of Stewartville at the piano, Sister Pearl Kinnaman of St. Joseph at the organ, and Sister Anna Ranes of Kansas City at the harp. Three trumpeters assisted. They were Norman Swails, Helen De Vorse, and Alma Winborn.

The second annual series of out-door services began Sunday evening, June 3, at the reunion grounds near Stewartville. The theme was "Prophecies for This Generation." Brother Clair Weldon opened the series. Other speakers were Apostle D. T. Williams, Bishop Lewis Landsberg, High Priest Fred Davies, Seventy Donald Harvey, Evangelist Roy Chevillie and Stake President Emery E. Jennings.

Beginning September 7, Brother Wayne Simmons, missionary to the Spanish-speaking people, held a series of Sunday night sermons at the First and Second Churches in St. Joseph. During the week he held cottage meetings.

Evangelist John R. Grice of Port Huron, Michigan, held a missionary series from October 21 through November 11, in each congregation at St. Joseph.

Brother Harry Black of England has been working in Far West Stake. He labored in St. Joseph with Seventy Donald Harvey for several weeks.

A stake-wide Religious Education Institute was held at First Church in St. Joseph in September. The guest speaker was Sister Thelona D. Stevens of the General Church. The film "The Teacher Prepares" was shown.

The ground-breaking ceremonies for the new church building at Bedison were held September 24, with Pastor Orville Fannon in

charge. Prayer was given by Elder Warren E. Peak. The first spadeful of dirt was removed by Brother Elmer Froyd and benediction by Elder Harry Jensen. The cornerstone ceremonies were held the afternoon of October 25, with about fifty persons attending. The pastor read the history of the rise of Bedison Branch which was organized with the advice and consent of District President M. P. Madison and Elder Henry Kemp, missionary in charge of the Nodaway District, on May 3, 1896, as the Pleasant View Branch (on October 3, 1896, the name was changed to Bedison Branch) with Ole Madison, president; Ras Lorensen, priest; Hans Froyd, teacher; W. B. Torrance, deacon; Anna Ivie, clerk; E. S. Fannon, book agent; W. B. Torrance, treasurer; and E. S. Fannon, chorister. The Epitome of Faith of the church was read; also a record of the present presiding officers and membership was placed in a glass container and sealed within the cornerstone. Pastor Orville Fannon put the cement seal in place and a prayer was offered by Elder Alec Jensen.

Regular church services were opened at Kidder, Missouri, November 4. They will be held in the Charles Mengel residence until a building can be purchased.

The Third St. Joseph congregation had their church newly decorated and two new gas furnaces installed when fire damaged both the main church and lower auditorium. After two months, the sanctuary has been redecorated and remodeled. The first service was a general prayer service Sunday morning, November 4.

The annual stake-wide women's institute was held at First Church in St. Joseph, November 1, with about two hundred in attendance. The theme was "Put on the Whole Armor of God." Women from the various congregations of the stake gave their personal testimonies and high lights of the General Church Women's Institute held at Independence, Missouri. The guest speaker for the institute was Sister Velma Ruch of the Grace-land faculty.

An International Zion's League Rally was held October 20 and 21 at Cameron, Missouri. William S. Gould, director of public relations and counselor to students from abroad at Graceland College, was guest speaker. The theme for the rally was "Missions Around the World." Leaguers from Australia were Valda Poole and Les Gardner; from England, Sylvia Wood and Bill Muldoon; from Rotterdam, Holland, Klaas Kaat; from Hawaii, Helen Metsudo, Gilberta Paoa, and Lily Kaloa; from Canada, Peter Harder and Harvey Nicholson; from Japan, Kisuke Sekine.

The Young Adults of Cameron sponsored a dinner in the recreation room of the church in celebration of the first anniversary of the new church. Apostle C. George Mesley of Independence was the speaker. The proceeds went to the church organ fund.

The young adults of the stake held an afternoon and evening rally at the reunion grounds July 8, with Roy Chevillie of Lamoni, Iowa, as guest speaker and another rally September 30, at Cameron, Missouri, with Brother Wayne Simmons as the guest speaker. In the afternoon he told of his experiences in the Latin-American countries.

SACRAMENTO, CALIFORNIA.—A district women's institute was held November 10 and 11 under the direction of district director, Mrs. Pauline White. Classes were held on Saturday, with a luncheon at noon and a banquet and program in the evening. At the Sunday morning service women who had attended the Women's Institute held in Independence in October gave reports on the meeting, giving the viewpoint of a wife, a mother, an older woman, a business woman and the women's leader. Music was furnished by the choir and a solo by Marjorie Damitz. Elder Laurence MacDonald gave the sermon.

Thanksgiving was the theme of the services on November 18. Pastor Myron Schall spoke on the subject "In Everything Give Thanks." He closed with an appeal to the branch to help complete the Auditorium. A special offering for this fund was then received. In the evening the Zion's League presented a Thanksgiving program. On the evening of November 21 the wedding of Claudette Purvis to Albert E. Gilding was held at the church.

Richard Craig, infant son of Mr. and Mrs. Edward Epling of Roseville, was blessed at the morning service November 25 by Evangelist W. H. Dawson and Elder Myron Schall. At the Communion service December 2, two babies were blessed by Evangelist Dawson, assisted by Bishop E. C. Burdick: Wendy Eve, daughter of Mr. and Mrs. Earl Dawson, and Douglas Joseph, son of Mr. and Mrs. Joseph Vincent.

The women's department held two rummage sales in the fall, and a bazaar and food sale was held at the church on December 7.

The annual Christmas party was held on December 21. The children and juniors presented a program in charge of Marjorie Damitz. On December 22, Zion's League members visited shut-ins, singing carols and presenting gifts. A chili supper was served at the home of Mr. and Mrs. James Damron at the close of the evening. Keillor Winsor was in charge of the preworship service, December 23. Ten-year-old Darryl MacDonald assisted in the service and told the story "The Boy Who Sang for the King." The choir, directed by Mrs. Edna Burdick, gave the Christmas portion of *The Messiah*. Soloists were Marjorie Damitz, Virginia Winsor, Hazel Damron, and Laurence MacDonald; accompanists, Ella Dawson, organist, and Phillipa Gann, pianist. "Who Are the Wise Men?" was the subject of Elder Myron Schall's Christmas message. In the evening a play entitled "The Blue Overalls Angels" was presented under direction of Mabelle Nephew, assisted by Shirley Burks. Following the serv-

Easy Crafts

By Ellsworth Jaeger

This book contains 64 interesting handicraft projects for children and young people, including simple projects for untrained hands, to be made with inexpensive and easily secured materials. Each craft is graphically illustrated and step-by-step directions are given on the page opposite the illustration. A few of the crafts included are candle smoke printing, blue printing, potato block prints, crayon leaf rubbing; and there are directions also for making Eskimo mittens, a knife sheath, bird-feeding gadgets, an Iroquois cornhusk doll, and many other useful and attractive objects.

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NEWS AND NOTES

(Continued from page 2.)

PRIESTHOOD SCHOOL MEETS

The second quarter of the Melchisedec and the Aaronic priesthood schools for 1951-52 of the Center Stake opened on Monday evening, January 7, with an attendance of 387. One hundred forty elders were present and 247 members of Aaronic priesthood.

The course being studied by the Melchisedec priesthood is "Rules of Order." The instructors are members of the First Presidency, the Council of Twelve and the Presiding Bishopric.

Subjects being taught the Aaronic priesthood are Ministry of the Deacon, Ministry of the Priest, Ministry of the Teacher, Ministry of Preaching, Witnessing Through the Ordinances, and Ministry to the Erring. Teaching staff: Arthur Rock, M. L. Parker, Glaude A. Smith, Leslie Kohlman, Lyndon Wagener, and Marion Talcott.

OFFICE REDECORATED

The office of the First Presidency is being redecorated. Plans have been made that the job will be completed by the last of January. The rooms are being painted in different pastel shades.

PLANS ANNOUNCED

The city-wide cabinet of the Zion's League of the Center Stake announced plans for a Restoration Festival to be held February 25-March 1. The entire week will feature speakers who will discuss with the young people the various phases of the Book of Mormon.

CORRECTION—The news brief reported by Grace Scarborough in the November 26 issue of the *Herald* should have been listed as Centralia, Illinois.

ice a reception honoring Mr. and Mrs. Myron Schall, Jr., was held in the lower auditorium.

The young people attended a Yule Camp held at Happy Valley directed by Myrtle and Leroy Burdick, December 28-30. A New Year's Eve watch party was held at the church. A program of motion pictures was presented, followed by a social hour and refreshments.—Reported by LENA SWANEY

MAPLETON, KANSAS.—Elder Calvin French, the newly appointed district president, was the speaker the evening of October 18, when he delivered a sermon on the subject of "The Love of Jesus Christ."

The Mapleton offering for the Auditorium fund almost doubled our quota when a collection was taken November 18.

The Thanksgiving turkey supper sponsored by the women was held November 21, at which time over \$200 was cleared.

Mrs. Ada Dennis was hostess to the women November 28, when Elder Calvin French was the speaker for the afternoon. His subject was "Priesthood Visiting in the Home."

At the Zion's League meeting December 2, Sister Lavon French told the Leaguers of her first experience attending a Youth Camp.

On November 25, Elder Calvin French began a series of meetings which lasted for ten nights. The average attendance was 108, a few of whom were nonmembers. Darrell Loar was baptized by Elder French December 9, and was confirmed at the morning service by Elder French and Elder Raymond Loar. At the close of this service the Saints presented several baskets of food to Brother and Sister French.

Apostle D. O. Chesworth was the speaker on the evening of December 18, at which time he presented a sermon on the subject of "Do We Reject the Message of the Mature Christ?"

The Zion's League was represented almost 100 per cent at the district Zion's League Banquet held at Butler, Missouri, December 22, when Elder Carl Mesle was the speaker.

A large crowd was present to enjoy the Christmas program presented December 23. At the close of the program treats were passed to the children.

The Zion's League was in charge of both the morning and evening services December 30. A Responsive Reading was given by the Zion's League. Priest Joe Wellington, home from Graceland College, was the morning speaker. At the close of this service Berdine McCollam in behalf of the Zion's League presented a Doctrine and Covenants as a gift of the branch, to the pastor, Elder Arthur Dennis. At the evening service a short drama "A New Leaf" was presented by the Zion's League. A New Year's Eve party was enjoyed by the Zion's League at the home of Elder and Mrs. Arthur Dennis, December 31.—Reported by BERDINE MCCOLLAM

McALLEN, TEXAS.—The Rio Grande Valley Branch reports the baptism of Mrs. Margaret Saliz, as a result of Elder Wayne Simmons' cottage meetings in the Brownsville, Texas, area recently. Services are held each Sunday morning in Brownsville by district president, Elder Gene Wilder, and Priest Wayne Jackel.—Reported by SALLY WILSON

FALL RIVER, MASSACHUSETTS.—A series of story and song was held December 23 with Elder Charles H. Pillsbury, Jr., as the reader. The soloists were Margaret Chesworth, Marietta Heap, Mary Pillsbury, Isabel Millward, Alma Coombs, and George H. Brindley. White gifts were brought to the altar and over \$1,000 was given for tithing. White gifts were received from Korea and Germany for tithing and Auditorium funds, as well as local expenses.

John Pilling and his wife came from Berkeley, Massachusetts, and along with the group

went Christmas caroling. Twenty people went on the party Christmas Eve, and the money received went to the Auditorium fund. The group went to the homes of Mrs. Emily Heap, Walter Wilkinson, and George Millward.

The Messiah was listened to by the branch. Elder Frank H. Dipple from Hazleton, Pennsylvania, was the speaker December 30 and he and his wife were guests in the pastor's home.

A social was held at the church on New Year's Day, with members coming from Newport, Rhode Island; Attleboro, Berkeley, Somerset, Onset, Massachusetts; and Hazleton, Pennsylvania.

Elder Alma M. Coombs attended the institute at Boston.

Speakers have been Elders George Armeson, Edmund Brown, and Harold Cash, and District President Clinton Saxton. The church continues to be represented on the radio by Pastor Charles H. Pillsbury, Jr., and Elder Alma M. Coombs.—Reported by MRS. GLADYS V. COOMBS

CENTRALIA, ILLINOIS.—Carl and Helen Woerner were baptized November 25 at the morning service by Brother Wesner. They were confirmed by Elder George Wolfe and Brother Wesner. Brother Wolfe, of Mt. Vernon, gave the evening sermon. On December 2, Brother O. Stevens of Miami, Oklahoma, gave the address at the Communion service.

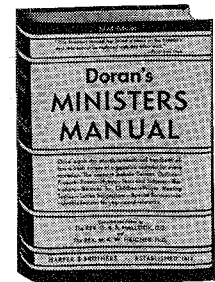
District President Donald Kyser and wife were visitors at the branch.

A play, entitled "Follow the Star," was presented by the adults, young adults, and seniors on December 23. Mrs. Edith Holsapple was the director.—Reported by GRACE SCARBOROUGH

LOUISVILLE, KENTUCKY.—Apostle Arthur Oakman conducted a series December 8-16. Members from various parts of the district were present, including District President Chester Metcalf, and the district missionary, Elder J. H. Yager. One young lady requested baptism following the series.—Reported by JAMES B. WELCH

THE MINISTERS MANUAL

(Doran's)



This 27th edition of a work that has established itself through the years as the standard source book in its field has among its contents the following: outlines for sermons for Sunday mornings and evenings for the entire year and special days; suggestions for children's sermons, themes for Lenten services and evangelistic meetings, sermon seed thoughts and an abundance of illustrations and homiletic material for all occasions, guides for church departments and activities; sections on Holy Communion, missions and missionaries; tables of dates.

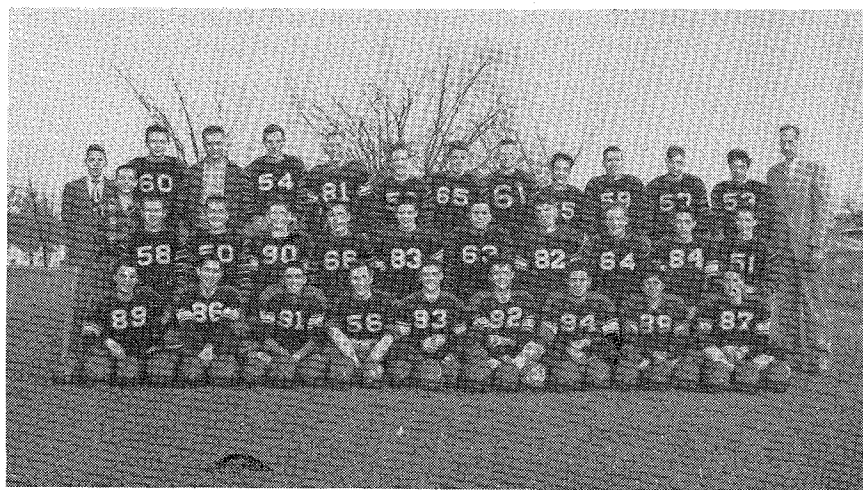
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Herald House INDEPENDENCE, MO.

Football Talent

By Ray Zinser

A speech given at the Lamoni High School Football Banquet held in Lamoni, Iowa, November 12, 1951, in honor of the successful undefeated season of the football team.



Lamoni High School Football Team

And unto one he gave five talents, to another two, and to another one; to every man according to his several ability.—Matthew 25: 15.

TONIGHT I am extremely happy to speak to you and to be one of the total group here to honor your accomplishment in an undefeated football season. I have used as my text for tonight's banquet a significant symbolism from the Bible. I would like to add a note of seriousness to this jubilant occasion.

You men represent those who have developed certain talents related to a most successful football season. I come as your friend, and as an admirer of your splendid record. I also come as a member of the community.

You now are pointed toward the completion of this school year, perhaps high school again next year, or college work, and then on to farming, business, military service and, I assume, eventually marriage and community integration. There are several principles involved in the utilization of your athletic talents which I should like to apply to your future life. The challenge which I sound tonight is the challenge of using these principles in community citizenship.

Sense of Mission

Certainly as you started the football season this fall you carried a strong sense of mission. Your objective was to do your best and be your best in the football contests. This was a stirring objective and a commanding sense of mission. As you continue in life you must develop an equally challenging sense of mission in terms of a commanding philosophy of life. The keynote for charting one's life pattern is found in a sense of mission.

Sense of Fair Play

Lamoni High School and its teams have a good reputation for fair play. Many comments have filtered back to me from other teams and competing high school systems to the effect that one can automatically "expect" good sportsmanship and fair play when dealing with the Lamoni High School group. Lamoni High School is known for its high degree of integrity. As you have developed this talent in football, so you should use this talent in your future human relationships, whether in business, in farming, or whatever area of life you are participating in each day. Your reputation is always important whatever you do and wherever you are. Hold high

the exercise of this talent. Stand for something. Accent the positive.

Sense of Team Discipline

The greatest "star" is he who cooperates most effectively with his teammates. Each member is a carefully disciplined unit of the total co-operating group. Each member is constantly aware of the necessity for self-management and fitting himself into the total picture of the group activity. Your team has shown a high sense of team discipline, and it has been interesting to watch your team discipline as compared to the often disintegrating team discipline of your opponents. Community and personal life also requires discipline or self-management. This talent can determine the effectiveness of your daily routine.

Sense of Hard Work

Hours of practice have been involved in your training. You have followed prescribed rules of diet. The "foreign legion" has been a part of the grueling hours of practice. Time and energy have been consumed in no small degree. The talent of being able to give your all in a sense of diligent, consistent, hard work pays off. Those who build the 1952 team and the 1953 team of Lamoni High School should be challenged to utilize this same talent. Effort alone will not automatically insure a winning team, but

it will be a big forward step toward victory. This same talent in community life applies significantly. There is absolutely no substitute for consistent effort. Businessmen of the community know the value of their employees who have developed this sense of hard work. May you be challenged tonight by the consequences of hard work when intelligently applied.

Sense of Citizenship

Each man is a citizen. He is responsible for his job on the team. Team citizenship is a talent worthy of emulation. One cannot do as he pleases on the football field and expect positive results. A high degree of team citizenship is essential. So also you must develop a sense of community citizenship. I charge you with the citizenship responsibility of voting, of holding political office; and I definitely expect some of you to run for local, state, and national office sometime. Support your P.T.A. organizations, your churches, and other positive civic organizations of your community. Lamoni has an unusual opportunity to be an illuminating beacon light for democratic participation in America. Whether your community is Lamoni or elsewhere, I shall expect you to be actively engaged in community citizenship just as you have been in team citizenship this season.

Sense of Togetherness

You have worked together as a "team." You feel close to each other because you have shared some significant experiences. Although the years may tend to exaggerate the exploits of the year you will always hold a special sense of togetherness because you have shared together in the great battles of the gridiron. In any significant form of community life "fellowship" is an essential. Next year's football team must build anew its sense of fellowship. Those of you who graduate and go on must develop a new sense of fel-

lowship. And the great inspiring force working in the fellowship process is God. Actively support the church of your choice. Let divine inspiration integrate your fellowship even more significantly.

Sense of Aggressive Participation

From the start of each football game to the end you have evidenced a sense of aggressive participation. There has been an enthusiasm and an aggressive pursuit of your objectives. I am reminded tonight of the last game of the season when you stood on the goal line ready to push one more touchdown over against a stubborn foe when the game ended. The world today is caught between two great forces—the forces of construction and the forces of destruction. The forces of destruction—corruption, political graft, evil, "the fix" and the "cocktail party"—are aggressive. Our participation in society must be even more "constructively" aggressive. Your talent for aggressive football can become an inspiring force if applied in the attack on the social problems of the day and in pursuit of the eternal quest, a better way of life for all men regardless of race, nationality, culture, or origin.

The Challenge

And unto one he gave five talents, to another two, and to another one, to every man according to his several ability.

This is your day to use your talents to rehabilitate, renew, and inspire our community and society. You are a significant part of the great moral struggle of all ages—constructive or destructive use of talent or potentiality. I charge you to carry your football season to the great adventure of living.

The Beloit, Wisconsin, Centennial

(Continued from page 9.)

and the Yellowstone Branch. There were some things in it that Gurley could not receive, but of one thing he was sure—that God would raise up a prophet to lead the church in due time. Gifts of tongues and prophecy were given to the Newkirk and Gurley families as they met together, and these gifts were the means of convincing the rest of the branch (which up to this time was still giving allegiance to Strang) that Gurley and Briggs were right in their position. In one of these gifts of prophecy the assurance was given, "The successor of Joseph Smith is Joseph Smith, the son of Joseph Smith the prophet. It is his by right of lineage, saith the Lord your God."

The Yellowstone Branch met on an appointed day. The people formally renounced James J. Strang's leadership, and acknowledged the right of the seed of Joseph to come forth in God's due time and take the position of prophet, seer, revelator, and President of the High Priesthood. Again gifts of prophecy, tongues, and discernment were abundantly poured out. The promise that the Spirit should bear witness to the truthfulness of Briggs' prophecy was fulfilled. Zenas Gurley joyfully wrote to Jason W. Briggs, "We have received evidence of your revelation."

In both of these experiences, men who had received their ordination in the church under Joseph the prophet, by reason of their priesthood authority and their position as leaders of a branch, received instruction as to their personal conduct and the conduct of the people who looked to them for spiritual leadership. It is notable, too, that although the outwardly manifested spiritual gifts had been sadly lacking under all of the self-appointed leaders, they appeared almost immediately in confirmation of the instruction given to these two men, as soon as the people moved out in obedience to instruction. Once again the principle laid down by James and rediscovered by the boy prophet of the nineteenth century—that men who lack wisdom may ask of God and receive liberally—was vindicated by experience.

New Horizons

Idle Worshipers

(Continued from page 15.)

the law" and thereby make ourselves slaves to a future of "dead works"? Would we really recognize our Lord, or would we crucify him all over again?

We are horrified at the mental image of the Crucifixion. It is easy for us to understand physical pain, and the thoughts of a modern crucified Lord are unthinkable to us.

Some even now crucify our Lord spiritually every time we ignore or break his commandments. In reality the effects of a physical crucifixion are infinitely less terrible than a spiritual crucifixion. They are temporary fleeting pain, a little blood, and then forgetfulness. The crucifixion of Christ's spirit is everlasting.

We read, "It is yet day when all can work. The night will come when for many of my people opportunity to assist will have passed" (Doctrine and Covenants 142:5). We say, "Wonderful! Pearls of wisdom! The truth of the ages!" Then we promptly relegate it to the place already occupied by the hymn, "Work for the Night Is Coming." We sing the "letter of the law" and forget its spirit.

Let us work our all for God's church, grab hold of our boot straps, and pull ourselves from the den of idol worshipers. Idol worshipers are indeed idle worshipers.

Letters

Membership Responsibility

I am glad to be a member of this church. A great responsibility rests upon me and all followers of the gospel. We are called to live our religion full time, which leaves no opportunity for us to indulge in worldly pleasures. There are many little deeds of kindness we can do, and they all help to build Zion. Saints should be able to detect the good spirit if they listen for their Master's voice and heed it.

We here in Sioux Falls are trying to carry on with the help of the Sioux City elders. They try to be with us every Sunday, and we are grateful for their help.

The world is watching us. "By their works ye shall know them" applies to us today.

JESSIE M. BAILEY

Sioux Falls, South Dakota

A Letter From Heaven

A TRIBUTE TO ESTHER GATES

It was a pleasant little note written on sky blue paper wreathed in scallops like fleecy morning clouds. It arrived midafternoon on October 8. As I read and enjoyed it, I did not know that the sender, Esther Gates, lay clothed in the garments of death.

In the letter she referred to and thanked us for the nice visit she had with us the Sunday before when she had ridden with us to Vallejo from Berkeley. We had encouraged her to sit with the other guests in the living room when we arrived, but she had said, "I want to be in the kitchen; we can visit while we work."

I still visualize the twinkle in her eyes as she proudly told me she would be eighty-one on November 1. I had thought how well preserved she was at that age. It seemed only a few years since she had retired from active nursing.

These things were in my mind that Monday as I read her letter. She stated that Grand-

mother Day had stood the trip well, but made no mention of how she herself had stood the journey. It was to be understood, of course, that she was perfectly normal—she was young! She mentioned the sick she had visited during the week and the things she had been able to do for them. She wrote of canning grapes and making applesauce, as well as other activities. Near the end she invited us to have dinner with her.

Later in the afternoon Mr. Day phoned from Berkeley. He said, "I have unpleasant news." I braced myself. "Sister Gates passed away last night in her sleep," he continued.

"Why," I gasped, "we had a letter from her today!"

As I put the receiver down, memory focused pictures on my mental screen—the strong body, the willing hands, the good service, the pleasant thoughtfulness. "The peaceful death," I said to myself. "It is fitting she should have a kind death." Then the two first and last lines of Hanley's "Invictus" came to my mind:

*Out of the night that covers me,
Black as the pit from pole to pole,*

*I am the master of my fate;
I am the captain of my soul.*

That evening when my husband came in from work I waited until he had read the mail before I told him Sister Gates was gone. "We have a letter from her today," he remarked.

"Yes," I replied, "it is a letter from heaven."

CARLOTTA DAVIS

900 Hargus Avenue
Vallejo, California

Showers of Blessings

As the Christmas season draws to a close, I wonder how many look back on the past year and count their blessings. I have had many blessings, and I am grateful for them.

On October 19 our group was organized into the Iola-Chanute Branch. Since last April, fifteen new members have been added to the branch; five of them are in my family: my son-in-law and daughter, Mr. and Mrs. Leon Morrow, and their nine-year-old son, Howard; another son-in-law, Donald Wiles; and my granddaughter, Sheila Morrow. Mr. Morrow was ordained a teacher on October 21. My husband, Sam Matney, who was not a member at the time of our marriage, was baptized about eighteen months ago. My oldest daughter, Stella Wiles, was baptized four years ago. These fifteen recent baptisms are the result of two cottage meetings held in Iola and Chanute by Donald Kyser and Ralph Bobbitt. Two young men besides my son-in-law have been called to the priesthood: Robert Vohs to the office of priest and John Thomas to the office of deacon. One woman who was baptized, Mrs. Chester Moore, was critically injured in an automobile accident about a year ago. Prayers were requested for her in our mission. She recovered and accepted the church.

God is good to all of us if we are willing to go all the way with him. Sometimes that way may lead through pain and suffering and heartaches, but such may be the test of our faith. Whatever comes, we should remember that God never gives us more than we can bear. If we are faithful to our covenant with him, he is by our side in dark moments. I know this is true, because such has been my experience.

Let us start the new year with a greater determination to serve God better, telling the gospel story by word and example, so at the close of 1952 many more will be able to rejoice with us as members of Christ's church.

MRS. LILLIAN MATNEY

323 South Fourth
Iola, Kansas

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Bulletin Board

Books Wanted

Mrs. Reginald Fritschle, 1027 Fourth, Baker, Oregon, would like to purchase a copy of *A Marvelous Work and a Wonder*.

Mrs. George Burton, Ribstone, Alberta, Canada, would like to purchase *In the Shelter of the Little Brown Cottage*, *The Vineyard Story*, *Mary Morgan*, *The Indian Maiden and Her White Deer*, and *With the Church in Early Days*. She would like to know the price and condition of the books before they are sent.

Mrs. A. G. Johnson, 550 South Hillview Avenue, Los Angeles 22, California, would like to purchase a copy of *Parson's Text Book*.

Opening Date for Lamoni, Iowa, Church Changed

The opening day for the new Lamoni Church, originally scheduled for Sunday, February 3, has been changed to Sunday, March 16.

ROBERT S. FARNHAM
Stake President

Requests for Prayers

Prayers are requested for Mildred Dorsey of Leavenworth, Kansas, who has been ill for some time and will undergo surgery soon.

Maud Ray, Goreville, Illinois, requests prayers for herself. She is suffering from high blood pressure.

ENGAGEMENTS

Adams-Campbell

Mr. and Mrs. Van M. Talcott of Independence, Missouri, announce the engagement of their daughter, Maleta Belle Campbell, to Lloyd (Hap) Adams, son of Mr. and Mrs. J. W. Adams, also of Independence. No date has been set for the wedding.

WEDDINGS

Tyree-Omohundro

Gladys Omohundro, daughter of Mr. and Mrs. M. B. Omohundro of Pittsburgh, Pennsylvania, and Alan D. Tyree, son of Mr. and Mrs. Clarence Tyree of Des Moines, Iowa, were married November 23 at the Stone Church in Independence, Missouri. The double-ring ceremony was performed by Apostle Arthur A. Oakman. They are making their home in Lawrence, Kansas. Alan is missionary for the Kaw Valley District.

Winegarden-Laage

Margaret Laage, daughter of Mr. and Mrs. Max Laage, and Myron Winegarden, son of Mrs. Harry Winegarden, were married November 21 at Frederic, Michigan, Elder Roy Newberry officiating. They will make their home in Flint, Michigan, at the end of the school semester; Mrs. Winegarden is teaching at Alma. Mr. Winegarden is a practicing attorney in Flint.

Parrish-Mathewson

Betty Jeanne Mathewson, daughter of Mr. and Mrs. Earl Mathewson of Grayling, Michigan, and Donald Kirk Parrish of Flint, Michigan, were married July 14 in the Michelson Memorial Church. Elder Allen Schreur read the double-ring ceremony. They are residing in Flint.

Fiveash-Kinsman

Norma Louise Kinsman, daughter of Mr. and Mrs. William Kinsman of St. Thomas, Ontario, and Thomas Edward Fiveash, son of Mrs. Mary Fiveash of St. Thomas, were married December 8 by Elder Frank Gray. They will live in St. Thomas.

Daniels-Stewart

Mary Jacqueline Stewart, daughter of Mr. and Mrs. J. W. Stewart of St. Thomas, and Harold Fraser Daniels, son of Mrs. Dora Daniels of St. Thomas, were married December 14 by the Reverend H. S. Rodney. They are making their home in St. Thomas.

BIRTHS

A son, John Thomas, was born on December 4 to Mr. and Mrs. John W. Banks. Mrs. Banks is the former Corinne Tabor.

A son, David Eugene, was born September 28 at Gillette, Wyoming, to Mr. and Mrs. Dale Snearly. Mrs. Snearly, the former Dorothy Dillon, is a graduate of Graceland College, class of 1944.

Pvt. and Mrs. Merriell Sindt of Cameron, Missouri, announce the birth of a daughter, Teala Diann, born December 14 at the Cameron Community Hospital. Pvt. Sindt, a graduate of Graceland College, is stationed at Fort Riley, Kansas.

A daughter, Paula June, was born on October 7, 1951, to Mr. and Mrs. Paul Horst. She was blessed on December 16 by Dr. Charles Brockway at the Reorganized Church in Akron, Ohio. Mrs. Horst, the former Lenora June McPherson, is a graduate of Graceland College, class of '45.

Mr. and Mrs. D. G. Seal, Artesia, New Mexico, announce the birth of a son, Darrell Greg, born November 26. Mrs. Seal is the former Shirley Hanthorne of Oklahoma City, Oklahoma.

DEATHS

KING.—Eva Belle Knowles, was born January 21, 1869, at Sheboygan, Wisconsin, and died December 24, 1951, at the Independence Sanitarium. On November 21, 1885, she was married to Thomas King; two daughters were born to them. Her husband and one daughter preceded her in death. She was baptized into the Reorganized Church on October 19, 1902, and up until the time of her illness was a consistent church attendant and worker. She is survived by a daughter, Mrs. A. M. Sherman of Independence, Missouri; two grandchildren; and two great-grandchildren. Funeral services were held at the Roland Speaks Chapel, Elders Don Lents and Evan Fry officiating. Interment was in Mound Grove Cemetery.

HOPKINS.—Katherine Temple, widow of Evangelist R. V. Hopkins, died December 3, 1951, at the Allen Rest Home in Independence, Missouri. She is survived by one sister, Mrs. Mabel Mosby of Independence. Funeral services were conducted by Elder Evan Fry and Evangelist Elbert A. Smith at the Stahl Funeral Home. Interment was in Mound Grove Cemetery.

JACOBSEN.—Mary, was born October 12, 1863, at Moen, Denmark, and died December 6, 1951, at Council Bluffs, Iowa. She came to America when she was a young woman, settling in Council Bluffs, where she lived for more than seventy years. She was baptized into the Reorganized Church on October 28, 1882, and was the oldest member of Council Bluffs Branch. On December 5, 1885, she was married to Chris Jacobsen; four children were born to them. One son preceded her in death in 1941.

Surviving are two sons: Harry of Omaha, Nebraska, and George of Birmingham, Alabama; a daughter, Mrs. Bertha Fullberg of Council Bluffs; four grandchildren; and five great-grandchildren. Funeral services were held at the Woodring Mortuary, Elder V. D. Ruch officiating. Burial was in Memorial Cemetery in Council Bluffs.

HELM.—Laura E. was born March 25, 1877, near Afton, Iowa, and died September 9, 1951, at the home of her daughter in Hume, Missouri. She had been a member of the Reorganized Church since June 25, 1899.

She is survived by her daughter, Mrs. Almeda Clark; four sons: Merida Fulliox, J. R. Helm, Harold Helm, and Lawrence Helm; and three sisters: Mrs. A. C. Silvers, Mrs. Nina Cox, and Mrs. A. M. Towner. Funeral services were held at Pleasanton, Kansas, Elder Glaude A. Smith officiating. Interment was in Newton Burial Park, Nevada, Missouri.

SCHOFIELD.—Joseph E., was born March 8, 1887, in Jefferson County, Colorado, and died December 21 at St. Elizabeth Hospital in Baker, Oregon. He was married to Mary Ruth Olson on November 11, 1951, who survives him. A member of the Reorganized Church, he held the office of priest. He had resided in Oregon for fifty-seven years and was foreman of bridge construction in Baker County.

Besides his wife he leaves three brothers: Tim of Baker, Gilbert of Ordnanee, and James of Lamoni, Iowa; three sisters: Mrs. Florence Vernon of Fort Jones, California; Mrs. Jeanette Adams and Mrs. Ruth Derrick of Baker; a daughter of Seattle, Washington; and one grandson. Services were held in Baker, Harry S. Fry officiating. Interment was in Mount Hope cemetery, Baker.

RUTLEDGE.—Etta Williams, was born December 18, 1871, Delaware County, Iowa, and died December 28 at the home of a daughter, Mrs. Clyde Payne, in Clearwater, Nebraska. She was married to Thomas S. Rutledge on December 31, 1889; six children were born to them. She had been a member of the Reorganized Church since girlhood.

Surviving are two daughters: Mrs. Payne and Mrs. Ray McCloud of Rushville; three sons: Myron W. and Lawrence of Clearwater, and Claude of Lynch; thirteen grandchildren; twenty-six great-grandchildren; two sisters; and four brothers. Her husband and a son, Loran, preceded her in death. Services were held at the Reorganized Church in Clearwater, Charles Sodersten and Harold Reid officiating. Burial was in the church cemetery northeast of Clearwater.

KEIR.—Lottie Danielson, died November 19, 1951, at her home in Independence, Missouri, at the age of sixty-nine. On June 30, 1901, she was married to James F. Keir; three children were born to them. They lived in Chicago for fourteen years before moving to Independence, where she was a member of Stone Church congregation.

She is survived by her husband; a son, L. Marion Keir of Independence; two daughters: Mrs. J. M. Brand of Independence and Mrs. Mont O. Roper of Dallas, Texas; two sisters: Mrs. Emil Grunwald of Kansas City, Missouri, and Mrs. Josephine Gaylord of Independence; and four grandchildren.

MATHIS.—Edith Erma Neff, was born November 16, 1910, at Cameron, Missouri, and died December 26, 1951, at her home in Kansas City, Missouri. She had been a member of the Reorganized Church since August 3, 1919, and was active in choir and church school work. On March 29, 1929, she was married to William Oliver Bowman; two sons were born to them. A widow for a number of years she was employed as a nurse in Research Hospital in Kansas City. On May 31, 1949, she was married to James Albert Mathis.

Surviving are two sons: William and James Bowman, both of Kansas City; her parents, Mr. and Mrs. Ezra M. Neff of Mammoth Spring, Arkansas; and a brother, Ray V. Neff of San Francisco, California. Funeral services were held at Stone Church, Elders Glaude Smith and Jacob Andes officiating. Interment was in Mound Grove Cemetery.

FAIRBANKS.—Lillian, daughter of John and Charlotte Dehn, was born August 8, 1888, in Chicago, Illinois, and died December 19, 1951, at Independence, Missouri. She was married on August 29, 1908, to P. G. Fairbanks; four children were born to them. She was baptized a member of the Reorganized Church on September 1, 1907, at Plano, Illinois; until the time of her illness she was a consistent church worker and attendant.

She is survived by her husband; one daughter, Mrs. Clare E. Bunch; three sons: Maynard of Phoenix, Arizona; Alma B. and James W. of Independence; a brother, Charles Dehn, of Chicago; three sisters: Margaret Gieseke of Chicago, Charlotte Soehren and Elsie Taraba of La Grange, Illinois; and four grandchildren. Funeral services were held at the Roland Speaks Chapel in Independence, Elders Donald Lents and Glaude A. Smith officiating. Interment was in Mound Grove Cemetery.

FISCHER.—Ella Mae, daughter of Arthur and Emile Tetreau, was born May 22, 1898, in Bad Axe, Michigan, and died December 30, 1951, at the Independence Sanitarium. She moved with her parents to Weyburn, Saskatchewan, in 1910, remaining there until 1945 when she moved to Independence. On December 25, 1916, she was married to Gerald Whattam; six children were born to them. One son and one daughter preceded her in death. She had been a member of the Reorganized Church since November 26, 1928, and was an active worker after moving to Independence. In May, 1947, she was married to John Fischer, who survives her.

Besides her husband, John, she leaves three sons: Melbourne of Waldheim, Saskatchewan; Delmar of Prince Rupert, British Columbia; and Elbert of Kansas City, Missouri; a daughter, Mrs. Wanda Gamble of Vancouver, British Columbia; three sisters: Mrs. William Neill of Independence; Mrs. Mervyn Goodwin and Mrs. Joseph Bourdage of Moose Jaw, Saskatchewan; three brothers: Emery, Robert, and Alex Tetreau of Moose Jaw; and one granddaughter. Funeral services were held at the Roland Speaks Chapel in Independence, Elders Glaude A. Smith and Hubert Case officiating. Interment was in Mound Grove Cemetery.

P.S.

Elroy Hansen
Rt. #4
Denison, Iowa

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* ON ROMAN CATHOLICISM

The "Christian Herald" for January, 1952, features one of the most notable articles to appear in a number of years on Roman Catholicism. It is by Thomas Sugrue, a noted writer and a Catholic layman. It will be interesting to see how the church disciplines this plain-speaking son for his article. There is no Spanish Inquisition now, but there are still ways of applying punishment to those who speak or write too freely. Spiritually at least he may be burned at some invisible stake. Sugrue has some warning words for Protestants too, which one hopes will not be forgotten.

One question remains. Will the "Christian Herald," with its admirable editorial policy, be able to find some Protestant layman who can and will write as honestly, fearlessly, and clearly on Protestantism?

* UGMER

Are you suffering from the January Blues? Were the lights of your Christmas tree extinguished by a flood of bills? Are you lower than the tip of the Washington Monument—in the reflecting pool? Maybe this will help you.

You haven't seen anything if you haven't met Ugmer. He is spending the winter on a front porch up the street. Come over and see him sometime.

Ugmer is a moose. That is, he was a moose until he met our neighbor in the woods one day. Neighbor hunts with one of those super-ultra rifles and a telescope sight. He rarely misses.

The front porch would be small for a complete moose, so Ugmer's head and shoulders are sufficient. He is a superb bust. In the recent holidays he had a big red electric bulb on his nose, and looked like a tough uncle to Rudolph the red-nosed reindeer.

Ugmer is a useful citizen, a great morale-builder. . . . Suppose you are discouraged with yourself. Like us, you have shaved your personal map of Lower Slobovia for the gillionth time, observing the deforestation of Mount Baldy, the deepening erosion of wrinkles on the terrain, and other deteriorations too numerous to mention, too lamentable to think about. . . . Then you walk up the street and look at Ugmer.

Nature must have been in a sardonic mood when she fashioned him. She gave him magnificent strength, an irritable disposition, and a face suitable only to nightmares. . . . You look at Ugmer and say to yourself, "Thank goodness, I don't look that bad—yet." And you feel better all day.

The moral (which you should not try to escape, my brethren of the gray and gloomy years) is that you should not feel too sorry for yourself until you consider what others are enduring. Think of it this way—beauty would have no meaning if it weren't for us. It would be too common. But with us for a background, the excellence of beauty shines, precious for its rarity. It is enough of a blessing to see beauty; we can't expect, personally, to have it.

There you are. Feel better?

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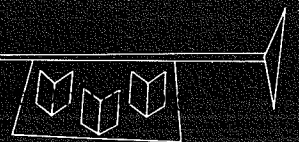


Photo by Raymond C. Thompson

Sunset on the Mississippi
(Looking Across Prow of "City of Nauvoo")

the Saints' Herald

January 28, 1952
Volume 99



News and Notes



We'd Like You to Know . . .

Miss Maxine Franklin

Should I feel "all washed up" some day and drag myself into the doctor's office with a do-something-quick plea in my voice, I'd expect some action. But if he says, "A bad case of umteeda, better get in the hospital right away," he'd first have to reckon with Miss Franklin, manager of admissions, before I'd have a chance to go out there and get into bed. If there positively is no bed available, I take my "umteeda" home and wait till she gives me the "come on." Next spring she will be given her twenty-five-year-service pin at the Sanitarium.

Sister Franklin is a native of Iowa. She was born, baptized, and educated at Harlan. She graduated from high school in 1920, from Graceland in 1922, and studied a year in the Kansas City Art Institute. Her first job was that of teaching in grade school at Denison, Iowa. Then she came to Kansas City and worked two years in a Kansas City, Missouri, business office before starting her work at the Sanitarium. She was the only office employee in those days. At present it takes twelve office workers to handle the many details of this modern hospital. Miss Franklin has spent many of her vacations traveling. She has visited in every state in the nation, Canada, and Mexico. She has acted as sponsor for several graduating classes from the school of nursing and has kept in touch with many of the girls who have gone out in fields of service.

She has taught in the church school for twenty-five years. Part of this time she taught teen-agers, the rest of the time beginners and primary ages. When West College Street church opened she left Stone Church and is now teaching a primary class for that congregation.

The delightful smile she has flashed for this picture comes easily. She meets people well and is mild and kindly, in spite of the years of trying work as chief accountant and admissions head. Hospital accounts are hard to collect in many cases. She has learned that the smile helps.

The Saint's Herald Vol. 99 January 28, 1952 No. 4

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith
ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

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

IN CALIFORNIA

President W. Wallace Smith was present at the Communion service of the Venice, California, congregation on January 6. In the afternoon, he participated with Presiding Evangelist Elbert A. Smith, Garland Tickemyer, stake president; J. Stanley Kelley, stake bishop; and Herbert Blakeman, pastor, in the groundbreaking ceremony for the new church to be erected at Venice. On January 8, President W. Wallace Smith preached at Long Beach, where the pastor is Everett Niles, and on January 9, he preached at Santa Ana where the pastor is Rodney Engel. Brother Smith is en route to Hawaii.

IN OMAHA AND COUNCIL BLUFFS

Apostle D. T. Williams was in Omaha, Nebraska, and Council Bluffs, Iowa, January 13. He preached the morning sermon at Omaha, and in the afternoon met with the reunion-planning committee of the Reunion Association of the Associated Districts of Missouri Valley.

CHURCH SCHOOL INSTITUTE HELD

Southern Indiana District held a church school institute at Indianapolis January 12 and 13, under the direction of John R. Darling of the General Department of Religious Education. The worship details were handled by Billy C. Glenn, district church school director; and Chester Metcalf, district president. Brother Wayne Smelzer is the pastor of the host branch.

HOLD WINTER HOLIDAY

Winter holiday was held for the teen-age Zion's Leaguers of the Center Stake, at Gardner Lake January 12. Over 150 young people attended the afternoon and evening of recreation and fellowship. The program was directed by the general chairmen, Cap Hiles and Bob Carver, and was under the supervision of Lee Hart, stake youth director, and the City-Wide Zion's League cabinet.

NEWS OF THE SAN

The Sanitarium maternity department topped the record of babies born by an increase of 115 babies above the previous high of 1,278 born in 1950. An outstanding item of interest was the fact that fourteen sets of twins were born during the past year.

The new hospital laundry is the first to be finished of the five new projects now under construction at the San. The laundry began operation January 4.

SHOWS SLIDES

Seventy F. Edward Butterworth, recently returned from the Society Islands, showed slides of the islands at an illustrated lecture at the West College Street church in the Center Stake, January 13.

MISSIONARY DIES

William A. Brooner, an old-time missionary, died January 3. He served under Conference appointment from 1912 to 1922 and worked in Oregon, Kansas, Missouri, Arizona, and California. He is survived by his wife, three children, and eight grandchildren.

To Those Who Struggle

"For we have to struggle, not with enemies of flesh and blood, but with . . . the master spirits of this dark world."

—Ephesians 6:12, American Translation

A WOMAN READER wrote to us some months ago and said, "I wish you would say something to encourage those of us who struggle."

It had never occurred to us to identify such a group. They must be a minority. Yet, when we think of it, we know that there are some people for whom every day brings its portion of trials, problems, and decisions.

The strugglers cannot take things the easy way. They cannot accept things on blind faith. In honesty of conscience they have to know and understand for themselves. It is not possible to put them off with superficial answers. Like Doubting Thomas, they want tangible evidence. Like him, too, they have a greater testimony when it comes.

The struggler will cause extra work and trouble for the church officer, but he is often worth the effort.

* * * * *

Herald House once had in its employ a printer-philosopher (a printer needs to be something of a philosopher) who lightened many a dull day with his clever sayings. One of them is remembered in connection with this theme: "Life is a game for the rich; it is a struggle for the poor." There was many a discussion about people for whom life is, and probably always will be, a struggle. Our "pressroom proletarian" was one of the strugglers, but he eased his life and ours with his gift of a sunny bit of humor.

* * * * *

Arthur Hugh Clough wrote in one of his poems, "Say not, the struggle nought availeth." Charles Mackay, another nineteenth century writer, said, "Each struggle lessens human woe." The struggler wages a war

against darkness and injustice and wins victories for humanity.

Paul was certainly aware of the conflict with life. Like him, we know the great effort necessary to overcome external circumstances and conditions. As children, we must sometimes defend ourselves against belligerent companions. There is much to overcome in getting an education. Entering mature life, we take part in the "struggle for existence." Hymn 218 admonishes, "Let courage rise with danger, and strength to strength oppose."

* * * * *

As if the opposition of external things were not enough, we have trouble within ourselves. "I have more trouble with myself than with any other man I have ever known," the evangelist Dwight L. Moody once confessed. Long before Moody, Paul had known the same difficulty, and wrote: "For the good that I would, I do not: but the evil which I would not, that I do."—Romans 7: 19.

When we find it hard to control our thoughts and actions, it may help us to remember that great and good people have had the same problem. We would like to have friends, but our sharp tongues offend those we love. We would like to be gracious and charming, but our awkwardness betrays us. We make good plans, but fumble in trying to execute them.

Our struggle at times seems endless. In moments of discouragement we may wonder if it is any use to try. Then the mood passes, and we go on again.

* * * * *

An incident was related of a certain branch business meeting in which a woman member arose to ask

a question. She was one of the "strugglers" in search of understanding. The officer in charge misunderstood her motive, thought she was merely trying to obstruct business, and dismissed her question with a curt, brusque, impatient answer. She was keenly hurt.

In our church and congregational life, there are some who must struggle to understand. When they ask questions, it is not necessarily to oppose. We should be patient with such people. At the same time, we must be prepared for the chronic hecklers who will do anything for attention, even if it is unfavorable. Their utterances and conduct may bring distress and confusion to the congregation. The people have a right to some protection. But we should be patient with those who are struggling to understand and adjust themselves to the requirements of the gospel.

* * * * *

It should be realized that the honest strugglers are among the most valuable members. They are trying to grow. They seek to expand their spiritual and intellectual horizons. It is often hard for them, and they sometimes make it hard for others, but they are making an effort.

From a church viewpoint—yes, from the Lord's viewpoint—all members deserve credit for sincerity and honesty until they prove that their motives are not right. Implacable critics and troublemakers will eventually exhaust all patience. Those people need to be jolted into repentance.

Spiritual maturity does not come to all persons at the same age. For some it will be delayed. The road they travel is not an easy one. But if some of them are slow in getting there, it may be because they are aiming at a better goal.

L. J. L.

Editorial

Official

Suggestions to Pastors for Scout Sunday

By F. Carl Mesle

SCOUT SUNDAY provides the church an opportunity to recognize its men and boys who participate in Cubbing or Scouting, whether in their own church pack or troop or in a group outside the church. Scouting is the official boys' program of the church and under good leadership has much of value to offer. It requires, however, the spiritual ministry of the church to make it complete and meaningful in the life of a boy or man. Thus each pastor is cautioned not to overlook the occasion of Scout Sunday as an opportunity to minister to the boys of his congregation and perhaps also to their friends.

In planning the observance of Scout Sunday, pastors should keep in mind that it is a church service rather than a Scout program. Scouting observes its birthday on February 8, but on February 10 it is the church honoring its Scouts. Thus, it is well for pastors to counsel with Scout leaders or boys for ideas or to seek the help of the local Scout office, but in the final analysis to create a church observance. If the service is well planned, pastors will have an opportunity to reach at least their own boys; while if it is poorly planned, they may lose them to another church for that service.

For developing the theme, "Forward on Liberty's Team," here are specific suggestions for pastors. They may be used at either morning or evening services:

1. Have Scouts participate in a flag ceremony at the beginning and perhaps at the end of the service.

2. Invite a qualified leader or an outstanding boy to the stand to lead or to assist in the service.

3. Invite boys or men to share in the presentation of the message of the day.

4. Recognize individuals or a unit for accomplishments in Scouting and for contributions to the church.

5. If you desire to better acquaint branch members with Scouting, invite in a Scout official as speaker or deliver the sermon on that subject yourself.

6. If you desire to minister essentially to the boys themselves, have the speaker prepare his sermon for the boys on their level. Subjects may include:

- a. The twelfth Scout Law, "A Scout Is Reverent"
- b. "Forward on Liberty's Team"
- c. Boyhood of Christ
- d. Spiritual qualifications of good citizenship
- e. Christ's "good turn"
- f. The place of religion in character building

7. If your congregation has its own Scout troop a Court of Honor may be held on Sunday evening along with the worship service, though sometimes a Court of Honor is more successful if held on a week night in the church.

8. Include in the service some recognition or encouragement of the "God and Country" award.

Add to these suggestions your own ideas for the kind of recognition from the church you would like to have had when you were a boy, and February 10 should be for one and all a happy and profitable Scout Sunday.

Baptismal Statistics

Even though the number of baptisms reported to The Department of Statistics in November was comparatively low, total reported baptisms for the first eleven months of 1951 are the highest for the same period since 1921. The 283 reported in November make a total of 4,556 reported to the end of November.

The first five stakes and districts in number of baptisms reported in November are Spring River District, 26; Lamoni Stake, 15; Northern California District, 15; Seattle District, 13; and Detroit International Stake, Center Stake of Zion, and Kansas City Stake, 12 each.

The first five branches in number of baptisms reported in November are McGregor, Michigan, 10; Philadelphia, Pennsylvania, 8; London-St. Thomas, Ontario, 7; and Fairland, Oklahoma; McDermott, Ohio, and Oklahoma City, Oklahoma, 6 each.

Also noteworthy are the reports from three missions: Yuba City, California, 8; Fargo, Michigan, 7; and Ocean Springs, Mississippi, 5.

THE DEPARTMENT OF STATISTICS,

By Merle P. Guthrie

Church Directory

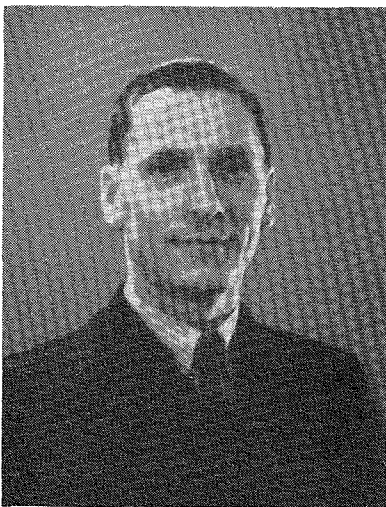
It will soon be time to issue a new church directory of the branches, congregations, and missions throughout the church. This includes both those in the United States and abroad.

It has been two years since the last one was published. Many locations for our worship services have changed since that time. In fact because some of the pastors and district presidents were slow in sending the data, some errors were found in the last issue in spite of our most careful efforts to have it up to the minute.

We are asking that all district presidents and pastors of groups in unorganized territory make it their responsibility to get this information to us not later than April 20, 1952. Remember that the men of our armed forces and an ever-increasing number of tourists are depending on this source of information. They may even drive far out of their way to meet with the Saints only to be disappointed if the address is wrong or inadequate. We need your help. Take action promptly rather than risk failure and consequent disappointment.

THE FIRST PRESIDENCY,

By Israel A. Smith.



Restoration and Education

By Edward Parker

(See page 23)

Also, I give unto you a commandment, that ye shall continue in prayer and fasting from this time forth. And I give unto you a commandment, that you shall teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that is expedient for you to understand; of things both in heaven, and in earth, and under the earth; things which have been; things which are; things which must shortly come to pass; things which are at home; things which are abroad; the wars and the perplexities of the nations; and the judgments which are on the land; and a knowledge also of countries, and of kingdoms, that ye may be prepared in all things when I shall send you again, to magnify the calling whereunto I have called you, and the mission with which I have commissioned you.—Doctrine and Covenants 85: 21.

WHEN WE READ this instruction today, we see nothing to surprise us. Education is so accepted that we might even consider the instruction as being needless. But conditions change so rapidly in the world that we tend to forget quickly the past in an endeavor to keep up with the present. However, if we consider this revelation in the time that it was given I'm sure it will have greater importance and significance.

The date is December, 1832—the beginning of a new era. In England there was the great industrial revolution, the effects of which had world-wide repercussions. Prior to this there was exploitation of child labor, and adults were thought of in terms of muscular ability rather than mental capacity. They were herded together in factories and workshops to labor under conditions that today fill us with horror and disgust. They were valued according to their capacity to work long and exhausting hours. Education for the masses was far from the minds of the few who employed them and reaped the benefits of their toil. But if the minority who were learned considered education for the worker as being unnecessary, no less did the workers themselves—and this in a nation that had and still has seats of learning of world-wide reputation. These conditions prevailed while from the minority there emerged men of outstanding scholastic ability whose thoughts and ideals have inspired men down to this day.

H. G. Wells said, concerning this particular time:

The drudge, on whom all the previous civilizations had rested, the creature of mere obedience, the man whose brains were superfluous, had become unnecessary to the welfare of mankind. He had to be educated; he had to understand what he was about. In England, by the thirties and forties of the nineteenth century, the disputes of the sects and the necessity of catching adherents young had produced a series of competing educational organizations for children. The second half of the nineteenth century was a period of rapid advance in popular education throughout the western world.

Such were conditions in Europe just prior to and during the time that Section 85 was given to the church.

LET US CONSIDER some of the things that were happening in America. Only fifty-six years before, the people of this great continent had declared their independence and separation from the controls and bondage of the Old World. But twenty years before 1832, they had been engaged in a war with the forces of the old regime. Emerging triumphant from this engagement, they began turning their endeavors to the settlement of new areas which lay before them. In such a time and condition no one could have criticized them too severely if they forgot formal education for the more important task of establishing homes and providing the necessities of life.

In such a time of great events, and apparently a new awakening in the mind of man, God revealed his mind and will to Joseph Smith, Jr. The outcome of this revelation was the organizing of the church in 1830. Section 85 came to this new group of people just two years later—a pioneering group willing to explore not only a new country but new ideas in the relationship of the mind of God to man. I say new ideas in relationship of the mind of God to man not in the sense of being something that had never been experienced before; but in the sense that the idea of God's speaking to man came forth at a time when men generally believed God had ceased for all time to do so. But with those who believed the testimony of Joseph Smith there arose a strong conviction of the fact that God was still concerned enough about men to make his mind and will known to them. To such a group, surely, would come a desire to be obedient to such revelations as God saw fit to give them.

Many individuals would have us believe that those who were leaders in this company were ignorant men of low mental quality having a lack of even such knowledge as the world recognized to be basic. If we take time, however, to learn something of these men we shall see that this is entirely erroneous. A few of those

who were later associated closely with this particular part of Section 85, were Joseph and his brother Hyrum, Oliver Cowdery, David Whitmer, Sidney Rigdon, Parley P. Pratt and his brother Orson, along with others whose names are familiar to members of the church.

Oliver Cowdery was a schoolmaster, and both parents of Joseph Smith had been teachers at one time. It might be said that to be a teacher in that day did not demand the high degree of skill and learning that teaching does today, and that those men would not be able to qualify for such a position now. Yet whatever the age or time in history that we care to choose, the teacher has always been respected and looked up to by many of his contemporaries as having more than the average amount of intelligence and knowledge.

Again it must be accepted that those who are ignorant are prone to cling to old ideas and be satisfied with that which they have rather than attempt to move out into new fields of experience. Yet these people were willing to believe in new ideals, new hopes, and new endeavors, even in the face of strong opposition and bitter ordeals. In these experiences they learned many things that were not understood by those who created the experiences.

HOW MUCH MORE OUTSTANDING this revelation becomes when viewed in its own day and time! It came to a people moving out as a part of a new nation into new and unknown experiences. Greater responsibilities rested upon them than upon the individuals belonging to the society of old and stabilized nations whose laws, founded centuries before, formed the foundation by which their communities were ruled. Law and order was to a great extent the responsibility of each individual. In this era the Restoration Movement was beginning to take its place in the nation, even in the face of trials and difficulties and attempts of enemies to wipe it out.

In the midst of the problems, which were many and varied, came the voice of the Lord, guiding, counseling, and commanding. One commandment was for the Saints to teach each other. With all the troubles afflicting these people at Kirtland they might well have been too concerned about their own preservation to bother with teaching or education. Yet with a ready and willing acceptance of the Word of God they moved speedily to fulfill his command.

First of all they were required to teach one another the doctrine of the kingdom. They were to assemble and organize themselves, and in the light of this the school of the prophets was instituted at Kirtland, Ohio, about two months later. But the desire to comply with the commandment to the fullest led them beyond a school merely for the priesthood into the realm of education for all. A prior revelation given to W. W. Phelps in June, 1831, shows how prominent a place education had with these people (Doctrine and Covenants 55). He was instructed to assist Oliver Cowdery in the "printing and selection, and writing of books for schools, in this church, that little children also may receive instruction."

The Saints who gathered at Independence accepted this instruction literally. A schoolhouse was among the very first buildings erected by them in the new Zion. As the Saints moved from one place to another because of circumstance and necessity, this idea of education was constantly a foremost concern in their minds. They built the first public schools in Missouri in the early 1830's.

The February number of the *Messenger and Advocate* published at Kirtland, Ohio, in 1835 contains the following notice in regard to the Kirtland school:

Kirtland, Ohio
February 27, 1835

Having been requested by the trustees of the Kirtland School to give a small sketch of the number of students who have attended this institution, and of their progress in the different sciences, I cheerfully comply with the request, hav-

ing been an instructor therein from its commencement in December last.

The school has been conducted under the immediate care and inspection of Joseph Smith, Jr., F. G. Williams, Sidney Rigdon, O. Cowdery, trustees.

When the school first commenced, we received into it both large and small, but in about three weeks the classes became so large, and the house so crowded, that it was thought advisable to dismiss all the small students and continue those only who wished to study the sciences of penmanship, arithmetic, English grammar, and geography. Before we dismissed the small scholars, there were in all about 130 who attended. Since that time there have been, upon an average, about 100, the most of whom have received lectures upon English grammar; for the last four weeks about 70 have been studying geography one half the day, and grammar and writing the other part.

Since the year, 1827, I have taught school in five different states, and I have visited many schools in which I was not engaged as teacher; but in none, I can say with certainty, have I seen students make more rapid progress, than in this. I expect myself to leave the institution, yet I have a great desire to see it flourish. I therefore most cheerfully recommend it to all those whose circumstances and situation will allow them to attend as being a place where strict attention is paid to good morals as well as to the sciences.

W. C. McLELLIN.

IN SPITE of the difficulties of that day, the people tried to comply as best they could with the command of God.

When the Saints moved to Nauvoo, following their expulsion from Missouri, they again turned their attention to education. In the application for the charter for the city of Nauvoo there was included a request that provision be made for a municipal university, the first in America.

The hopes and aspirations of the leaders of the early Restoration period are clearly seen in a proclamation issued by the Presidency on January 15, 1841.

The University of the City of Nauvoo will enable us to teach our children wisdom—to instruct them in all knowledge, and learning, in the arts, sciences, and learned professions. We hope to make this institution one of the great lights of the world, and by and through it to diffuse that kind of knowledge which will be of practical utility, and for the

public good, and also for private and individual happiness.—*Journal of History*, Volume XV.

The school at Nauvoo may never have developed to the standing of a university, but this item does show the ideals and aims of those men and women who came to make their homes in Nauvoo.

LOOKING BACK to that time we clearly see the wisdom of God as he commanded the Saints to study and gain knowledge of things pertaining to the kingdom of God—"of things . . . in heaven and in earth, things which are; things which must shortly come to pass, things at home and abroad, a knowledge of countries and kingdoms" that his commission may be fulfilled.

As we see and hear daily the perplexities that beset the nations, both in their national and international relationships, we sense more clearly the need for people of knowledge. But more than just knowledge is needed. We must have people endowed with knowledge supplemented by understanding. People who, with intelligence, will apply their knowledge to bringing forth right relationships among themselves and their fellow-men. To do this it is necessary to have the knowledge specified in Doctrine and Covenants 85: 21 strengthened and made more complete by the attendance of the grace of God.

We should not lose sight of the fact that this commandment was given specifically to the church. Under its direction the early members moved out to the best of their ability. Today facilities for gaining a high standard of education are much greater. At no time in the history of the Restoration Movement has the opportunity for the climaxing of this commandment been so great as it is today. In so far as we individually constitute the church today, this commandment comes to us. We ought to move forward with the zeal of the early Saints to gain such an education as will enable us to be "prepared in all things" and to "magnify the

calling whereunto we have been called."

The need for such a full education is particularly essential for those who are called to go forth and teach the gospel. If men are to go and declare this work to people of other nations, they must do so with an understanding and a deep appreciation of the historical background of the people they would serve. Only with such an understanding can there come an appreciation of problems and factors which many times are very nationalistic.

This gospel of the Restoration must be presented to all peoples as being able to satisfy their needs. Such a presentation can be made only by those who have gained a knowledge and full understanding of the ones they minister to.

The wisdom of God was manifest in this commandment, and the early Saints moved out in a worthy endeavor to fulfill it. Now the opportunities are much greater for us to accept that commandment and to act upon it for the building of his kingdom here on earth.

No Sundays to Throw Away

Sunday, November 4

Somewhere in Korea

THIS DAY IS SUNDAY. To the fighting man it is the same as any other day except for one thing—the opportunity to pause for a moment and worship God. Yet all cannot worship at the same time, for the line must still be held against the enemy.

Our church this morning was a brown, barren spot of level ground. The pews were the earth itself. The front of our church was a sheltering range of hills that hide us from the view of the enemy. The altar was an army jeep. The windows were the wideness of the sky. Behind our church were many pieces of artillery, and all through the service they punctuated the sentences with loud blasts of firing.

The congregation was not large. Even in combat those who seek God are in the minority. These men had crawled from a sleeping bag in the cold fog of the morning. They had washed and shaved in ice water. Many had walked no small distance to attend services, for the services are held as close to the center of the area as possible. Each man carried his gun to church.

We had no beautiful organ to lead us in singing our hymns, only the cold wind whistling down from the mountains accompanied our voices. Yet we were thankful for this opportunity to worship God—thankful just for the fact that we were alive. Even though cold and hungry with a hunger that no food can satisfy, we were thankful.

There are so few Sundays in one's life to go to church. Only fifty-two Sundays in a year, and perhaps seventy years at the most. There are no Sundays to throw away.

You at home have every opportunity to worship God. Surely it is not too hard to get up on Sunday, to eat a hot breakfast in a warm house and drive a few miles to church.

—CAPTAIN JAMES K. VAN FLEET

Power Made Manifest

By Abel Hall

Part I

The Lord is good to all; and his tender mercies are over all his works. All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. . . . The Lord preserveth all them that love him; but all the wicked will he destroy. My mouth shall speak the praise of the Lord; and let all flesh bless his holy name for ever and ever.—Psalm 145: 9-12, 20, 21.

I HAVE OFTEN BEEN ASKED by many of the Saints who have known something of my life in the church, why I did not write down some of my experiences for the benefit of the readers of the *Herald*, and just as often I have hesitated to do so. However, when I have thought of the blessing that I have personally received in reading of the way God has dealt with the men who have represented the church in these the last days I realize I am being negligent in my responsibility to my fellow Saints if I do not write.

It was my privilege to labor under the pastorate of the late Elder John Bailey, who presided for several years over the North Manchester Branch. On one occasion we talked about the experiences of our missionaries as related in the *Herald* and *Autumn Leaves*, and Brother Bailey said, "Well, Abel, it has never been my lot to have this kind of testimony, but I do believe these men when they tell me of their experiences, for such is the heritage of the Saints."

Many times since his death I have wished that I could have had the opportunity of relating to him the incidents in my life that I am about to write herewith, for I know he would have rejoiced that one of his pupils in the work had gone through such experiences.

LET ME FIRST OF ALL give a little of my background. My parents were of orthodox Methodist stock, the kind of folks who loved their

Bible, who regarded the Sabbath as being a holy day, and who did not believe in doing anything on that day that could be done on any other day of the week. Dad especially was very strict in this respect. He was married twice and became the father of two families. I was a son of his second wife. My half-sister, Elizabeth, was the one responsible for introducing the latter-day message to my parents, and she herself later became the wife of Seventy W. H. Greenwood.

I don't remember anything about my grandparents, save my maternal grandfather. He was a well-known orator in northern England and one of the leaders of the Chartist Movement—a movement very much misunderstood by many people who have never taken the trouble to investigate the real objective back of it.

In those days the only people who were allowed the vote were the aristocrats and landed gentry. The Chartists had six points in their program: (1) manhood suffrage, (2) equal electoral districts, (3) vote by ballot, (4) annual Parliaments, (5) abolition of property qualification, and (6) payment of members of the House of Commons.

Their methods certainly were not always above reproach. In consequence of action taken by the government, the guards were often called out to quell disturbances caused by the Chartists, and my own grandfather was one of the many victims of the military charges made

with open sabers. The only time I remember seeing him was when he lay on his deathbed as a result of his wounds in the old Manchester Royal Infirmary, which then stood in Piccadilly where the present famous Piccadilly Gardens are now located. His motto was "Always stand for what you believe to be right, even if it means your death."

Maybe I inherited the spirit that was in him. This, together with the fact that when I was three years old my parents had become members of the church and saw to it that all the children went with them to church and Sunday school, may account for an incident that occurred early in my life.

WHEN I WAS just three and a half years old I was missing from home. For several hours my parents were distressed because, although they searched the neighborhood high and low, no trace could be found of the baby of the family. Eventually news was brought to my mother that a child had been seen some distance from my home, with a crowd of some twenty people round him in a circle, and he was preaching to them. I was that child. I don't recall much of it, but I am told that I was telling them all about what I had heard at church and Sunday school, interspersed with stories of my mother and my father and the family in general. I can only remember seeing the hand of my mother stretching through the crowd toward me, and the words of one person who said, "Leave him alone, Mother, he is doing us more good than the Salvation Army."

When I was fifteen I had as my companions two members of the church of my own age—Brother Curtis Leggott and John J. Weate. We were inseparables, and the church was always our first consideration. In those days there was no place of worship belonging to the Reorganization that was large enough to house a district conference, so we hired the vestry hall of the Hume Town Hall, and as usual we three companions were seated together.

Near by were seated three young sisters of my own age, and immediately I saw one of them that attracted my attention more than the others. I felt there and then that here was the young lady I would like for my life companion.

A big difficulty was in the way, however, for I knew my father's aversion to people commencing their courtship at so early an age, but I was eventually able to have her invited to my home, and to my intense joy as soon as Father saw her he consented to our keeping company together. Eight years afterwards we were married.

At that time none of our branches were registered to solemnize marriages, so we were married at the city register office, and the religious ceremony was performed afterwards at North Manchester Branch by Patriarch Henry Greenwood.

WHEN I WAS TWENTY-SIX and we had been blessed by the birth of our daughter Florence, the emigration fever had bitten very deeply into the membership of the branch. One of the families related to me by marriage was going to Australia. They persuaded me to promise that as soon as they were settled in Brisbane, I would come with my wife and daughter to join them.

Shortly after this, Brother Joseph Dewsnap, Jr., came to me and told me that the Lord had given him a vision in which he had seen me going to Australia, and the Lord had told him to warn me against the project.

I thought it very strange that the Lord knew the number of Elder Dewsnap's door, but seemed not to know mine, so I went on with my preparations for the voyage to Australia.

Another young brother also had arranged to come with us. As time neared for our departure, I set out one evening to visit this brother in order to make our final arrangements. I accordingly boarded the streetcar on my way to his home, and although it is now forty-six years since this incident happened, I re-

member it as vividly as if it occurred only yesterday.

Taking the only vacant seat in the car, I noticed that in the seat right in front of me was a very old man, his hair was pure white and also his beard. His two hands were resting on a walking stick which he held between his knees. I have always prided myself on my ability to look anyone right in the face, but as I looked across into the face of this fellow-passenger I must confess that I felt somewhat abashed. He was looking directly into my eyes, and I felt as if he were looking right into my soul.

Presently the passenger on my right got up and left the car, and immediately the old man crossed over to my side and seated himself in the seat just vacated. With no introduction on either of our parts, he half turned in his seat, placed his left hand on my right knee and told me point blank that I was not to go to Australia. To say that words failed me does not express in any way the strange feeling that took hold of me. I tried to speak but could not utter a word.

Arriving at my destination I at once turned round to look at this strange messenger, only to find that he was not to be seen in the car, and the seat where he had been *was vacant*. I was sure then as I am more sure now that he was a messenger from God, and the Lord had indeed shown me that He knew the number of my door. I did not go to Australia.

IN AUGUST, 1914, my wife and I had arranged to take a holiday on the Isle of Man. We had been there often before and were eagerly looking forward to spending another vacation along with our young daughter. That very month World War I broke out, and the government sent out a warning to all who intended crossing the waters that it would be unsafe to take the risk on account of enemy submarines; so we changed our plans and went to a little place called Marton near to Blackpool in Lancashire.

We spent a nice holiday there, for it is in the country and within reasonable walking distance of the sea front. Our holiday over—as I had to be back at my place of employment on Monday morning—we arranged to return home on the three o'clock afternoon train from Waterloo station, Blackpool.

Every effort we made on that day to pack our bags and set off to catch that train seemed to meet with frustration. We reached the top of the steps leading down to the platform in time to see our train steam out of the station.

We had an hour to wait for the next train and seated ourselves comfortably, ready for our journey home. We arrived all right at Preston, which is a big junction in the north through which trains enter from all directions of the country. We had been in Preston station about two hours without moving and, becoming anxious, I looked out of the window and was amazed to find that every one of the platforms had trains pointing in the direction in which we were to travel, and not one single train left the station.

I got out and inquired of one of the officials as to what had gone wrong and was told that the three o'clock train from Waterloo station was smashed up on the bridge just outside the station, so that no trains could either enter or leave.

About midnight our train was made a relief train to carry some of the unfortunate people who had been injured. Never shall we forget the screams of the young folks in our compartment as our train, now steaming backwards toward Blackpool, had the brakes applied. Their nerves were terribly shattered. We breathed a prayer of thanks that we had missed that three o'clock train.

As I have said we were turned back to Blackpool and then switched on to the Southport line making a very wide detour. We arrived in Manchester at two o'clock the next morning.

(To be continued.)

Feed My Flock

By George M. Doubledee

(See page 23)

WE READ the gentle command given by our Lord to Apostle Peter concerning his attending to the duties intrusted to him—"Feed my sheep." To many of us the thought does not arise as to how this is to be accomplished. We permit those who are our helpers to pour out just "any old thing," in any quantity they may choose, to the sheep over which we have been made overseers.

In so many Scriptures we find "the children of the kingdom" compared to the sheep and lambs that grazed the hills and plains of Judea. I have had some experience with them and can readily see why our Lord so often made this comparison. "Spiritual" sheep in many ways are like these woolly animals that furnish meat for our tables and fiber for our clothing.

First of all, the sheep that range in the flocks on our farms simply will not do well without constant attention. This one has become "wool blind." That one has a lame front foot. Another refuses to own a second lamb born to her, and the twin is doomed to die unless steps are taken by the shepherd. The good shepherd knows each sheep and is acquainted with its habits. He can see when it is sick and knows how to minister to its needs. It has been said by many sheepmen that a sick sheep is a dead sheep, but the good shepherd who knows and loves his sheep will recognize symptoms of distress and minister to them before they become sick. The lamb that is blinded by its own wool will not grow fat and will eventually fall in death to some sort of malady. The shepherd will not only save one sheep by the timely use of his clippers around the creature's eyes, but will prevent endangering the others by contact to the disease the weak one has. The lame sheep many times has the vent in the top of its hoof clogged. The good shepherd knows this and will not permit the sheep to hobble along

on three legs, trying to keep up with the well ones. He will stop and examine its hoof to see what the cause of its discomfort is.

To work with sheep is to love them, and the shepherd who cannot look upon his flock with pride is not a fit man to be a shepherd. If he does not feel a love in his heart for each one, the small amount of work he does for the flock will pay few dividends. If he cannot rejoice to see weak little twin lambs, which must be held up on their feet until their stomachs are filled for the first time with their mother's milk—if he does not smile at their lambish games, played from dawn till dark—if he fails to swell with pride as he sees these same twin lambs later drop to their front knees on each side of their mother and fairly raise her hind quarters from the ground as they see how quickly they can drain the last drop of milk she has for them—he may own some sheep, but he is not a shepherd.

EACH LAMB knows three protectors: its mother, who does not tolerate visitors for lunch; the flock ram, who is constantly on guard over the flock (a champion who can lick a bull or a boar with amazing speed and ease), and the shepherd who is its constant friend and guide.

It was just after harvest that one of my lambs became ill. I had noticed it but, being busy with other things, put off from day to day the little attention that would have corrected the condition. Soon his body weakened. His chances of recovery depended on immediate action. Internal parasites had multiplied until the lamb's digestive system was out of balance. I reasoned that the medicine which would rid it of the parasites would further weaken it, but since there seemed to be no other course to take, I administered the medicine. The next morning it was a very sick little lamb that I picked up in my arms and carried to the barn. Clover hay

and other special feed was offered, but the lamb steadily lost strength. I realized something must be done at once to keep its strength up until the medicine could run its course. I counseled with my wife, and she mixed the "old stand-by"—some warm milk, a couple of eggs, and a little corn syrup in a drenching bottle. Armed with this "liquid strength" I went back to the barn. I tilted the lamb's head and started feeding it. It smacked its lips and gulped as it drank faster and faster. Then it strangled, and the very thing that had the power to save its life ran into its lungs. It died there in my arms. I had killed it—first by neglect, then by feeding it too fast. I bowed my head in sorrow, not because of financial loss, but because I could do so little at such a late hour. I had literally drowned the lamb with attention after almost killing it by neglect!

A great lesson was indelibly stamped on this shepherd's heart. I learned that we must minister to the sheep, over which the Holy Ghost has made us protectors, at the first symptom of distress. Delay spells disaster! The flock must be fed a balanced ration under the direct supervision of the shepherd. Personal attention is demanded. We must either feed them ourselves or personally direct their feeding. Every sheep should feel it has a special friend in the shepherd. We must continually watch over the flock. Personal effort in each life will pay dividends a hundred-fold! We must visit each sheep and study its problems until we know its strength and weaknesses.

IN MANY WAYS the forcefulness of this parable illustrates the understanding and great wisdom of the Master, the Great Shepherd. By our love for the sheep we shall know those who truly love the Lord. Those who love the most stand to lose the most, but they also stand to gain all—the kingdom of God together with their flocks. The others stand idly by while the flock under their care slowly dwindles away and dies.

A few months ago I too was sick—spiritually so. But thanks be to God there was a shepherd who cared enough to spend personal time and labor, above and beyond the call of duty, to help me regain my spiritual balance. To the good shepherd a sick sheep is not a dead sheep! As long as there is a spark of spiritual life, there is hope. As shepherds the only course we have to avoid sorrow, heartache, and misery of soul is to give generously of the love that flows freely from the heart of a good shepherd.

Does Margarine Cause Sterility?

ONE OF THE MOST RECENT brain children of the food fadists is the idea that margarine, if fed from childhood, causes sterility. Here we see evidenced a trick which a designing person uses to catch the unwary. He makes a statement that sounds possible and can hardly be disproved, though it cannot be verified, because of the lack of scientific studies in the field. But where he usually makes his mistake is in becoming specific. When he identifies the source of the trouble, he usually ignorantly undoes his own efforts.

In the case of margarine these unlearned individuals tell us it is the coloring that causes the trouble. Actually the coloring matters used in margarine are the same as those used in butter and cheese. I checked with the dairy industry department of the University of Minnesota, the biochemistry department of the University of Wisconsin, with the Maumee Coloring Company of Maumee, Ohio (which company makes the coloring compounds), with the *Encyclopedia Americana*, and the Minneapolis Public Library for authority for that statement. This significant fact is often overlooked because the law does not require butter manufacturers to declare the ingredients used in their products.

Surely everyone knows that butter isn't uniform in color all the year round. Natural butter ranges from a dark yellow—almost orange—in summertime to a very pale yellow—almost colorless—in winter, unless the cows are fed certain color-producing foods. People seem to like uniformity. Hence the dairy industry obliges by coloring butter with the same products used to color margarine to keep it uniform all year.

Since only a few people have been making their own butter during the lifetime of the present younger generation, we have all eaten this coloring matter from childhood whether we ate margarine or butter. If this story of those who specialize in giving us false information really had the facts, the race would die out with those born some twenty-five to fifty years ago. Actually the birth rate among this age group is so high as to alarm some who still believe the old Malthusian theory of populations. Even eighteen-year-olds are still able to produce children.

THREE TYPES of materials are used to color butter and margarine. One is carotene, the material which God chose to use to color carrots and other yellow fruits and vegetables. It is

chemically similar to vitamin A and has some vitamin A activity in the body. If that would cause sterility, all green and yellow vegetables and fruits would have to be taboo! A second material comes from the pulp around the seeds of the annatto tree—a fruit, mind you, and a wholesome one. What would Section 86 say about that? Sometimes a certified coal tar dye is used. Even then the word "certified" indicates that it has been tested by the Food and Drug Administration and found to be safe for human consumption.

Dr. Royal Lee who popularized this theory has made another blunder in blackballing margarine. He says it causes sterility because it doesn't have vitamin E in it as butter has. Actually animal fats contain little or no vitamin E, and butterfat is no exception. The most excellent sources of this vitamin are wheat-germ oil, cottonseed, and other vegetable oils except olive oil. In 1948 the margarine industry was the second largest user of soybean oil in the States and the largest user of cottonseed oil. Other oils used by the industry include those from peanuts and corn. Some margarines still use refined meat fats, but this is a minor part of the total product. Even if the greater portion of the vitamin E originally in the vegetable oils might be destroyed in refining them, margarine would still compare favorably with butter in this respect. Besides, no one has been able to prove that vitamin E alone can either cause or cure human sterility. The fact that Dr. Lee received his training in dentistry may account for these unsound claims in the field of nutrition.

Since it has been claimed that the "research" done to establish the fact that sterility results from the use of margarine was in Wisconsin, I inquired of Dr. C. A. Elvehjem, Department of Biochemistry, College of Agriculture, University of Wisconsin, what research had been done in that field. Here is his reply verbatim.

In reply to your letter of November 18, I know of no experimental evidence that margarine produces sterility. We have done considerable work on the effect of different fats in nutrition, and from our results we concluded that in a mixed diet such as most humans consume, similar results are obtained whether animal or vegetable fats are used. We can demonstrate under certain conditions, especially when the ration is high in lactose, a decreased growth response when vegetable fats are used in place of animal fats. Most margarines are now made of vegetable fat but there are, of course, some on the market which contain animal fats.

By Mildred (Nelson) Smith

As far as we can determine, both vegetable dyes and synthetic dyes are used for coloring both butter and margarine.

Sincerely yours,
C. A. Elvehjem

IN CASE some other ingredients in margarine might be called into question, let's take a look at them all. You'll sometimes find lecithin listed. Lecithin is the part of egg yolk, soybean, and some other fat-containing foods that nature has used to keep the fat from separating out of the product. It is used for the same purpose in margarine.

Monoglycerides may be listed as an ingredient of margarine. The chemist calls all fats glycerides. Monoglycerides are simply fatty substances. Some of them occur naturally in almost all vegetable oils. They help prevent the margarine and other shortenings from becoming oily and may help prevent rancidity. They also help to keep the fat from separating when it is used for frying foods and they help to make a better cake than could otherwise be made. Sometimes extra ones are added.

To some margarines—but not to all of them—sodium benzoate is added to improve the keeping qualities of the product. This preservative has been tested by the Federal Food and Drug Administration and has been safely used in many foods for a great number of years. It is the sodium salt of benzoic acid which occurs naturally in cranberries. It is not toxic in the concentration used in foods. Perhaps enough could be taken at once to be harmful, but it would also be possible to take enough of some of the vitamins to be toxic. If ill effects should result from its authorized use in foods, they could certainly not be charged to margarine, for margarine contains it far less consistently than do many other foods.

Modern margarine has a composition much like butter. Each is approximately 80 per cent fat, 15½ per cent moisture, 3 per cent salt, and 1-1½ per cent milk solids. Both are flavored by the action of selected bacteria known as "flavor cultures." Diacetyl, sometimes listed among margarine ingredients, is a chemical produced naturally by this bacterial action. It gives the characteristic flavor to both butter and margarine.

(Continued on page 17.)

A Career in Church Education

AUTOBIOGRAPHY OF

J. A. Gunsolley

PART X

Superannuation

We were present for the opening of General Conference (1934) after a brief stop at our home in Lamoni, Iowa, and a few days with our daughter, Marjorie, in Independence. This conference was very significant in my life, in that it marked the beginning of a new epoch. I had been under church appointment since 1925 traveling as a patriarch and evangelist, and serving as a pastor; my wife accompanied me most of the time. No other thought had entered our minds than that I would be continued for a time yet. When the appointments were read on the closing day of the conference, we sat there all expectant, wondering what our field would be. We had hoped that it would be "Southern New England," for we had not visited many branches in the district, having been limited in traveling by my work as pastor in Cleveland. Like a bolt of lightning out of a clear sky came the words of the secretary, "J. A. Gunsolley, superannuated." We were both shocked. We were in good health, and my diary showed that I had preached and lectured more than three hundred times during the year preceding the Conference. No account had been made of the number of lectures and talks made by my wife or the times she conducted junior church and helped in music and dramatics. The amount of work she did cannot be overestimated. We looked at each other, and neither of us spoke a word for some time. I wondered if some report had been made to the appointing authorities that our work was no longer of sufficient value to the church to justify our being continued in the capacity in which we had been laboring. We were not aware of anything having been done to create such an impression. We were consoled and comforted, however, when we were assured by members of the Quorum of Twelve and others, whose responsibility it is to make the appointments, that our superannuation was an acknowledgment of appreciation of our work in the past, and respect for our advancing years. They believed it right and proper that our

burden of responsibility should be made lighter for the remainder of our years by permitting us to labor as we should find it convenient and desirable without definite appointment as to the place and character of service to be rendered. A very pleasant thing of especial interest to me happened at the superannuation ceremony. When President Frederick M. Smith pinned the "Superannuated" ministry button badge on the lapel of my coat he said in a quiet undertone, "Uncle Jerry, this is to pay you back for some of the spankings you gave me in school." I would not want it to be thought that by telling this incident I am intimating in the least that Fred was a troublesome boy. It showed that he did not hold any resentment against me as a result of our relations as teacher and pupil, for which I was thankful.

Resumption of Home Life

Following the General Conference of 1934, instead of getting ready for a new appointment as we had expected, we returned to our home in Lamoni which I had retained since building it in 1893, except for the time I had served the church as a general appointee. To give up missionary work and return to home life was almost as much of an effort as it had been to break up home life for missionary work. We both had enjoyed our ministry among the branches, feeling we were able to be of help to the Saints in many ways; and our efforts had seemed to be much appreciated.

Lamoni seemed small, physically speaking, after living and laboring in Duluth, Cleveland, Boston, Providence, and other cities. Many of the houses looked insignificant and neglected. The depression had made it impossible for property owners to keep up repairs. At first I could not avoid some feeling of resentment at having to settle in such a small community for—probably—the rest of my days. This feeling did not last long, for at our reunion I was told through the gift of prophecy that it was the will of the Lord that I should make our home there and minister to the Saints of Lamoni Stake. I had said a number of times in

public and in private that when the Lord should decide it would be better for all concerned for me to move to Independence or elsewhere, I would gladly make a change, if he would open the way and let me know.

Since my superannuation I have been fairly active in church work trying to be ready to respond to calls for service. I have given patriarchal blessings as called for, and my wife has taken them in short-hand. She had been active in women's work, serving three years as president of the Patroness Society of Graceland College, and four years as president of the Lamoni Mite Society besides actively participating in the Women's Christian Temperance Union, and in church and community groups of the places where we have lived.

Through my years of ministry many things have occurred that have been interesting, some of which I will briefly relate without reference to when they occurred.

Influence As a Teacher

No one lives to himself alone. Everyone, no matter how humble, influences the lives of others. At the close of a sermon preached by one of the young members of the Quorum of Twelve who had been associated with me in Graceland, I offered congratulations and expressed my appreciation of his excellent sermon. He gave me a look of gratitude and asked soberly, "Do you know how much of you was in that sermon?" I had always understood that schoolteachers had a great responsibility for the power of their example. This incident brought it to my mind forcibly.

One evening a young elder with whom I had been to administer to a sick member turned to me very sincerely and said, "Brother Gunsolley, I want to thank you for the good influence you have been in my life. You will never know how much your example and advice has meant to me."

When I left my work at Graceland I was happily surprised to be presented a "memory book" consisting of a loose-leaf notebook containing autographs, letters, notes, and written expressions of gratitude from scores of the students, faculty members, and others associated with the college, indicating their appreciation of "Uncle Jerry." It gave me a strong desire and determination not to violate their confidence in me or in the church of which I am a representative.

Desired Faith of Elijah

One day I was working in my garden and a neighbor woman came across the street and said, "Brother Gunsolley, Gracia is very sick, and we want you to pray for her. We do not ask you to

come to our house for she has scarlet fever and you have little ones of your own and might expose them. We are sure if you will pray for her she will be all right." It was then I wished I might have the faith of Elijah. I went into the house where Sister Gunsolley and others of our family joined me in prayer that God would visit the family and, if he should so will, to restore Gracia to health. The little girl was healed in a short time, and looked as though nothing had been wrong with her health.

Unusual Experiences in Preaching

Heman C. Smith, Hyrum O. Smith, and I, while going to a reunion, stopped to dedicate a little country church in northern Minnesota. Of the three visiting brethren the Smiths were a majority, so the minority had to do the preaching. It was one of the smallest audiences I had ever addressed. But yielding to the "powers that be," I did the best I could and was singularly blessed. After the service the young schoolteacher said to me that what I presented was just what she wanted to hear. She was not a member of the church, and the Spirit had directed me for her edification. I've had many experiences similar to this one.

Returning to Boston one Sunday evening after filling an appointment under the direction of the minister in charge, I was occupying the pulpit and had an experience I never had before or since to the same extent. I found myself asking specific questions concerning the church as though they were being asked by someone from the audience, and then answering them. I noticed two young ladies sitting directly in front of me who seemed much interested. When I answered a question, one of them, who was a member of the church, nudged the other who was not a member, and nodded to her as much as to say, "That's it, don't you see?" At the close of the service they apologized to me for their unusual conduct. That very afternoon they had been together and discussed the same questions. The member was so well pleased I had answered them that she could not refrain from giving her friend the nudge and nod of approval. I counted it as one of those occasions when the promise was verified that in the very hour His servants have need the Lord will give them words to say. This promise is based upon the condition that proper effort had been made to store up in mind principles of truth, for the promise that the Spirit will "bring to your remembrance whatsoever things I have said unto you" cannot be fulfilled unless those "things" have been stored in the memory.

"All Will Be Well in the End"

At a time soon after May's death when I was grieving not only because of this

great loss, but also over the terrible affliction under which Marjorie was suffering that would prevent her ever walking again, I was spoken to through the gift of prophecy by one of the brethren in a prayer meeting. He said, in effect, with reference to Marjorie's condition, "All will be well in the end." Of course, I desired to know when and what that "end" would be. But for that I would have to wait, and am still patiently waiting. It gave me comfort, however, and helped me to bear the burden.

Assuring Words

One of the many trips I made in the interest of the work in the various departments of the church was at a reunion of the North Dakota District. I had been absent from home about three weeks and had not received any word during that time as to what conditions might be. Marjorie was a great care, not being able to walk. Her grandparents, Father and Mother Fisher, were staying with the family. Naturally, I was concerned over the matter, but I did not tell anyone of my feelings. At the prayer service one morning in a tent upon the broad prairie with the wind blowing a gale and flapping the canvas—a condition tending to add to my anxiety rather than to my assurance—a brother spoke to me through the gift of prophecy and told me that the Lord knew my anxiety, that he was watching over my loved ones, and that all was well, and I should have no fear.

Work Divinely Commended

Another time when the question of whether or not Graceland College should be discontinued was before the church, I was visiting a reunion. The apostle in charge of the reunion, who was also a trustee of the college, was in favor of closing the college as ordered by General Conference, but under the spirit of tongues and interpretation he commended highly my work in the church, saying the Lord was well pleased with my service, an important part of which was connected with keeping the college open. I accepted it as an endorsement of my work in general and, under conditions existing, of my work in the college.

Change of Residence

Finally we decided our home in Lamoni was larger than we needed and the garden was too large also. Our children had taken up residence elsewhere, and most of our kinsfolk no longer lived in Lamoni. We had quite a desire to go to Independence to live, little suspecting the time might be near when our desire would be realized. Some people from Philadelphia decided they would like to secure a home in Lamoni and asked us if we would sell our home. We hardly

knew what to say, but thought we would put the price so high that they would not think of paying it. Much to our surprise they accepted our price and terms. Then the question of a place to live had to be settled. We heard that a nice place just the size we desired was for sale in Lamoni and we went to look at it, little thinking we would be interested in buying it. But after looking it over we went back the next day to purchase it and in a few months were settled in our new home. We liked the place so well we thought surely this would be where we would reside until called to leave this world. However we still had a feeling that, if it were the Lord's will, we would like to move to Independence.

We arranged to attend the General Conference of 1947, going two or three weeks early so as to help Marjorie get ready for it. Her husband, George E. Anway, had died two years previously; her daughter Carol Lee, was in Graceland; and her mother-in-law, Sister Catherine Peters, who made her home with Marjorie, was in poor health. Marjorie had worked up quite a business as a home stenographer, doing mimeograph and other duplicating work for the public. Just before the convening of the Conference a woman came to ask if we would sell our place in Lamoni. She was a widow who had sold her property in Montana and, having friends in Lamoni, desired to locate there. Again we said we would sell but had not offered it on the market. We named a price we thought would be too high, but after coming to see the place she said she would take it and made payment of a hundred dollars to bind the bargain. We immediately set about securing a place in Independence. After consulting Marjorie we decided to build a four-room addition to her house. By the middle of May we had drawn our plans, hired a carpenter, and begun building operations. Everything seemed to work to our advantage, so that by the middle of August we were moved in. At last we were "at home in Zion"—a dream we had long hoped we would be able to fulfill.

(The End.)

Editor's note: J. A. Gunsolley was active in his duties as evangelist almost until his death on July 25, 1949. He took old age and diminishing activity with the grace of a well-disciplined minister for Christ. His death came as a crown of victory over the flesh—a calm repose from a life well spent. His companion, Martha, followed him into the spirit world on December 12, 1951. Their ministry together was beautiful and has left a treasured memory in the lives of many Saints and friends.

Question Time

Question:

Please explain the meaning of the last sentence of the introduction, Doctrine and Covenants, section 7: "translated from parchment, written and hid up by himself."

Iowa

R. S. F.

Answer:

Church History, Volume 1, page 33, states that Joseph Smith and Oliver Cowdery differed in opinion as to the meaning of John 21:22, whether John died or continued to live. They agreed to "settle it by the Urim and Thummim." The revelation which resulted is a reproduction of the record made on parchment by John and hidden up by himself. It is a translation because the original was in another language than the English in which it is now given. It was purely a revelation by revelatory powers vested in Joseph Smith, and here exercised through the use of the Urim and Thummim. The only written word to begin with, which is implied by the source of the controversy, was that of the Bible.

ALMA C. ANDREWS

Question:

What does the church teach regarding our making our own choice of when we are born and when we die?

California

L.M.

Answer:

The church's teaching on all points is to be found in its adopted Scriptures—the Bible, the Book of Mormon, and the Doctrine and Covenants. We recall no teaching in them touching this point; the nearest approach being Paul's statement that God "hath determined the times before appointed, and the bounds of their habitation" (Acts 17:26). This, however, refers to nations rather than to individuals. Any conclusion we might reach would be based upon the teachings of the law in general and not upon any specific statement; consequently they would be somewhat speculative.

Free agency, which grants man the right of choice, does not cover all things in human life but only moral issues—

questions of right and wrong (Doctrine and Covenants 98:10). We cannot conceive of the human spirit choosing its time or place of birth, for only God knew the conditions of earth, and he alone could make an intelligent decision. Neither is man capable of making intelligent or wise choice as to when he should die, for he cannot know all the factors involved. The time, place, nationality, and parentage of each individual are reserved for God to determine according to his wisdom and understanding, such decisions not coming within the bounds of man's free agency or power of choice.

CHARLES FRY

Question:

I have no life insurance, and I have not paid my tithing, although I have filed my financial statement. Should I take out life insurance or pay my tithing first?

California

Mrs. C. J. H.

Answer:

It is essential that an individual recognize his obligation to his family as paramount. The responsibility of agency places upon him the choice, or the matter of making decisions. He may therefore provide reasonable protection for himself and family even before paying his tithing, if at the same time he recognizes his obligation to the church through the filing of a statement and plans his financial program to meet both obligations. A reasonable amount of insurance, both for life and fire, is deemed practicable and wise in our economy.

He must also keep in mind that he has obligations to others. If he had no insurance on his car, and he had not paid his tithing, he should do one of two things—quit driving his car or take steps necessary to protect his fellow-man, and meet his obligation of tithing as nearly as possible within the range of his ability.

It is not the objective of the church to imperil the position of men or their families, but rather to train them to become good stewards, recognizing their responsibility to both the church and others.

G. L. DELAPP

Question:

Is there any revelation, or is there any scriptural basis, for the use of the title, "President," as it is applied to a counselor to the prophet, seer, and revelator of the church?

Alabama

J. A. P.

Answer:

Yes, there is a scriptural basis for the use of such title.

Of the Melchisedec priesthood, *three presiding high priests*, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church, *form a quorum of the presidency of the church*. The twelve traveling councilors are called to be the twelve apostles, or special witnesses of the name of Christ, in all the world; thus differing from other officers in the church in the duties of their calling. And they form a quorum equal in authority and power to the *three presidents* previously mentioned. . . . — Doctrine and Covenants 104:11.

The Quorum of the Presidency is referred to as being made up of presiding high priests, and specifically calls them *presidents*.

It is the natural outcome of the nature of the office. Even as the members of the quorum of twelve traveling councilors have an apostolic calling and carry the title of *apostle* so members of the presidency of the high priesthood are called the Quorum of the Presidency and carry the title, *president* (one who presides).

This, however, does not in any way remove from the president the mantle of his calling as prophet, seer, and revelator of the church. The calling as councilor to the president carries the power of presiding.

The president of the church, who is also the president of the council, is appointed by revelation, and acknowledged, in his administration, by the voice of the church . . . and it is his privilege to be assisted by *two other presidents*, appointed after the same manner. . . . — Doctrine and Covenants 99:6.

A. H. YALE

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel member signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

Briefs

NIAGARA FALLS, ONTARIO.—The district president, John Booth, visited the branch December 9. He held a special priesthood service for the men, and also preached in the evening. At the same time, Sister Gladys Pycoc, supervisor of the women for the Toronto District, visited the women of the branch. Brother Gillian, pastor of the Hamilton Branch, was the speaker December 2.

A Christmas party was held by the women's department in the church basement, and the husbands of the members attended.

The choir presented the cantata "The Star of Bethlehem" on December 23, under the direction of Brother Arnold Ware. The Niagara Falls, New York, Branch extended the choir an invitation to perform there, and the cantata was presented there December 30.

A New Year's Eve service was held at the church. The men were in charge of refreshments, and a special prayer service was held under the direction of Brother George Towers, pastor, and Brother Charles Tomlinson, associate pastor.

Missionary Al Pelletier conducted missionary services in January.—Reported by AUDREY WARE

SAN JOSE, CALIFORNIA.—The following officers elected were Elbert Guilbert, pastor; B. R. Gilbert and Lewis Adams, counselors; Harold Cline, director of religious education; Katherine Krauter, director of women; Glen Copen, treasurer; Jean Sherman, secretary; Robert Cowden, auditor; Stena Caldwell, historian; Gertrude Sessions, book steward; Edith Young, publicity agent; Lena Guilbert, director of music; Agnes Elam, director of drama; Ray Elam, recorder and bishop's solicitor; June Davis, librarian; Clifford Sherman, youth leader. These were appointed: adult supervisor, Edith Young; youth supervisor, Clifford Sherman; children's supervisor, Zella Cline; social chairman, LaVon Wickner; friendly visitor, Frances Copen; flower chairman, Betty Garrett; finance committee, Robert Alberts, chairman, Robert Thompson, and Lewis Adams; building and maintenance, Wayne Wickner, Howard Davis, and Harley Bates. The budget was set for the year, and the branch also voted to deposit part of the building fund money in the district foundation fund.

Bertha Lewis and Frank Cook were baptized September 28.

The Men's Club served a church dinner October 12, netting fifty-five dollars for the Happy Valley conference ground fund.

Ten men from the branch attended the priesthood institute held in Berkeley, November 2 to 4. Six ladies from the branch attended the women's conference in Sacramento, November 10 and 11.

Pamela Kaye, infant daughter of Mary Lee and Kenneth Cline, was blessed November 11 by Pastor Elbert Guilbert.

Brother Roy Worthington died in San Jose, November 20. His wife and daughter are now residing in San Jose.

The annual harvest festival was held at the church November 20. Proceeds from the dinner and booth sales netted over \$175.

A dinner was served at the church December 9. An offering was taken to purchase chairs for the children's department.

Family night was held at the church December 21. The children portrayed a Christmas story, "The Little Shepherd," and conducted a candlelight service. There was a Christmas tree and gifts for the children. The young people went caroling. The Zion's Home Builders held the annual Christmas dinner party at

the Hotel DeAmza, December 15. The women's department held their annual Christmas party December 27 and gave an offering of forty-five dollars for the Auditorium.

The Zion's Leaguers attended the district Yule Youth Camp at Happy Valley December 28-30. The Cline family held a family reunion at the grounds on December 21. Forty members of the family were present.—Reported by STENA CALDWELL

LOS ANGELES STAKE.—President W. Wallace Smith and Evangelist Elbert A. Smith joined with Los Angeles Stake and congregation leaders in an impressive ground-breaking ceremony for the new Venice, California, church on Sunday January 6. On the following day the escrow was opened for the purchase of a \$30,000 church for the Pasadena Branch. Acquisition of these two buildings brings to a total of six the number of church buildings erected or purchased in the Los Angeles area during the past four years. During this period congregations have been increased from eight to fifteen.

Stake officers attribute this growth to an aggressive missionary spirit, generous co-operation between branches, city-wide planning and to the assistance rendered through the Houses of Worship fund of the General Church.

Since the Venice lot was acquired in 1949 the congregation has increased its building funds from a few hundred to over \$8,000. This fund initiated under the pastoral direction of Albert K. Knowlton, and carried on under leadership of William K. Meader, was brought to fruition through the able ministry of the present pastor, Herbert R. Blakeman.

With the promised assistance of workers drawn from other branches of the Stake, the Venice men expect to erect their building with all volunteer labor. The first two units including church school, kitchen and toilet facilities will be erected first with funds now in hand. It is hoped that additional funds will be available to carry the work to completion in a relatively short period of time.

The site of this building is to be at Vienna Way and Walgrove Street, within a few blocks of the Pacific Ocean. It will serve several

coastal communities including Santa Monica and Playa Del Rey. Vacationers from inland states as well as the approximate 180 resident Saints will enjoy much needed church housing relief after meeting in a rented store building for many years.

Although it is one of the older congregations of the city, the Pasadena Branch has always met in a rented building. Soaring rents and reduced facilities so hampered the activities of this fine group that their need for a church-owned building had become urgent. After several years of intensive search for a building site or for a church priced within their means, the Unity church building on Michigan Avenue, just one-half block north of Colorado Boulevard, was located. The building is less than ten years old, seats approximately 200 people and is centrally located near the business district of the city. Branch President Harry K. Waylett advises that the church expects to have possession of the building by the last part of February. Only four of the existing congregations of the Stake remain to be housed in their own buildings.

MIAMI, OKLAHOMA.—Seventy F. Edward Butterworth, who has recently returned from six years missionary activity in the Society Islands, was guest speaker at the evening service December 30. Sister Butterworth and their two children are visiting her parents, Elder and Mrs. B. A. Howard in Miami.

On December 23 at the morning service the choir, under the direction of Mrs. C. L. Rook, presented the cantata "The Dawn of Christmas" by Ray Nolte. Soloists were Mrs. E. G. Gilbert, Mrs. Bill Eagle, Mrs. Frank Althouse, Mrs. John Mount, Mr. and Mrs. J. D. Rook, D. W. Guinnee, and Harold Van Sickle. The choir was accompanied by Mrs. V. G. Gaston. The Zion's League presented the pageant "Mr. Warnow's Christmas" for the evening service. The pageant was directed by Mrs. Ralph Bobbitt and Brother Guinnee.

A joint meeting of the women's department was held on December 20. Mrs. T. W. Bath, district women's leader of Pittsburg, Kansas, and Mrs. E. B. Shimer of Miami, were guests

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INDEPENDENCE, MISSOURI

on the program. Mary Leka, branch women's leader, presided at the meeting.

Apostle D. O. Chesworth was the speaker at the evening service on December 16.

Seventy and Mrs. D. L. Kyser and their family have moved to Marion, Illinois, where Brother Kyser will serve as district president.

On November 27, a branch business meeting was held. Elder B. F. Kyser, branch president, presented a new budget to include a building fund for additional classrooms, which was approved.

Elder Warren Chelline of Port Huron, Michigan, held a series of missionary meetings from November 4 to 18.

The church school sponsored a costume Halloween party on October 30. The program for the evening was under the direction of J. D. Rook.

Eighteen workers and teachers attended the Church School Institute held at Joplin, Missouri, October 26-28, directed by Apostle Reed Holmes and Carl Mesle.

Elders B. F. Kyser, C. L. Rook, B. A. Howard, Arthur Dixon, and O. A. Duncan; Priests E. G. Gilbert and B. F. Kyser, Jr.; Teachers Walter Sample and Harold Van Sickle; and Deacon Lee Kirk attended a priesthood meeting at the reunion grounds at Racine, Missouri, October 20 and 21.

The women's department presented the morning service on October 21. The theme of the service was "Prophecy Fulfilled." A solo was given by Mrs. V. G. Gaston. Mrs. Frank Althouse reviewed *Israel Without Tears* by Ruth Gruber.

Elder Guinnee has been selected as Zion's League leader to replace Bill Bays who has moved to Fairland, Oklahoma.

The Primo de Chiesa Music Club met on September 4 and elected the following new officers: president, Brother Guinnee; vice-president, Mrs. O. N. Ramsey; secretary-treasurer, Sister Guinnee; hospitality chairman, Mrs. Traverse Staton; and publicity chairman, Mrs. C. L. Rook.—Reported by BETTY KYSER

CENTRAL TEXAS DISTRICT.—The Bryan Saints held a Christmas party December 22 at the Scout Lodge, temporary meeting place of the group. The following night the young people presented the play, "Glory to God," at the church at Hearne. Members of the Bryan and Hearne groups attended.—Reported by NELLA JUNE DOTSON

MISSOURI MISSIONARY DEVELOPMENT AREA.—Apostle D. O. Chesworth accompanied by Seventy John T. Puckett toured the area during the last of November and the first of December. Apostle Chesworth spoke in the evenings at the various branches.

On November 18 a mission was organized at Belle, Missouri, and one was organized at Rolla, Missouri, November 21. The Huntsville, Missouri, mission was organized into a branch November 28.

A priesthood institute was held at Columbia, Missouri, December 2, and approximately fifty members attended. Classes were taught by Apostle Chesworth, Seventy J. T. Puckett, and Elder Robert Loyd. Brother Loyd is the vice-president of the Master Plastic Corporation of St. Louis. Luncheon was served by the women of Columbia.

Despite icy weather over ninety were present at the baptism and confirmation service held December 16 at the Bevier, Missouri, church. Nine candidates were baptized, and among them was Hienz Timmermann, a German youth from Columbia, Missouri, who has been in this country only six months. Candidates were from Vandalia, Palmyra, Huntsville, and Columbia. Immediately following the service, the Bevier ladies served refreshments. Brother John Vanskike was host pastor.

Following the Communion service at Jefferson City, January 6, John W. Guinnee was ordained a priest by Seventy John T. Puckett and Elder Joseph F. Brown.—Reported by MRS. JOSEPH F. BROWN

PROTON, ONTARIO.—The young people of the branch participated in the church history quiz held at Grand Valley during October and

November. The teams were from Grand Valley, Elora, Guelph, and Proton.

On September 30, the five children of Brother and Sister Elmer Jack were blessed by Elder Angus Kennedy of Lisle, by Dr. W. P. Ellis of Holstein, and Robert W. Black, pastor. Elder Kennedy also spoke at this service.

Evangelist Benson Belrose of Owen Sound addressed the branch on November 25, and Elder Arthur Dunn of Elora spoke on December 2.

On December 6, the women's department held their monthly meeting at the home of Sister Eva Goheen. Sister Laura Farthing, district director of women, spoke regarding the Women's Institute held in Independence in October. A Christmas exchange of gifts was held.

The church school presented the Christmas concert December 5. After the program, a special Christmas party was held.

Howard Jack, a young priesthood member, was elected a delegate to General Conference at the district conference held at Warton in October.—Reported by DELL BLACK

TOPEKA, KANSAS.—Elder Wayne Simmons conducted a series of cottage meetings in July, and contacted several nonmembers, including some Spanish-speaking people. Brother Simmons gave illustrated slide lectures.

Several families in the branch were affected by the floods in the summer, and lived in the church basement until the water receded.

The Saints from Lawrence have used the baptismal font on several occasions and David Nelson of Topeka was baptized August 19.

On September 4, the following were elected officers: Collier F. Hendricks, church school director; Velta Loss, women's leader; Nell Ellithorpe, young people's director; Marie Huey, music director; Jeanette Harmon, children's supervisor; Esther Giblin, branch secretary; Mildred Goodfellow, branch historian; Calla Kelley, publicity; Huberta Ellithorpe, bulletins; Frank Kelley, treasurer; Clifford Alfrey, custodian.

District President James Daugherty who also acted as pastor for the past year, appointed Elder Collier Hendricks to the office of pastor with his duties beginning in December.

The branch operated a dining hall at the Kansas Free Fair and cleared about \$500, using part of the money to buy equipment.

Elder Merle Guthrie, church statistician, spoke September 23. He was accompanied by his family.

Brother Lyman Edwards, instructor at Haskell Institute at Lawrence, was the speaker at the evening service on September 23. Bishop Leslie Kohlman spoke September 20.

Brother and Sister Eddie Jones and son Billy moved to Tulsa, Oklahoma, where Brother Jones works with the radio and TV station.

James Daugherty and Bishop Howard Miller were present at the Communion service October 7.

Velta Loss, Garnet Alfrey, Marie Huey, Jeanette Harmon, Anna Alfrey, and Calla Kelley attended the Women's Institute in Independence in October.

Collier Hendricks was ordained to the office of elder and Merle Zirkle was ordained a priest on October 7. Brother Hendricks spoke on October 14.

Brother Zirkle is attending Graceland College.

Elder Burrell Landes of Topeka spoke October 21, and in the evening the women who attended the institute in Independence presented the service.

Brother and Sister Lloyd Martin have moved to Topeka from Wichita. Their daughter June is attending Graceland.

On October 18, the women of the Kaw Valley District held a council meeting at the church at Lawrence. The district worker's con-

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ference was held there on October 22. Elder Hendricks and Sisters Ellithorpe, Huey, and Kelley attended the worker's conference.

Elder Ammon Andes of Lawrence, former pastor at Topeka, spoke October 28.

A Halloween party was held at the church basement October 29.

The Zion's League is under the leadership of Nell Ellithorpe. A fellowship service was held in August at Lake Shawnee with Wayne Simmons in charge. In September the young people went to Kansas City and were served a Hawaiian dinner at the home of Brother and Sister Howard Miller. Fifty-six attended. The League sponsored a dinner at the church on September 25 to raise money for a new electric sign for the church. The sign is now being used. Officers for the year are president, Francis Kelley; vice-president, Alan Zirkle; secretary, Jeanine Johnston; treasurer and service chairman, Marilyn Crooker; devotional leader, Huberta Ellithorpe; study chairman, Sharon Johnston; recreation leader, Shirley Alfrey. A candlelight installation service was held with Sister Ellithorpe in charge, and Brother Frank Kelley presenting the charge.

Bishop Howard Miller gave the pastoral address November 4 at the Communion service. Elder Ralph Freeman, pastor of Sugar Creek, spoke on November 11. Deacons Clifford Alfrey and Harry Pitchford spoke on the evening of November 11. Roy Stearns, secretary to the Council of Twelve, spoke on November 18 in the morning, and Larry Hastings spoke in the evening. Collier Hendricks and Merle Zirkle were the speakers November 25.

Alan Tyree, district missionary, held a two week's series of meetings beginning December 2, using illustrated lectures. This was followed by three evening sermons by James Daugherty.

The Kaw Valley District women met at Lawrence for an institute December 8. Patriarch Higgins, Velma Ruch, and Margaret Hoecker were speakers.

Elder Lew Richards of Independence spoke on December 8, and Elder Charles Graham, also of Independence, spoke December 26. On December 23, Bishop Henry Livingston was the guest speaker.

A Christmas program sponsored by the Zion's League was presented December 23, and gift baskets were collected.

The Men's Club has a dinner meeting in the basement once a month. They have sponsored the purchase of a new electric organ. Elder Burrell Landes is the church organist.—Reported by CALLA L. KELLEY

ROSEBURG, OREGON.—Elder James N. Kemp held a series of missionary meetings from November 27 to December 2.

The branch business meeting was held November 30, Elder J. L. Verhei, presiding. The following officers were elected for the coming year: Elder John Rodley, pastor; Elder Joseph F. Ruchaber, auditor; Harry Ruchaber, church school director; Mrs. Doris Friend, social leader and director of music; Mrs. Anna Laird, secretary and treasurer; Mrs. Thelma Ruchaber, women's leader; Mrs. Lee Schmitt, librarian and publicity agent; Carrol Friend, young people's leader; and Binger Laird, building committee. Mrs. Helen Goins was recommended as branch historian. At this time, also, Carrol Friend was ordained to the office of priest under the hands of Elder James Kemp and Elder Jasper Giberson.

Following the business meeting, Elder J. L. Verhei conducted a priesthood class for the Southwestern District, while Sister Effie Verhei talked to the women's class. The evening was concluded with a social hour, refreshments being served by the women's department.

Sunday, December 23, three children were blessed under the hands of their grandfather, Elder J. F. Ruchaber, with Elder John Rodley assisting. The youngsters were Joseph Kurt, son of Mr. and Mrs. J. C. Ruchaber; Gary David, son of Mr. and Mrs. Harry Ruchaber; and Joseph Michael, son of Mr. and Mrs. Carrol Friend.—Reported by LEE SCHMITT

SPRINGFIELD, MISSOURI.—Evangelist John R. Grice of Port Huron, Michigan, conducted a series of meetings from November 25 to December 9. At the close of the series, four candidates were baptized. Before the series, the upper and lower auditoriums were redecorated, floors refinished, and new draperies hung.

The women's department held its Christmas party on December 20. A covered dish luncheon was held at noon, with the pastor, Francis W. Bishop, as a special guest. The afternoon program was a candlelight service with musical numbers. This was a joint service with the women's department of Scenic Chapel.

The annual Christmas program was given December 23. The children's division under the direction of Sister Adena Browne gave "The Shoemaker's Guest," and "The First Christmas in America" was given by the Zion's League. This was under the leadership of Brother and Sister Buford Palmer. Special music was provided by the choir, under the direction of Brother Kenneth Cady.

The Zion's League was in charge of the New Year's Eve program which had as a theme "New Life in Christ and Services." Games were played, refreshments served, and a special service held before midnight. Former members of the League home for the holidays, who participated in the program, were Marian Bishop, daughter of Brother and Sister Francis Bishop, from Syracuse, New York; Keith Scott, son of Brother and Sister John Scott, from Missouri University; and Janet Cady, daughter of Brother and Sister Kenneth Cady; and Charles Browne, son of Brother and Sister Clifford Browne, both home from Graceland.—Reported by HELEN NYE

CRESTON, IOWA.—Four persons were baptized December 16 in Creston's new, but unfinished church. Those baptized were Mrs. Lela Boyd, Alvie Rundberg, Galene Johnson, and Nancy McMichael. The confirmation service was held the following Sunday.

Earl Christopher, infant son of Mr. and Mrs. Dick Outhouse, was blessed by Elders A. D. Blair and Floyd Hirst on December 23.

Apostles D. T. Williams and Charles Hield visited the branch December 6, with Lamoni Stake President Robert S. Farnham and Missionary Virgil Billings.

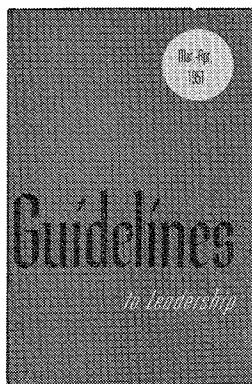
The annual New Year's dinner was held at the Propst home, January 1. Before and after the dinner, the men poured the concrete floor of the new church.—Reported by DAVID BLAIR

Does Margarine Cause Sterility?

(Continued from page 11.)

Almost all margarine contains 15,000 units of vitamin A per pound, which is equal to or above the average for butter. Butter varies in vitamin A content with the feed of the cow. It usually has a high vitamin content in summer and a low one in winter.

If there are some essential fatty acids or substances in butter that are not found in margarine, their lack does not affect the American consumer who also uses whole milk and cream. From these products his need—if there is a need—is easily filled. Many reliable tests have indicated that when fortified margarine is used instead of butter in a mixed diet, no nutritional difference can be observed.



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Herald House INDEPENDENCE, MISSOURI

"For the Pebble Has Dropped in the Water"

Comments of Appreciation on the General Women's Institute

October 16, 1951—Mrs. T. W. Bath—Spring River District Women's Leader:

The Institute was wonderful from beginning to end. It was a thrill just to be there with such a large gathering of fine women. We feel very grateful to the Council of Women for sponsoring such a worth-while project.

October 16, 1951—Mrs. Jennie B. Page—Leader, Des Moines, Iowa:

We shall ever be grateful to our Heavenly Father for permitting us to attend the Institute. It has been one of the finest experiences of our church life. From the opening meeting to the closing program on Friday we were given direction, instruction, and inspiration for the task before us. Many times we have fasted and prayed for just such help.

October 20, 1951—Mrs. Harry Lorange—Lamoni Stake Women's Leader:

I wish to take this means to thank you and your council for planning and so ably conducting the Women's Institute. It was more than we expected, and we truly feasted on divine food. My cup was full—running over—and I know that this joy becomes our own as we share it with others. We are planning a stake institute to give each woman who attended the General Institute a chance to express some of the high lights she received there.

November 20, 1951—Mrs. Alva Dexter—Michigan:

I take this occasion to tell you what splendid help I received from the Institute. It was excellently prepared and administered. I thought

that everyone who participated accomplished his point well in the limited time. So much was given for our profit that it seemed we must have been together for weeks rather than days. The good Spirit was there to edify far beyond the power of speech. It struck me as prophetic, parallel to the blessings promised those at the High Priests' Conference, when in the closing address you stated that the spirit of love and inspiration we had gained through the week would remain with us. Again and again I wondered how anything could be added to what had already been given, and yet the blessing continued to the last moment and carried with us as we journeyed home.

November 10, 1951—Lucinda N. Madden—Attorney at Law, Columbus, Ohio:

I have been wanting to write you ever since we came back to tell you what a wonderful week we had there with all of you. I feel that you and your Council are to be congratulated and commended for the fine educational week we spent at the Stone Church. In all my years of attending conferences and institutes, I feel that this was the best which has ever been offered. The speakers were all of such high quality with a direct and understandable message which came from the heart, and the service of the last morning was a fitting climax to a wonderful week. Please convey to Sister Blanche Mesley my appreciation for her inspired talk.

We also would like to thank those who took care of the registration, the assigning of rooms and meals. It was a very gracious thing for the women of Independence, who were our hostesses, to open their homes to us.

I am sure that no one who attended could have failed to catch the

spirit of the Institute or upon returning home would fail to put into practice the lessons learned there.

November 24, 1951—Mrs. D. H. McCormick—Austin, Texas, Leader:

We should like to express our appreciation to you and to the women of the Center Stake for the wonderful Institute. We gained so much by attending.

December 3, 1951—Iowa (Personal letter):

After two months I am still so filled with the spirit of the wonderful General Women's Institute that I must write my appreciations.

It was my first trip to the Center Place and the fulfillment of a life-long dream. I truly experienced Zion there in the friendliness and high quality of personalities, in the spirit of the classes, and in the tours of church institutions. There was that intangible difference which sets us apart from the world. Twice during the meetings that week the Spirit of the Master so filled my being that I was nearly overcome with joy.

This will be a long letter because of the testimonies that have come to me as a result of the Institute, but I know that you will be happy for me to share them.

My husband is an elder, and we have labored for two years among nonmembers in our community. We are twenty miles from a branch and have attended regularly. We have a number of members here. Since the Institute the way was opened for us so that we could purchase a small church and open our mission here. We had a series of meetings for two weeks with attendance as high as sixty. We reached over fifty non-member friends and have distributed literature. We are following up the contacts, and interest is high. At

our recent prayer service my husband was told in prophecy that he would be a guiding light to this community. Much of the material I gained at the Institute has helped him. I took notes on everything.

At our regular women's meeting I gave a talk and presented the Institute as best I could to our group. I was blessed in my efforts, and nearly all told me the talk inspired them to do more in their church work.

The first week in November I had an outstanding experience with the women of the Community Church here. The leader asked me to present my Independence trip as the program. I was able with divine help and guidance to present a most pleasing picture of my church and the good work that we are doing. I passed photos of our buildings in Independence and described the function of each. I brought to them high lights of our classes that would be of general interest. We attended Graceland College Homecoming on our way back and I told them about that also. The response after the meeting was overwhelming, and three of the ladies attended our series that evening.

The lecture, "Cancer and Women," by Dr. Addison Brown has literally saved my life. For two years I have been ailing, but my doctor hadn't found the trouble. The material Dr. Brown presented struck me with such force that I talked with him after the lecture and obtained a specialist's name to get an examination.

You can sense how much these things have meant to me. May your labors be blessed.

December 7, 1951—Luther S. Troyer — Northern Indiana and Southern Michigan District President:

Ruby had the richest spiritual experience of her life at the Women's Institute in October. She felt you had done a marvelous work in organizing and directing the Institute.

Picked From the Periodicals

By Aarona Booker Kohlman

The new year in January magazines begins with a wide variety of materials from which to choose, most of which will help readers to keep some of their new year resolutions.

Today's Health contains a number of good articles, one of the best being "Health on the Budget," which treats thoroughly every type of expenditure and gives suggestions for getting more for one's money. "Eating Is Fun" and "Cosmetic Advertising Is Your Business" are also good.

"Are There Strings Tied to It?" *Woman's Day*, discusses the matter of give-and-take and how to extract the most joy from either.

"Rags to Riches," *Woman's Day*, shows how to turn castoffs into something useful, and most of the suggestions are quite practical.

The National Geographic Magazine is excellent, as usual; one very interesting feature this month is "Our Home-town Planet, Earth."

Reader's Digest gives aids for maintaining physical well-being with "If You Really Want Healthy Teeth" and nourishes the spirit with "This Is Our Greatest Danger," whose author says, "... the forces of righteousness can be just as active as the forces of sin."

"Your Eyes Must See You Through," *American Magazine*, is an authoritative report telling how to keep eyes sound and healthy.

"Do You Favor Sex Education in Our Schools?" *McCall's*, is a two-part article, one affirmative and one negative, on this controversial subject.

American Home offers two articles concerning homes and maintenance that meet special needs, one with plans for a house for larger families, "Big House for Big Family Living," and the other for those who like to do things themselves, "How to Tile It Yourself." Also along this line is "Wanted: A New Kind of 'Old People's Home,'" which gives one couple's ideas for "a cottage for two with room for twenty" (the "twenty" refers to children and grandchildren visitors). "Take a Can of Pineapple" gives recipes for some delicious and different dishes.

"How to Give Your Baby the Right Start," *Parents' Magazine*, is helpful reading for any new mother, whether of a first baby or not. The two-part article, "Teaching a Child the Value of Money," is for parents of children above babyhood; part 1 deals with the child of preschool age, part 2 with the older child.

The Ladies' Home Journal continues its crusade to awaken women to civic and political responsibilities with "It's Time Women Took Direct Action" and "To Make Your Vote Count."

"Breakdown and Recovery" is a woman's account of her own mental illness and her stay in a mental hospital, written in a frank, honest, and unsensational manner.

The women who enjoy making delicacies in their kitchens will want to look up "Flaky Cream Horns," *Woman's Home Companion*.

The National Parent-Teacher contains, as usual, several articles of high quality, and it is hard to select the best. "The Crucial Test," based on the Golden Rule, is designed to fill "the spirit's hunger." "Why Children Cheat" deals with a serious and ever-present problem.

Home Column

Graceland Compels Me To Choose

IF SOMEONE WERE TO ASK ME to compile a list of the things I have learned at Graceland during the past three semesters, I would find it nearly impossible to satisfy him with a concrete list of any sizable proportions. However, reviewing my Graceland experience, I am humbled as I consider the positive impact upon my thinking resulting from social interaction in that challenging atmosphere. Some have reasoned that Graceland could not offer them enough in the academic field. I say to them, "You can never know what you're missing, and equally important, what your church is missing."

Something very vital to me has happened, is happening, and I hope will continue to happen throughout my life. Directly resulting from Graceland's influence, my understanding of the nature of God and his purpose in mankind is widening to a point at which I have a growing desire to discover and apply the basic laws of Christian living in my own life. Graceland has enabled me to begin thinking of Zion in terms of "How can I fit in?" Slowly I'm beginning to find a lifetime stewardship in the total program—a stewardship which must continue to develop and expand if the kingdom of God is to develop to its greatest possibilities. Graceland compels me to affirm these things with deep conviction.

We, not the leading quorums of the church alone but we the members, are facing the greatest, noblest

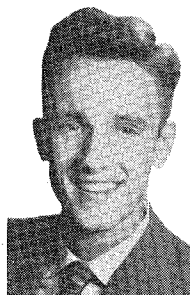
By Dick Howard

task that man could hope to have the intellect and impulsion to undertake. We must, if we would live our covenant, work with God increasingly to evangelize the world's philosophy of life. Also we must work more closely with God to reconstruct the existing social order.

Here Is the Writer . . .

Born in Independence, Missouri, Dick Howard was baptized at the Stone Church, graduated from William Chrisman High School, and attended Kansas City Junior College one semester. After working in Independence for over two and a half years, he enrolled at Graceland College, where he is now a Sophomore.

A liberal arts major, Dick is president of the Graceland student body. Besides his social club, he is a member of the Graceland Players and is the faculty assistant to Ray Zinser. Barring the draft, he plans to attend Kansas University next fall.



As a church, we are a numerical minority, comprising merely .00007 per cent of the world's population. This fact alone magnifies the fallacy of the popular alibi, "there just doesn't seem to be a place for me in the branch." Each of us, regardless

of age, has an important part in this kingdom-building program. Our job is never done in spite of the amount of work we do or the age we attain. We have an important role simply because we have made a covenant with God and his church. The size of our task, plus our numerical insignificance, reveals the dire necessity for unity of individual and collective purpose in our lives.

BECAUSE OF GRACELAND I sincerely believe that this task of reconstructing the social order will advance only—

1. When our intellectual abilities and sincerity of our desires to understand the will of God concerning his kingdom continually expand.

2. When our patterns of social interaction consistently result from intelligent choices evolving from a growing union of hearts and minds, harmonizing with the will of God.

This is where every church member's importance is evident. Each one of us has the agency to choose individual goals in life—in varying degrees, of course. Otherwise it is folly to think of intelligent choice making. If we make our choices wisely, we can accomplish anything we set out to do. However, we must analyze these goals we have chosen from the standpoint of our wishes, needs, and resources, with God as our partner and with reference to four basic principles of collective and individual planning (which I learned at Graceland).

1. *Mutual compatibility.* What must I consider if I will make my vocational goals compatible with my desire to work in the church? Intelligence is needed here to determine any conflict which might present itself.

New Horizons

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2. *Order of priority.* Which should I do first, with my limited resources—get little Johnnie's tonsils out or build another room onto the house for the expected addition to the family? Modern society requires that we constantly be choosing between best and second best. Intelligence here is a necessity.

3. *Probable consequences.* In choosing, I need the intellectual ability and foresight to have some sound convictions regarding what might happen in several different situations. An expanding knowledge of probable consequences often conditions choosing more than any other single factor.

4. *Selection of the most efficient and acceptable means of attaining goals.* I want to be an executive in the retail business. Shall I get in at the bottom now and work my way up, or go to college four or five years and then start in? Every creative power of intellect is important, as conditions force choosing the best means to accomplish ends.

THIS THEORY of social and personal planning is beginning to find use in my life, and basic to its fuller expression is the element of intelligence. Two questions might arise at this point—questions which I find difficult to answer adequately. First, what constitutes intelligence? Second, how does one get to be intelligent?

When I visualize an intelligent person I usually come out with a picture something like this: He seems to have a keen insight into the present world situation. He knows quite well the operating economic and political forces of this society. He is extensively acquainted with historical events and can relate with amazing logic the implications of history with present trends. His advice and predictions of many future events seem to have very sound basis. He apparently knows every detail concerning the operation of federal, state, and local government—even many of the various bureaus. He knows something about almost everything, and nearly everything about his profes-

sion. He seems to know why he is here and where he is going, and his ability to choose one course of action as opposed to another in a given situation is extraordinary, revealing a good sense of values. His words and actions originate from something deeper than impulse. The humble courage with which he stands for his convictions makes others believe that there must be some great force sustaining him in his actions and choices. He has a love for people and an insight into human nature which enables that love to be expressed through untiring service.

If I were to ask this type of person, "How did you get to be intelligent?" he would probably say that he is still striving to learn—still on the growing edge of a lifetime study of human relationships. He would probably say that it began in his home many years ago with parents who lived and taught him to "seek learning even by study, and also by faith" (Doctrine and Covenants 85:36). He learned early in life that

faith in God is essential to the fullest development of the educative process. His father impressed upon his thinking the eternal truth, "To be learned is good, if they hearken unto the counsels of God" (II Nephi 6:61). He would probably add that his parents taught him by their own choices that alignment with the counsels of God is fundamental to intelligent choice making.

I BELIEVE DEEPLY that the call of Christ's church is to all of us, to the further development of divinely inspired intelligence, which would reward us with a clearer vision of the will of God concerning the kingdom. The call of Christ's church is to all of us, to a more perfect union of hearts, minds, and action. The call of Christ's church is to all of us, to develop our personalities through intelligent, prayerful choice making.

Graceland College compels me to choose this day to discover what God wants me to be, and then to *be* it. This is my calling, this is my stewardship.

The Game of Life

By Chaplain (Captain) Floyd Engstrom

We Americans are great lovers of sport; we pack stadiums for football, baseball, or track. Thousands of fans follow a foursome in a golf tournament. Most Americans enjoy some sport and make an attempt either to participate in or to follow it regularly.

Each game has its rules and regulations governing those who engage in the game. As Americans we do not like those who cheat. We say they are poor sports, a disgrace to the game. Such action sometimes casts a shadow on some particular sport and brings dishonor to the person.

Do you cheat in the game of life? Do you evade, ignore, or defy the rules? Perhaps you had not thought of life as a game with rules. The Mosaic Laws, including the Ten Commandments, were given a long time ago, and even these have been

summed up in two simple ones: first, love of God; and second, love of neighbor. You may say that is easy, but think about it and you will see it's the only basis of living in this troubled world.

When we give ourselves wholeheartedly to the task of love, then there will be no room for hate, anger, misunderstanding, envy, and strife. When we find people who do not know the rules, we have the task of getting them into the game and helping them play it correctly. Because we love God we show our love by devoting ourselves to each other's welfare, by seeking understanding, by learning to co-operate, by treating all men with respect and kindness. In following these simple rules we become experts in the game of life.

Bulletin Board

Notice to Members at Sheppard Field

Meetings are now being held at 300 Elm Street (telephone 2-9213 or 3-0765).

Opening Date for Lamoni, Iowa, Church Changed

The opening day for the new Lamoni Church, originally scheduled for Sunday, February 3, has been changed to Sunday, March 3.

ROBERT S. FARNHAM,
Stake President

Serviceman's Address

Pvt. Victor R. Humphrey
16398039
Company A, 86th Inf. Reg.
10th Division
Fort Riley, Kansas

Pvt. Humphrey is an elder, and although he will be unable to leave base for the first four weeks, he will be glad to have members in that area visit him or write to him about the nearest branch.

Idaho District Spring Conference

The Idaho District Spring Conference will be held in Rupert on February 16 and 17, beginning at 9:15 a.m. on Saturday with a prayer service. Accommodations will be provided by the Rupert Saints.

GOMER H. CONDIT,
District President

Books Wanted

C. Houston Hobart, Deer Lodge, Montana, would like to purchase copies of the following: *What Is Man?* by Lambert, *The Christian Sabbath* by Scott, *Our Beliefs Defended* by Curtis, *Presidency and Priesthood* by Kelley, *The Battle Axe of Jehovah*, and *Lectures on Faith*. Brother Hobart is a General Church appointee.

O. O. Dollins, Wilburton, Oklahoma, would like to purchase a copy of Daniel McGregor's *A Marvelous Work and a Wonder*. He will pay as much as \$10.00 for a book that is in good condition.

REQUEST FOR PRAYERS

Prayers are requested for Mrs. Sol Mercer, a patient in the Osteopathic Hospital, Eleventh and Harrison, Kansas City, Missouri, who is to undergo surgery soon. She would be happy to hear from members.

ENGAGEMENTS

Carlson-Stokes

Mr. and Mrs. Keith B. Stokes of Independence, Missouri, announce the engagement of their daughter, Karlene Ann, to Jack Carlson, son of Mr. and Mrs. O. I. Carlson of Humboldt, Iowa. Both Karlene and Jack are attending Graceland College. No date has been set for the wedding.

WEDDINGS

Gordon-Wagoner

Carolyn Fay Wagoner, daughter of Mr. and Mrs. Gatzmer Wagoner of Livermore, California, and David Gordon of Los Angeles, California, were married December 23 at the home of the bride's parents, Elder I. F. Field officiating. The bride attended Graceland College, and the groom is a graduate of the University of California College of Agriculture.

Howerton-Vick

Dorothy Maren Vick, daughter of Mr. and Mrs. Carl Vick, and Harold Howerton, both of Knob Noster, Missouri, were married December 21 at the Reorganized Church in Knob Noster, Elder R. D. Weaver officiating. They are making their home in Kansas City, Missouri.

Zion-Stewart

Juanita Stewart of Chicago, Illinois, and Donald Zion of Hammond, Indiana, were married January 6 at the Honore Street Reorganized Church in Chicago. District President J. C. Stuart performed the double-ring ceremony. They will make their home in Hammond.

BIRTHS

A son, Dennis Wayne, was born on November 24 to Mr. and Mrs. Wayne Horton of Caseville, Michigan. He was blessed on January 6 at Caseville by his grandfather, Elder Floyd W. Horton.

Mr. and Mrs. B. Fred Doster of Independence, Missouri, announce the birth of a daughter, Priscilla Ann, born December 30. Mrs. Doster is the former Rebecca Salonimer of Detroit, Michigan.

A daughter, Barbara Sue, was born on September 28 to Mr. and Mrs. Wilbert E. Richards of Aurora, Colorado. She was blessed on December 23 by her grandfather, Elder A. M. Essig, and Elder Ward A. Hougas.

A daughter, Linda K, was born on November 15 to Mr. and Mrs. Marvin Max Raveill of Liberty, Missouri. Mrs. Raveill is the former Joan Zealia Jennings. Both parents are graduates of Graceland College and attended Central Missouri State College at Warrensburg.

Mr. and Mrs. Tommy McGeorge of Iowa City, Iowa, announce the birth of a daughter, Maria Jo, born January 8. Mrs. McGeorge is the former Jo Slasor.

DEATHS

WILSON.—Predetta, died January 2, 1952, at the age of seventy-four. She was a pioneer church worker in the Manitou area. Her parents were members of the original church in Nauvoo. She is survived by two daughters: Mrs. Dorinner Wilson Hannam and Mrs. Walter H. Barker. Funeral services were held at the Wee Kirk of the Heather, Stake President Garland Tickemyer officiating. Burial was in Forest Lawn Cemetery.

CUNDIFF.—Felix W., was born August 10, 1904, at Mexia, Texas, and died December 26, 1951, at his home in San Bernardino, California. For many years he was a chef for the Union Pacific Railroad and was considered one of the best in this trade. When poor health forced him to give up his work, he and his family moved to Highland Park, California, where he worked on a ranch. In 1948, they made their home in San Bernardino. He had belonged to the Reorganized Church since his youth and was also a member of the Woodmen of the World.

He is survived by his wife, Nathalie; two sons: Thomas and Richard; and a brother, Thomas Elmer, all of San Bernardino. Funeral services were held at the Mark B. Shaw Chapel, Evangelist Louis J. Ostertag officiating. Burial was in Mountain View Cemetery at San Bernardino.

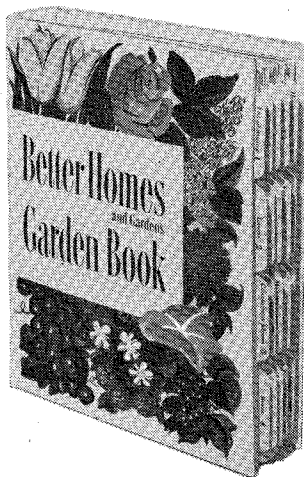
MENZIES.—Florence, daughter of James and Agnes Hudd, was born March 19, 1883, at Malancthon Township, Dufferin County, Ontario, and died December 30, 1951, at Lacombe, Alberta. She was married in 1914 to William Menzies. Since November 1, 1891, she had been a member of the Reorganized Church.

Surviving are two sons: William of Hamilton, Ontario, and James S. of Parkersburg, West Virginia; one brother, Willard Hudd of Lacombe; and four grandchildren. Funeral services were conducted by Elder C. R. Bowerman at the Lacombe Funeral Chapel. Interment was in Lacombe cemetery.

PERRY.—Bertha Rhodes, was born December 1871, in What Cheer, Iowa, and died January 11, 1952, at her home in Lamoni, Iowa. As a young girl she united with the Reorganized Church and remained faithful to her covenant throughout life. On October 10, 1888, she was married to William Perry; ten children were born to them. Her husband and two daughters preceded her in death.

Surviving are seven sons: William H. of Big Springs, Texas; Charles of Red Oak,

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How to grow beautiful flowers, prize-winning fruits and vegetables, how to make your lawns velvety smooth, how to make use of every square foot of space in your yard for beauty, privacy. All this and more is clearly explained in pictures and everyday language. Written for amateur and experienced alike. The section on roses shows you how to plant a rose, when to plant, how deep, where, how to prune and all the other things that combine to give you prize-winning flowers.

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Iowa; Bert of Des Moines, Iowa; Lee of Boulder, Colorado; Carl of Providence, Rhode Island; Virgil of Shenandoah, Iowa; and Earl of Lamoni; a daughter, Mrs. Zelfa Kurth of Topeka, Kansas; sixteen grandchildren; and five great-grandchildren. Funeral services were held in Lamoni, Elders L. G. Holmway and Edward Downey officiating. Burial was in Rose Hill Cemetery.

LIVELY.—Mary Emily, daughter of Samuel and Emily Brown, was born April 7, 1890, in Blenheim, Ontario, and died November 25, 1951, at St. Clair, Michigan. Thirty-seven years ago she was married to J. Harry Lively; two daughters were born to them. She had been a member of the Reorganized Church since she was nine years old.

She is survived by her husband; two daughters: Martha Ruth Grice of Dobbs Ferry, New York, and Ceola Mae of the home; a sister, Mrs. W. L. Whenham of Independence, Missouri; four brothers: J. Leslie of Port Huron, Michigan; Robert T. and A. Fred of Merlin, Ontario; and Gordon S. of Blissfield, Michigan; and three grandchildren. Funeral services were held at the Bower Chapel in St. Clair, Elders Dowker and Fetting officiating. Interment was in Hillside Cemetery.

MURRAY.—Charles, died at the home of his son, Limhi Murray in Cucamonga, California, at the age of eighty-one. He had been ill for six months. By trade he was a plater for the General Electric Company where he worked twenty-eight years, retiring in 1943. He was a member of the Reorganized Church.

He is survived by his wife, May Elizabeth; his son, Limhi; two daughters: Mrs. John Bice of Upland, California, and Mrs. Harry Sherrard of Temple City, California; two brothers: Gilbert and William Murray of Alberta, Canada; eight grandchildren; and fourteen great-grandchildren. Funeral services were held at the Richardson Chapel, Elder W. H. Kemple officiating. Entombment was in the Bellevue Mausoleum.

SEVY.—Mason Warren, was born November 17, 1873, in Lookout, West Virginia, and died January 3, 1952, in Independence, Missouri. He had been a member of the Reorganized Church since 1929. His wife, the former Annie Haynes, and two sons, Harry H. and Guy H., preceded him in death.

Surviving are three daughters: Iris Dawson of Omaha, Nebraska; June Hoy of Holden, Missouri; and Esther Lorenzen of Bronson, Iowa; a son, Derl K. of Harrisonville, Missouri; twenty-two grandchildren; and seven great-grandchildren. Funeral services were held at the Christy Chapel in Morningside, Iowa, Elder Burnett officiating. Interment was in Graceland Park Cemetery.

WHITE.—Foster O., was born July 5, 1882, at Bald Knob, Arkansas, and died January 4, 1952, at the home of his daughter, Mrs. Guy Tucker, in Little Rock, Arkansas, where he was visiting. He was married on December 24, 1904, to Elva Baker; six children were born to them. Following the death of his first companion he was married to Mrs. Ina Pollett on December 22, 1930. He was baptized into the Reorganized Church in 1907 and ordained to the office of elder in 1920. He served as pastor of Bald Knob Branch for ten years and as president of the Arkansas-Louisiana District for ten years. He was judge of White County from 1918 until 1934 and district engineer for the highway department for two years. He had been a resident of Arkansas from his birth until 1944 when he moved to Los Angeles.

He is survived by his wife, Ina; three daughters: Mrs. Lillian Rachells, Mrs. Guy Tucker and Mrs. Robert Brackenbury; two sons: Foster White, Jr., and H. C. White; three stepdaughters: Mrs. Rau Downard, Mrs. Grant Berquist, and Mrs. James Pearce; three stepsons: Euell, Eldon and Herman Pollett; fourteen grandchildren; two great-grandchildren; six step-grandchildren; three sisters: Mrs. Walter McLaughlin, Mrs. Gail Gribble, and Mrs. L. C. Gring; and three brothers: M. S., J. S., and Dock White. Funeral services were held at the Christian Church in Bald Knob, Elder T. B. Sharp officiating. Interment was in Bald Knob cemetery.

BASINGER.—Mamie, daughter of Gordon E. and Caroline Britton Duell, was born February 5, 1889, at Garden City, Kansas, and died December 9, 1951, at a hospital in Wenatchee, Washington. She was married on May 2, 1908, to Frank Basinger, who survives.

Besides her husband she leaves a daughter, Tresta Johnson of Mount Vernon, Washington. Funeral services were held at the Jones and Jones Chapel in Wenatchee, Robert W. Buckingham officiating. Interment was in the Wenatchee cemetery.

WINSHIP.—Henry Monroe, son of Robert and Elizabeth, was born March 5, 1900, at Rathmel, Pennsylvania, and died December 14, 1951, at Lock 4, Pennsylvania. He was baptized into the Reorganized Church in 1910, ordained a priest in 1922, and an elder in 1941. On September 24, 1923, he was married to Gertrude H. Wise. He served as president of Pittsburgh District from 1941 to 1951, when he assumed the responsibility of pastor to nonresident members and counselor to the district president, as well as ministry in his home branch. He was active also in Boy Scout work.

He is survived by his wife; four sons: Delloyd of Independence, Missouri; Howard, who is with the Armed Forces in Germany; Gerald and Myron of the home; two daughters: Mrs. T. A. Dempsey of Denver, Colorado, and Verna of the home; his parents; and three brothers: Charles, Clarence, and Robert. Funeral services were held at home, Elder T. M. Carr officiating. Burial was in Belle Vernon Cemetery. J. D. Carlisle conducted the grave-side service.

GUNSOLLEY.—Martha Florence, daughter of Cleaver H. and Eliza Cadwallader Brown, was born February 3, 1875, near Blythedale, Missouri, and died December 12, 1951, at the Independence Sanitarium. She was baptized a member of the Reorganized Church in 1893, and on February 21, 1900, she married David W. Wight. One son was born to them. Following the death of her husband in 1901, she was married to Jeremiah A. Gunsolley on September 19, 1905; two children were born to them. For many years they lived in Lamoni, Iowa, where Brother Gunsolley served in various capacities at Graceland. Later, when he was traveling as an evangelist, she accompanied him, helping with his secretarial work. In recent years they had made their home with his daughter, Mrs. Marjorie Anway, in Independence. Brother Gunsolley died in 1949.

She is survived by two sons: David Dean Wight and Cecil Alden Gunsolley; a daughter, Dorothy Estella; a stepson, Harold Gunsolley; a stepdaughter, Marjorie; a sister, Mary Elizabeth Graham; seven grandchildren; and five great-grandchildren. Funeral services were held at the Marsh Chapel in Lamoni, Elders Roy Cheville and Robert Farnham officiating. Interment was in Rose Hill Cemetery, Lamoni.

BALLARD.—Richard Louis, was born December 12, 1911, at Elgin, Illinois, and died January 8, 1952, at Greeley, Colorado. He had been a member of the Reorganized Church since October 8, 1922.

He is survived by his parents: Mr. and Mrs. R. F. Ballard of Greeley; a sister, Mrs. Ruth Grant of Lakewood, Colorado; and a brother, Donald Ballard, of San Francisco, California. Funeral services were held at Macy's Mortuary in Greeley, Elders Glenn Broilair and Howard Sheehy officiating. Burial was in Linn Grove Cemetery.

BROONER.—William A., son of Henry and Sarah Allen Brooner, was born February 23, 1867, in Indiana, and died January 3, 1952, near Cameron, Missouri, where he had made his home since 1946. He was baptized into

the Reorganized Church on May 5, 1891, on July 23, 1893, he was ordained a teacher; on November 30, 1904, a priest; and on March 16, 1906, an elder. In 1907 he was appointed by the General Church to serve as president of Southern Missouri District. Later he served in Oregon, northeastern Kansas, California, and Arizona. On October 18, 1893, he was married to Carolyn Bootman; three children were born to them. She died on September 11, 1902, and on June 14, 1922, he married Emma Flory, who survives him.

He also leaves a daughter, Ethel B. Dillon of Oklahoma City, Oklahoma; two sons: William H. of Dallas Center, Iowa, and Charles of St. Joseph, Missouri; five sisters: Mrs. Cora Kinion of Sand Springs, Oklahoma; Mrs. Minnie Kinion, Glencoe, Oklahoma; Mrs. Etta Graham of Fort Scott, Kansas; Mrs. Allie Graham of Mapleton, Kansas; and Mrs. Lillie Eidson of Willow Springs, Missouri; four brothers: John Brooner of Sleeper, Missouri; H. Ray Brooner of Willow Springs; Jesse E. Brooner of Galena, Kansas; and Charles W. Brooner of Missouri; eight grandchildren; and five great-grandchildren. Funeral services were held at the Reorganized Church in Cameron, Elders David Coffman, Gerald Gabriel, and Harlin Armstrong officiating. Burial was in the Osborn cemetery.

JONES.—Lorne, son of Mr. and Mrs. F. L. Jones, was born July 7, 1889, in Windsor, Canada, and died December 12, 1951, in Newnan, Georgia. He had been a member of the Reorganized Church since his youth.

He is survived by his wife, Mary, of Independence, Missouri; three sons: Lornie of Otter Lake, Michigan; Harry and Virgil of Flint, Michigan; three daughters: Dorothy Hill of Flint; Marguerite Davis of Knox, Indiana; and Eleanor Crow of Muncie, Indiana; and his father of Otter Lake. Elder E. S. Horton was in charge of the funeral. Burial was in Otter Lake cemetery.

MOORE.—Nina Emily Hartman, was born January 4, 1882, at York, Nebraska, and died January 5, 1952, in Laquey, Missouri. She was married to Marial E. Moore on December 6, 1905; three sons were born to them. She was a member of the Reorganized Church.

Surviving are her three sons: M. F. of Vandalia, Missouri; E. D. of St. Louis, Missouri; and P. H. of Laquey; two brothers: John and Fred Hartman of Oakland, Missouri; two sisters: Eva Hartman of Oakland, Missouri; and Nettie Lampitt of Ainsworth, Nebraska; and five grandchildren. Her husband preceded her in death on December 31, 1946.

THIEL.—Elisa, was born March 19, 1875, at Bad Sachsa, Germany, and died January 12, 1952, at the home of her daughter, Elizabeth Dimmel, in Independence, Missouri. She came to America in 1926 and to Independence in 1943. She had been a member of the Reorganized Church since 1915.

Surviving are three daughters: Elizabeth Dimmel, with whom she made her home; Freda Rawlins, also of Independence; and Margaret Soehl of Brooklyn, New York; a sister, Emily Schmidt of Independence; three grandchildren; and one great-grandchild.

Introducing

EDWARD PARKER, Independence, Missouri (page 5), came to the Center Place from Nuneaton, England, last May. He was born in Nuneaton in 1917, where he also received his education. He was baptized at Birmingham in 1937. Four years later he married Florence L. M. Coggan. They have two children: Madison John, 7; and Meribeth Jane, 3. Brother Parker's hobby is photography. He has been in the pharmacy business for fifteen years, and for eight years was superintendent of a pharmacy warehouse in Nuneaton. He served as pastor of the branch there for two and a half years prior to coming to Independence. He also was editor of the *Mission Courier* for eight years.

GEORGE M. DOUBLEDEE, Oronogo, Missouri (page 10), has served the church in several capacities since his baptism in 1935. He was born at Royal Heights, Missouri, in 1913 and attended the Nashville High School until his father was killed in a farm accident. George continued his education at night school in Phoenix, Arizona. In 1941 he married Juanda Winnifred Harrell. They have four children: John Harrell, 8; Lois Katherine, 7; Melvin Douglas, 4; Stephen Lynn, 2 months. His hobbies are photography, fishing, and writing. He worked as weight-master shipping clerk for a packing firm from 1936 to 1941 and did war construction work from 1941-1943, when he took up farming. At the present time he is pastor of the Medoc (Missouri) Branch. He was ordained a teacher in 1940 and an elder in 1944. He has carried on considerable missionary work and was away from home for eighty-eight days last year, made possible by his wife's carrying on the farm activities while he functioned as nonresident pastor of the Spring River District. He has been instrumental in bringing fifty-eight new members into the church.

*** LISTEN**

Polly was doing a walk-away in the middle of an argument.

"Come back heah!" Barbara protested. "You didn't finish listening!"

Some time or other in our lives, most of us get to finish talking. Few can talk forever, though some manage even that. Many a time I have finished what I was going to say (if only the opposition had the courtesy to remain) with only Me listening.

But how many of us finish listening?

We walk away when the story is half told, and never know how it came out. We go to sleep in the middle of the sermon and miss the preacher's main points. We turn off the symphony or the grand opera when the great arias are still to be sung. We interrupt the serious statement of a thinking person with some small irrelevant witticism. We hear half of what is said when we submerge like a porpoise in the deep limpid pool of our own reveries.

And what we do in a prayer! . . . We send all our requests to the Lord very much as we order groceries by telephone, expecting the blessings to be delivered in neat packages and promptly on time. But do we listen to what God might have to say to us in the accents of "the still small voice" of the spirit?

Have you finished listening today?

*** SAVED OR LOST?**

It is more fun, of course, to mourn for a lost soul than to go out and save him. But Jesus would go out and save him.

*** JUDGMENT**

When you think of passing a harsh judgment upon any other person, it would be well to stop and reflect first. He may have problems you know nothing about. You do not know what disappointment, grief, or pain may be bearing down on him. You cannot see what clouds of darkness in mind and spirit he may be trying to find his way through. Before you pass judgment, it would be well to remember these things. Then, "go easy." This applies to everybody, including men and women, young people, and even little children.

We like the line in the story of "The Littlest Angel" where the Understanding Angel takes this troubled little fellow upon his knee and says, "Tell me all about it, Cherub."

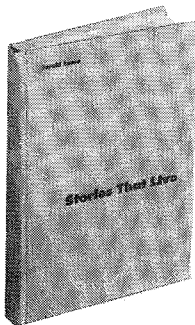
*** DISCOURAGED?**

If you are feeling low—say about the second rung on a sixteen foot ladder—go find some other discouraged person and cheer him up. It will do wonderful things for both of you.

*** SHORTAGE**

Our nice printer came in with a proof of an editorial entitled, "The Healing Faith." It did not quite fill the page. He said, "I need a little more of The Healing Faith."

"Don't we all?" the editor replied. "At least, it seems that I am short of it this time."



Stories That Live

Children, parents, and teachers will welcome this book of sixty-two inspirational stories. They are all based on true incidents taken from the lives of church members.

These stories were selected as some of the best published in Zion's Hope or Stepping Stones. They are among the favorites which will bear repeating over and over. Children will enjoy reading them at home. They can be used in the family worship, and children's leaders in the church school will find helpful story material in them.

\$2

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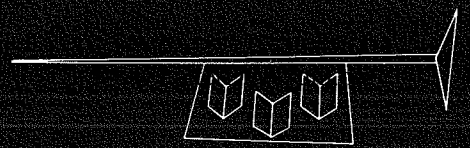


Beverly Rickard (on right) and two friends examine an old war club used for ceremonial purposes.

(See page 9.)

the Saints' Herald

February 4, 1952
Volume 99





We'd
Like
You
To
Know . . .

Roy Benson

ROY BENSON is a teacher of piano, organ, music theory, and music history. He joined Graceland's faculty in the fall of 1944.

Born in Neath, South Wales, Great Britain, on October 17, 1914, Roy attended grade school in Neath until moving to the United States with his parents in 1925. They made their home in Philadelphia, Pennsylvania, where he was graduated from high school in 1933. He then attended Graceland and was graduated in 1937, majoring in music. He is a member of Lambda Delta Sigma, Graceland's honorary scholastic society. In 1937-38 he attended both the University of Pennsylvania and the Philadelphia Conservatory. He taught private lessons in piano and organ at the Conservatory. He continued his education at Drake University the following year and received his bachelor of music education and bachelor of music degrees. After his graduation he taught public school music in the Otho (Iowa) Township Schools, and then went into school administration work and was principal and superintendent at Otho. From 1939 to 1944 he attended summer school at the University of Pennsylvania and Iowa State College studying educational administration and supervision before he came to Graceland. The following summers he studied toward his Master of Music degree at Northwestern and Drake Universities, receiving his degree from Drake in 1947. At the present time he has been accepted at the Eastman School of Music in Rochester, New York, and has studied there three summers toward his doctorate.

Roy was baptized in 1926 and holds the office of priest. He has taught church school classes and has taken an active part in church music activities. He married the former Mable Wilkinson of Florida, and they have three children: Carol, 10; David, 8; and Robert, 2½. He enjoys golf, reading, and playing with his children. He is a member of the Lamoni School Board, the National Music Teachers Association, and the Iowa State Music Teachers Association. In 1929, '30, and '31, he won an organ contest sponsored by the Fellowship of American Guild of Organists, and in 1931 he won the Outstanding Boy Award in Philadelphia.

The Saint's Herald

Vol. 99 February 4, 1952 No. 5

EDITORS: *The First Presidency:* Israel A. Smith, F. Henry Edwards, W. Wallace Smith
ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

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

News and Notes

PRESIDENT EDWARDS IN THE NORTH

President F. Henry Edwards is back in the office after church contacts which took him to London, Ontario, and Detroit, Michigan, in association with Apostle Reed M. Holmes and Elder F. Carl Mesle. The men held a leadership survey with emphasis on ministry to young people, priesthood, and church school leaders.

Brother Edwards was also in Columbus, Ohio, in the middle of January in association with Apostle Maurice L. Draper.

STAKES REPRESENTED AT MEETING

A report has been given by President F. Henry Edwards that a very successful meeting of the officers and departmental leaders of the five central stakes was held January 20 and 21 at the Auditorium. This concluded a series of conferences that have been held by Brothers Edwards, Reed Holmes, and Carl Mesle.

YOUTH INSTITUTE HELD

A youth institute was held in Council Bluffs, Iowa, January 25-27. Apostle Reed M. Holmes and Elder F. Carl Mesle were guests and taught classes, lectured, and preached during the rally. A banquet was held on Friday evening; Pat Hansen of Council Bluffs was the master of ceremonies. Classes were held on Saturday, and leaders as well as young people were in attendance.

RECEIVES GOVERNMENT APPOINTMENT

Elder Frank Mussell, district president in Wisconsin, has been appointed as Director of the Machinery and Implement section of the National Production Authority at Washington, D.C. He was recommended by the Allis-Chalmers Manufacturing Company as their nominee for appointment in connection with the agricultural industry and farm equipment institute. His former position was manager of the Eastern Division of the Tractor Division of the Allis-Chalmers Company, and when his leave of absence for government service expires he will return to his company.

NEWS OF COUNCIL OF WOMEN

Mrs. S. A. Burgess left Independence January 23 to conduct an institute for women in the Utah District at Salt Lake City January 26 and 27.

Mrs. C. C. Petersen has returned from Mayo's Clinic and is recovering slowly.

CENTER STAKE YOUTH ACTIVITIES

The second winter holiday for senior Zion's Leaguers of the Center Stake was held at Gardner Lake January 19. Over fifty young people attended. Following a chili supper, a number of the group attended the Graceland-Wentworth basketball game in Lexington, Missouri.

The next city-wide Zion's League endeavor is a special Book of Mormon institute to be held February 25-March 1, at the Stone Church. Featured on the program will be Seventy Glen Johnson, Apostles Reed M. Holmes, Maurice L. Draper, and Arthur Oakman, and Evangelist H. I. Velt.

STAKE HAS PAPER

The first issue of "Centerstake News" was mailed to church families in the Stake of Zion the last week in January. This Stake paper will be mailed monthly, and the Stake presidency and Stake bishopric will serve as editors and treasurer, respectively. The managing editor is Jay Keck and the assistant editor is Clyde Perkins. The paper features articles of interest regarding church activities as well as news from the branches in the Stake.

A Lad's Gift to Jesus

"There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?"

—Andrew to Jesus, in John 6: 9.

YOUR GIFT may seem very small to you, but Jesus can use it to accomplish great things. You may be young, or weak, or afraid, but he has a place for you in the work of his kingdom.

Consider how He found a place for an unnamed lad one day by the shores of Galilee.

Jesus had not planned for the great crowd to follow him and the disciples across the little inland sea that day. He needed peace and rest, with time for spiritual refreshment. But the multitudes had seen his great ministry of help and healing, and they came after him because they felt a great need.

When Jesus then lifted up his eyes, and saw a great company come unto him, he saith to Philip, Whence shall we buy bread, that these may eat?

THERE WERE five thousand men in that crowd. Women and children, if present, were not counted. Five thousand mature, responsible men—and all of them empty-handed. Not one of them had brought a lunch or provisions of any kind. They had nothing to meet their own needs, let alone the needs of Jesus.

There was just one exception—"a lad" whose name is unknown. Who but a hungry boy would think of carrying a lunch on such an occasion? Who would have stopped to take along five tough barley loaves the size of hard rolls and a couple of perch he had caught? One wonders if his mother knew he had taken them from the kitchen. Only a boy, who knew that hunger might seize him anywhere, would be prepared.

There were five thousand men sitting there on the grass with nothing in their hands. Jesus was expected to take care of them.

WITH THAT SMALL GIFT—five barley loaves and two small fishes—Jesus was able to feed five thousand men, and an unestimated number of women and children.

Other occasions came when Jesus needed things for his ministry. At the marriage in Cana of Galilee the host had large earthenware jars and servants to fill them with water to be turned by divine power into wine. The Pharisees and Herodians who came to trick him with a question had a penny with which he gave them a lesson in loyalty. Mary of Bethany bought a jar of costly ointment for his feet, and will be known forever for her act of loving service. Simon of Cyrene had a strong back and could carry the cross for him. Joseph of Arimathea had a new tomb that was used for three days to shelter the broken body. After the Resurrection he appeared to the disciples, who were fishing, and asked them, "Have ye here any meat?" The accounts of Luke and John differ, but they gave him a piece of broiled fish and some honeycomb, which he ate. These people had many things that he needed.

THERE WAS ANOTHER LAD who possessed something that Jesus needed—a love of God, a desire for truth, and a trusting implicit faith. In the spring of 1820 there were many thousands of people in America trying to find Jesus. They needed his help, but they were far from him. Their souls hungered and thirsted, but they were not fed. The churches of the time gave them little help. Most of them were empty-handed.

All except one lad, young Joseph Smith, who had what Jesus needed. He was prepared to take part in the

miracle that his Lord was about to perform.

WHEN DAVID was a fugitive from the wrath of Saul, he came to the priest Ahimelech and said, "What is under thine hand?" David was hungry and needed bread. Whether from sympathy or fear, Ahimelech supplied him from the sacred store.

That question comes to us today, "What is under thine hand?" What do we have that the Lord can use for his work?

There is no reason for us to be empty-handed like the five thousand men who sat on the grass by Galilee. Sitting was all they could do. They had nothing to offer but their emptiness, their want, their hunger, and their needs. Jesus found what he wanted in the hands of a youth.

CONSIDER the needs of the church today. There are little groups of Saints languishing spiritually for the lack of leadership. Branches have passed out of existence because men did not train themselves for pastoral work.

Jesus is calling, "Feed my sheep," but thousands who wait for him on the hillsides are as empty-handed today as those others were so long ago. In the midst of such throngs may be found, here and there, a lad or a girl, a man or a woman, who has been seeking Jesus, and has brought something in hand that will be useful.

What have you in your hand? What can you give? What are you prepared to do? Will five thousand, or fifty, or even five perish because you have come empty-handed to your Lord, or will they be fed?

L. J. L.

Editorial

Official

Auditorium Income

We are very glad to submit the figures covering receipts of income for Auditorium construction for the months of November and December. \$49,618.55 was received in November, and \$47,383.91 for December, or a total of \$97,002.46 for the two months.

While we did not quite reach our goal of \$100,000.00, we feel that the response throughout the church was most encouraging and is indicative of the fact that we will reach our goal of \$200,000.00 in 1952 and the same amount for 1953. We are especially gratified because of the limited time to bring this to the attention of the membership, for to have suggested a goal of \$100,000.00 for the last two months of 1951 seemed a rather stupendous undertaking. We were short only \$2,997.54.

We wish to express our appreciation for the splendid response and for this expression of interest in this very important project.

Respectfully submitted,
THE PRESIDING BISHOPRIC,
By G. L. DeLapp

Leave of Absence for Leonard Lea

By arrangement with the First Presidency, approval has been given to the application of Leonard J. Lea for permission to devote some time to studies in the fields of publication and journalism at the University of Missouri. During his absence he will continue to carry on editorial work for the church through the Herald Publishing House. Brother Lea has been engaged in church editorial work continuously since 1929, serving as Managing Editor until February, 1949, and since then as Associate Editor of the *Herald*, and Editor of Books and Tracts. It is his purpose to study recent developments in publishing techniques and organization.

FIRST PRESIDENCY,
By Israel A. Smith

A Day of Prayer and Fasting

The General Conference of 1952 will be in session March 30 to April 6, inclusive, as provided in the action of the Conference of 1950. In harmony with our custom, and in response to our own deep feeling of need, we request that members of the church shall observe Sunday, March 2, as a day of fasting and prayer. Where wise and possible we suggest abstinence from both the morning and noon meals, and ask that specific time shall be spent by individuals and families in meditation and prayer for the church and her needs, the elders and delegates who will meet in Conference, and the business to be transacted. Let the whole church be united in prayer.

ISRAEL A. SMITH,
F. HENRY EDWARDS,
W. WALLACE SMITH,
The First Presidency.

Tribute to Isaac M. Smith

Isaac Monroe Smith, veteran church missionary, passed away on Saturday, January 19, in Independence, at the age of ninety-eight. He had suffered from an extended illness and was receiving care in the Allen Rest Home.

Brother Smith was born in 1853, received his first ordination as a teacher in 1875, and went under General Conference appointment in 1887. For forty years he was a missionary in the Southeast Illinois District. A patriarch since 1914, he gave a splendid spiritual ministry, and was beloved in Independence where he moved in 1927, at the time of his retirement.

Brother H. Arthur Koehler, who labored with Brother Smith, has recently written the following tribute to him:

Nearly half a century ago I was placed under the charge of Brother I. M. Smith, whom I have regarded as one of the finest men I have known. As a young preacher, I was often conscious of the great distance I would have to climb to equal him. He was in all respects the greatest Bible

preacher this church has had. When he was laid to rest, I was thrilled as the organist played "Safe in the Arms of Jesus," a song I sang at his request on many occasions. For three weeks during my first year as a missionary, Brother Smith nursed me day and night through a very dangerous attack of malarial fever. May I pay tribute to his excellency of spirit and the unfathomable depth of his love for humanity.

Nina G. Smith Memorial Loan Fund

The Independence Music Club is pleased to announce that applications for loans from the Nina G. Smith Memorial Loan Fund will now be accepted.

This fund has been established as a perpetual memorial to the memory of Mrs. Nina G. Smith who was a fine musician and always interested in the musical education and development of young people. It is hoped the fund will be increased through gifts of individuals and organizations.

Further information regarding this loan fund may be found in an official announcement in the *Saints' Herald* for July 30, 1951, or obtained from Mrs. Evan A. Fry, secretary of Independence Music Club, 701 North Cottage, Independence, Missouri. All applications should be addressed to Mrs. Fry.

MRS. A. G. CAMPBELL, *President,*
Independence Music Club

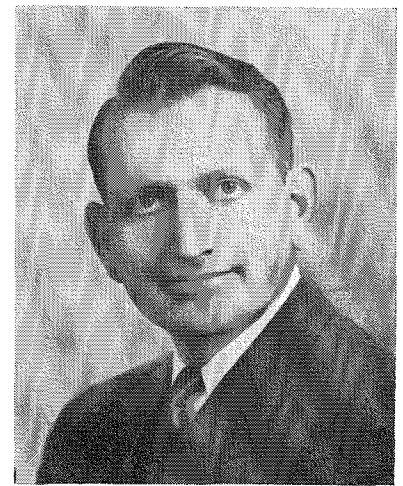
John Charles Mottashed Dies

News comes of the passing, on Friday, January 18, of Brother J. Charles Mottashed of Belden, Michigan. For many years he was a self-sustaining minister in the church, serving as pastor and as district president. He had marked ability as a preacher, organizer, and administrator in church affairs. He devoted much of his time to church work in Detroit, Michigan, and adjacent areas. He was known, too, for his attendance at General Conferences and for his contribution in legislative problems and questions brought before that body.

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"That Man Might Have Joy . . ."

By Paul Wellington



THE NEW HIRED MAN had been working at his job in the apple orchard for only half a day when he quit and went to the owner for his pay. "What's the trouble, Jones?" asked the boss, "Why are you quitting?" "The work's too hard!" replied Jones, looking down at his shoe as he kicked the dirt under his feet. "Too hard? Why, all you've been doing is grading apples by size and putting them into boxes! It doesn't take much exertion to do that!" exclaimed his boss. "Oh, it isn't the physical labor that's hard," explained Jones, "it's making all those decisions that wears me out—big ones here, little ones there, middle-sized ones in between. I can't take it!"

And so the story has gone ever since the days of Adam and Eve! Man has been shying away whenever possible from the "hard task" of making decisions. Whole nations have placed their destiny in the hands of dictators in order to escape a frightening problem they feared to face. We in America (and England) are more and more letting our government solve problems which rightly are ours individually. We sell our spiritual and mental freedom in order that our physical bodies may be sure of their "mess of pottage." Apparently we feel that it's "making all those decisions" that wears us out!

The Opposites of Agency

What an opportunity for happiness we give up when we transfer to another a decision which is rightfully ours to make. One of the great purposes of our existence in this life is to learn how to make proper choices, how to use our agency correctly. God has placed "opposites" in all of life that force us to "try our wings" in gaining and applying a knowledge of agency.

Lehi, in speaking to one of his sons, said that life itself would not exist without this combination of opposites. In II Nephi 1: 81-128, he offers example after example of the need of opposite forces in our lives:

For it must needs be that there is an opposition in all things . . .

. . . all things must needs be a compound in one; . . . if it should be one body, it must needs remain as dead, having no life . . .

Things to act, and things to be acted upon. . . .

Having no joy, for they knew no misery. . . .

Doing no good, for they knew no sin. . . .

Man could not act for himself, save . . . he was enticed by the one or the other.

Then he summarized his presentation of the need by saying, "But behold, all things have been done in the wisdom of Him who knoweth all things."

And indeed it "has been done in wisdom." For what would we be if we did not have this ability to make choices—if we were incapable of being enticed by good or evil?

It does seem it would be nice sometimes to be free of conscience, free of moral law. But with such a change, all of our dearly loved human privileges and freedoms would disappear. Our plane of living carries heavy responsibilities; but with it comes joy and happiness that we would not exchange for anything else.

God created us so we would have to make moral decisions, so we could think on a level unknown to any other type of earthly creation. And he did it for a definite purpose: "Men are that they might have joy" (II Nephi 1: 115).

Joy comes in making decisions—in acting. That is, joy comes in mak-

ing the right decisions—in right acting. But we can make decisions that bring sorrow. Lehi says we are free to choose either. He calls it "choosing according to the *flesh*" or "choosing according to the *spirit*"; and he says we may choose "liberty and eternal life" or "captivity and death."

The Effect of Environment on Choice

Today we are all surrounded by environments which greatly affect our ability to make right decisions. Two young people in a Seattle, Washington, congregation came to prayer service one Wednesday evening soon after the opening of the fall term of public school—and there told us of the great environmental change they were going through after a summer of association with only church youth. During June, July, and August they had attended youth camps and reunion. All their social activities had been with the Zion's League group. And now, suddenly, they were being plunged into the midst of a group of young people whose moral standards were different in many ways. In the summer, it had been easy to choose rightly; now it was much more difficult.

Our shifting from environment to environment often plays tricks on our resolution to choose rightly. We often set up double standards for ourselves. Among "real" saints we are saintly; among "aint's" we are sinners. It's hard to realize some-

times that we're fooling no one but ourselves when we play along with such double standards. Shakespeare stated it correctly when he wrote: "This above all—to thine own self be true, and it must follow, as the night the day, thou canst not then be false to any man." A single standard of choosing rightly is important.

Our Variation of Standards

There are no two people who are agreed on the definition of what constitutes righteous or sinful acts. To some people, smoking is a horrible sin; to some it's a minor evil; to others no moral issue is involved. And so it is with thousands of acts: there are hundreds of degrees of variation in viewpoint on each one.

And within ourselves there is a constant shifting of values. Of course there are some things we would never do; and there are other acts that we always do. But in between these extremes are the many hard-to-make decisions encountered daily. With these we are often "wishy-washy." Our standards are not stably set.

For most of us there are definite taboos: murder, kidnaping, adultery, extortion, etc. And for most of us there are some definite "do's": attend and support church; be honest in most physical, visible acts; be clean of body; treat our companion and children decently, etc.

But under many other conditions we greatly vary our standards: for instance, when is a theft to be considered a theft? As a child in the first grade of school, I had a standard which made picking up a pin from the school ground and keeping it an act of theft. Today I don't have such a Puritanical view on the subject. Was my view of theft at the age of six correct? And why did I change my standards? What constitutes a theft? Who sets the standard? Is there a definite standard?

The Bible tells us that certain acts are sinful: being proud, being envious and covetous, worshiping idols, being at strife, etc. But what is an act of pride? What is an act of envy

and covetousness? When and how do we worship idols? When are we at strife? Can somebody else set up a standard for me that I may use as my guide for avoiding these sinful acts?

No, it seems impossible! At least there has never been an entirely satisfactory one publicized to our knowledge. In the field of moral decisions, the individual is placed in the laborious position of having to make his own decisions—as long as he does not infringe on the rights of other members of society. And as a result, we indeed find great variance of standards throughout the world today.

Time, Talent, Resources— And Sin

Perhaps our greatest variance in standards lies in our concepts of the values to be placed on the use of our time, talents, and resources. What is the right use to make of our time? How shall we use our talents? For what purposes shall we expend our resources?

Is it righteous to go to church every night of the week and twice on Sunday? Or is it sinful to go to that extreme? How should families spend their evenings? Do they have any responsibility to other families in the neighborhood or church? Should they spend every night out visiting friends, never staying at home? How often should they go to the movies? What should be read? How much time should be devoted to reading?

How much of talent should be devoted to hobbies? Should a man be satisfied with driving a truck when he has abilities which fit him for some other type of occupation? Shall women "work out" and allow all their talents to be absorbed in economic labor? Is it sinful to fail to develop a talent of singing or playing a musical instrument when early youth experiences indicate an inborn gift to so do? What is a person's responsibility for the talents he possesses? Is this a moral responsibility? Is he accountable to God for their use?

And resources—what should be purchased, a television set or a home

freezer? Or shall more be contributed to the community chest and the church? Has the church become too proud and money-minded; is it "draining" its people beyond what is right? How many luxuries are allowed before one is labeled as a squanderer?

Actually there is no one right answer that can be given to most of these questions. As an example, many people can buy television sets without being sinful. But others will "take the food from their children's mouths" if they attempt to buy such a costly item. Also, it is possible that some individuals should take the opportunity to watch television every night (invalids, for example), but for most families it is probably unwise and un-Christian to spend very much time on such entertainment. Two people can give opposite answers to these questions, and both can be right. Or they both can be wrong. Many circumstances and conditions enter each situation. The decision and the responsibility for it must come from within the individual.

A Basis for Establishing Standards

Since it is our individual responsibility to make decisions in the field of morals, we need an acceptable definition for "sin" and "righteousness" as a foundation for determining choices.

In my opinion, the simplest and most comprehensive definition on which to build our understanding has been written in recent years by President F. Henry Edwards. Viewing our time, talents, and resources as gifts to us from our Creator, he defines sin as being "The misapplication of these gifts received from our Father—a sort of spiritual embezzlement by which we use trust funds for our own purposes."

Apostle Arthur Oakman often points out in his writings that our "original" or inborn sin is "placing ourselves in God's place"—viewing ourselves as the center of the Universe—being self-centered.

(Continued on page 22.)

A Scout Leader's Tribute to the Church

By H. Roe Bartle

The following article is a radio address delivered from the Stone Church over KMBC on Scout Sunday, February 4, 1951, by H. Roe Bartle, Scout Executive for the Kansas City Area Council which includes Independence. The article was recorded by Eagle Scout Robert Rannie, son of Dr. Paul R. Rannie, Scoutmaster of the Stone Church troop. The talk was transcribed by Sister Esther Brockway.

Mr. Bartle, the son of a Presbyterian minister, has always been deeply interested in religion and highly respectful of our church. In addition to serving as Scout Executive of one of the largest councils of the Midwest, he has many interests and abilities. He is at present Regional Director of the Office of Price Stabilization (Economic Stabilization Board) for this section, and Chairman of the Board of Trustees of the Missouri Valley College, Marshall, Missouri. He established the American Humanities Foundation a few years ago and was then chairman of the board; he is now acting as administrator. He is also a member of the board of trustees of the Menninger Foundation, Topeka, Kansas; a member of the board of American War Dads; and a member of the board of the Mercantile Bank and Trust Company.

Because it comes from one of the leading citizens of the Greater Kansas City area, this radio address carried a real import to a wide listening audience and is therefore of more than usual interest to members of the church.

F. CARL MESLE.

IT IS WITH GREAT HUMILITY of spirit but with a heart that beats high with joy that I annually appear on the first Sunday of every February in this institution, the old Stone Church, the mother church of the Reorganized Church of Jesus Christ of Latter Day Saints.

As we think in terms of youth and the great movement of the Boy Scouts of America that has meant so much to our cherished democracy during the past forty-one years, our hearts are heavy because of the world situation. On every hand we find chaos and turmoil and strife. We are disturbed as to where our America may be traveling and what will actually happen to the world. In recent days we have heard of the new atomic gas, and when we realize the power of the atomic bombs—when we realize that physicists, as they have delved deeply into the sciences, have been able to conceive and project a weapon that might destroy us—we begin to come back to those fundamentals of life and living.

I, for one, would want to be a builder in this day and age; and if I would build well, I would think in terms of youth. I would try to build into the hearts and minds and souls of this generation those fundamental principles that would give, to America and to the world, decency and

wholesomeness so that we might survive and those things that we cherish might be perpetuated.

Recently I picked up these lines. They are very simple, but to me they tell a tremendous story and hurl a challenge:

I watched them tearing a building down,
A gang of men in a busy town,
With a ho-heave-ho and a lusty yell,
They swung a beam and a side wall fell.
I asked the foreman, "Are these men skilled
And the men you'd hire if you had to build?"
He gave a laugh and said, "No, indeed!
Just a common laborer is all I need.
I can easily wreck in a day or two
What builders have taken a year to do."

And I thought to myself as I went my way,
Which of these roles have I tried to play?
Am I a builder who works with care,
Measuring life by the rule and square?
Am I shaping my deeds to a well-made plan,
Patiently doing the best I can?
Or am I a wrecker who walks the town,
Content with the labor of tearing down?

—Unknown.

Everyone today, it seems, has become a supercritic of the body politic. Many are critics of the church. There are those who would proclaim that the homes of America are being destroyed. I, for one, would say that if we are to save America and those

things we cherish, we must start building today. The homes of America are the very foundation stones of our democracy, and if we would have strong homes and wholesome homes for youth that they may understand fully the richness of life and living, we must think in terms of the church. A home without a religious background is merely a house in which to live. There must be fundamental religious training in the home if that home is to give to the world a product in the younger generation who will assume our responsibilities on the morrow.

Thinking in terms of the church, I cannot help realizing that Scouting looks to the church to house its program and to give to the movement the leadership that has faith and courage and determination. It is through the church of Almighty God that we of Scouting work in dealing with the youth of the nation.

Forty-one years ago in this old Stone Church in Independence, there was a man by the name of W. O. Hands. This man had vision and faith and courage. He inaugurated this great program of Scouting, and he did it under the banner of the church. Today in the Kansas City Area Council, we have more than 33,000 men and boys who are a part of the game of Scouting. Only recently I checked the record and discovered that more than a quarter of a million have been under the banner of Scouting in this area since the program was inaugurated here forty-one years ago. In my humble judgment, Scouting would have faded into insignificance had it not been for the vision of those who were a part of the movement of Scouting in its early days. Those men believed in God. They wanted to build wisely a program that would gear the personalities of boys into the church and make them God-fearing and God-

loving youngsters who would grow to manhood prepared to assume the real responsibilities of life and living, whether it be in the professions, in business, in the field of religion, or in education.

TODAY WE LOOK to the church as never before; and all of the great religious denominations are now recognizing the work which boys of Scouting do in the church of their choice. They study the history of the church, and they are ready and willing to give hours of toil and labor to the clergy and to the ministry of the church. They are willing to do their part in carrying forward the program of building the kingdom of God here upon the earth. I say today, without any mental reservations, that lads who wear upon their khaki uniforms the "God and Country" award have received an honor far greater than the coveted Eagle rank.

This church has blazed a trail in the "God and Country" award. Literally scores of boys who are a part of this faith, as well as those who belong to other denominations, proudly wear the "God and Country" award. Those young men, in my judgment, have a clearer conception of their responsibility to Almighty God and to their fellow-men. They should grow to be fine, wholesome, upstanding men on the morrow, who can play the role of husband and father well. When I think in terms of the program of the church, I know of no phase of it that is more important than the young people who look to it for guidance.

We in Scouting had a pilgrimage to Valley Forge during the summer months. This is February—a great patriotic month when we think in terms of the birthdays of George Washington, the father of our nation, and Abraham Lincoln, the great emancipator. Two things seemed to stand out in the minds of all of the boys who were there. One was the fact that at Valley Forge, when our armies were starving and naked, there was a General Washington who had

faith in Almighty God. The picture of George Washington kneeling at Valley Forge, praying for strength and health and guidance and asking God to sustain the Continental Army, helped to form their first impression. Second, I noticed that the lads wanted to sit in the pew that Mr. Washington occupied before and after he was president of the United States. Indeed it was the religious life of George Washington that had made a profound impression on the youth of this section of America. While Washington may have saved us back in the time of the Revolution, while he may have given strong leadership as the first president, while we have his famous Farewell Address, all those Scouts realized that the father of this nation loved God, believed in him, and wanted to do his will. This being true, I think it is quite fitting that we of Scouting should celebrate our birthday during February—the month in which we can think of the great men who made America in by-gone days, the men who thought in terms of things so fundamental in 1951 that if we forget them, we lose all.

IF WE WOULD BE WISE in dealing with young people, we would give them the rights and benefits and privileges of this great patriotic organization known as Scouting. We would teach them how to take care of themselves physically that they might care for the needs of their fellow-men, that they might become truly participating citizens of the highest order. But fundamental today as it was forty-one years ago in the inauguration of this, the original troop in Independence, we want through the program of Scouting to give the young people of America an understanding of their responsibilities to Almighty God.

I know of no words that are more noble than these: "On my honor I will do my best to do my duty to God and my country and to obey the Scout law, to help other people at all times, to keep myself physically strong, mentally awake, and morally straight."

I ask for the prayers of God-loving individuals that Scouting may thrive and grow and prosper in the days to come if we are to be true to the responsibilities which are ours.

The Old Issue Again

THE EDITORS HAVE received several news clippings since the pictures and publicity appeared concerning George Meril Dutson of Mesa, Arizona, who was arrested recently on a charge of bigamy. Mr. Dutson is a self-styled osteopath and was excommunicated from the Mormon Church some twelve years ago according to press reports. The *Herald* is not particularly interested in the stories of his six wives and many children, though it does resent the paragraph that slips into nearly every newspaper account similar to the following quotation taken from the *Kansas City Star*, of January 3, 1952:

The bishop said he talked to Dutson two years ago about his many wives, but the husband stoutly professed his religious conviction in plural marriages. The Mormon church practiced polygamy after its founder, Prophet Joseph Smith, said it was approved in a revelation to him in 1840, but the church has not sanctioned plural wives since 1890.

The fact that neither the Mormon Church nor anyone else has produced valid evidence that Joseph Smith ever advocated or practiced polygamy or that he ever gave any revelation for it seems not to deter the Mormons or the press from circulating this notorious charge. The Reorganization has challenged the statement now for one hundred years. It has pointed out that his public utterances and the revelations published in the Doctrine and Covenants since 1835 absolutely forbid polygamy, and that two of the courts of the United States have weighed all the evidence on the origin of Mormon polygamy and have supported the contention of the Reorganization, yet this seems to make little difference.

The *Star* had received a letter concerning these errors of statement from Roy Weldon and has published one from John Blackmore, church historian, who is also writing to the *Chicago Tribune* which syndicated the article. The editors thought readers of the *Herald* should know that church officials are alert to this propaganda.

The Legend of Daganawidah

By Stan Johnson

AMERICAN INDIAN LEGENDS hold many people spellbound as tales of the spirits of woodland and nature drift skyward, tinged with the pungent aroma of wood smoke and the sense of well-being which is friendly with the outdoors.

The Book of Mormon student, however, is especially fascinated, as many of these tales of suspense and adventure begin to form a picture which substantiates his faith in the story of the Golden Plates. It was in such a position that I found myself as I sat and listened to the legend of Daganawidah told by an Iroquois chief who shared the same faith as I in the gospel of Christ as brought forth again in the Restoration.

Clinton Rickard, Sachem Chief of the Tuscaroras, the sixth nation of the six-nation Iroquois Federation, and three of his children joined the church in January, 1951. His wife had preceded him by several months in making the covenant.

It was some time after I had been appointed to New York District that I had a chance to talk with Brother Rickard at length about the beliefs of his fathers. The story he told amazed me as many details in it fitted the story of the "Lost Sheep of Israel." Further research in some books written about the legend merely substantiated my beliefs.

This is the story as related to me by Chief Rickard.



Chief Rickard (on left) and two other Iroquois chiefs examining the club.

THE SIX NATIONS of the Iroquois confederacy are joined together in a peaceful treaty for the sake of common ideals. This confederacy is said by many to have been the model for the transformation of the thirteen colonies into the United States of America.

Benjamin Franklin wrote:

It would be a strange thing if six nations of ignorant savages should be capable of forming a scheme for such a union, and be able to execute it in such a manner as it has subsisted for ages and appears indissoluble: and yet that a like union should be impracticable for ten or a dozen English colonies to whom it is more necessary and must be more advantageous, and who cannot be supposed to want an equal understanding of their interest.

When this was written the Iroquois composed the strongest Indian nation on the continent. These nations—the Mohawks, Oneidas, Onondagas, Cayugas, Senecas, and finally the Tuscaroras—more or less peacefully dominated the other tribes throughout New England and west to the Illinois River. This domination came not through force as much as through statesmanship of which the Iroquois were rightfully proud, because their statesmanship was mo-

tivated by a deep will for peace among the people. Prominent among the motives was the oft-told tale of the example set by two culture heroes. Daganawidah and his spokesman, Hiawatha, who bears no relationship other than name to Longfellow's hero.

The story of Daganawidah is somewhat mixed up among folk tales and fact. However there can be no doubt that someone at some time made a deep impression upon these people. There seems to be ample evidence that Daganawidah existed as both man and supernatural spirit. This finds a counterpart in the story of Quetzalcoatl from farther south where his history is mixed between the legendary god and the earthly leader who seemingly followed the appearance of the god and ruled in his manner.

Oral history tells us that Daganawidah was a Huron Indian by birth and a Mohawk by adoption. We are not so much concerned with the physical hero, however, as with the legendary figure which brought to a warlike people new ideals of peace.

The Indians of the original Five Nations (the Tuscaroras did not join

the confederacy until 1710) were not particularly a philosophical people. They were more Hebraic in nature than Hellenic, and their belief in peace emphasized this. Peace was not a negative thing—a lack of war; it was law. In fact the same word was used by the nations for both peace and law. They founded their peace not upon ethereal poetic beliefs, but upon tangible, earthly institutions which could be perceived by all, friend and foe alike. This was their reaction to the peace messenger, Daganawidah.

THE BIRTH OF DAGANAWIDAH is somewhat obscured by numerous legends, but the most evident stories say he was born in a Huron settlement on the north shore of Lake Ontario. Before his birth his coming was foretold in a dream to his grandmother. As she witnessed the vision, the legends tell us, she questioned the Great Spirit as to her future grandson's office.

"His office is to bring peace and life to the people on earth," replied the messenger.

The younger years of Daganawidah's life are not too plain, but it is said that when he reached manhood he was anxious to assume his designated tasks and go abroad among the various nations. Without fuss or bother he gathered his materials on the lakeshore underneath the shady birches and the stretching pines and built a canoe for his journey.

"I go to seek the council fires of the nations," he said. "It is my business to stop the shedding of blood among human beings."

As he prepared to leave he was stopped by his grandmother who questioned, "Your canoe—it is made of stone and will not float."

"It shall float," he replied, "and this shall be a sign unto all men that my words are true."

With this Daganawidah stepped into his canoe and rapidly paddled south across the "Beautiful Great Lake," as the Iroquois knew Lake Ontario. Nearing the opposite shore he saw men among the trees, and he turned his canoe toward land. As the men saw the sun sparkling on the stone sides of his craft they came out of the woods and explained that they were hunters who had left their villages because there was strife and bloodshed there.

"Go to your chiefs and tell them that peace has come. If they ask from where, simply tell them that it will come," stated Daganawidah from his canoe.

"Who are you to speak with such authority?" they questioned.

"I am Daganawidah as I am known in the world," he replied.

The men returned to their villages and there bore the news of peace and told of the wondrous things they had seen and heard.

"This shall truly be a good thing if the people shall turn away from warfare," said the chiefs around the council fires.

From then on Daganawidah passed from settlement to settlement and found that men truly sought peace, but that they did not know how to find it. Always when he arrived at a settlement the people placed food before him, and after he had eaten they asked him his message. His answer was always the same.

"I carry the mind of the Master of Life, and my message will bring an end to the wars between east and west. The word I bring is that all peoples shall love one another and live together in peace. This message has three parts—righteousness, health, and power.

"Righteousness means justice practiced between men and between nations: it also means a desire to see justice prevail.

"Health means soundness of mind and body: it also means peace, for that is what comes when minds are sane and bodies cared for.

"Power means authority, the authority of law and custom backed by such force as is necessary to make justice prevail: it also means religion, for justice enforced is the will of the Holder of the Heavens and has his sanction."

"Thy message is good," said the women, "but a word is nothing until it is given form and set to work in the world. What form shall this message take when it comes to dwell among men?"

Then Daganawidah set in motion the wheels of a new found democracy and established precedence for action around a council fire with each family and each clan and each tribe and each nation having the right to speak together in peace and to establish justice throughout.

HAVING ACCOMPLISHED THIS he set out for the land of the sunrise where lived, he had been told, a man who ate humans. Arriving at the lodge of this man he climbed to the roof and looked through a hole down upon the man as he prepared his dinner in a pot of boiling water. As the man looked into the kettle he saw the face of Daganawidah and thought it was his own. But there he saw wisdom and courage and intelligence, and he had never noticed these things in his face before.

"Surely," he said, "this is not the face of a man who will eat human flesh."

From that day on the life of Hiawatha was a changed one. He sat in loneliness contemplating his mistakes, wishing for someone to come and tell him how he

could atone for his wrongdoings. He did not wait long, for soon Daganawidah came again and noticed the change in Hiawatha. Merely a glimpse of the face of the Peace Messenger was enough to change men's hearts.

This time they sat across the fire and talked; Daganawidah lectured, and Hiawatha listened and learned. Daganawidah taught him words of peace. He taught him to dip water with the current so he would not fight the ways of nature. He taught him to eat the flesh of deer so he could use the things which the Great Spirit had placed there for his use and benefit. Above all he inspired him with a desire to tell others of this way of peace and sent him throughout the land to spread the joyous word.

With the simple beauty of the native tongue Hiawatha accepted the challenge saying, "I shall embrace it, for it is the truth!"

THE LIVES of both Daganawidah and Hiawatha were filled with many wondrous things as they roamed throughout the forests and plains spreading the word of peace. Daganawidah was dashed to the floor of a canyon through a waterfall as the tree which he had climbed was cut as a test by uncertain men. Yet he lived miraculously to tell them more and convert them to his message. Hiawatha lost his three daughters through death and wandered many days in his grief, crying for someone to console him, when Daganawidah suddenly appeared by his campfire and spoke words which have become immortal to the Iroquois as their *Requickenin Address* always used at their *Condolence Ceremony*.

Taking the wampum string of grief from the hands of Hiawatha, Daganawidah said, "I wipe away the tears from thy face, using the white fawn skin of pity. I make it daylight for thee. I beautify the sky. Now thou shalt do thy thinking in peace when thine eyes rest on the sky, which the Perfecter of our faculties, the Master of all things, intended should be a source of happiness to man."

Thus was Hiawatha's mind cleared and his grief lifted, and together they continued preaching peace.

Strange legends creep in and out among the oft-told tales of Daganawidah. It is told that when he left to do his work in the land of strange people, he feared that he might not return and that his friends might wander in ignorance of him, so he left them a sign.

Stripping a tree limb from the trunk he pointed to the rude gash in the green bark and said, "If I should not return, watch carefully this stump. If it should remain as it is, then I am well and my mission successful. If it should bleed, then you will know I have been slain

by my listeners and my words have gone unheeded."

According to the legend the broken stub of a branch never did bleed and the people then knew that Daganawidah had not perished but had been successful indeed.

WHAT SIGNIFICANCE can these legends hold for us? Passing from legend into history we find that the Iroquois did band together and enjoyed friendly relations within their tribes for years. They were greatly respected for their honesty.

When did this union happen? No one knows for sure, and dates vary. A dependable source explains it this way.

"It was established and working when the first white man came."

The constitution which they adopted is not a defensive instrument dealing solely with safeguards against oppression and war. It is a positive thing, giving expression to the five and later six nations' way of life. It expresses a great unity in the midst of diversity. It gave to the founders of our own country a model of men living together with all the opportunities for brutal and unpunished savagery yet enjoying a calm and peaceful existence. The expressed purpose of the union was to provide a peace and strength that would cast out all fears. Is not this one of the purposes of the gospel?

They were to live together, eat and hunt together, and die together in a fellowship of serenity. Even if the stories are only centuries-distorted tales of the visit of the Savior to this land, they at least carry a message to our hearts.

Men may live together in peace and be happy and joyful. They may establish the laws and commandments of the Great Spirit within their souls and live as men, not beasts. They may remember the ages past and the visit of a Daganawidah to their people and the principles for which he stood. As to when Daganawidah actually died or where he actually went, no man knows. But the Iroquois believe today with a stanchness that comes only from a union of centuries that his work was not a failure, that his words were successful. His works bear a testimony which might well be borne into the heart of every man who ever has prayed, "Our Father which art in heaven, hallowed be thy name. Thy kingdom come, thy will be done on *earth* as it is in heaven."

(Author's note: Many thanks to Dr. Paul A. Wallace, the author of *The White Roots of Peace*, who so kindly gave me permission to quote at will from his beautifully told story.)

Every Man's Occupation a Christian Vocation

(Excerpts from an address by John Oliver Nelson at YMCA Convention, Cleveland, Ohio, June, 1951.)

ONE OF THE GREATEST TRAGEDIES of modern life in these United States is evidenced by the fact that

Every job survey taken in America today shows that the chief occupational disease we share is the occupational disease of being terribly bored with what we do in our working life.

This kind of living is wrong for no reason so much as that it is contrary to the will of Almighty God.

Our Lord, as he sat down with a little group of laymen around him, said to them, "Look, you men, the very hairs in your head are numbered." The kind of God we know is the kind of God who says, "There is an intention for every human life among you, and you are born for that intention. Not a sparrow falls to the ground but that your Heavenly Father knows of it; and you are of more worth than many sparrows."

People do not take that seriously. In the first century of the Christian faith, sweepers and housewives, soldiers and farmers were told: "Christ died for me and for you." And they said, "For me? Good heavens—nobody ever paid me any mind before." And yet, when a civilization did begin to believe that God had an intention for every person, that civilization was overturned and renewed.

Unless we find that sense of intention, this civilization cannot stand. We need to reclaim the whole idea of Christian vocation.

What does one need to become a minister? Someone puts up a wavering hand and says, "You need a call of God."

But the next question is, "Do you need a call of God to be a grocer? Or an engineer, or a lawyer, or a nurse, or a bus driver, or street sweeper?" If this is asked of laymen they will look at each other and say, "Now the man must be joking. Of course you don't need a call of God for those jobs. You just see the vocational advisor in your school or look at the want ads in the newspapers and you find your job."

Do you know what this says? It says that Almighty God in his heaven, the God whom we know in our Lord, is interested in the life plans of parsons and of missionaries, but he is really not very much interested in the life plans of businessmen or lawyers, of teachers or of doctors. And to say that is the greatest heresy we can commit in the Christian faith in this day.

What does this mean? What does this mean in your particular situation? What is Christian vocation? Look at some of the marks of that life work which in our day can be done as unto God.

Your job can be your Christian vocation if what you do in it is worth while in society; God calls no one to a trivial job.

It is your Christian vocation if it takes the best you have to offer of skill and of will.

It is your Christian vocation if it insists that you deal with people as children of God and as human beings instead of depersonalizing them.

It is your Christian vocation if you can pray on your job about your job.

Ye Are My Witnesses

By James F. Keir

The purpose of witnesses is to establish the truth. Our faith is strengthened by the testimony of men who know.

When I was in my teens a Mr. Lewis, who later operated a variety store in Lamoni, Iowa, visited in our home in Braidwood, Illinois. He related to us that before he joined the Reorganized Church of Jesus Christ of Latter Day Saints he had heard of an outstanding experience Elder John Landers had shortly after the assassination of Joseph Smith in 1844. So he wrote to Brother Landers and requested him to put in writing his experience. Brother Lewis had the reply from Brother Landers with him, and I was so impressed with it that I made a copy of it and kept it among my papers for years. It has since been lost, but the contents of it were so deeply burned into my memory that I shall never forget them.

Brother Landers wrote, in substance, that after the death of Joseph, there was confusion, some saying, "Lo here," and others, "Lo there." Different men were aspiring to leadership, and he did not know what to do or where to place his allegiance. So he went down into a hollow in the earth to pray for the counsel and advice of the Almighty.

An audible voice spoke to Brother Landers and told him to "continue to preach my gospel, and in due time young Joseph shall come forth to lead the church, and *never again shall there be an active rejection of the church.*"

The testimony of this witness for Christ has been a comfort to me when conditions have arisen in the church which tried men's souls and tested their faith. I share it with the hope that others shall be helped by it also.

Pasteurized Milk and Yogurt

By Mildred (Nelson) Smith

LET'S CHECK ANOTHER tale of those who are unwittingly confusing the minds of the people about foods. They say that it is harmful to use pasteurized milk. In fact, some say we should not use milk at all. But what does God say about it? Throughout the Scriptures God, through his prophets, describes a land in which his people shall be happy. He describes it as a land "flowing with milk and honey." Does that sound as if milk should not be used as a food?

Now let's examine the charge against pasteurization. They say the "friendly" bacteria are destroyed leaving the milk to rot rather than to sour. Have you known anyone with undulant fever? Have you seen the way they've suffered for weeks, months, and even years? Have you seen their emaciated bodies fight bravely to come back to health? The bacteria that causes Brucellosis (undulant fever or Malta fever) is killed by pasteurization. Would you call that killing "a friendly bacteria"? Have you had tuberculosis in your family, and then had the family cow "test out" with the disease? Have you seen someone suffering from typhoid fever? Have you suffered "strep" throat?

These are the bacteria which, if present, are killed by pasteurization. Of course, a very small portion of the milk contains these bacteria because of the large scale preventive measures that are in effect, but there is no practical way of knowing which milk is safe. It's easy to say, "Test the cows and be sure they're healthy," but a cow that is free of disease today may be infected tomorrow. And, of course, the one who milks the cow often is the carrier for the disease germ that invades milk secreted by a perfectly healthy cow. It's far better for all to be safe than for even a few to suffer. The one to suffer might be you or your child.

The "friendly bacteria" to which these persons really refer are those that cause milk to sour because they change part of the milk sugar into lactic acid. Actually these bacteria are contaminants of milk. When milk is secreted it is sterile, except when the cow is infected with the bacteria causing disease. Any other bacteria found in milk have come into it because the cow's teats, the hands of the milk handlers, or the equipment used in obtaining and caring for the milk are contaminated with those bacteria, or the milk is exposed to air which is laden with

bacteria. Since cows lie down in dirt, they usually acquire some such bacteria, so it is practically impossible to obtain milk without some. Absolutely sterile milk, if it could be obtained and maintained so, would never sour whether it was pasteurized or not.

IN PRACTICE our milk does have bacteria in it. In practice, too, properly pasteurized milk will sour. Enough of the lactic acid-producing bacteria are killed, however, to cause the souring to be somewhat delayed. In the absence of the large quantities of acid that would otherwise be produced, other bacteria that entered the milk along with the acid-producing bacteria multiply. They often produce what we call "off" flavors and "off" odors because we do not enjoy them. They would, however, be present even if the lactic acid bacteria were there, except that their multiplication would be slowed down and the flavors and odors they produce covered up by the flavor and odor of the acid. They are not dangerous to health, if the pathogens (disease-producing bacteria) mentioned above are killed by pasteurization. Certainly few people enjoy milk that has soured or otherwise developed "off" flavors. In practice, refrigeration accompanied by the use of the milk in a reasonable length of time prevents this being a problem at all. And once the milk is inside the body, the usual normal human digestive system is equipped to digest either raw or pasteurized milk.

Dr. Royal Lee, the dentist writer, has raised a great cry over the fact that the enzyme phosphatase is destroyed by pasteurization. (See "The Battlefront for Better Nutrition" by A. Royal Lee, *Prevention*, September, 1950.) It is true that phosphatase is inactivated by heat. In fact, the inspector uses a simple test for residual phosphatase activity to determine whether milk has been correctly pasteurized. If phosphatase activity still is great, the inspector knows that the disease-producing bacteria, if any were present, may still be alive. Hence he cannot permit that milk to be sold and endanger health.

But strangely enough, phosphatase is also inactivated by souring. When milk is soured by the "friendly bacteria" which are so prevalent in unpasteurized milk, phosphatase is as effectively inactivated as by pasteurization. (See *Borden's Review of Nutrition Research*, September, 1950.)

Meat, like milk, is rich in phosphatase, but no one recommends the exclusive use of raw meat to provide phosphatase.

These enzymes are also present in grains, vegetables, fruits, yeasts, and even molds. If we needed to eat them, we could get them in abundance without subjecting ourselves to the dangers that go with the use of raw milk. Most sick people do not lack phosphatase. An excessively high phosphatase activity is found when cancer, old age, broken bones, and many other diseases occur. Even near starvation produces increased phosphatase activity in the body.

God was wise enough to place the mechanism for producing phosphatase and the other enzymes in the body tissues where they are needed to make possible body metabolism. *We do not need to eat them.* In fact, eating them does no real good. What we really need is to provide the needed vitamins, adenylic acid, and amino acids. Our bodies will use these nutrients to form their own enzymes. And these needed nutrients are provided by the well-balanced diet which we shall discuss later.

ANOTHER CLAIM IS THAT pasteurized milk has little cream left. In this indeed they do show ignorance. Ask any homemaker who pasteurizes her own milk what happens to the cream line. As a result of the heating process some globules of fat are broken down to such small particles that they are dispersed through the milk as if it had been homogenized. As a result there is less to float on top. The cream is still there. It can't be seen so plainly, that's all. Actually even skim milk contains the nutrients most needed from milk for abundant health. We eat enough butter and margarine to provide needed fatty acids and should eat enough vegetables and fruits for the vitamin A.

Homogenization is a purely mechanical process. Milk is forced through a very fine screen by tremendous pressure. In passing through the screen all the fat globules are broken up into particles small enough to remain dispersed throughout the milk. It must still meet the legal requirements for fat content and still has all its nutritive qualities. Because of the change in the size of the fat particles, it may be a bit more easily digested by babies and people who are ill. Otherwise there is no change.

The charge of Dr. Lee that homogenization permits the sale of "stale" milk with fresh and prevents curdling is ridiculous! Natural curdling occurs only from the action of the acid produced in the

milk on the milk proteins. Homogenization cannot cover up the flavor of acid and spoilage.

MANY OF THESE recommendations are most unreasonable. One writer says milk should not even be scalded in making bread. The poor fellow surely never tried making yeast bread in the summertime with raw milk not strictly fresh. With an economical amount of yeast, bread dough must stand at about 85° Fahrenheit for five to six hours or more before baking. In that time raw milk even a few hours old can develop off flavors and often enough acid to be detrimental to the gluten that gives the bread its shape.

It's stupid to refuse to scald milk when the bread is going to be baked before it's eaten! The inside temperature of a loaf of bread reaches 165° Fahrenheit before the gluten coagulates and stops the rising. It becomes much hotter than that before the bread is baked. The milk will certainly get hotter in the baking than it could ever get in pasteurization. The highest pasteurization temperature I've ever known to be recommended was 165° Fahrenheit. Usually either 143° Fahrenheit for thirty minutes or 160° Fahrenheit for one-half minute is specified.

If pasteurization really were detrimental, then what of all the milk used in soups, puddings, custards, etc.? These have far more heat applied than is used in pasteurization. Would they not be harmful rather than nutritious? Dried milk and evaporated milk have much higher heat treatments than those used in pasteurization. Yet in the group with those who condemn pasteurization are those who recommend the use of dried milk in quantity.

We have many studies available that indicate the excellent quality of dried and evaporated milk when it is used, even in infant feeding. So also are there many studies that show pasteurized milk to be extremely nutritious. Almost all scientific studies that have proved milk to be so valuable in human nutrition, have been made with pasteurized milk or milk otherwise heat-treated. Investigators have not been willing to expose their subjects to a possibility of serious illness by using raw milk.

Although the nutrients for which we need milk most remain virtually unchanged in the process of pasteurization there is some loss of vitamins C and B¹. These we get in abundance from other foods if we follow the advice of God in the word of wisdom that He gave us.

WHAT OF YOGURT? Gaylord Hauser, a prolific writer and teacher, insists that to live long and healthfully yogurt must be a part of our daily diet. In the first place yogurt's cost is all out

of proportion to its nutritive value. In Minneapolis, at least, it's cost is four times that of regular milk. Under most conditions it has only about the same nutritive value as regular milk. Some manufacturers do add dried skim milk to increase the proportion of nutrients. If the proportion is doubled, the cost is still more than twice that of regular milk, for dried skim milk costs only about eight cents a quart for reconstituted milk.

Real yogurt has additional bacteria added. These "cultures" cause it to ferment. Soured or fermented milk when eaten does form a small curd that is readily digestible. But a healthy adult can easily digest regular milk curds. The smaller curds do have an advantage in cases of certain illnesses or undernutrition. Likewise the extra acid is probably of no consequence to the normally healthy individual, but may be decidedly disadvantageous in certain other diseased conditions. Certainly if a cultured soured milk is desired, one can buy more real nutrition for his money by purchasing the cultured "buttermilk" commonly distributed by dairies than by paying exorbitant prices to maintain a culture of bacteria to partially predigest food.

It is claimed that yogurt is the ingredient of the diet of the Bulgarians which causes them, according to certain persons who profess to be wise in the ways of health, to live extremely long and well. Actually the Bulgarians have used yogurt because they have had little refrigeration. Now let's examine the claim that Bulgarians are a very long-lived people. The last period for which figures from Bulgaria were available to the Metropolitan Life Insurance Company for the 1946 "Length of Life, Study of the Life Table" was 1925-28. Those figures indicate that a Bulgarian child born between 1925 and 1928 could expect to live 45.9 years if a male or 46.6 years if a female. The closest comparable period for which figures on the population of the United States are available is 1929-31. A white child born in the United States during those years could expect to live 59.1 years if a male and 62.6 years if a female. In other words, two decades ago a child born in the United States could expect to live fourteen to sixteen years longer than one born in Bulgaria. At the age of ninety years the Bulgarian had no real life expectancy left, according to the same statistics. The person who lived to be ninety in the United States could reasonably expect to live at least three years more. Statistics from Bulgaria show that there are also more older people for each 1,000 population in the United States than there are in Bulgaria.

And further, with respect to the "old days" which professedly wise men refer to with such freedom, I should like to

quote extensively from Maurice Ernest, *The Longer Life*, Adam and Company, 85 New Oxford Street, London, W.C. 1.:

Indeed the figures about centenarians that statistical departments publish are invariably further from the truth, the lower the educational standard in the particular country happens to be.—Page 36.

Lastly I must now refer to the many alleged Bulgarian centenarians, in whom some biologists, *in ignorance of the evidence to the contrary*, [*italics mine*] still try to believe. As is well known, Bulgaria, previously a Turkish province, became semi-independent in 1878—the new state organized a census and it is on record that on that occasion throngs of men and women claimed to be 120, 130, and even 140 years of age.

According to a communication of Professor St. Watoff of Sophia, the fame for phenomenal long-livedness acquired by Bulgarians at the end of the nineteenth century was, however, quite unmerited. Government enumerators had no means of investigating even the most extravagant claims.—Page 39.

The appeal to Bulgarian longevity to prove that yogurt has magic to insure long life has no foundation in facts. Surely the calcium, riboflavin, vitamin A, protein, and other food nutrients found abundantly in milk are extremely valuable. Dr. Henry C. Sherman has proved that abundant supplies of the calcium, riboflavin, and vitamin A do prolong life and extend the prime of it. To receive the benefit, however, we do not need to have it fermented—and incidentally line the pockets of those who have designed to take our money. In fact, one of the biggest objections to the use of yogurt is that users are apt to get less of the milk nutrients than they need, because it costs so much and tastes so different.

Could it be possible that manufacturers and sellers are really so ignorant that they do not know the facts? Or is it another "evil design" to take our money and our thoughts from the things of the kingdom? Certainly when their fabricated ideas are checked against the facts which actual studies and tests provide, they may be classed with those who "professing themselves to be wise, . . . become fools."—Romans 1: 22.

Vital Statistics

"We always take statistics with a grain of salt in our family," once said Frances Perkins. "My great-grandfather, who lived to be one hundred four, was an eccentric old fellow, and at the age of ninety-nine had a great argument with the town bootmaker as to how a pair of shoes was to be made.

"'Look here, Mr. Perkins,' said the shoemaker, finally becoming impatient, 'why do you make such a fuss about a pair of shoes? You are ninety-nine. Do you think you'll ever live to wear them out?'"

"My great-grandfather looked at him severely. 'My man,' he said, 'don't you know that very few people ever die after the age of ninety-nine? Statistics prove it!'"—*Milwaukee Journal*.

Power Made Manifest

By Abel Hall

PART II

IN 1916 I RECEIVED my first full-time General Church appointment and was assigned to the Leeds and Bradford area. Here I had some remarkable experiences as I traveled back and forth from Leeds and Bradford and the surrounding districts. In the course of my visits to Bradford, meetings were held in the home of the Sisters Wormald and Schofield—maiden ladies who lived together and were true examples of what Latter Day Saints should be. Their home was situated in front of a field, and in order to get to the house one had to go through a door set in the wall which surrounded the field.

Often as I passed through this door I would see a little old lady leaning on her garden gate and watching me enter the Wormald's home. After a while she began to inquire as to the nature of my visits, and both the maiden sisters had the opportunity to tell the gospel to her. Eventually she came into our meetings, heard me preach, and soon gave her name for baptism.

Now the council authorities were much opposed to our church, and when we made application for the use of the Bradford Council baths for the baptism, they wanted to make an exorbitant charge of two pounds each for the candidates and a similar exorbitant charge for all who came to witness the ceremony. I knew that by traveling to Leeds we could get the use of the baths there for a few pence each, so we arranged for the baptism to take place there.

Just as we were about to go into the water, the man in attendance at the baths came to me and told me that he had just received a telephone call advising him that the Germans were about to come over the city of Leeds and giving him the order to put out all lights. This was in the days of the Zepellin raids, and as the baths were covered with a glass roof it was necessary that all lights be extinguished that could be seen from the air.

After consultation with the attendant it was agreed that a small gas jet in a side alcove would be left burning, but I was personally to take the risk involved. I assured him that he need have no fear and after asking the candidate if she would be prepared to go into the water with me under these conditions, the brave old lady at once agreed.

The light in the alcove just gave a meager gleam on the water, and as we

went down the steps we heard the raiders overhead. Presently the sound of their dreaded missiles caused some to be apprehensive, but the woman never flinched, and under what must have been the strangest of experiences attending a baptism, she was born into the church and kingdom of God.

SOME YEARS LATER when I returned to Leeds after a long absence, a note was handed to me telling me of the death of this sister and inviting me to attend her funeral.

Her family, while not interfering with her and her attendance at church, steadfastly refused to have anything to do with her religion, and she had said several times that she would willingly give her life if it would bring them into the church.

After the interment we retired to a small cafe for refreshments. The family kept a respectful distance from me, showing by their attitude they had no further use for me. However, I went over to them and told them that on the following Sunday I would preach the memorial sermon of their departed loved one, and gave them an invitation to be present. Their answers were somewhat evasive, but to my great joy on the Sunday in question every one of them was present. Thus began a series of meetings which ended in my baptizing all the family with the exception of one brother and his wife. This sister whom we had buried had indeed died that her family might be brought into membership with the church. She was Sister Aldridge; two of her sons are elders, and one of them is the pastor of the Bradford, Yorks, Branch, and also a member of the bishopric of the British Isles.

AT THIS TIME Brother Dan B. Sorden was laboring with me, and I don't suppose he ever forgot another remarkable experience that we had together. In Leeds Branch both he and I took alternate nights in giving lectures. We would form the class in a semicircle around the blackboard, maps, and charts. Then we would hand out Bibles, paper, and pencils to members of the class.

There was one sister however that would never accept these aids as she was not able to read or write. She was sixty years old, and I had known her for several years. She was very conscious of her handicap.

One day she sent for Dan and me to administer to her, and I was the spokesman. The Spirit of the Lord rested on me in power, and it was made known to me that she had been earnestly praying for a gift from the Heavenly Father. It was not shown to me what the gift was, but the Spirit promised that it would be given to her if she continued faithful.

The following Sunday Dan and I went to see her in her home once more. Dan sat on a chair to the left of her bed, and I made my way to the right side near the window overlooking the street. Near the window was a little table on which was a Bible. Sister Brookes pointed to the Bible and asked me to turn to a chapter for reading. Thinking that she wished me to read the chapter I began to read, when she gently touched my arm and asked me to pass the book to her.

Wonderingly I gave her the Bible while Dan and I stared across the bed at each other. We both were amazed as we heard the dear sister read the chapter through to the end. This was repeated three times, each time I found the chapter and each time she read it herself. Both Dan and I fell on our knees by the side of the bed and gave thanks for what we had witnessed. It was indeed a manifestation of God's wonderful power.

ANOTHER EXPERIENCE that occurred while I was at Leeds also stands out in my memory. It was still during the war years (1914-18) and I was staying at the home of the late Thomas Taylor who had been under General Church appointment for several years. His home was on top of a hill overlooking a beautiful valley through which the Lancashire and Yorkshire Railway ran. Beyond this and across the valley lay the town of Low Moor where stood one of the largest munition factories in the north of England.

One night after I had retired, I was awakened by the dull, thudding noise of a Zepellin somewhere in the distance. As I listened the noise seemed to be getting nearer, and rising from my bed I went to the window that overlooked the valley beyond. Suddenly my heart missed a beat as I saw the silvery, fishlike shape of the airship passing within a few feet of my window and level with my face. I uttered a silent prayer that God would protect us and the home, and then I saw it turn in the direction of the Low Moor munition factory on the far side of the valley. As the moon was at full I could see it clearly as it made its way to its objective, but I was astounded to find that no bombs were being dropped as there were no explosions. How wrong I was!

The next morning as I sat writing my letters I was near a window that looked across the valley toward the Low Moor

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factory, when I was startled by seeing a big cloud of smoke ascending skyward followed by a most terrific explosion which shook the windows and rocked the walls of our house on the hill. Almost quicker than I can write these words down on paper, there followed another series of five similar explosions which again shook our building to its foundations. Then I knew what had happened! The airship of the night previous had laid six bombs which were timed to go off nicely just as the majority of the workers were at their jobs.

My wife was staying with me that week, and Brother Taylor quickly got out his horse and trap and took us down to the scene of the disaster. What a sight met our eyes on our way. Windows of houses miles from the actual town itself were smashed, and when we arrived at Low Moor we found damage beyond description. The streets were covered with debris eighteen inches thick which came over the tops of our boots. Roofs of houses had been completely lifted up into the air, turned round and rested again edgewise on the houses. Walls were torn from the fronts which left the inside rooms open to the gaze of the passers-by—like looking into a doll's house. Furniture and household goods were strewn all over the streets.

As the police were engaged with the firemen in doing all they could to quell the fires which had been started by the explosions, we found that we were at liberty to get very close to the factory. Then just as we drew close we saw almost in front of us only a few yards away, a huge gas holder fly into the air like a balloon, and when it had reached several hundred feet upwards, it burst with a loud report. Pieces of the metal flew all round us and one piece that I touched with my foot was hot and twisted into the shape of a corkscrew. We breathed a prayer of thankfulness for our preservation and asked God's blessing upon the ones who had been bereaved of their loved ones.

I MUST HERE RECORD another event that occurred while I was in Yorkshire. I arose one morning and related to the Taylor family a dream that I had during the night. I dreamt that I had finished writing my letters and was making my way across the two fields that separated the Taylor's home from the hilltop where one could get a streetcar into the city. In my dream I had reached the car and had just put my hand on the rail, when I remembered that I had not brought my letters for posting. I turned back for the letters, and the car proceeded on its journey to the city.

The track went down a steep grade from the top of the hill, and I thought I saw the driver lose control with the re-

sult that the car gathered speed. At the bottom of the hill the track took a sharp turn to the left. The vehicle was not able to negotiate this turn and fell over on its side, injuring several of the passengers, especially those on the top deck. That was the dream.

After breakfast I went into the front room where I usually wrote my letters, then prepared myself for the journey into the city. I crossed the two fields, and came to the car which was waiting in its place on the hill. Just as I reached out my hand to grip the rail I saw that I had forgotten the letters and turned back to the house. As I was walking back I remembered the dream and thought to myself, "How strange that I should see all this in a dream," but it never dawned on me that the rest of the dream would be true. When I returned with my letters I learned that the car had actually got out of control and gathered speed, turning over at the bend. Several people had to be taken to the hospital with severe injuries.

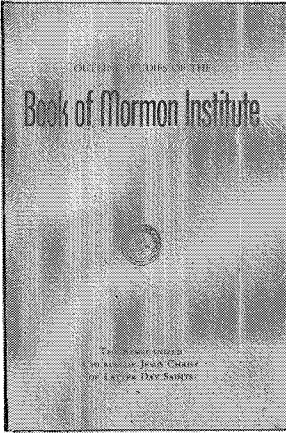
IN APRIL, 1923, I received a letter from Elder John W. Taylor of Manchester asking me to try to be present at the conference to be held in that city at Easter. Brother Taylor was president of what was then the Manchester District. At that time the funds of the church were very

low, and often wives of missionaries were left without their allowance for several weeks after they were due. Often the missionaries themselves had no money with which to meet their expenses. It was such an occasion when Brother Taylor's letter arrived. I did not have even the necessary amount to buy a stamp in order to write to him.

I had often walked the forty miles between Leeds and Manchester, but on this occasion I was not able to do so, because I had just recovered from a serious attack of the flu and was too weak to attempt to walk that distance. I retired to my bedroom and knelt in prayer. I told my Heavenly Father that he knew of the request that had been made and of the position I was in. I said I knew that if it were his will I should attend that conference he would see that ways and means would be opened up for me to go.

That afternoon I walked into town and was going along Boar Lane near the city center, when I felt my eyes turned by a power that I could not see to a piece of paper that lay at my feet folded up to the size of two inches. I picked it up, opened it, and to my great joy found that it was a ten shilling note—my fare to Manchester and back. I was present at that conference.

(To be continued.)



OUTLINE STUDIES OF THE BOOK OF MORMON INSTITUTE

This booklet is a compilation of the addresses given at the Book of Mormon Institute held at Stone Church from January 7 to 14, 1951. Each sermon has been closely analyzed and is given here in comprehensive outline on the following subjects: Book of Mormon Story, Teachings of the Book of Mormon, and Internal Evidences Supporting the Book of Mormon.

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INDEPENDENCE, MISSOURI

Question Time

Question:

Is it right to permit smoking in our churches, in lower auditoriums, when we are serving public dinners?

Iowa Mrs. A. T.

Answer:

No, it is not right to permit smoking in our churches—lower auditorium, reception hall, dining hall, or what have you.

As a church we have definite ideas and standards having to do with the use of tobacco. The Doctrine and Covenants, section 86, states: "Tobacco is not for the body, neither for the belly, and is not good for man." The church in conference assembled has at various times made these statements: "The church deprecates the use of tobacco" (*General Conference Resolution 92*); "The church declares the use of tobacco is expensive, injurious and filthy" (*Ibid.*, 217); "This conference discourages the use of tobacco" (*Ibid.*, 235).

At no time should the sanctity of our churches be jeopardized or the standards lowered. I believe it is good public relations for us to share our physical plant and equipment with those having a desire to use our facilities, but if they use our property they certainly should comply with our standards and practices.

Never should we willingly lower our standards and ideals in our houses of worship.

DONALD V. LENTS

Question:

Since deacons can't baptize how can you reconcile Acts 8:26-39 and Doctrine and Covenants 17:11?

Pennsylvania Mrs. A. J. J.

Answer:

The first ordination of Philip is described in Acts 6:5. Nowhere in the Scripture text is he called a deacon. That word was supplied for the chapter heading by later editors. It was omitted in the Inspired Version. According to our understanding of priesthood, the quality of these men, and the areas they represented, might have indicated that they were ordained as bishops.

However, we have stronger evidence to consider. According to the Holman

Bible "Chronology of the Acts" the ordination of the seven men occurred in A.D. 35. The event described in Acts 8:26-40 is indicated for some time after A.D. 36. During this time Philip was engaged in church work, growing in experience and recognition. By the time he baptized the Ethiopian eunuch, the editors were calling him "Philip the Evangelist." In our understanding of the office, this would be in the Melchisedec priesthood, and he would have the authority to baptize. There would certainly be an opportunity for other ordinations subsequent to his first one.

L. J. LEA

Question:

Job 1:6, 7 and Job 38:7 refer to "the sons of God." Who were these sons of God at that time?

Missouri Mrs. M. W.

Answer:

The Authorized Version reads: "There was a day when the sons of God came to present themselves before the Lord." The Inspired Version puts it "the children of God." Either form carries about the same meaning, pointing to the people of God or his righteous ones.

In Job 38:7 the words have a quite different, yet similar, application. They apply to the host of faithful and loyal spirits of men in the precarnate world, who, seeing the earth being prepared for their habitation, rejoiced exceedingly. Job, speaking of the day when God laid the foundations of the earth, says of these people, "When the morning stars sang together, and all the sons of God shouted for joy." They were at that time the obedient ones—truly sons of God.

CHARLES FRY

Question:

My husband and I are isolated members. Our close friends enjoy occasional card playing (canasta, cribbage, etc.) in their own homes, without gambling, drinking, or smoking. Our hesitation to join them has prevented maintaining social contacts which we need. Will you please advise the stand of the church in regard to card playing?

Vermont Mrs. K. R. W.

Answer:

A number of years ago the church in General Conference assembled passed Resolution No. 377. A part of that resolution was "that card-playing among or by the Saints should be discouraged." The resolution does not say you can't participate, for the church was aware that legislative action cannot solve moral problems. Personal rights and privileges are to be decided by the individual involved.

Perhaps the best way to make choices relative to some of these questions is to meet the problem by answering this statement written some years ago by John Blackmore: "That activity which injures your physical body, or endangers your mental development, or lessens your appreciation for the beautiful and true or in any way retards your influence for good in your community, that activity is wrong for you."

DONALD V. LENTS

Question:

When was Satan cast out of heaven? Was it after he tempted Eve or later when there was war in heaven?

Missouri Mrs. M. W.

Answer:

Satan, with a following of one third of the host of human spirits which God had created, rebelled against God and made war upon the loyal ones. This resulted in their being cast out of heaven. "He was cast out into the earth, and his angels were cast out with him." All this was in the precarnate spirit life, before man had been created in the flesh. Satan was already upon the earth when Adam and Eve were created, for it was he who put it into the heart of the serpent to tempt Eve and to cause the fall of man. (Read Genesis 3:1-12, Inspired Version; Doctrine and Covenants 28:10; Revelation 12:3-9, Authorized Version.)

CHARLES FRY

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel member signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

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Briefs

Christmas Concert Held

SAULT STE MARIE, ONTARIO.—On October 24, the Scout Mother's Club catered to a banquet in order to raise money for the Scout fund.

The social committee held a social on November 15, and a fireside service December 2.

On December 1, Teuvo O Kahtava and David Garber were baptized by Elder W. A. Bushila. Brother Kahtava was confirmed by Elder Bushila and Brother Garber was confirmed by Elder G. A. Edwards.

The annual church school Christmas concert was held December 17, with Brother F. Miller acting as chairman. On December 23, the choir, under the direction of Sister Oris C. Flood had charge of the evening service. Featured on the program were solo numbers as well as choral renditions.

On December 21, the young people went to the Davey Home for the Aged, and entertained by singing Christmas carols. Little Sharon Edwards assisted by reciting.

On December 29, Vern H. Darby was baptized by W. A. Bushila. On January 2, he was confirmed by Elder W. A. Bushila, assisted by Elder G. A. Edwards.—Reported by WINIFRED SPENCER

Baptismal Service Conducted

BEVIER, MISSOURI—Elder Norman E. Cox, associate missionary of the Missouri area, conducted a series from November 25-30. Saints from Macon and Huntsville attended.

The priesthood of the branch attended the priesthood institute in Columbia, Missouri, December 2.

The Bevier Saints worshiped with the Macon Saints in the evening of December 2, when Apostle D. O. Chesworth delivered the sermon. The group attending included Saints from Palmyra, Trenton, and Chillicothe, Missouri.

Seventy John Puckett conducted a baptismal service December 16. Ninety were present for this service where six candidates from Vandalia, two from Palmyra, and one from Huntsville were baptized. After the service refreshments were served.

The annual Christmas party was held December 14. Exchange of gifts and group singing followed the turkey supper.—Reported by GRACE VANSKIKE

Church School Presents Program

WELLSBURG, WEST VIRGINIA.—A cantata, "The Dawn of Christmas," was presented by the music department of the branch December 23. Soloists were Dolores Vincent and Mary Lou Chamberlain. The director was Lenora Nixon and the organist was Helen Phillips.

The church school presented their annual program on Christmas Eve, directed by Don Treiber, church school superintendent. Melvin Robey, Roy Givens, and William Young were ordained deacons under the hands of Evangelist R. E. Rodgers, High Priest S. M. Zonker, Bishop Otto Melcher, and Elder John Treiber. Brother Treiber gave the opening remarks, Samuel Zonker delivered the prayer of consecration, and the charge was given by Otto Melcher. Paul Lannum welcomed the men into branch activities. A duet was sung by Leona Hanes and Lenora Nixon. Over one hundred persons attended the service.

The last Sunday of every month is observed as family night in the branch. Following the preaching service, the congregation meets in the back room where an ap-

propriate program is presented and refreshments are served. The venture has increased attendance at the family night fellowship service.—Reported by LEONA HANES

Hold Missionary Meetings

GREAT BEND, KANSAS.—Seventy James Daugherty and Missionary Harry Black held a series of meetings in the G.A.R. Hall from October 27 to November 11.

The Christmas party and dinner was held December 16 at the Hall. Patsy Hembree, Patty Spangler, and Rearon Rambro served the banquet for fifty Saints and friends. The following children were blessed: Allen Eugene Snapp, Donald LeRoy Snapp, Carolyn Mae Horner, Albert Olen Horner, and Hazel Irene Horner.

On November 11 the group was officially organized as the Great Bend Mission. Elder J. C. Shannon of Wichita serves as the pastor.

Elders Ronald E. Manuel and J. J. Wilson have ministered to the group recently.

Lots have been purchased, and the amount of \$5,250 has been pledged for a church home.—Reported by DARLIN R. HARDIE

Officers Elected

SAN LEANDRO, CALIFORNIA.—The annual business meeting of the San Leandro Mission was held September 5 and was presided over by Elder Alma C. Andrews of the district presidency. The officers elected for the year are as follows: pastor, Elder D. C. Holden, with Elders Eugene Bivens and Paul Stanfield as counselors; director of religious education and home visitor, Priest Audy Henry; youth leader, Burdett Tordoff; women's department leader, Lenore Bivens; director of music, Leilani Reid; director of drama, Mardel Holden; secretary, historian, and publicity, Nellie Mac Dougall; treasurer and custodian, George Campbell; book steward, Arthur Davis; bishop's solicitor, Orral Hartwig; missionary supervisor, George Anderson; auditors, Paul Stanfield and Harold Korell; building committee, Audy Henry, Harold Korell, Paul Stanfield, George Anderson, and Lenore Bivens.

On March 25, 1951, Deacon Arthur Davis was ordained a priest, Audy Henry, a priest, and Harold Korell, a deacon.

Recent baptisms have been Vernon Melton, Joy Murray, Dorothy Stoel, Kent Stoel, Phyllis Stanfield, Larry Erickson, Diane Hart, Joseph Ross, and Dorothy Carter.

Barbara Mac Dougall and Burdett Tordoff were married June 17, 1951. Grace Bundage and Jerome Black were married August 28, 1951.

Missionaries who have held services at San Leandro Mission in the homes of members and at Livermore Mission are Seventy George Njeim, Patriarch William Patterson and Patriarch William Dawson. Other visiting ministers have been Elder Jerry Runkle of Graceland College; Apostles E. J. Gleazer and Reed Holmes; Bishop Burdick of Sacramento; and Glen Smith of San Bruno.—Reported by NELLIE D. MAC DOUGALL

Priesthood Holds Retreat

SCRANTON, PENNSYLVANIA.—A priesthood retreat, comprising thirty members of the ministry of the Scranton, Archbald, and Bloomsburg Branches was held in mid-December at the home of Brother Frank Dipple, Hazelton, Pennsylvania.

High Priest John T. Conway of the Philadelphia area was in charge of the meeting, assisted by Elder Harvey Grice of Connecticut. Following the Communion service where the emblems were served by high priests, a prayer service was held. A discussion panel was conducted in the afternoon with talks given by Brothers Conway and Grice. Among those present were Elders Richard J. Hawkins, William H. Hyde, and Edison Dipple, pastors of the Scranton, Bloomsburg, and Archbald Branches respectively. Brother Conway preached at the Scranton Branch in the evening.

Other events during December were the annual Christmas party of the adult Zion's League, the church school Christmas entertainment, the Scout Christmas party, and the party held by the junior Zion's League.—Reported by H. DAVID MORRIS

The Church History

Herald House is going to try to print more sets of the 4-volume "Church History." Our first printing did not take care of everyone who wanted these important books, so we will print as many more as we can from our old printing plates. The old plates are disintegrating, so order right away to be sure you have your set. Orders will be filled in the order they are received. Books will be ready in March.

Price per set, \$20

herald house Independence, Missouri

Women at Work

By Louise Scott Wrigley

THE ORGAN NOTES settled over the auditorium in a whisper, as if laying a mantle of peace while young women and older ones filed silently down the carpeted aisles to find seats. Those who were already seated wore looks of serenity. The carefully selected music had already purged many of them of their problems, and their hearts were given to worship. More women came in through the several doors of the old Stone Church, filling the empty places. It was 10 a.m. on a Thursday morning.

There were still many places vacant—places which should have belonged to those who were occupied elsewhere or didn't realize what they were missing in this service, for here were gathered the devoted women of the Center Stake with love and longing in their hearts and a thirst for greater knowledge, for more effective avenues of service. These women came to be fed.

The worship center was simple, for they had learned that in simplicity was the greatest beauty of all. The arrangement which had been fashioned by earnest hands and prayerful hearts ministered to the quiet women as they brought their thoughts from all manner of things to this one point.

The women's leader, sincere and deeply concerned about her responsibility, consecrated to her work and aware of the importance of woman's influence for good, guided the opening service skillfully, pouring out upon these listening women the benefit of her wisdom, her attention to the detail behind a smoothly executed program, and her humility which acknowledged God and invited his Spirit. Hearts could not help being drawn out in a sudden surge of spiritual sweetness and urgency. This set the tone for the day's work.

FROM THE WORSHIP SERVICE the women separated to classes where much thought had been woven into the material presented. Here were women of all ages banded together by a single purpose—to increase their own capacity to serve with a greater degree of efficiency and with the right spirit. Here again was that careful preparation, that realization of responsibility and privilege, that over-

whelming desire to do it the wise way, the spiritual way. Women who had come prayerfully were glad they had come, thankful all over again for their opportunities. They were fired with a new determination to tackle their problems from another angle and united with a will to see it through. Women who had come haltingly found themselves taking new steps forward into the light of service to others. Women who had come indifferently found a spirit of love which filled them with a desire they had never known to be of good use in their own groups.

In the friendly visiting class there was special emphasis on the importance of the individual, the need of the sick and poor-spirited, the ministry that a woman holds in her fingertips, her smile, and her gracious spirit when she enters the home of the troubled and the sorrowing.

The Daughters of Zion were being advised about their own problems, peculiar perhaps to the young married women with families, possibly with disinterested young husbands, all of them with cares and duties which seemed to overflow their days and threaten to crowd out the service which they alone could give to their churches. With enthusiasm they discovered together that there were ways around their difficulties. They joined others who shared the same problems. They found theirs was not the only trial or the only solution, and above all, they found that each was praying for the other that together they might forge ahead.

The women in the leaders' class, mostly teachers, were being told about study guides and material with such a number of background references and such complete coverage of subjects that they felt they had never before had such a privilege, nor such adequate training to take back to their own branches.

In the class for leadership training, fine speakers were telling of practical helps and down to earth suggestions for the assistance of these women who were

charged with the responsibility of guiding a particular group to a successful year, both from the standpoint of the organization and the individual. Here again the undercurrent of unity marked every moment.

A general class brought many pointers of value and interest on varied subjects, all of them worth while, all of them applicable to the everyday life in the average home. This was one more solid brick available for the foundations of the homes of Zion.

From these classes and this influence these women returned to their own homes, their own neighborhoods, filled with new hope. They learned, they served, they waited impatiently for the return of the special monthly Thursday which would teach them more.

The support of the priesthood was greatly appreciated, as priesthood members gave of their time and thought to help the program move along in a constructive and inspiring manner.

AND AFTER EACH day was over, once again plans went into effect for the next month and the next and the next. In a quiet little office room which God seemed to have blessed with a beautiful spirit of dedication, seven women gathered to discuss the last meeting and look ahead. They met after seasons of prayer in their own homes. They met with the growth of the women of the church uppermost in their thoughts and their desires. They planned with faith, knowing that God would supplement their efforts wherever need be if they brought their very best to the planning of the meetings ahead.

That was Preparation Day in the Center Stake last year. This year the program is going forward with unabated momentum and spreading wider the influence which we so need. It is bringing to more homes the sweet message that Christ is vitally concerned with us day in and day out, that our homes are precious in his sight, and that it is in our own homes that we can fortify ourselves and each other against the outside influences which would deter or discourage us.

That was Preparation Day in the Center Stake. It could happen in your branch, with your group of workers. It could be you who hold in your hearts the serene faith and trust in God from which springs such fine ministry to others. It could happen where you live. Won't you help it happen?

Home Column

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The Home Library

By Grace Pennell Tousley

Enjoying Leisure Time by William C. Menninger, M.D., Science Research Associates, Incorporated, 40c.

WHILE THE INK is still wet on our New Year's resolutions is an excellent time to read this forty-nine page pamphlet on the subject of leisure, because many of us resolved this year, as we have in the past, to make better use of that time left over after we have done the things we *have* to do every day.

According to the author, who is one of the nation's outstanding psychiatrists and General Secretary of the Menninger Foundation at Topeka, Kansas, each of us has up to eight hours of free time every day. He believes that what we do in our free time actually helps to determine whether we are happy or unhappy during all of our waking hours.

While this booklet was written primarily for the young, it is full of wisdom for the adult reader. From it, parents will learn how to help their children choose the free-time activities best suited to their needs and resources. Adults will learn, also that they should do something definite about their free time rather than merely "passing it away."

Doctor Menninger argues that since recreation has been found of distinct value in the *treatment* of the mentally ill its use should be of value in the *prevention* of both minor and major mental disorders, in the maintenance of health, and in the promotion of a feeling of well-being in all of us.

He distinguished between *leisure* and *recreation*, defining *leisure* as "free time" and *recreation* as "constructive use of that free time." The latter definition should dispel any Puritanical ideas we might have concerning the moral aspect of enjoying ourselves.

Doctor Menninger says that "well-used leisure, like a good tonic, affects every aspect of your life . . . by answering your many needs—physical, social, and emotional." While the way in which recreational activities meet our physical and social needs is easily understood, the manner in which it meets our emotional needs is somewhat complicated and intensely interesting.

ACCORDING TO THE AUTHOR, we usually consciously select recreation to meet our physical and social needs because they are easily measured. But when it comes to choosing recreation to answer our emotional needs, we use another method. We select unconsciously, often with ineffective or even disastrous results.

"Far below this conscious level," says Doctor Menninger, "in the deep layers of our personality make-up, all of us have unconscious but powerful drives that seek expression. We sometimes refer to them as instincts. We are born with them, and they serve as the chief sources of our energy throughout our lives." He describes the creative and aggressive drives for which well-chosen recreation serves as an outlet. Other psychological needs which recreation meets are the need to be able to do exactly as one pleases at least part of the time and the need to compensate for some inferiority by achieving excellence in a field within one's powers.

Planned leisure time activity is recommended by the author as the only way in which one can be sure of getting the most good out of play hours. To plan properly, he advises that one first survey oneself, admitting one's physical, social, and psychological needs. Then the recreational field is to be surveyed for what it offers. He has classified recreation under the *types of activity*: creative, collecting, educational, competitive and non-competitive games and sports, spectator, and social group work.

AFTER THESE SURVEYS comes the time to choose one's recreation, and the author sets down a list of questions to be answered before a final decision is made. His method for choosing one's leisure time activities is little different from that used in deliberately choosing one's life work, for to the doctor the choice of play is fully as important as the choice of work.

Even though these preliminaries were absorbing, the fun begins when one actually starts on the job of making wishes come true. The author outlines the route that should be taken to get started with

the least loss of time. Doing what one wants to do no longer looks impossible.

In the final chapter, Doctor Menninger writes about *security*. He thinks of security as based on resourcefulness as well as on the possession of money and property. He insists that recreational activities in youth and middle age will provide a happier maturity through the mental resources such activities have developed within us.

HOBBY BOOKS

Flower Arrangement, a Hobby for All, by Matilda Rogers. The Woman's Press. \$1.50

This is a brief but accurate guide to flower arrangement which was written especially for the beginner in the art of creating three-dimensional pictures with flowers. The author has taught and practiced flower arrangement as a hobby for more than twenty years.

Personal Typing in 24 Hours, by Philip S. Pepe. The Gregg Publishing Company. \$2

Following the short, specific instructions of "Typo, the Tutor," in this little book, you learn to type by touch in 24 one-hour assignments. Each assignment is complete on one page. Instruction is also given for developing typing skill in letters, theses, manuscripts, cutting stencils, etc. According to the author's preface, thousands of persons in all vocations have learned personal typing by this unique method. It was developed in the New York YMCA schools by the author.

Singer Sewing Book, by Mary Brooks Picken. Grosset & Dunlap. \$3.95

Mary Brooks Picken is recognized as the nation's top instructor in sewing. She learned to spin, weave, and sew during her Kansas girlhood, and continued her education in the sewing and dress-making field in Boston. She has taught more than a quarter of a million women to sew, both in schools and by correspondence, and has written more than fifty books about the art. In the *Singer Sewing Book* she has brought together the lessons learned in a lifetime of study and teaching of sewing, and has planned, written, and illustrated them so that even the novice can become, within a few weeks of intensive study and practice, an accomplished needlewoman.

These books can be ordered from Herald House.

Three Leads to Happiness

By Naomi Russell

NOW THAT I AM THIRTY and have an obvious streak of gray in my hair—regardless of how I comb it—I feel that I can join the ranks of self-appointed advice-givers. At least I can look back and sort out the things I did at fourteen and sixteen and twenty and twenty-five that have helped make life at thirty happier. I can see, too—although I would prefer to forget—some things I did that haven't made me or anyone else any happier.

Growing up is no snap. The competition—whether in school or business or social life—is plenty hard to face. Somebody else is always smarter, and it's easier to settle for a "c" than to try to match the brains of the "a"-makers. The most promising jobs require men and women of experience—and who fresh out of high school or college is experienced in much of anything except going to school? It's no wonder escapes become more and more popular as the world of competition increases its demands. Yet anyone with average intelligence can meet it successfully—if he believes he can.

SELF-RESPECT is number one on my list of musts for happy living. Nobody is tops in everything, but almost everyone can become competent in some line of work. The fellow who finds "math" a push-over often fights a losing battle with English. The girl who takes honors in the state music contest may never be able to comprehend chemistry. People who are brilliant all-around students may be so lacking in practical know-how they are unable to fix a leaky faucet or darn a sock. It is not for anyone to look down his nose at those who aren't skilled in his particular field,



nor did the good Lord intend that anybody lose respect for himself because his special ability differs from the abilities of those around him. Any product of talent or skill or manual labor that makes the world a better place to live deserves appreciation—especially by the one producing it, whether he sings at the Met or polishes shoes in the neighborhood barbershop. The competition isn't so frightening when it's narrowed down to one field, particularly to the person who believes he can do the job well.

This type of confidence does not breed egotism, for that is often nothing more than a cover-up for inferiority. It does, however, minimize the importance of error. I can remember worrying for weeks—as an adolescent—over some *faux pas* I had committed almost without knowing I was committing it. I would avoid the people who witnessed my blunder, thinking they would remember it as I did. Then I began to reason things out. First of all, I wasn't the only person who made mistakes—so there was no sense in my walking around regarding myself as an exclusive social sore thumb. Everyone is a sore thumb some time or other. Second, when I belatedly apologized for mistakes, few people ever remembered what had happened. If they forgot,

why shouldn't I? It was a wonderful freedom knowing I didn't have to carry a headful of regrets around with me. Some things, of course, demand amends, but these should be made promptly, not mulled over for hours or days or months before being executed.

Gaining this new personal point of view brought a kind of understanding sympathy for all the other blunders in the world. Where I had been intensely critical of myself and everyone else, I learned to excuse and forget quickly both my mistakes and others'. Which brings me around to the second essential of a happy life—appreciation.

SOMEONE HAS SAID the only people who aren't appreciative are those who are too lazy to count their blessings. While everyone has "down" days when even the finest weather and best food seem mediocre, such melancholy seldom lasts. Most of the time life is good—for the man or woman who stops to look at it closely. As such it deserves to be appreciated.

I think the first things I felt a down-deep gratitude for were lilacs, because they smelled so good; for homemade bread, because it tasted so good; for a bath, because it made me feel so good; and for snow be-

cause it was so out-of-this-world beautiful. Gratitude for people, beginning with the ones at home, grew rapidly, and for me people remain way ahead on the list of to-be-appreciateds. I am amazed at the accomplishments of my friends—and of people I shall never know intimately. Because of them I live, vicariously, a thousand lives. Because of their experiences I have come to know joys and sorrows, triumphs and defeats I could never experience myself, and life is infinitely richer. When I hit a blue day, I remember how much worse things are for someone I know, and just thinking about it is good medicine for me. When I have some particular good fortune, I try to share it, and the sharing makes it more meaningful.

THE LAST OF MY THREE musts for a happy life is creativity. Man is never so like his God as when he is creating, and the stimulus he receives from it is unequalled by any other human experience. What is created is not so important as the act of creating. I felt the same warm glow of satisfaction when I made doll furniture at eight that I feel now upon walking into a new home that I have helped to plan and build. I suppose the more work that goes into a project the greater the pride in its completion, but whether it is a first-grader marching home to Mamma with a made-it-my-own-self valentine or a Thomas Hart Benton presenting a new mural to a worshipping public, the type of satisfaction is the same, only the degree varies.

Creativity is not limited to tangible things. The person who gives birth to a song, an inspiring sermon, or a great idea knows an incomparable thrill. The man or woman or child who is able to create something should never be lonely.

These three leads to happiness, plus a generous amount of faith in God, are about the best formula for abundant living I have been able to arrive at in thirty years. I pass it on to anyone who may be shopping around for a philosophy. It has worked well for me.

And the Rains Came

By Garland E. Tickemyer

January 17, 1952

EVERY SILVER LINING is likely to have a dark cloud. Such is the plight of southern Californians tonight. After years of parching drought in which farmers have watched a constantly lowering water table with apprehension as they sunk wells to depths of over a hundred feet in fields that were once irrigated from artesian wells, the heavenly floodgates have been opened. At first it came in drizzling showers which were immediately soaked up by the thirsty earth. We offered thanks and prayed for more. Drizzles turned to downpours, and still we said, "It's good—can't get too much of it!"

For two days now there has been a steady downpour, and we have said, "Lord, it is enough." Five and one-half inches fell yesterday in our community of Arcadia, bringing total rainfall for the year to over twenty inches compared to about four inches for the same period last year. Drenching rain has fallen all through this day, and as I now write at midnight it continues to beat on the roof.

I have just driven in from Los Angeles. A trip usually taking thirty-five minutes consumed two hours of my time, and I'm fortunate not to be sitting downtown in the middle of a street that has turned suddenly into a small river.

Leaving Central Church at 10:00 p.m., I drove north on Flower Street to the downtown section of the city. Streets were filled to the curb on either side but most of the center of the street was above water. At Sixth Street the current flowing against me became deeper, but there were car

lights ahead which were evidently moving on, so keeping in the center of the street I drove on. Between Fifth and Sixth a church service had just been dismissed, and forlorn looking people stood in the doorway looking at their cars. Water was half-way up the radiators, and motors were hopelessly drowned out. Cars were stalled ahead of me on either side. One man was on his fender with the hood of his car up trying to dry out his carburetor. Another was barefoot with trousers rolled to his hips. He had left his car and was making for the doorway of an apartment building on the higher side of the street. One man had shed his trousers altogether and his white shirttail trailed like the drooping tail feathers of a wet rooster.

I THREADED MY WAY CAREFULLY through a fairly open lane down the center of the street, driving very slowly to keep water from piling up ahead. I was thankful that the motor of a Chevrolet rides a little higher than some other cars. A slight ridge in the street caused a ripple that removed my margin of safety. The car coughed and died. I saw myself—minus pants—seeking the safety of the buildings. I pushed on the starter; the motor sputtered but keep going on about three cylinders. Breathing a sigh of relief I pumped the accelerator until the motor was running smoothly. There was only one way to go and that was forward, for cars had stalled behind me. Cars were crossing Flower at Fifth Street. If I could only make it that far I could turn off to higher

New Horizons

ground. Forgetting for the moment that Fifth was a one-way street, I started to turn to the right against traffic. With disgust for myself but with appreciation for sympathetic motorists who saw my plight and refrained from honking their horns, I backed up sufficiently to head for the other side.

A motorist who hadn't quite made it across was standing on the running board motioning for help. I pushed him out and suggested that if he would let the car set for a little while the heat of the motor would dry out the water. He said he couldn't wait because he was rushing medicine to his sick child. He left the car setting, hailed a passing car, and was on his way.

I drove on over to Figueroa Street and headed for the freeway. Despite the fact that there is a fairly steep grade on Figueroa at that place, the street was full and running over the sidewalks. People were moving out of apartments on the level below the sidewalk. Some had made barricades to keep the water out.

At last I reached the Arroya Seco Freeway, a well-drained and broad trafficway. The relief I had experienced on reaching the freeway was short-lived, for as I drove along I noticed that large sections of the vine-covered grades had sloughed toward the highway. Traffic was slowed almost to a standstill and was jammed at the first tunnel. Once on the freeway there's no way to turn back, so I waited it out. After about ten minutes I inched my way through the tunnel. On the Pasadena side I saw what looked like a small tree come sliding over the large stone retaining wall. It was followed by a sheet of

mud and shrubbery that poured over the top and out onto a large bus below. Policemen, directing traffic, opened a lane for the bus to get out. Beyond that point the freeway was blocked by landslides. We were directed off to the right and I ended up on Huntington Drive.

ROADS WERE CLEAR and open to within a half block of Rosemead at the edge of Temple City, ten miles east of Los Angeles. Here a bridge had been undermined. Floodlights illuminated a large crane; the operator was picking up big boulders and skillfully swinging his bucket in such manner that when he released it in mid-air it neatly threw the boulders across the stream and into the water at the foot of an apartment building that was in danger of dropping into the stream. Here, as everywhere, civil defense workers were on the job, protecting property, assisting motorists, and keeping the arteries of traffic open. A Red Cross tent was set up at this point to provide dripping workmen with shelter, hot coffee, and full-course meals. I took comfort from the thought that this minor disaster would have value in providing opportunity for a full dress rehearsal for the Civil Defense Organization in preparation for the greater disasters that are so much feared in this atomic age.

Just as I drove past the Santa Anita race tracks I caught a radio sports reporter's summary of today's winners and the assurance that if weather conditions were favorable the horses would be running again tomorrow at Santa Anita. Up to that time I thought water was the only thing that was running in southern California.

"That Man Might Have Joy . . ."

(Continued from page 6.)

Our task becomes one of discovering and realizing that "God is the Center!" Then our lives must become patterned to this truth. Co-operating with God, we can perfect our nature. Our growth and development, our immortality and eternal life depend absolutely upon finding and maintaining proper relations with our Creator.

With these basic truths as a foundation, we ask ourselves questions similar to this: "Is my act selfish, or will it contribute to the growth of my personality and add to the development of the kingdom of God? Am I misapplying my talents, time, and resources? Am I considering God in making my decisions?"

Christ emphasized in one of his parables (Matthew 5:31-34, Inspired Version) the need of eliminating from our lives any or all conditions leading to our spiritual destruction. He recognized how much man loved life—even to the extent of allowing his eye to be removed or his hand to be severed from the arm if it were necessary to save his life. So he tried to show us how we must also be willing to cut "spiritually gangrened" acts, thoughts, and attitudes out of our body if we would continue to live.

Are we prepared to do this?

Shall we set our standards high for a co-operative venture with God in perfecting our lives? Shall we eliminate substandard practices? What shall our decision be?

[Men] are free to choose liberty and eternal life through the great mediation of all men; or to choose captivity and death, according to the captivity and power of the devil . . . to bring you down to hell, that he may reign over you in his own kingdom.—II Nephi 1:120, 125.

The reward for decisions properly made will be tremendously satisfying. Joy and happiness shall be ours when we choose liberty and eternal life!

Dutch Tracts

Herald House has imported from Holland four of our tracts printed in the Dutch language:

LATTER DAY SAINTS AND WHAT THEY BELIEVE

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Bulletin Board

Southwestern Texas District Conference

A conference for Southwestern Texas District will be held February 9 and 10 at the Rio Grande Valley Church. General Conference and reunion committee delegates will be elected at this time. Apostle Arthur Oakman and Elders Wayne Simmons and Jack Wight are to be present for the conference.

J. E. WILDER

Serviceman's Address

Pvt. Glenn T. Barnes
U. S. 53094677
Box 7
Co. G, 1st Inf. Regt.
Ft. Ord, California

Pvt. Barnes is the son of Mr. and Mrs. Gordon Barnes of Pensacola, Florida. His wife, the former Bette White, is making her home at Guest House Number 5.

West Virginia District Activities

An institute for West Virginia District will be held in Wellsburg on February 23 and 24. The schedule is as follows: Saturday: 2:00 to 3:00 and 3:15 to 4:30 p.m., classes on Aaronic priesthood; 7:00, business session; 7:30, sermon by James Menzies; Sunday: 8:00 a.m., prayer service for priesthood members; 9:15, classes; 11:00 a.m., sermon by Merle Guthrie; 2:30 p.m., classes; 7:30, sermon by Merle Guthrie.

March 1 and 2 a women's institute will be held in Moundsville and a district priesthood meeting will be held in Wheeling. On Saturday there will be classes at 3:00 and 7:00 p.m., on Sunday, classes from 9:00 to 10:50 a.m., and a sermon at 11:00. District President Samuel Zonker, Evangelist Robert Rodgers, Seventy James Menzies, and other district officers are to be the instructors and speakers.

MAY R. GRIFFIN,
District Secretary

Books Wanted

Barbara Peavy, Herald House, Independence, Missouri, would like to purchase copies of Estella Wight's *In the Shelter of the Little Brown Cottage* and *The Vineyard Story*.

Spring River District Conference

The Spring River District conference will be held February 24 at the church in Joplin, Missouri, Twenty-first and Annie Baxter Avenue. Morning services are scheduled to begin at 8:30; delegates to the 1952 General Conference will be elected at the 2:00 p.m. business session.

LELA PARKHURST
District Secretary

REQUEST FOR PRAYERS

Lena M. Dunbar, Route 1, Box 39, Akron, Colorado, requests prayers for the spiritual welfare of her family and herself.

ENGAGEMENTS

Dieckman-Strick

Mr. and Mrs. Albert L. Strick of Independence, Missouri, announce the engagement of their daughter, Connie Leigh, to Paul H. Dieckman, son of Mr. and Mrs. Armin Dieckman of Levasy, Missouri. The wedding will take place on February 14 at the Reorganized Enoch Hill Church in Independence.

Graybill-Green

Mr. Clair Green of Independence, Missouri, announces the engagement of his daughter, Doris, to Bruce Graybill, son of Mr. Amos Graybill of Council Bluffs, Iowa. Doris is a

graduate of Graceland College, class of 1950. Bruce is a sophomore at Graceland this year. No date has been set for the wedding.

Andrews-Neill

Mr. and Mrs. J. D. Neill of Independence, Missouri, announce the engagement of their daughter, Shirley Beth, to James L. Andrews, son of Mrs. Susie Andrews of Starke, Florida. Shirley is a graduate of Graceland College, class of 1949. The wedding will take place on May 23.

Sterns-Richardson

Mr. and Mrs. Nova O. Richardson of Detroit, Michigan, announce the engagement of their daughter, Meural, to Roy Stearns, son of Mrs. P. J. Johnson of Everett, Washington. Both are graduates of Graceland College and are now residing in Independence, Missouri. The wedding will take place in May.

WEDDINGS

Tordoff-MacDougall

Barbara Jean Mac Dougall of San Leandro, California, and Edwin Burdett Tordoff of Richmond, California, both Graceland graduates, were married at the Danvers Street Reorganized Church in San Francisco, California, on June 17, 1951. Elder Emery S. Parks read the double-ring ceremony. The bride's parents were married in the same church on June 17, 1917. Mr. and Mrs. Tordoff are living in San Leandro.

Hines-Faulk

Mary Jo Faulk, daughter of Mr. and Mrs. Joseph E. Faulk of Tulsa, Oklahoma, and Howard A. Hines, son of Mr. and Mrs. Lester C. Hines of Collinsville, Oklahoma, were married January 1 at the Reorganized Church in Sperry, Oklahoma, the bride's father officiating. Mrs. Hines is a graduate of Graceland College, class of '49, and the University of Tulsa. Mr. Hines served three years in the Air Force and is now employed by American Air Lines. They are making their home in Tulsa.

Mark-Harris

Doris E. Harris, daughter of Mrs. George Harris of Brooklyn, New York, and Lindal L. Mark, son of Mr. and Mrs. J. G. Mark of Los Angeles, California, were married December 29 at the Baptist Church of the Redeemer in Brooklyn. Evangelist E. LeRoy Squire, uncle of the bride, performed the double-ring ceremony. Both are graduates of Graceland, and Lindal is a senior in the School of Engineering at Columbia University in New York City.

Dathe-Davies

Gwendolyn Irene Davies, daughter of Mr. and Mrs. J. F. Sumption of Duluth, Minnesota, and Donald Anton Dathe, son of Mrs. Lula J. Dathe of Independence, Missouri were married December 19, the bride's father officiating. They are making their home in Duluth where the groom is pastor of the branch.

Palmer-Swayze

Mary E. Swayze and William D. Palmer, both of Independence, Missouri, were married October 29 by Elder R. E. Weaver. They are making their home in Independence.

BIRTHS

A son, Douglas Blair, was born on October 16 to Mr. and Mrs. James DeNio of Milwaukee, Wisconsin. He was blessed in Milwaukee on December 2 by District President Frank Mussell and Pastor Mariin Moe.

A daughter, Twila Kay, was born January 20, to Mr. and Mrs. Jack C. Stokes of Des Moines, Iowa.

A daughter, Diana Faye, was born August 30 to Mr. and Mrs. Harold H. Norwood at Glasgow, Montana. She was blessed on October 31 at Nashua, Montana, by Seventy Houston Hobart and Elder John Hentz.

A daughter, Susan Frances, was born on November 26 to Mr. and Mrs. James Burdick of Lamoni, Iowa, at the Independence Sanitarium.

A daughter, Brenda Kay, was born on December 2 to Mr. and Mrs. Elbert Jenkins of Sylacauga, Alabama. Mrs. Jenkins is the former Virginia Smith of Portsmouth, Virginia. Mr. Jenkins attended Graceland College in 1938.

A daughter, Nancy Lorayn, was born on December 12 to Mr. and Mrs. Robert M. Anderson of Indianapolis, Indiana. Mrs. Anderson is the former Betty Sears of Flint, Michigan. Both parents attended Graceland College.

Mr. and Mrs. Kenneth Williamson of Marseilles, Illinois, announced the birth of a son, Ricki Lee, born January 6. Mr. Williamson is a graduate of Graceland College, class of 1949.

A son, Robert Michael, was born on October 30 to Mr. and Mrs. Robert H. Anderson of Marseilles, Illinois. He was blessed on December 4 by Apostle D. O. Chesworth and Elder Lloyd Cleveland. Mrs. Anderson is the former Dorothy Eastwood of Independence, Missouri. Both parents are graduates of Graceland College.

A Child Kneels to Pray

by Grace Noll Crowell

Children's trust and confidence in God, their love and their wonder, their simple faith—all breathe through these prayer poems written by one who understands the tender hearts of little boys and girls. Each of these 26 poems is illustrated so this small book will make a lovely gift.

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Herald House INDEPENDENCE, MO.

P.S.

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* WORKADAY WORLD

Took the Lady to the bus station in K.C. early one morning last week and on the way home faced long lines of cars driven in a continuous stream by people going to work and taking paying passengers with them. It would be conservative to say that for every person who rides a bus here today, a hundred go in privately owned autos. If public transport had to handle all this traffic, it would take at least five years to get ready for it. A fair job is required to keep every one of those private cars in operating condition.

At a board meeting of a leading service club, there was discussion of an auxiliary for wives. One member said, "My wife says she has too much to do now." Another, "Most of the women are working." If this is true in a group representing the top economic bracket of the city, how is it in the lower income groups? One wife says, "It takes two incomes to maintain a decent standard of living." If that includes steak and nylons, it certainly does.

There was a time when a man could support himself and his wife, and sometimes a family of children. She would ask him for money, and it made him feel like a lord and master to hand out a little, with a musical accompaniment of subdued groans and growls. Those days, along with the nickel bus fare and loaf of bread, are gone forever. . . . A woman likes the luxury of an income of her own, and the privilege of spending a little without having to beg or explain. Her wages may be helping send a son or daughter to college, pay off a mortgage, or provide meat instead of vegetable stew.

The word "housewife" has a new meaning. She is no longer a drudge, confined to her kitchen, sequestered from the world, and totally dependent on a man. She may be highly trained and skilled, making more than her husband does. But she pays a price. Sometimes the children pay, too, more than is good for them. Yet this is a situation beyond the control of any person or family.

Our impression is that, despite all the social and economic changes that have come to our country, the women are just as brave, good, self-sacrificing, beautiful, and fine as their mothers and grandmothers were. Clothes and manners may vary, but the deeper qualities of the human mind and heart remain rather constant through the centuries. A little attention to history will verify this.

One can't help being impressed on early mornings by the patient faces of working men and women as they wait in the dark and the cold for buses that seem never to come. They are tired, resigned, and enduring. Contending with drowsiness and fatigue, they come unwillingly out to take up the monotonous routine of the world's work once again. It is not easy to find time enough for rest and sleep, to maintain health and happiness. At six a.m. the candle of hope sometimes burns low, and it seems that a small wind could easily blow out its tiny flame. But somewhere, somehow, it always keeps flickering.

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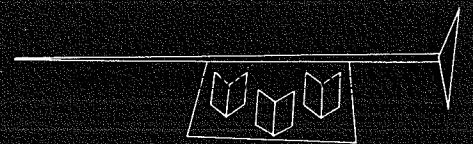


Photo by George Burt, Jr.

Caracas, Venezuela,
an outstanding city in South America.

the Saints' Herald

February 11, 1952
Volume 99



News and Notes



We have been the recipients of the choicest bounties of heaven; we have grown in numbers, wealth, and power as no other nation has ever grown. But we have forgotten God. We have forgotten the gracious hand which preserved us in peace and multiplied and enriched and strengthened us, and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us.

—Abraham Lincoln

The Saints' Herald Vol. 99 February 11, 1952 No. 6

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith
ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

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

STAKE CONFERENCE HELD

The Center Stake of Zion met in conference February 1 to elect delegates for General Conference and approve budgets for the congregations and the stake. Following the meeting, a birthday reception was held for President Israel A. Smith in the Stone Church Annex. Brother Smith was presented with a gift from the stake.

IN HAWAII

Brother and Sister Walter J. Swain, Sister Irene Poole, and Sister Ruth Henricks arrived in Honolulu, from Australia, January 26 on the S. S. "Aoraagi," according to a report from President W. Wallace Smith who is on the Islands. The branches of Hawaii met in a district conference January 27 with Brother Smith as guest speaker.

CONDUCTS SERIES

Apostle Arthur A. Oakman conducted a series in Mobile, Alabama, January 10-24. The average attendance at the series was 185 each evening. He spoke to the Optimist Club while in Mobile; his topic was "Spiritual Resources in the Struggle Against Communism." The pastor of the branch in Mobile is Elder Jack A. Pray.

HOLD SERIES OF INSTITUTES

Apostle Reed M. Holmes and Elder John R. Darling held a series of regional church school institutes in the Central Missouri Stake. Meetings were held at Holden, January 29; Lexington, January 30; and Blue Springs, January 31. This program will be repeated in February.

SEVENTY IN DETROIT

Seventy F. Edward Butterworth left Independence January 30 to travel to Detroit, Michigan, where he will minister until General Conference. His family will remain in Miami, Oklahoma, with his wife's parents, Brother and Sister B. A. Howard.

REPORT ON STATISTICS

Brother Merle Guthrie states that the first baptism reported to the Department of Statistics for 1952 was Brother Ammon C. Conoley, baptized by Elder J. H. Ross at Spring Branch, Independence, Missouri, January 9.

The greatest number of baptisms performed in the church in one month was in June when 1,247 were baptized. This is the number reported up to December 31, and is approximately one-fourth of the total baptisms reported in the entire year.

NEWS OF MUSIC

Franklyn S. Weddle conducted the Independence Symphony Orchestra of sixty-nine players at a concert January 27 in the Memorial Hall in Independence. Over 500 persons attended the concert.

Auditions were held January 28 for parts in the folk opera, "Down in the Valley," by Kurt Weill, to be given March 8 in Independence by the Community Music Association. The opera will be directed by Brother Weddle who serves as music director for the Association.

Brother Weddle was in Joplin, Missouri, February 3.

RECEIVES HONOR

Elder Ammon Andes, pastor of the Lawrence, Kansas, Branch, was appointed acting chairman of the department of aeronautical engineering at the University of Kansas. Brother Andes is an associate professor in the school of engineering at the college.

Brotherhood Week

"All ye are brethbren."

—Jesus to the Disciples, Matthew 23: 8.

The late William Rose Benét, a noted American poet, novelist, and editor, prepared a poem for use in connection with Brotherhood Week. It is made available to all publications through the National Conference of Christians and Jews:

THE CHOICE

Fear said to Hate,
"Come, let us build a State
Proscribing all save one tribe or skin
From joy therein!"

But Spirit said to Love,
"See a huge world, whereof
All are one body. Quickly, in every land,
Reach hand to hand!"

Alarmed for ambush, sullen before all
light,
Crouch Fear and Hate within the caves of
night,
While Spirit and Love, from no man
fugitive,
Walk in the sun's free dower through
which we live.

* * * * *

On more than one occasion, Jesus talked politics. Is that an impious statement?

Read and ponder the twenty-third chapter of Matthew, and you will see that he was talking politics, but of a different brand than had been known in Palestine for a long time.

To paraphrase it, here is what he told the disciples: people of the world love power; they are dominating, greedy, and vain; they covet honors they have not earned; they grasp for power over others, and force people to do their will. But you are not to be like them. Remember, you are brothers!

* * * * *

One of the greatest experiences in the history of the Christian church—the manifestation of spiritual power

on the day of Pentecost—was shared with representatives of most of the civilized nations of the world at that time. What a miscellaneous crowd was gathered at Jerusalem that day! In the second chapter of Acts we read how many of them there were:

Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene, and strangers of Rome, Jews, and proselytes, Cretes, and Arabians.

No wonder that Peter exclaimed, "God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him."—Acts 10: 34, 35.

The principle of brotherhood has its roots deep in the gospel.

* * * * *

Read the different versions of the Great Commission. Christ sent his missionaries out to "teach all nations" (Matthew); He said, "Go ye into all the world, and preach the gospel to every creature" (Mark); and Luke records he said that "repentance and remission of sins should be preached in his name among all nations."

Here is a breadth of concept at the base of Christian ministry that includes all the world in its invitation.

* * * * *

If we think about it we know, of course, that we stand on equal terms before the throne of God. We are judged by the same law. And God's judgment will deal with us on the basis of what we have done with our lives and to the lives of others. The gospel offers to everyone an open door.

At some point here we must make room for an admission that, in the spirit of brotherhood, we have often failed. We have hurt other people. We have grieved the Lord. We must try again.

* * * * *

John who wrote the three epistles had a great understanding of brotherhood. This, of course, he had learned from Jesus. Consider some of the many splendid statements he made:

He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.—I John 2: 10.

For this is the message that ye heard from the beginning, that we should love one another.—I John 3: 11.

He that loveth not his brother abideth in death.—Verse 14.

Beloved, let us love one another: for love is of God, and every one that loveth is born of God, and knoweth God.—I John 4: 7.

If any man say, I love God, and hateth his brother, he is a liar.—Verse 20.

* * * * *

Brotherhood is based upon the relationships, first of individuals, then of groups. Idealists have been known who professed to love the masses of humanity, but could not get along with individual persons. That seems ridiculous, and it is. A great many of us have been guilty of this fault.

Let us cultivate a genuine liking, a real love, for those who are near us: members of our families, our working associates, members of the same branch and community. This is fundamental. When we can love all these people, then we may be able to say truly that we love humanity and that we understand the meaning of brotherhood.

Love is in us if we bring harmony among people, if we make them happier, lift them up, give them hope, and help them to be better.

L. J. L.

Editorial

The Next Mile of Progress

The first milestone has been passed in the latest effort of our generation to complete the Auditorium! The sense of pride, appreciation, and recognition of need on the part of church members and friends throughout the world has resulted in a successful campaign to accumulate funds

for initial work on the early phases of the completion program.

While you have been diligent in helping raise funds, those persons charged with the responsibility of administering them have not been idle. As soon as the money began to come in, plans were made and work was begun on an improved electrical system in the building. Work toward the finishing of the library and counsel room got underway, and detailed sketches of the new front to the Auditorium were begun.

While we can assume satisfaction for a job well done in 1951, even greater responsibility looms ahead. The goal for 1952 is double the amount raised last year. But the time allotted for this phase of the effort is some five or six times longer. This longer period of earning, saving, and sacrificing should insure at least the same degree of success enjoyed in 1951, with a strong suggestion that the current emphasis will result in a banner year of improvement and expansion. The General Conference will provide opportunities for thousands of us to receive on-the-spot evidence of the important function of the Auditorium in the program of the church. Thus we shall realize and understand the handicaps which shackle the kingdom-building endeavors of our organization and be motivated to give tangible expression of our desires to alleviate the crucial situation.

This year, your share of the goal of \$200,000 can be contributed over a year-long period, thus reducing the burden of sacrifice which comes with the rather instantaneous impact. If your branch uses the duplex envelope system of offering, you can direct contributions to this fund by merely checking the space marked "Auditorium." If this is not the procedure employed by your branch, your contribution, regardless of amount, may be labeled "Auditorium Fund" and will be directed according to your stipulation whenever it is received.

There will not be a church-wide Auditorium Day this year. Instead, the month of June has been declared as the period of special emphasis. Of course, your branch or district may choose—and will be free to do so—to establish a specific day, or days, of concentration on the project.

Your general officers look with anticipation to your response during this year. If hopes materialize, more pronounced improvements may be undertaken to make the Auditorium the kind of place you want it to be.

With your help, the job will be done!
C. D. N.

Institute on Hispanic American Missions

Graceland College, February 23-24, 1952

SATURDAY

- 9:00-11:00 Registration of college students
11:30-12:45 Registration of visitors
1:00- 1:15 Greetings and preview
1:15- 1:35 Devotions, "Into All the World"
1:35- 2:00 "This Western World: A Geographical Interpretation"
2:00- 2:35 Survey of religious life of Hispanic America
2:45- 3:50 Groups: Six fields of Hispanic American life
 a. agriculture d. family life
 b. art e. political life
 c. education f. recreational life
4:00- 5:15 Sunset track meet—Toltecs, Aztecs, Incas
5:15- 6:15 Supper
7:15- 7:35 Songs of our world mission
7:35- 7:45 Announcements and news of the day
7:45- 8:30 Scenes from Hispanic America
8:40- 9:45 Evening circle, "South of the Border"
9:45-10:00 Devotions

SUNDAY MORNING

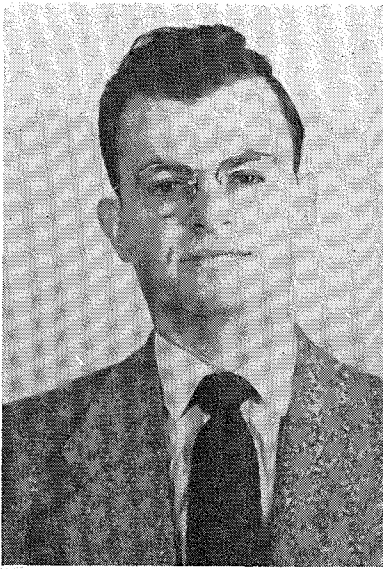
- 7:30- 8:10 Meditation chapel
8:00- 8:10 Organ music
8:10- 8:40 Devotions, "The Mission Call to Me"
8:40- 8:45 Announcements
8:45-10:15 Groups: "These Things We Can Do"
 1. We learn the story of the Book of Mormon
 2. We take up Hispanic language and literature
 3. We study the American Indians and their cultures
 4. We "adopt" youth of Mexico, Central America, and South America
 5. We explore American archaeology
 6. We enter vocational work in the Americas
10:30-11:45 Benedictory service: "This Is Our Day"
11:45 Recesson of visitors

The institute is sponsored by Graceland College. It seeks to develop acquaintance with Mexican, Central American, and South American peoples in relation to the development of our church's program. Leaders in the General Church who are students of Hispanic life and culture will be on the institute staff.

Districts and stakes are invited to send delegations of six. The registration fee of \$1.00 will provide the evening and morning meals. Housing will be provided in college dormitories and in homes in Lamoni. W. S. Gould, Graceland College, will be registrar of the institute.

ROY A. CHEVILLE, *Acting President*

Approved:
THE FIRST PRESIDENCY,
By Israel A. Smith



Spiritual Therapeutics of Repentance

By Clark E. (Tommy) Vincent

SEVERAL MONTHS AGO a man leaped to his death from a Chicago hotel window. A terse note—containing little comfort and solace for loved ones, yet profound in its implications—was discovered later in his hotel room.

The note read simply: "I'm fed up!"

There are many individuals today who, like the man taking that fast trip to the pavement, are "fed up." To be sure, there are many differences between people who do and people who do not commit suicide, but one difference worthy of note is that the majority who are fed up are still blaming the pastor, the president, parents, husband, wife, neighbors, the church, cost of living, the Russians, or a number of other people, leaders, incidents and situations, *whereas the suicide-to-be is fed up with self!* The concise message found in the hotel room might have been even more self-explanatory and profound had it contained two additional words reading, "I'm fed up with myself!"

It is a noble achievement to "see ourself as others see us," and to admit that "the fault, dear Brutus, is not in our stars, but in ourselves that we are underlings." But introspection alone can be dangerous. Sometimes the awareness of ourselves as we really are can lead to utter despondency, despair, and occasionally to suicide. Those who

have suddenly come face to face with the blackness of some of their deeds and then had to continue living with themselves must appreciate a little more the depth of meaning contained in that passage, "your sufferings be sore—how sore you know not!"²

The Need for an Adequate Self-picture

But why should insight into ourselves as we really are be so discouraging and in some cases lead to self-destruction? The findings of clinical psychology suggest quite conclusively that basic to mental and emotional health is a confident, positive regard for self, or what has been termed "an adequate self-picture." Mental and emotional illnesses—ranging from the minor neuroses and psychosomatic disturbances to the more serious psychoses—are accompanied by distorted or inadequate pictures of self.

It would appear then that if we are to live abundant lives we need to have a confident, high regard for self, for if we do not have a feeling of self-worth and dignity we cannot extend to others an attitude of worth and value. This is documented not only clinically, but as many writers have pointed out, the Master Psychologist implied this principle almost 2,000 years ago in the commandment, "Love thy neighbor as thyself." Such a commandment assumes an intelligent and worthy self-love, for if we did not have an adequate enough self-picture to value self highly, then our neighbor would be better off without the kind of "feelings toward our neighbor as we have toward self."

It is interesting how many times we take our cues from the Greek philosophers rather than from the

teachings of Jesus. Plato's dualism of individualism on one side and collectivism on the other has misled us into thinking of any regard for self as being evil. We often debase ourselves physically in the manner of the medieval monks, or in the manner of the stoic individuals with their beds of spikes, rather than appreciate the physical body as the tabernacle in which we live, as Jesus taught.³ Many times and in many ways we torture ourselves mentally and emotionally as we follow the notion that the abundant life is not joyous, but restrictive, burdensome, and filled with drudgery. Too often such self-abuse ends in physical harm or in spiritual suicide as we become despondent and begin to blame, defame, and destroy others.

WE NEED A HEALTHY REGARD FOR SELF. We are created in God's image, and to debase self or to have less than an adequate self-picture is to insult that which God created in his image. God has faith in us, and we ought to have faith in ourselves. Sound advice is expressed prayerfully in the musical, *Oklahoma*: "Dear God, make me see that I am not better than my fellow-man . . . but that I am every bit as good as he." Perhaps we need more of the sort of self-pride expressed somewhat negatively in the play, *Green Pastures*: "I ain't much, but I's all I got." Too often we have everything but ourselves. Our greatest contemporary inflation is in the worth of human individuals. In a day when we trade 10,000 lives for a beachhead, the story of the one who had ninety-nine in the fold but went out to find one that was lost needs retelling.

Human worth is so inflated that we see it readily exchanged for alcohol, greed, lust, and "things." As Eric Fromm has indicated, the trouble with modern man is that he does not love himself.⁴

Methods of Obtaining an Adequate Self-picture

At what price and by what means shall we maintain this feeling of self-worth in the face of reality which contains our misdeeds, mistakes, and evil thoughts? Down through recorded history, man has been apt at maintaining a pseudo-adequate self-picture that soothes his conscience by a variety of techniques. The following are only a few of those techniques.

1. The most popular method is probably the one just referred to which was practiced by Adam and Eve. This method projects our faults, evil desires, and shortcomings onto others. Most of us are acquainted with this procedure through first hand practice. We gain, regain, or preserve our own adequate self-picture by talking about the faults of the pastor, censuring the incumbent political party, wondering why the General Church doesn't do something, trying to change our wife or our husband so things will be better, or by wishing we had different neighbors so that life would be easier.

An interesting account in the Scriptures on this point is the story of Rebekah. Having engineered the deceptive switch of the firstborn blessing from Esau to Jacob, one might think that Rebekah would have some pangs of conscience. However, after the switch is completed she appears to be "fed up," but true to contemporary practice she is able to blame someone else as she tells Isaac, "I am weary of my life because of the daughters of Heth."⁵

The trouble with utilizing this method to maintain an adequate self-picture is that the cost is too great. It results in marital rifts; congregational splits; vehement, un-Christian verbal tirades against others, and wars as each party blames the other until it becomes a dispute settled by force. We often forget the humorous caution contained in one of the lyrics of the moral rearmament musical, *Jotham Valley*; it is impossible to close your hand to point your finger at your neighbor without having your other three fingers pointing back at you.

2. Another method utilized to maintain an adequate self-picture is by suppressing or simply denying mistakes and faults. However, this practice has its price also as the suppressed doesn't remain suppressed, but usually erupts later in various personality problems that

may distort the picture of self and reality even more drastically.

3. Yet another method involves a combination of catharsis and rationalization. Through various means the patient is aided in bringing past misdeeds to verbal consciousness. Then a mental bath is taken as new names are given to the misdeeds to make them socially palatable. The misdeeds may be viewed as being not really wrong, then labeled as the result of a complex of one kind or another, and a parent or childhood experience may be held responsible.

4. An attempt to establish an adequate self-picture is also made by some through an ostentatious accumulation of wealth, educational degrees, and/or material possessions that are used to gloss over personal misdeeds. This method, however, never seems to satisfy even its most ardent adherents as the quest becomes unending—the first million must be followed by the second million, et cetera.

There are other methods utilized by people to create or maintain an adequate self-picture, but somehow most of these techniques appear to produce as many problems as they solve by resulting in distorted and pseudo self-pictures. Too many of them are like much of our canned food—"vacuum packed."

A Dilemma

But how shall we solve the dilemma? If there appears to be excellent clinical evidence to support the concept of a need for an adequate self-picture, what shall we do with the principle of Christian teaching which insists that we frankly acknowledge our human mistakes? How can we possibly retain an adequate self-picture if we really "see ourselves as others see us"? If we admit our mistakes, and acknowledge our present situations and troubles as largely self-imposed, rather than being caused by others, won't this destroy our self-confidence, mar our self-picture, and perhaps lead to self-destruction?

One side of this dilemma is frequently overstated in the criticism that religion errs because it degrades man and makes his self-picture even more inadequate by forcing unyielding penitence to a Diety who is satisfied only when neurotic guilt complexes have been built up in the penitent subjects. Of such critics we ask, "Is this the kind of God who gave us the principle of repentance, or is this the kind of God his critics have created in their own image?"

Repentance Is an Answer to the Dilemma

One of the most dominant and persistent teachings given to mankind from

God down through recorded history has been the command to repent. Unfortunately, the word "repentance" has gained a negative connotation. Too often it is viewed as a principle exacted by a vengeful, wrathful God who is a majestic time checker recording every misdeed and then exacting an act of repentance. Such an interpretation of repentance holds little appeal to the majority of people because it serves only as a direct threat to the need for an adequate self-picture about which we have been talking.

Unfortunately, repentance is too often limited to the concept of a negative act that occurs prior to the positive step of baptism. Even the average congregation stirs uneasily when "repentance" is announced as a sermon topic, because such a negative emphasis has been attached to the principle.

Using a fairly literal translation of the Greek word which has been translated as "repent," we get something like "change your mind" or "get a new point of view." Repentance is thus less a static act and more a dynamic process or attitude. It is the attitude expressed by the publican in his prayer, "God be merciful to me, a sinner." Repentance requires that we face the reality of our imperfection, but unlike many amoral couch cleansings, it does not leave us naked with our souls bared to suffer by introspection after diagnosis. Rather, it contains the primary dynamics of forgiveness.

We repent, not for the sake of repenting, but rather because in combining (1) an attitude of reality concerning our imperfection with (2) the knowledge that the God we worship is a loving Father who forgives, we are able to maintain our adequate self-picture of dignity and self-worth and thus continue to strive to perfect our conduct. The earthly life of the Master, revealing his development from Jesus to the Christ, stands as a monumental assurance to every individual that a spiritual life of eternal quality is possible—not in spite of being human, but in part because we are human.

Faith Must Precede Repentance

Interestingly enough, faith precedes repentance. No individual can repent without the faith that someone will forgive and continue to love and help him or her. Without that faith, we of necessity fight like cornered rats with lies, deception, denials, and bribes in order to maintain our adequate self-respect. Our newspapers are filled with the vituperations of man against man and nation against nation as each feels compelled to maintain a feeling of worth by point-

ing to the errors of the other. To many it is the only recourse, but the positive assurance of Jesus is that we can admit our mistakes and still retain that feeling of worth and dignity through the principle of repentance which is premised on the faith that there is a God who forgives and continues to love, and thus enables us to perfect our conduct.

Preaching Repentance

But how do we "preach repentance to this generation"? How do people best learn that there is a loving and forgiving Heavenly Father? *They learn from those who are loving and forgiving.* A child will learn with great difficulty that there is a loving and forgiving Heavenly Father if he or she has never had loving and forgiving earthly parents and associates. The individual who truly repents can do so only if allowed to maintain his or her feeling of self-worth. If that is destroyed, or if there is no cause for believing that it will be maintained, one cannot expect repentance from people. To have the attitude of the publican and to accept the reality of one's own imperfect conduct is possible only when his experiences with others and with God reveal to him that he will be forgiven and loved.

But this places a responsibility on us to so live as to give others cause for faith that we will forgive and continue to love them, and that there is a Father in heaven who loves and forgives—thus facilitating their repentance. There is hardly a more effective way to teach or preach repentance, for *repentance is best taught in the spirit of love, not in the spirit of denunciation.*

One of the hardest lessons we have had to learn in the treatment of criminals or of defeated countries is that they must be allowed to retain a feeling of self-worth. In fact, for many individuals, crime is but a means of trying to correct the distorted picture of self which has been imposed by a lack of love and understanding. This is a difficult lesson to learn about human beings. We are only beginning to appreciate that the so-called egotistical person is really suffering from so-called feelings of inferiority. Lacking an adequate self-picture, a distorted front is utilized to gain one. If we could only understand that those whom we would like most to punish, humble, or "bring to their knees in repentance," need in reality not punishment and debasement, but confidence, encouragement, love, and forgiveness before they can become humble. True humbleness comes from confidence and a feeling of worth. Without self-respect we become self-centered, bitter, and mean. We extend to others the same regard, or lack of regard, we have for self.

Individuals Cannot Repent Alone

Unfortunately, many who talk repentance the loudest often appear to lack a real understanding of what it comprises. For example, many married couples end their association in bitter divorce because one has erred and the other companion awaits his or her repentance. The "wronged" companion fails to realize that the erring mate might have repented long ago if he or she had any cause for believing that the other companion would love and forgive, instead of "beating him to his knees" verbally with the confessed act or thought. Many a marital discord could be harmonized in its early stages if the erring husband or wife could be assured that his or her companion would really forgive and continue to love. Lacking that assurance, denials, counter accusations, and evasions are utilized to preserve the self-picture as the breach widens and becomes irreparable.

Jesus gives us a masterful lesson in his encounter with the adulteress. Many of us in his position would undoubtedly have reminded her of her sin and "commanded her to repent." But in his infinite wisdom and insight into that which he helped create, Jesus knew that before the woman could possibly repent she needed the assurance that she would be forgiven and loved. After having put her accusers in their place, he is reported to have told her simply, "Neither do I condemn thee: go, and sin no more."⁶ How much more rapidly and effectively we could bring this generation to repentance if we emphasized first the positive assurance that we are not condemning but seeking to understand, forgive, and continue to love, and that such understanding, forgiveness, and love stems from a Heavenly Father who does the same—only more so.

Psychologically, we often find that those who complain the loudest about a specific misdeed of others are often in reality projecting their own guilt onto others because they lack the faith that God forgave them for that same misdeed years ago. Or perhaps they seek to punish a secret desire to commit the misdeed. Cartoons have spelled this out in a humorous way with the town's gossip complaining about a newcomer to the city who is a gossipmonger. Then there are the individuals who rush to "punish and tell about" a member of the congregation for a misdeed they themselves may have been guilty of previously. We need so much that profound affirmation: "Neither do I condemn thee: go, and sin no more."

Our inability to love and forgive first, rather than condemn, may be partly related to our own lack of faith in a forgiving Heavenly Father. We sometimes

are not sufficiently forgiving of others because our own self-picture is marred by the doubt that perhaps God didn't really forgive us. Then we use the misdeeds of others to restore our self-picture by saying in effect: "Look, at least I'm not that bad, I'm better than he or she." But if we really believe the dynamic principle of repentance with the assurance of a God who forgives, our own feeling of self-worth is restored and we are enabled to forgive rather than to condemn others.

How Many Times Should People Be Forgiven?

Mosiah records the Lord's answer to the question of how many times we should forgive people. "Yea, and as often as my people repent, will I forgive them their trespasses against me,"⁷ and adds, "He that forgiveth not his neighbor's trespasses, when he says that he repents, the same hath brought himself under condemnation."⁸ Thus the responsibility is as great for the one who is to forgive as for the one who is to repent. Or as we sometimes say, "To err is human, to forgive is divine." We commit ourselves to this principle of forgiveness when we pray, "Forgive us our trespasses, as we forgive those who trespass against us."⁹

Does Repeated Forgiveness Teach Compromise With Sin?

It has been observed that because so much criticism has been made of the "hell-fire and damnation" type preaching, with its production of neurotic fear and guilt complexes, contemporary ministers tend to err in the opposite direction by "permissive preaching," in which a compromise is made with sin. The view is sometimes expressed that if people think they can always be forgiven, then they will deliberately sin and later seek to repent. Such a view sees repentance only as an act and not as an attitude. The principle of repentance follows a line midway between these two extremes. The individual must acknowledge his imperfect conduct and reveal a truly penitent spirit, not as regret for being apprehended but by a "changed attitude" which seeks to perfect conduct in the faith that in so doing past imperfections will be forgiven. Thus there is no compromise with sin, yet man is afforded the dignity of remaining a responsible individual with a feeling of worth and an opportunity to begin anew.

The Positiveness of Repentance

Repentance is not for weak people. *It is not a psychological exercise!* It requires humble acceptance of one's im-

perfect conduct in the spirit of the publican, and it takes intellectual integrity and genuine courage to admit error. But even as it requires strength, it gives strength, when accomplished. The knowledge that one is forgiven and loved in spite of mistakes enables him to face others in a confident, loving, and forgiving manner.

This is the positive message repentance contains and the therapeutic value of which many in the world are in need. Too many people today are caught up in the despondency of this philosophy,

"For of all sad words of tongue or pen,
The saddest are these: 'It might have been.'"

Too many today agree with Omar Khayyam's thought:

The moving finger writes, and having writ,
Moves on, nor all your piety nor wit
Shall lure it back to cancel half a line;
Nor all your tears wash out a word of it.

The saddest words of tongue or pen are not "It might have been," but rather that so few know there is a way of beginning again. There is a way to cancel what the moving finger and the active life have written. Despondency need not overcome us, nor need we seek to negatively cover up what "the moving finger writes" by accusing others; for with repentance and a new attitude we write anew.

Group Repentance Needed

Not only individuals but also groups need to repent. This is not to argue the point for a "group mind" but rather to acknowledge that there is such a thing as group action and group responsibility. Just as individuals need an adequate self-picture, so groups and organizations need an *esprit de corps*, a pride of regiment, and group loyalty. Researchers suggest that the most insecure groups are often the most prejudiced and bigoted groups. Lacking a feeling of confidence in their worth as an organization or group, the members may become quite defensive. As individuals they may be humble, but as a total group they may become arrogant and bigoted.

As an organization we sometimes reveal a lack of confidence and faith in the Restored Church by becoming defensive and in some cases trying to improve our self-picture by pointing out the faults of other churches. It is interesting that the passage which states that we are "called to cry repentance unto this people"¹⁰ is followed by the instruction to "contend against no church, save it be the church of the devil."¹¹

An egotistical organization wins as few friends and influences as few people

as an egotistical individual. Dr. L. O. Brockway has commented, "We have raised up a generation of those who act as if we have an exclusive commodity in the truth."¹² Though it sounds paradoxical, the more pride and real faith we have in the true worth and mission of the Restored Church, the greater confidence we shall have as a group and the easier it will be to admit that other churches also contain truth and light, with missions to fulfill for God. It takes intellectual integrity and courage to admit that as a group of people our conduct—historically and contemporaneously—has not always been perfect, but we cannot preach repentance to others in the spirit of the Pharisee, "God, I thank thee that I am not as other men."¹³

The Japanese Peace Treaty will go down in history as one of the most significant Christian documents showing that it is possible for one nation to truly forgive another aggressor nation. Historians should find it intriguing to follow how much more successful this Christian principle of national forgiveness is in bringing an aggressor country to repentance than the principle tried with Germany after the first world war when repentance was interpreted as the philosophy of "punish them, make them sorry, and beat them to their knees in penitent submission." As a nation we have much to be grateful for in this instance for the inspired leadership stemming from the Christian convictions of John Foster Dulles. As a nation, however, we still have much for which to repent. As a church we can best teach repentance to our nation by being loving and forgiving toward other groups and churches, and by adopting as a group the attitude of the publican with full recognition of our imperfections and limitations.

Repentance not a Panacea

In order to state a point or principle it is difficult not to overstate its importance or oversimplify its meaning, because we can talk or write about only one thing at a time. There are many facets to repentance which have been competently discussed in books and *Herald* articles. I have tried in this discussion to stress only some of the therapeutic merits of repentance which reveal how much it is needed in the world in which we live. However, repentance will not solve all our problems, nor is it the most important or only Christian principle. It is one among many principles that God in his infinite wisdom has given us by which we might perfect our conduct and thus reach the goal he has set before us and himself—eternal life or life worthy to be lived in association with God and godlike people.

"I'll Take Those Five Minutes"

Bernard Bain tells the story of a young Englishman who had made a brilliant scholastic record at Oxford before the outbreak of World War I. After hostilities began he distinguished himself on the field of battle, and then one day an exploding shell blotted out his life. Shortly afterward, the young man's mother dreamed that an angel visited her and informed her that she could have her son back with her for five minutes.

Which five minutes of their life together would she choose to live over again? Would it be at some ceremony when he was given academic recognition? Would it be the five minutes during which he was honored on the battlefield? No, not as a brilliant scholar, nor as a distinguished soldier. "I would want him back as a little boy on a day he disobeyed me. Hot, angry, and rebellious because of my scolding, he ran into the garden. In a little while he came back and threw himself into my arms and said he was sorry. I can still feel his tiny arms around my neck and see his face as he said, 'I'm sorry, Mother.'" Turning to the angel the mother replied, "I'll take those five minutes."

So it is with God. Few moments are as precious to him as those times when we go on bended knee to say, "I'm sorry," and go to those whom we have hurt to ask for forgiveness.

But the important point of the story is that the small boy would never have returned to tell his mother he was sorry had he not known from previous experiences that she would forgive and continue to love him. This is the kind of a Heavenly Father we worship. This is the Heavenly Father we must reveal to the world through our own love and forgiveness as individuals and as the Restored Church.

To teach or to "cry repentance unto this people" of our generation we must first convince them through our own love and forgiveness that there is a Heavenly Father who forgives and loves all mankind in spite of imperfect conduct and mistakes. The therapeutic power of God's love and forgiveness—as practiced by people—restores our sense of personal dignity and worth and makes it possible for us to perfect our conduct.

The feeling of self-worth, which is restored through the principles of faith and repentance rids us of that "fed-up" feeling. We need not face the black abyss of self-destruction from the ledge of a hotel window, nor add to the imperfection of ourselves and others by blaming them for our shortcomings. Without a sense of individual worth, we cannot experience repentance and we shall con-

Power Made Manifest

By Abel Hall

Part III

IN THE SPRING of 1922 I was giving a series of lectures at the Leicester Branch when I received a call to be present at a conference that was to be held in the Clay Cross Church, Derbyshire. As soon as I made known to the Saints at Leicester that I was to go to Clay Cross, twenty-four of them decided they would go along with me. Accordingly it was arranged for three Ford vans to take us there on Sunday morning in good time for the first service.

Each van was fitted up with seats to hold eight people, and early on Sunday we set off on our journey. We arrived in good spirits and had a splendid day's worship. However, after refreshments were served in the afternoon, I heard some murmurings among the sisters of Leicester. It seems that having considered how many hours it had taken us to get from Leicester to Clay Cross, they had

decided among themselves that it would be better to set off right after tea, so that they would get back home early enough to allow their menfolks to have a good night's rest before going to work on Monday morning. Bishop Charles Fry was with us at the time and was to be the evening speaker; so I felt somewhat concerned that this might seem an affront to our good brother for whom I had the greatest admiration and respect. So I told him of the proposal of our sisters. He looked at me for a few moments, and then as though he had the Spirit of prophecy resting upon him, he said, "Brother Hall, if they set off on their journey before the evening service is through, they will regret it, for I see nothing but trouble, but if they remain, you will all have a safe and comfortable journey home."

Although I conveyed this message to the women, it did not have the desired effect, for they had evidently made up their minds, and so the Ford vans were brought round and we set out on our return journey. Never shall I forget that journey! When we left the meetinghouse it was a bright, sunny day, and we seemed to be traveling along all right until we got about eight miles away. Then we were suddenly enveloped in a thick fog which seemed to close us in our vans and cut us off altogether from the outside world.

As I knew that district well I felt some apprehension for our safety, for I knew that there were several monuments, water fountains, and memorial crosses in the middle of the roadways, and I knew that if we came in contact with any one of these we could easily have an accident. Though our drivers took us along slowly, several times we felt the vehicle rub along the side of one of these obstructions. I thought of the words of Brother Fry, and sent up a silent prayer that God would forgive us for not heeding the warning of the Spirit through our brother. Then suddenly the first vehicle came to a stop, having hit some obstacle head on, with the result that the cars following it collided with this first van.

Without any further mishap we arrived at the meetinghouse just as those who remained were dispersing after the service. As soon as we entered the building, the fog lifted and disappeared completely. The first person we met was Bishop Fry, who just smiled and seemed pleased to see that we were all safe. He said not a word of chastisement, not even an "I told you so." What his thoughts had been as he stood up to preach I do not know.

WE ALL DESCENDED from our seats and stood in the roadway, not knowing what had happened, when the driver came to me and said, "I'm sorry,

Sir, but we cannot go any farther in this. I don't know what we have hit, but we shall have to stay here until this fog clears."

Past experience with this type of fog told me that it was not likely to lift for some hours, and the Saints looked to me to suggest what would be our line of action in this distressing condition. I told them there was only one thing to be done, and that was to return back to the Clay Cross meetinghouse, and as I was the only one of the number who knew the locality, I trusted them to obey me implicitly in everything I asked them to do. I felt like Moses in the wilderness, but I had faith in my Heavenly Father that he would help me to get this band of Saints safely back.

My first task was to see if any of our party had electric torches and luckily I found two good ones. Taking hold of one I picked out the tallest of the brethren and gave him the other. I was to go in front and he was to keep at the back. He was not to allow a single person to get behind him, and I was to see to it that no one would go beyond me. Periodically I was to call a halt and flash my torch toward the rear, and if I got an answering signal from him we would proceed on our way. If I got no answer I would know that he was too far back to see my light and would wait until I did get a response. In this way we traveled about three miles of our strange journey, when suddenly I heard a scream from one of the sisters at the back. Bidding everyone to stand still I returned to the point from whence the scream had come. There I found Sister Newport of Leicester in great distress. She had brought with her a babe that was only a few months old, and in order to protect it from the thick fog had wrapped it up in a large shawl. Suddenly she found that she was carrying only the thick shawl—the babe had slipped through onto the roadway some distance behind. I had everybody search, and about half a mile back we found the babe fast asleep in the middle of the road, unhurt. How the people coming up behind had missed trampling upon it remains a miracle indeed.

Without any further mishap we arrived at the meetinghouse just as those who remained were dispersing after the service. As soon as we entered the building, the fog lifted and disappeared completely. The first person we met was Bishop Fry, who just smiled and seemed pleased to see that we were all safe. He said not a word of chastisement, not even an "I told you so." What his thoughts had been as he stood up to preach I do not know.

¹A discussion of the technical literature, theories and concepts related to masochism, death wishes, sadism turned inward, etc., are relevant here but are being omitted for the sake of clarity and brevity.

²Doctrine and Covenants 18: 2.

³Doctrine and Covenants 90: 1.

⁴See his thesis as developed in *Man For Himself*.

⁵Genesis 27: 46.

⁶John 8: 11.

⁷Mosiah 11: 139.

⁸Mosiah 11: 140.

⁹Matthew 6: 13 (Inspired Version)

¹⁰Doctrine and Covenants 16: 3.

¹¹Doctrine and Covenants 16: 4.

¹²L. O. Brockway, *Guidelines to Leadership* (May-June, 1951), page 2.

¹³Luke 18: 11.

¹⁴Philippians 3: 13, 14.

The Clay Cross Saints came to our help and soon we were comfortably settled for the night. The next day the Ford vans arrived early after breakfast, and once again we traveled the road of the previous night. Coming to the place of our hold-up at that time, the drivers called our attention to the obstruction that had so suddenly brought us to a standstill. It was a stone wall about three feet high, and it showed where the van had come in collision with it. Just over the stone wall was a *drop of 100 feet*. The babe we lost on the way is now a grown woman with children of her own.

ONE CHRISTMAS DAY I received a telegram from the president of what was then London District asking me to come down as soon as possible to London to help him with a difficulty that had arisen in one of the branches. After we had got over our Christmas festivities I prepared to answer the call.

That winter had been a most terrible one. Snow had fallen until it was three feet thick on the ground, then it had thawed, after which a keen frost set in making the roads a menace to travelers. After a prayer for protection I got the car out, placed my luggage in the rear seat, and set out on my journey of over 200 miles.

All went well until I got to Daventry. While driving along the road toward this town I saw a police officer some one hundred yards ahead waving his arms frantically. Pulling up just in front of him, I inquired the reason for his signals, and he told me that he only wished to warn me of the danger ahead.

A little farther on from where we were conversing, the road took a sharp bend to the left and then led down a steep hill. He warned me to be careful as some motorists had already come to grief on that hill.

As I came to the bend I put the car into low gear so that it might act as a brake. Then to my horror I saw that right across the bottom of the hill was an eight-wheeler truck. It had evidently been trying to climb the hill, but had slid back until it completely blocked the way to any kind of traffic either coming up or going down the hill. Three motorists who had preceded me evidently had become panic-stricken when they saw the obstruction and steered their cars to the left of the road, turning them over on their side.

The drivers of these cars stared at me expecting any moment to see me and my vehicle follow their example, for though I had the car in low gear and also had applied the hand and foot brakes, yet the

car was sliding down the hill right toward the eight-wheeler.

As I look back I can truly say that although it seemed as if disaster were inevitable, a simple calmness took possession of me. Suddenly I felt as if someone were speaking into my ear giving instructions as to what I must do to avoid a catastrophe.

On my left where the other cars had overturned was a ditch about two feet deep, and over on the right side of the road was a very thick bushy hedge. As there was no sidewalk, this hedge came flush with the roadway. Turning my steering wheel just a fraction of an inch toward the right I steered for that hedge.

I dared not turn my wheel too far nor too swiftly, for it would have had the effect of spinning the car right about face and I would have crashed into the truck. As soon as I felt the radiator touch the hedge I gave a swift turn to the right and the car rested safely on the hedge in the reverse direction to which I had come. I was just six inches from the truck.

The men standing round came over to me, thinking they had seen a smart piece of driving on my part, but I turned and said, "Thank God for that." I knew to whom I owed my safety. The men then pushed me and the car right through the hedge into the field beyond, down the field to the other side of the track, and through the hedge again, setting me on my way with a wave of their hands. I arrived in London without any further trouble.

IN THE EARLY PART OF 1927 I was laboring around and in the Sutton Branch, Notts, and was staying at the home of Brother and Sister Trenam of the Sutton congregation. One night after I had retired I had a most vivid dream in which I saw two huge gas holders blow up with terrific explosions, allowing the escaped gas to roll along through the streets near my home, causing destruction to several buildings. I came down the next morning and was relating my dream to the Trenams when the brother handed me that morning's paper. There on the front page was the picture of these gasworks and the remains of the holders. The paper told how the escaping gas had rolled along the streets like waves of the sea in flames and caused destruction in its path. You can imagine that I quickly got myself ready to take the first train home to see what had happened to my loved ones. I was intensely relieved to find that though they had undergone a most terrifying experience, they and our home were safe. They described how they had left the house along with their neighbors, fearing that it was about to fall down upon them. When they got

in the street they had to run for their lives to open fields in order to escape the waves of flaming gas that rushed along.

Any attempt to relate all of the experiences in which God has made manifest his power on my behalf would take too long a time, but I do wish to close with one of many incidents that occurred during World War II.

It was the memorable Christmas of 1940. Night after night we had had to stay in the air-raid shelter, spending almost the whole of those nights down underground and getting no sleep, after which we had to be at our daily occupation. Often we felt that we had almost reached the end of our tether. On this evening when the dreaded sound of the signals came to us over the air, we somehow felt that this was going to be even worse than anything we had hitherto endured.

That night my wife was seriously ill and it was impossible for us to get her out of the house into the shelter; so, along with my sister-in-law and her daughter, I sat under the staircasing in the hope that we would have some measure of security there. What a night! A bomb was dropped to the right of our house destroying a railway station, another to our left destroying a full row of houses and damaging an engineering workshop. Just behind our home a full block of houses was wiped out, killing some of the tenants. Across from that block a colony of over 190 houses was completely wiped out of existence and the people who had not got into their shelters were killed.

All around the city of Manchester incendiary bombs had been dropped, and as I went to my place of business the next morning I saw a ring of flames around the whole town. It looked as though the fire brigade would never be able to cope with the situation; but thanks to the bravery of these men—many of whom were volunteers that had joined to swell the ranks—the city was saved from total disaster.

In our shelter under the stairway we offered our silent prayers, and, although it looked as if with each exploding bomb that fell it was our end, yet all the damage that we sustained were broken windows and cracked walls. How well we can say with the Psalmist, "The Lord is good to all . . . the Lord preserveth all them that love him. My mouth shall speak the praise of the Lord; and let all flesh bless his holy name for ever and ever."

I pray that the relation of these experiences helps others to believe that God is the same yesterday, today, and forever.

(The End.)

Question Time

Question:

Is there any need for healing after the resurrection or in the new world? (See Revelation 22: 2.)
Missouri Mrs. M. W.

Answer:

The teaching of Scripture is that men are to be raised in immortality, which means there will be no more physical death, neither sickness nor affliction. Physical healing will no longer be required.

The healing spoken of in Revelation 22: 2 is in reference to those nations who are still living in mortality during the millennium, and still subject to sin, sickness, and even death. Though men will grow up to old age and die, the Lord says, "Old men shall die; but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye."—Doctrine and Covenants 63: 13. When Christ comes to reign, he, with the redeemed and resurrected saints, will occupy the land of Zion where the Holy City will be. While the wicked will be destroyed "by the brightness of his coming," remnants of the nations will be left throughout the earth and will continue in mortality, growing again into great nations. The gospel work will continue among them and likely the great majority of them will be saved.

Sin will remain among these mortals; and where sin is, sickness will most likely be, and healing may be needed. It is possible however that the healing here mentioned may be national—"the healing of the nations."

CHARLES FRY

Question:

Do the spirits of those who die in infancy grow up in heaven under the influence of the gospel light?
Nebraska Mrs. S. S. S.

Answer:

The word "gospel" means good news. This good news, however, was to sinful men living on the earth and to those spirits confined to the "prison house." Christ came to call "sinners," not the righteous, to "repentance." A child who dies in infancy is not corrupted by the sinful environment we live in, and the good news that cleanses

men from their corruption does not apply to it, because it is pure.

To say that an infant would grow up in the "gospel light" after its death in infancy would be admitting the existence of evil in heaven, and that we cannot admit. Satan was cast out of heaven, and heaven is now free from rebellion (Isaiah 14: 12; Luke 10: 17-20; II Peter 2: 4-9; Revelation 12: 6; Doctrine and Covenants 28: 10).

GEORGE NJEIM

Question:

In the book *Blood Atonement and the Origin of Plural Marriage* by Joseph F. Smith, the Mormons present quite a lengthy quotation, purportedly from the editorials of the first two issues of the *Saints' Herald* published by the church in 1860. In these editorials Isaac Sheen admitted that Joseph Smith did receive from God and publish the revelation on celestial marriage. The author further quotes the *Saints' Herald* as stating that, after giving the revelation, God smote Joseph Smith for his wickedness in asking for the revelation and poured out wrath and indignation upon the Saints for their participating in the iniquities.

Answer:

I have before me a copy of the book published by the Utah Church, *Blood Atonement and the Origin of Plural Marriage*, by Joseph Fielding Smith in which he quotes Isaac Sheen's articles in volume one of the *True Latter Day Saints' Herald*. Mr. Smith entirely misrepresents Isaac Sheen by the processes of distortion and inference. He tries to make Isaac Sheen admit Joseph Smith as the author and participator in the doctrine of polygamy. Isaac Sheen does identify Joseph Smith with the "spiritual wife doctrine," which is not polygamy. However, a study of Sheen's history indicates that he is speaking from hearsay and not as an original witness. He cancels his own reliability as a competent witness of this history by stating, "*This branch of the subject we shall leave to some of our brethren who are qualified to explain it satisfactorily.*" In these articles, Isaac Sheen brings into focus the Scriptures of the Bible, the Book of Mormon, and the Doctrine and Covenants, condemning polygamy in no uncertain terms. There is no proof in any authoritative reliable history that Joseph

Smith received, published, or taught any revelations justifying the practice of polygamy. Isaac Sheen's articles in volume one of the *True Latter Day Saints' Herald* is a stalwart attack based on the Scriptures against the Utah teachings of the doctrine of polygamy, with which they would like to associate Joseph Smith. His two articles are a defense of the position of the Reorganization in its opposition to the teachings of Utah and in its defense of Joseph Smith.

JOHN BLACKMORE

Question:

Is it necessary to obey the law of tithing as taught by the church to obtain celestial salvation?

Answer:

The Scriptures indicate that compliance with law is essential to celestial salvation. The law of the accounting and of stewardships has been emphasized in the revelations received through the restored church, and therefore constitutes a part of the total law.

G. L. DELAPP

Question:

Are the leaders of Israeli literal descendants of Jews?
Michigan Mrs. G.A.W.

Answer:

Probably so, but in the absence of a complete genealogy it would be impossible to prove it. The Jews have strongly held to their Jewish status, and would not be likely to include in their association, especially as leaders, men of whose lineage they are doubtful. On the other hand men of Gentile stock would not be likely to seek position among them. There have been some mixed marriages, but persons of such marriages generally tend toward amalgamation with the Gentiles rather than with the Jews.

CHARLES FRY

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel member signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

Man - A Creator

By Cora Nash Hillman

(see page 23)

OUR THREE-YEAR-OLD GRANDSON had been given a toy tractor. There was a man fastened to the seat in position to drive the machine. One day I noticed that the little man was gone. Upon being asked where it was, Grandson said simply, "I took him off. I didn't want *him* to drive the tractor. I want to drive it *myself*."

There is the explanation for countless heartaches from the cradle to the grave—for normal people. That inborn desire to "do it myself" must find fulfillment, or the person is frustrated and often becomes a failure.

When I want to understand a problem, usually a study of the Scriptures gives an explanation—often an answer, and always a revealing sidelight worthy of consideration. I find that in the beginning God *created*, that his Son *created*; and that he created man in his own image and likeness. This gives us the reason why man likes to create. He was made in the *likeness* of God.

Again, the Master said, "My Father worketh hitherto and I work." This is why man likes to work—if he can do work he likes. Sometimes the project as a whole is so desirable that he does willingly even that part of it which he dislikes.

One woman who allowed her daughters to cook and do housework remarked that they had broken a lot of dishes, but they *had* learned. When one of them took home economics in high school the instructor often asked her advice. The mother died when the girls were still in their early teens, but they were capable housekeepers.

Once I bought enough dishes at a cost of around four dollars to set the table for twelve. They made an attractive looking table, too.

Mother, if your daughters want to help, and you are afraid they will break your good dishes, buy some cheap ones. Better yet, talk it over with the girls, give them some money and send them to buy the dishes themselves.

THE OTHER DAY WE heard a story on the radio about the dreadful things a little boy had done to the furniture with his daddy's saw. Dreadfulness wasn't in his mind, but the victory of accomplishment was asserting itself. He

was *doing something*. If his parents had given him a saw, hammer, nails, screws, a screw driver, and some boards in a corner of his own, the furniture would have been safe. He would have been creating and working. Also, it would have been a wonderful opportunity for his parents to teach him the right of possession, and respect for other people's things.

We would look with horror upon a parent who would deliberately break his child's leg or arm. Yet many parents break their child's spirit of accomplishment and adventure into the world of exploration.

I knew a man who, as a boy, figured out part of an invention for a farm machine not yet on the market. He told his father about it and said he would like help to complete the idea. His father looked at him, told him he better go back to doing the work by hand, then took up his paper and began reading again. That father broke his son's spirit of invention. It was far more serious than a broken arm or leg would have been. The boy lived to be nearly eighty years old. He saw his idea completed and the machines in operation, and he carried with him always a spirit of frustration. It is true that some people would have gone on with the idea. All great inventors have had the never-give-up spirit, but often there has been some one person who has given encouragement. The easily discouraged person is the one who needs the most understanding and help so that he may get a firm grip on himself and develop to his highest capacity.

CHILDREN SHOULD BE ALLOWED early to make choices on the clothes they wear and on much of the food they eat. Sometimes they cannot be allowed to have their choice. Such times provide a good opportunity for them to learn to respect the law of obedience to proper authority. In most instances a reason can be given that will help the child to understand.

Our capability to accomplish depends most importantly upon our natural ability and whether we are a one-, two- or five-talent person. So it is very important that a one-talent person find the line of work for which he is fitted. Some people scoff at the man or woman who changes jobs often. This may be due to a lack of perseverance and lack of training. More

frequently, however, such people have never found their niche.

I often think of the boy, reared on the farm, who as a young man married and started farming under very favorable circumstances. He had never done any other kind of work. Within a few years he was worse than a simple failure and divorced. He went to an altogether different type of work in another part of the state and is now reunited with his family and making good.

If it is right to "try the spirits whether they are of God," it should be just as right to try different occupations until the right one is found. Circumstances may make it necessary to "tarry for a time" in some work that isn't pleasing, but that need not end the search. If you see a person, young or old, floundering in his job, help and encourage him to find the one the Lord intended him to have.

HERE IS AN IMPORTANT THING for one who wants to help another to remember, *a person must learn according to the processes of his own mind*—not those of another mind.

Did you ever see an expert, impatient car driver try to teach a beginner? It's "Turn the key, shove that button in, push that pedal. No, don't do that. Shove in the clutch." And on and on until the one at the wheel is confused, perspiring, and unwilling to try further. (Thanks to the latest models, and a good instruction book, one can almost teach himself to drive.)

A person must learn according to the processes of *his own mind*.

The difference between a good teacher and a poor one, regardless of how much or how little either knows, is how well he can teach according to the processes of the student's mind.

Have you ever heard a student say, "Now, wait a minute, just let me ask what I want to know, and let me understand that first. Perhaps you'll have to tell me several times, but be patient. I'll get it after a while"?

The Scripture says that there is a time for everything, and that knowledge must come line upon line. If we are to help any one to create—to fulfill any of the great missions of his existence—we'll have to adjust our teaching mind to his learning mind, not his mind to ours. The lines may have to be short, and they may have to be repeated many times. However, we must not be weary in well-doing, for in *due* time he will understand it.

THERE HAS BEEN an important discovery in science—each person has an individual body rhythm. There are certain times in the twenty-four hours when he does his best work along some lines. It

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has been found also that some people, lacking one or more of the various vitamins or minerals, work best at night. They can't seem to "get into gear" for working at their best before late forenoon or afterwards.

Some people will say that such an idea is nonsense, but I know that for some cause or other I always do my best studying, creative, and often physical work when the house is quiet at night. Also, I really accomplish more in the day if I don't try to do anything more difficult than sewing or reading for two or three hours after lunch.

We should study this body rhythm, both in ourselves and those we are trying to help, whether it is a child with his lessons or those much older with their daily tasks. By doing this and working with it instead of against it much "tearing apart" of ourselves and others can be avoided. There will be smoother operation, as with a machine when all parts are fitted together and well oiled.

Stewards

By Chaplain (Captain) Floyd Engstrom

"It is required of a steward that he be found faithful." That we should be faithful in everything we do needs little affirmation. Our time, our talents, and our substance are given to us as stewards. The use we make of them is up to us.

To be good stewards we need make temporal things spiritual. We do this by praying about our work, our recreation, and the everyday occurrences of our lives. Not only do we need to pray about them, but we need to think about their improvement, about bringing them from the commonplace into the spiritual realm.

Not forgetting our prayer and our thinking, we need to make decisions about moral values—about our ambassadorship for Christ who gave so much for us. Having made such a decision, we must develop the courage not only to do his will, but to gain friends for him by so doing. We must learn to smile and to say "no thank you," in an appealing way. We must spiritualize our activities.

As his ambassadors we are being watched. People are listening to what we say. Are we making the impression our family, our nation, and our church would have us make? It is a responsibility we must face, each in our own way.

We are stewards, and as such we are expected to be faithful in those things which come into our possession. Whether we are found wanting or not will be determined on how we discharge our stewardship. What kind of a steward are we? Have we spiritualized our time, talents, life? Because of him and our stewardship to him, are we happy, well-adjusted individuals? We can be.

Are You Passive or Dynamic?

By Bessie Taylor

CHRISTIANITY IS A WAY of life. It has its ideals, its policies, its philosophy. Christianity thrives and spreads rapidly when led by flaming prophets like Paul, Luther, and Joseph Smith. These leaders combined high ability and great intellectual capacity with passionate emotional devotion to the causes they espoused. Their followers became as passionately devoted as they, and the result was a great spiritual enhancement.

The protoplasm in man has a something in addition to its instincts and habits. It has a capacity for God, and the soul waves its tentacles feeling after God. In every age men have had a religion. For all human achievement an ideal is indispensable. Christianity holds up to the believers and nonbelievers the Perfect Man. The problem of religion is to explain and exemplify Christ. The test question of Christianity is "How is the process to be practically accomplished?"

Is not Zion the solution? Zion, the ensign of the nations! Zion, the kingdom of God on earth! The failure to understand the dynamics of Christianity is what hinders its growth. To extend the kingdom of God is what life is for. The ultimate is unity of man and man, God and man, God and Christ and man, till "all shall be one." Could science anticipate a more brilliant future? This is the climax to which all creation tends; yet this grand termination is impeded because of men's passivity and complacency.

OUR WORLD is composed of millions of people with no two exactly alike, yet we attempt to classify them into various categories and divisions. In fact we are constantly evaluating people. The classification Christ often made was that of the "sinners" and the "righteous." Among all the numerous orders to which man has been ascribed, there are two which perhaps include everyone to some degree. These two we are pleased to call the "thermometers" and the "thermostats." Upon first analysis, these terms seem very similar, but with a closer study we see that actually they are as different as night and day. In one is resident vitality, initiative, aptitude, energy, perseverance, steadfastness, independence, and life. In the other is nothing but dependence, conformity, gullibility, will-o'-the-wisp.

THE THERMOMETER people are those who are controlled by their environment. When the wind changes, they agree and follow right along. Politically, they are always in bondage. They are easily intimidated and led by dictators. Socially, they are always running to keep up with the Joneses. Spiritually, they are hot one minute and cool the next. They are easily moved by any doctrine or propaganda. Economically, they need a boss to guide them in their work. They are always gullible and easily sold. They don't think for themselves, and are always influenced by others. They have no power within themselves to progress. They take the course of least resistance. They are always ready to compromise on the other fellow's terms. They are passive and introverted.

THE THERMOSTAT type makes up the backbone of the community and church. These folks control their environment. They are imbued and connected with a power greater than themselves—something that is higher and outside them. With this power they are masters, not mice. The thermometer says, "What can't be cured must be endured." The thermostat says, "What can't be endured, must be cured."

In politics, the thermostat person is democratic. He knows that God grants liberty and freedom only to those who are willing to maintain it. Socially, he is an individual with a capacity for discrimination. He is emotionally stable and intellectually mature. In religion, he has the power to resist evil and to use the forces about him for his own benefit. He makes the world about him a much happier place because he is dependable. He is active and diligent in his responsibilities. He uses the forces at his command and becomes their master. He is able to standardize and idealize his life and to live nobly no matter what may happen around him. He does not compromise indiscriminately. He creates new atmosphere. He changes things by allowing no degeneration. His advice is "Be ye not conformed to this world, but be ye transformed by the renewing of your minds continually."

Christianity faces its greatest challenge today in all history. Let's be dynamic; let's stand for the Church and reap with all our might!

Letters

A Letter of Gratitude

Even before my baptism I was healed through administration. I had often suffered from severe headaches which would make me ill for several days at a time. An elder was visiting at the home of my parents when one of these headaches afflicted me, and he asked if I would like to be administered to. I was glad to receive this ministry, and following the administration I felt fine. That was in 1915, and I have never had a headache since. After my father died and my mother was ill I prayed that she would be spared a while longer. She lived for many years afterwards. I have received other blessings, and I am very grateful to God "from whom all blessings flow."

NINA MOORE BAKER

Escalon, California

Helped by Administration

When I read the letter by Clara Kelly of St. Joseph, Missouri, I was reminded of the time I received help through the administration of Elder Russell, who was then living in Flint, Michigan.

Several years ago while I was suffering from hay fever, I took an overdose of antihistamine. By evening my body began to grow numb and my tongue became so thick I could hardly talk. I knew little about such reactions and felt panic stricken. Although I knew Elder Russell had just returned from youth retreat and was in need of rest, I had my sister call him. He said he would be at our home in a few minutes. Those were wonderful words. Just knowing that he would come quieted my fears. Needless to say I received a great blessing from the administration. Since then I have ceased to use antihistamine. Each year as hay fever season draws near I call for an elder. Because of these administrations I have experienced little discomfort from the allergy.

God is wonderful, and so are these "special helpers" of his. It is a privilege to be a Latter Day Saint and receive such abundant blessings.

MRS. GAROLD GILBERT

Fargo, Michigan

From an Isolated Member

I wish every Latter Day Saint could experience the baptism of the Holy Spirit such as has blessed me this past year. It is a wonderful feeling; only those who have felt it can appreciate it. It is priceless, for money cannot buy it.

I have been isolated most of my life, and my spiritual hunger has been great at times, but the promises of Christ have comforted me. He can give a greater understanding of the truth and be near anywhere and anytime.

There are three small churches here. I pray for the church school and teach a class in the Congregational Church. I am grateful for this opportunity to use my talent and to explain the gospel. The members of this church did not know the difference between the Reorganized Church and the Mormon Church. Now that I have explained the differences to the pastor he says that he believes the Book of Mormon would be a good book to read. I pray I may continue to do a good work in this community.

Soon I must go to the hospital for tests; the doctor fears that I have cancer. Pray that I may be spared to help spread the gospel message.

MRS. FRED WOMACK

Mayer, Arizona

Note of Thanks

I want to express my sincere thanks to all who so kindly remembered my brother, Arvid Anderson, during his recovery from a broken back. He is able to get around now. He certainly received a blessing, and I thank each and every one for the interest shown in him.

Albin, Wyoming

SYLVIA E. CROSSAN

Letter From Japan

(Excerpts from a letter written to Elder A. L. Nunamaker, 5757 North Agnes, Temple City, California)

Camp Schimmelpennig
Sendai, Japan

Just a few moments ago I shook hands with Elder Carl Crum, and we bid each other farewell. What he brought with him will always stay with me. This day truly has been filled with the Spirit of God. This morning, after we had studied lesson seven of *Book of Mormon Studies*, Robert Anderson was ordained to the office of deacon; then we had Communion (bread and water). With our arms around each other we listened to the closing prayer by Elder Crum. We ate the noon meal in our dining hall, with Dick giving the prayer of thanks. In the afternoon we continued with a review of the church, the Restoration, and a comparison of the present with things that are to happen in the last days. The time went quickly. Elder Crum wanted to look over the camp for a while, after which he ate supper at "F" Company with Bob Anderson. All too soon the day was over.

* * * * *

It will be good to get back and really get down to studying. We—Dick, Charlie, Bob, and I—have received much from our studies the past few months. God has been close at hand during our discussions. An army camp is not the best place for communing with God at times; there are many interruptions—blaring radios, wrestling, swearing, arguing,

and drinking—around, but perhaps we won't have to be here much longer. I wish now that I had helped more in the building of Temple City Branch when I had the time to spare. There is still much to do, I know, and I can hardly wait to really begin serving. Maybe, if it had not been for the Army, I would have been years in getting around to this. There are a few things I want to tell the members at home when I get back.

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From Mile 300, Alaska Highway

We are now living at Mile 300 on the Alaska Highway. We were previously located at New Liskeard, Ontario. After having been so active in church work, we miss the association of the Saints very much. If there are members in Grand Prairie, Dawson Creek, Fort Nelson, or other points on the highway, we should like to contact them. There are several families at White Horse, but that is six hundred miles north of us. It may be possible, however, for us to make the trip sometime during the summer.

We are living at an army camp, so it has been impossible for us to organize anything other than a nonsectarian church school. There was no religious education at all for the children when we first came. Now we have an enrollment of twenty-eight, ranging in age from three to fourteen years. We have had fine co-operation from the camp authorities, and the wife of a sergeant major—a good Baptist woman—has offered to help by teaching the beginner's class.

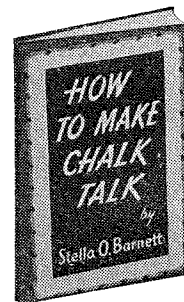
We shall appreciate the prayers of any members who care to remember us.

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Herald House INDEPENDENCE, MISSOURI

Briefs

Buy Lot for Church

FIRST BRANCH, CHICAGO, ILLINOIS.—Elders E. W. Chandler, A. O. Skinner, and L. P. Hancock participated in the Communion service September 2, 1951. The morning service, September 9, was under the direction of the women. Participating were Mrs. E. W. Chandler, Mrs. Harry Striblen, Mrs. Elmer Gelhorn, Miss Juanita Stuart, Mrs. Ralph Delmont, Elder E. W. Chandler, Mrs. H. T. McCaig, Sr., and Mrs. Louis Hancock. The talk was given by the district women's leader, Mrs. L. S. Wight.

Family night at Austin Town Hall was held September 14. The program was planned by Mrs. J. C. Stuart on the theme "Making Our Church a Growing Concern." Speakers for the month were Elders E. W. Chandler, H. T. McCaig, Sr., Charles Homuth, and L. P. Hancock. Special music was a duet by Mr. L. P. Hancock and Mrs. Ralph Delmont.

Elders H. T. McCaig, Sr., A. O. Skinner, L. P. Hancock, J. C. Stuart, and Priest E. F. Epperson, participated in the Communion service October 7. The piano interlude was by Ruth Skinner, and Mr. Donald Mee sang a solo, accompanied at the organ by Mrs. Pauline Jones.

The following are officers: branch president, Elbert W. Chandler; counselors, Buren Lenox and H. T. McCaig, Sr.; religious education, Louis Hancock; children's division, Alice Skinner; women's leader, Mrs. E. W. Chandler; business administrator, Robert Brown; supervisor of young people, Elbert Chandler; secretary, Ruth Skinner; branch solicitor, Hulda Edstrom; *Herald* correspondent, Velva E. Castins; music director, Helene Hancock; adult supervisor, Edward Kohn; book steward, Bob Pawley; junior church leaders, George and Lillian Wamsley; building fund chairman, Herbert Jones.

Speakers for the month of October were Elders J. C. Stuart and H. T. McCaig, Sr., Priest

E. F. Epperson, and Patriarch L. S. Wight. The Communion service on November 4 was under the direction of Elder Wayne Smith. A trio was sung by Mrs. Herbert Jones, Mrs. Ralph Delmont, and Mrs. Louis Hancock, and Miss Ruth Skinner was pianist. A. O. Skinner gave the benediction.

During the month of November, Seventy Wayne Smith preached every Sunday morning and held cottage meetings. As a result of these meetings two candidates were baptized November 25. They were Kathryn Box and George Wamsley. Seventy Wayne Smith officiated.

Many of First Branch attended the Institute held November 9-11 at the Chicago Mt. Vernon Church. Apostle Reed Holmes, Director of Religious Education, and Elder Carl Mesle, Director of Youth, were in charge of the institute.

Elders E. W. Chandler, J. W. Pettersson and Priest Paul Whitman participated in the Communion service December 2. A trio was sung by Mrs. Elmer Gelhorn, Miss Delores Jones and Miss Juanita Stuart.

Speakers for the month were Elders E. W. Chandler, J. C. Stuart, L. P. Hancock, Mr. Donald Zion, Mrs. Louis Hancock and Mrs. Warren Joseph Hinkle of Rock Island, Illinois, sang solos during the month, and a special women's chorus also sang.

A Christmas vesper service was held at the Austin YMCA December 21. Elder J. C. Stuart was in charge. The program was planned by Eleanor Chandler, Eleanor Stuart, and Helene Hancock. The children of the church school took part in the vesper service. Treats were given to the children and adults. Judith McCaig Schmidt gave a reading. Closing prayer was by Elder Elbert Chandler.

The Friendship Guild met at the home of Mrs. Mae Ryan on December 13 for their Christmas luncheon and a silent auction.

Mrs. Frances Salomon was hostess to the North Side Circle. Proceeds from the luncheon was turned back into the circle treasury by the hostess toward the building fund.

Mrs. Herbert Jones was hostess to the Senipah Guild Christmas party.

A lot has been purchased for a new church location at Major and Montrose Avenues. The building fund for future expansion is steadily increasing.

Prayer and fellowship meetings are held weekly in various homes. First Branch welcomes anyone coming to Chicago in the area. Meetings are held at Austin YMCA, 501 North Central Avenue. Ladies acting as hostesses at the YMCA have been Emerine Gunderson, Eleanor Chandler, Beverly Whitman, Marie Swanson, Helene Hancock, Grace Edstrom, Betty Fisher, Anna Transberger, Olive Battersby, and Velva E. Castins.—Reported by VELVA E. CASTINS

Building Plans Made

NEW YORK, NEW YORK.—The church owns a block of land situated on the corner of Lakeville and Meadowoods Roads in the village of Lake Success, a mile from the city limits. With the acquisition of the land, building plans are being organized. In the meantime, meetings are being held each Sunday morning in the YMCA Hall at Highland Park. During the year 1951, \$5,000 was raised by the Saints. The women raised \$425 at a combined *smorgasbord* and bazaar on December 1. Sister Anne Squire was in charge of the evening. Two other groups have been started in the Greater New York area. The Manhattan group is meeting on Monday evenings under the leadership of Brother Norman Bernauer, who is living in the city for a few months while training in the field of television production and direction. Another group led by Brother Paul Frisbie is meeting at Levittown, serving the Saints on Long Island, especially those in Nassau and Suffolk counties.

Brother Bill Lord, formerly of California, is a new member of the New York congregation.

Two weddings were solemnized during the yuletide season. Doris Harris and Lindal Mark were married on December 29, and on January 12, Janet Harris was married to Paul Teeter.—Reported by BERYL JUDD

College Students Honored

SOUTHWEST PORTLAND.—Recent guest speakers have been Evangelist Mark Yeoman, Evangelist Walter H. Barker, Seventy Arthur F. Gibbs, Elder James F. Kemp, and Elder Keith Kinert, Oregon District Zion's League leader.

The women's department held a dessert luncheon December 6, at the home of President Jessie Bowles. Sister Bowles and her assistant, Ethel Sander, were in charge of the preparation. Each member brought a guest. The proceeds went into the project fund.

The branch held their annual Christmas program December 23 with Sister Grace Comer in charge. The children presented a playlet, songs, and drills. A pageant was given by the adults with the choir and soloists furnishing the background music. Soloists were Joyce Gamet, Orba Randol, Ray Trotter, and James Smith.

Treats were given to the children with Stanley Holm, Sr., in the role of Santa.

On December 28 the branch gave a no-hostess dinner in honor of the branch college students. Those home for the holidays were Betty Comer from Graceland and Stanley Holm, Jr., from the University of Kansas. Miss Martha Hare, the fiancée of Stanley Holm and a Graceland student from Royal Oak, Michigan, was also a guest of honor.—Reported by TRESA MAE SHARP

Priesthood Institutes Held

EASTERN COLORADO DISTRICT.—Two men were ordained to the office of high priest in the district. They were Joseph A. Hufferd and W. Farr Kemp, both of Denver. Brother

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Herald House INDEPENDENCE, MO.

Hufferd is counselor to the district president, Ward A. Hougas. Brother Kemp serves with Brother Hougas in the Denver Branch as associate pastor.

The yuletide Zion's League retreat held in Denver for the district over the week end of December 29 was under the direction of E. Robert Fishburn, district young people's leader. Emery E. Jennings of St. Joseph, Missouri, president of the Far West Stake, was the guest speaker.

A series of priesthood institutes were held in eastern Colorado at five strategic points and resulted in contact with a high percentage of the priesthood of the district. The instruction was offered by the three members of the district presidency, Ward A. Hougas, Ernest E. Crownover, and Joseph A. Hufferd.—Reported by WARD A. HOUGAS

Mission Observes Anniversary

WICHITA FALLS, TEXAS.—The mission observed its first birthday the first Sunday in December. However, the anniversary of organization is April. The membership totals thirteen, but visitors from Sheppard Field help increase the group. Two baptisms have taken place since April. Brother Dan Hotson, husband of Ann Hotson, formerly of Independence, Missouri, and Ernest Goff, son of Floyd and Dorothy Goff, were baptized. Clyde Johnson, Jr., son of Clyde and Ruth Johnson, was ordained a deacon in October. The pastor, Elder R. W. Bunch, is conducting slide lectures in the homes of nonmembers.—Reported by L. MAE CARROW

Work Organized in Japan

JAPAN.—Elder Carl Crum of Seattle is now in Tokyo working for the Federal Government. He is making contacts with the members in the area and expects his family to join him in the future. Warrant Officer O. R. Tice works from Yokohama but is able to travel all over Japan and contact people. His family joined him in January.

Harold Fowler and Charlie Bragg of the Navy are at Yokosuka on an LST. They have contacted several members there. Lela Gurwell of St. Joseph, Missouri, is working for the Civil Service in Tokyo. Pvts. Tommy Kemple and Curtis Pettigrew of the Engineers were contacted.

SFC Pat Samuela is stationed at the Camp Drake Replacement Depot. He has been in Japan for twenty-six months, and his family has been with him for nineteen months. Major Samuel Toomey was through Japan on his way to Korea. Peter Chosokabe plans to meet with the Saints in the spring. Kisuke Sekine of Graceland, whose family lives on the outskirts of Tokyo, plans to unite with the group when he returns to Japan. Sgt. T. S. Perry is stationed with the WAC's in Yokohama and works in the women's and children's ward in the hospital there.

Sgt. R. L. Anderson, A. R. Hacker, Vernon Smith, Charlie Bickle, and Roland Postlewaite are all with the Fortieth Division in Sendai. Brother Crum has made telephone contact with them, and he and Brother Samuela plan to visit them.

Harold Martins has been contacted by letter.

An invitation is extended to all members who come to Japan to contact Elder Carl Crum, whose office phone is 57-8178, and hotel phone is 26-7271, or to contact SFC Pat Samuela whose home phone is Camp Drake 2044 and may be called without toll.—Reported by PAT SAMUELA

Holidays Celebrated

LENNOX, CALIFORNIA.—After church, December 23, the Zion's League went Christmas caroling, following which they met at the

home of Perry Woods. A fellowship service was held, and then the group listened to the *Messiah* broadcast.

Ed Slepika was home from overseas duty for the holidays. Irby Webb was home for Christmas from Kansas State Teacher's College in Pittsburg.

George and Doris Williams and their two children, Georgia and Pamela, who have moved from the state of Iowa, are now in the branch.

Elder Joseph Nuckles and his wife were in an automobile accident.

Dennis Albert, son of Mr. and Mrs. Albert Pearson, was blessed December 27 by Elders Joseph Nuckles and Ray Webb.—Reported by ARLENE HOLMES

Annual Business Meeting

EDMONTON, ALBERTA.—The annual branch business meeting was held September 21. Officers elected were branch president, Elder K. W. Anholt; secretary and statistician, Sister C. R. Bowerman; treasurer, R. E. Osler; custodian, A. Johnstone; church school director, Teacher D. W. Bowerman; auditor, C. R. Bowerman; music department, Eleanor Bowerman; publicity agent, Muriel Pearse; young people's supervisor, Kenneth Nevels; historian, Patriarch William Osler; book steward and hostess, Myrtle Bowerman.

Counselors to the branch presidency were Seventy D. K. Larmour and Elder C. W. Owen. Teacher N. E. Olson was also appointed as assistant to the church school director.

The women's department elected Sister O. McKenzie as president, and the Zion's League elected LeRoy Anholt as president.

Elder Aleah Koury spent the month of September in the branch, during which time he held cottage meetings contacting members and nonmembers. He also held a series of meetings.

The annual ice cream and strawberry social held in September netted \$24.00. The Thanksgiving harvest sale in October raised \$40.00. On November 23, a turkey supper and bazaar profited \$202.98. All these projects were sponsored by the women's department to aid the building fund.

The Zion's League gained another \$30.00 for the building fund from the sale of Christmas cards.

Sister M. Crane has moved to British Columbia, but before she left she donated \$800.00 for the building fund.

Progress is being made on the upper auditorium of the new church.—Reported by MYRTLE BOWERMAN

Women Raise Money for Building

LOMITA, CALIFORNIA.—The pastor, Elder W. J. Moyle, Sr., was ordained to the office of high priest and to the Stake High Council at the stake conference. The five other men from the branch ordained during the year were Albert Simpson, elder; Gene Davis, priest; Milton Johnson, teacher; and Paul and William Billar, deacons.

Fourteen persons were baptized last year; most of the candidates were adults.

Elder Manford M. Ralston is the junior church pastor. Sister Dorothy Moyle was in charge of the Christmas program at which time 110 persons were present. At the close of the service, the children were presented Christmas treats.

The young people had a candlelight Communion service January 2. W. J. Moyle, Jr., gave the address.

The women's department, divided into two groups, meet regularly, and aid the building fund with projects to raise money. The Mariettas sponsor a potluck luncheon the first Sunday of the month, and the money raised is donated to the building fund. The Emmas meet Wednesdays for handwork, worship, and study. They have completed the course, "Developing Spiritual Power." There are fourteen members in the group, and they have set \$1,000.00 as their quota for the year for the building fund.

On Christmas Sunday an offering for the Auditorium was received. The missions quota of \$100.00 was raised at that time.

Meetings are held at 1260 Broad Avenue, American Legion Hall, Wilmington, California.—Reported by INEZ I. BRUMBELOW

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Apostle Holds Series

PITTSBURG, KANSAS.—Apostle Arthur Oakman was the guest speaker on Sunday and Wednesday nights from November 25 to December 9. He visited in the homes of members during the two-week interval. He was the house guest of Pastor and Mrs. T. W. Bath during his stay in Pittsburg.

The women's department invited the husbands of members to be guests at the Thanksgiving meeting November 19 at the home of Roy and Esther Heller. Mrs. Al Comstock led the devotions. Pat Mosier sang a solo accompanied by Mrs. Kenneth Coyer. Mrs. J. W. Jones conducted the lesson. The hostess served refreshments. The department invited the families of members to the Christmas party at the home of Sam and Irma Landrum December 17. Mrs. Joe McAdams and Mrs. Curtis Pearson had charge of games. Gifts from secret pals were distributed. Refreshments were served by the hostesses. Mrs. Bill Shaw was hostess January 7. Mrs. I. G. Wilson conducted the lesson. Mrs. Clyde Wiley conducted the devotions. Refreshments were served.

The five Graceland graduates who are students at the college in Pittsburg have been participating in many local church activities. They are Conrad Faulk, Irby Webb, Kenneth Cooper, Kenneth Stubbart, and Newell Yates. The numbers for the choir's Christmas program on December 16 were planned by Brothers Faulk and Stubbart. Brother Faulk has been elected music leader and Brother Stubbart is young people's leader. Kenneth Cooper has been selected by the college music department to share a scholarship given by the local Treble Clef Club and was honored at the college band concert January 14, when the announcement was made. All five Gracelanders play in the band.

The Zion's League held its Christmas program December 19. Elder R. G. Smith told the story of "The Other Wise Man," by Van Dyke. Kenneth Stubbart was in charge of the program.

Joan Margrave, daughter of Mr. and Mrs. Dan Margrave, married Robert Trimble December 23.

William Miller, Galesburg, Missouri, was guest speaker November 18.

Dale Swall, Graceland graduate and former Pittsburg college student, visited the branch during the holidays on leave from the Army. He was en route to California. He spoke at church Sunday evening December 30.—Reported by MRS. ROY T. HELLER

Raise Funds for Building

CHICO, CALIFORNIA.—Leon Ultican, Harold White, and Dean Hintz attended the priesthood conference in Berkeley November 17 and 18. On November 10 and 11, Evelyn Riley, Eva Dodge, and Helen Hintz attended the district women's conference in Sacramento.

Under the leadership of Harold White, the Zion's League was host to the congregation at a venison stew supper. Surprise visitors that evening were Elder and Mrs. Glen Smith and daughter Betty, of San Bruno, California.

Pastor H. D. Hintz again participated in the union Thanksgiving service sponsored by the local Ministerial Association.

The women's department raised \$150.00 at the rummage sale held at a downtown location. In November they sponsored a harvest home dinner for the branch and friends. On December 5 a meeting was held all day with a potluck luncheon at noon. The women prepared bazaar articles for sale the following day. Cooked food was sold, bringing the amount raised to approximately \$130.00. The women sponsored a Mexican fiesta dinner for the congregation January 25.

On December 8, the pastor presented "The Christmas Angel" on the regular radio program

of thirty minutes sponsored by the Chico Ministerial Association. Assisting him in the program were H. M. Brown, and Marjorie and Cora June Hintz.

The adult and junior choirs in a candlelight professional preceded the special program at the morning hour December 23. The story of the first Christmas was given by the pastor, interspersed with anthems and carols by the two choirs, respectively, to dramatize the story in song. Marjorie Hintz was the director. Mrs. Fern Sliger accompanied both choirs.

In the evening the annual church school program was given. A play was presented by the junior girls. Special music was again provided by the choirs. The missionary class decorated the tree and filled the candy boxes. Sisters S. D. Glatz and H. A. Hintz directed the program and Mrs. H. M. Brown was in charge of baskets for needy families.

The fourth annual Christmas Day program was presented at the morning hour. A message, "Keeping Christmas," was presented by the pastor. The choir sang carols.

Messiah listening parties were held in various homes, and many favorable comments were received from people who heard the program.

Elder E. L. Hamilton was the guest speaker January 13. He is from Yuba City, California.

Attending the youth retreat at the new reunion grounds at Santa Cruz on December 28-31 were Joanne Schardt, Betty, Lois, and Norma Ultican, and Shirley Sliger. Mr. and Mrs. L. L. Ultican furnished the transportation.—Reported by HELEN HINTZ.

Ordained a Deacon

MILL SPRING, MISSOURI.—On December 2, Melvin Knight was ordained to the office of deacon. Elders Gomer Malone and J. A. Phillips of Kennett, Missouri, officiated at the ordination.—Reported by OPAL NELSON

Silver Anniversary of Branch

AURORA, ILLINOIS.—November was the silver anniversary of the branch. The work was begun there when a church missionary, Jerome E. Wildermuth, moved his family to the city and meetings were held in their home. Permission to organize was sought and granted to the group by the conference of the Northeastern Illinois District, meeting at Plano on November 7, 1926. Two days later, J. F. Garver, then an apostle, presided over the organization meeting of the branch. Many faithful members have contributed to the work and growth of the congregation.

In 1948 the branch purchased the Swedish Methodist church at Cedar and Locust streets and held its first meeting in this church home on September 26.

On Sunday, November 11, all-day services were held at the church to celebrate the anniversary. Pastor A. J. Settles was active in the meetings of the day. District President Lloyd Cleveland was in charge of the morning devotional and testimony service. Evan A. Fry was the speaker at meetings 11 a.m. and 2 p.m. Local leaders and musicians contributed to the programs. The history of the branch, written by Charles A. Reedy, historian, was presented in a booklet with the anniversary programs. A number of church workers from Aurora have been called into district work, and people of the branch are happy to be making a significant contribution to the church.

Women Raise Money for Branch

SAN RAFAEL, CALIFORNIA.—Two children of the group were baptized at Long Beach December 30. Eight-year-old Barbara McNeil was baptized by her uncle, R. L. Macrae, pastor of the South Gate Mission. Arthea Hawkes was baptized by her father,

A. E. Hawkes. She is also eight years old.

There has been an attendance of approximately twenty-five at the Sunday morning services which are held in the Labor Hall, at San Rafael. On Friday nights a study class is held at the home of Ernestine and Art Arditto.

A bazaar and rummage sale was held in Larkspur January 10 and 11. The Tamalpais Circle of the women's department raised \$140.00 on the sale.

A surprise birthday party was held January 11 in the home of Ethel and Roy McNeil. Approximately twelve couples attended.—Reported by MARIE GOSLINE

"Return of the Talents" Service Held

WELLSBURG, WEST VIRGINIA.—A two-day meeting was held January 12-13 with District President S. M. Zonker in charge. Brother Zonker preached the evening sermon on Saturday. Carl Anderson, district church school director of Clarksburg, conducted the Sunday morning church school worship, and the junior choir sang. The young people's leader for the district, Lawrence Phillips of Clarksburg, spoke at the eleven o'clock service. The senior choir under the direction of Lenora Nixon sang. Dinner was served by the women's department, following which a discussion was held on cottage missionary services, with S. M. Zonker supervising.

Elder Otto Melcher concluded services of the day with a sermon.

On January 20, at the morning service, "Return of the Talents" was the theme. Those who had participated in exercising their talents by accepting \$1.00 two months previous, turned in the results of their labors. The amount received was six times the amount given out. The three oldest sisters in the branch, Sister Mary Allen, Sister Anna Blankenship, and Sister Cora Melcher, contributed the most by baking bread, crocheting edging on handkerchiefs, and making apple butter.

January 27 was the regular family night. Evangelist R. E. Rodgers preached after which the congregation retired to the church annex for a short program, fellowship, and refreshments.—Reported by LEONA HANES

Baby Blessed

KEY WEST, FLORIDA.—Mr. and Mrs. Joseph O. Weeks of Key West had their son David William blessed January 20. Elder Gilbert Wesley Hambleton officiated. Mr. and Mrs. Weeks are from Missouri and Mr. Weeks is serving aboard the U.S.S. "Howard W. Gilmore" while in the service.—Reported by GILBERT HAMBLETON

Wins \$100 for Branch

OILTON, OKLAHOMA.—Elder Bill Hayden held a series of meetings for ten days, beginning January 5. Four persons were baptized as a result of the missionary endeavor.

Inez Slover of the Oilton group won an essay on "The American Way of Life," sponsored by the Crosley Appliance Company and received \$100.00 for the branch. It was deposited in the building fund.—Reported by MARY E. SLOVER

Six Candidates Baptized

BLACK GUM, OKLAHOMA.—The mission is progressing. Church school classes are held each Sunday, and Book of Mormon study is conducted each Thursday night. The women's group meets on Wednesday evening. A special Christmas program was held for the church school, and a basket dinner at the schoolhouse. Brother Schlup baptized six candidates January 6.—Reported by MRS. LILA PEARL SIMMONS

What and How Shall I Tell My Neighbor?

Prepared from notes on a talk given at the Women's Institute, October 10, 1951.

By Evan A. Fry

NO ONE OF US is free from the obligation to tell his neighbor the story of the Restoration. It is one of the obligations assumed at baptism. We are instructed in the Doctrine and Covenants, "Let him that is warned, warn his neighbor." No one of us is really in possession of salvation until he has shared it with someone else. No one of us is in full possession of the Restoration story until he has given it away to someone else.

What are some of the principles to be followed in telling or warning a neighbor? These principles are quite simple, but sometimes because of their very simplicity they are overlooked or forgotten.

Start Where Your Neighbor Is

The first principle to be observed in telling your neighbor is *Start where your neighbor is*. If he is intoxicated, your first job is to get him sober—not to try to preach to him. If he is hungry, your first job is to feed him; he will listen better on a full stomach than on an empty one. If he is half frozen, you must first warm him before you can warn him. If he is in dire and abject poverty, your first task is to do something about his poverty. If your prospect is a teen-ager, you will take one approach. If he is a stanch Christian from some other denomination, you will take a different approach than if he is a confirmed atheist or agnostic. If he is a believer in one of the non-Christian religions, your approach will be conditioned by his beliefs and customs.

If you are wise and alert in trying to warn your neighbor, you will study his present condition in the hope that it may suggest a possible line of approach. If your prospect has recently suffered the loss of a loved one, he will probably be receptive to a friendly explanation of your belief in the hereafter, the resurrection, the glories, reward and punishment, etc., or in other words, eschatology. If the prospect has been married recently, he is ripe for a friendly discussion of the place of religion in the founding of a home. If there has been a recent birth in his family, he will be interested in how to train and provide for that new life. If a son has been drafted into the service, there will be need of comfort, faith, and perhaps a discussion of man's agency and his obligation to defend freedom for himself and others.

If there is serious illness in the family, your prospect will be ready to listen to the beliefs of the church about the lay-

ing on of hands and the gifts of healing. If he has heard something about your beliefs and has made inquiry on any specific subject, that of course will be the place to start. If he is prejudiced and hostile, his attitude will condition your approach. If he is dissatisfied with his present religious affiliation, he will be more willing to listen than if he is smugly satisfied. Study the condition of your prospect, and start where he is. If you start ahead of him, you have lost him before you begin, because he will never catch up with you.

Make Friends Before You Make Converts

The second principle to observe in telling the Restoration story to your neighbor is first to make friends with him. No one ever converted an enemy; though many people have converted friends who were once enemies. Study some of the good books on popular psychology to discover the laws and principles of making friends. Show your friendship by doing several favors for your neighbor, without thought of reward. Let him see that you are interested in him as a *person*, not just as a prospect or a possible statistic on a baptismal record. Let *him* do a favor or two for *you*; people have a vested interest in those they put themselves out to serve, and one of the surest ways to make a friend is to let him serve you—to place yourself under obligation to him. Then he feels that he has a part interest in you—and you in him.

Making friends may take a long time. Building confidence may take a long time. Some people thaw out quickly; others take years. Don't excuse yourself into procrastination by saying that it takes a long time to make friends. On the other hand don't try to ram your religion down the throat of a total stranger who is not ready to accept either you or the thing you want to say to him.

Perhaps you will make your approach through the prospect's interest in psychology, or temperance, or agriculture, or science, or astronomy, or literature, or mechanics, or Bible study.

Begin With Something He Believes

If you begin by telling your prospect that he is all wrong and you are all right, then *you* are all wrong; you have lost your case already. Begin by finding something good about his present beliefs—something which you believe in common with him. Talk first about your common belief in God, in Christ, in the

Bible—about the sanctity of marriage, of Sabbathkeeping, of basic morality, or something on which you can pretty much agree. Each denomination has something which it holds as more or less distinctive—some strong point of doctrine. Many times you can find ground for at least a partial agreement even in these distinctive and positive beliefs. Catholics maintain a strong belief in an authoritative priesthood; so do you. Seventh Day Adventists stress Bible prophecy and Sabbath observance; so do you. Other churches believe in life after death; so do you. Other churches place great stress on the doctrine of salvation by grace through faith; so do you—though you go on to stress the importance of works.

I have heard George Njeim say that the best way to approach a Mohammedan is to discuss his belief in Mohammed as a prophet of God, and then turn to the Latter Day Saint belief in modern prophets. A few years ago there came to my home one Sunday afternoon a highly intelligent and well-educated man from India—a Mohammedan—who had dropped in to the morning service at the Stone Church and met somebody who referred him to me. He was intrigued by the fact that we believe in prophets and wanted to hear all about Joseph Smith so that he could compare our belief with his, and our prophet with his.

I am fond of pointing out that although we have many things in common with other peoples, it is the *differences* which identify. If the police or the FBI were to put out a "WANTED" circular describing Evan Fry, they would not bother to say that he belonged to the genus *homo sapiens*, or to remark that he had two hands, two feet, two eyes, ten fingers, ten toes, one nose, one mouth and one head. That description could apply to almost any man in the world. They would rather list the things which were different and distinctive about me—the identifying marks not apt to be found on anyone else—the differences that identify. Just so, after discussing the things which our church holds in common with other churches and establishing a tie of common belief, it is then time to proceed to the differences that identify—the things which are peculiar and distinctive about this church. To start with the differences draws a line of division which can never be crossed; but once a commonality of interest is established—once the prospect

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sees that we belong to the genus *homo sapiens*, and do not wear hoofs and horns, the differences can be safely mentioned.

Use Language Your Listener Understands

Each denomination has certain cant words and phrases which are habitually used. Sometimes they mean much to those who use them; sometimes they are used so habitually that even to those who use them they have lost most of their meaning. Such trite phraseology, however much it may mean to members of a particular denomination, is apt to mean less than nothing to others. You should therefore be very sure that your language is intelligible to those to whom you are trying to tell the story. Assume that your listener is completely ignorant of such familiar words and phrases as "revelation," "quorum of twelve," "apostles," "stake," "Zion," "celestial glory," "tithing," "financial law," "Book of Mormon," "Doctrine and Covenants," "Inspired Version," "priesthood," "Melchisedec," "Aaronic," "patriarch," "elder," "priest," "teacher," "deacon," "bishop," "seventy," "branch." Likely he will not know what you mean by "holding fast to the rod of iron," or "the Old Jerusalem Gospel," or the "Center Place," or "the Gathering," or the "first principles" of the gospel. Make sure that your listener knows what you are talking about. Assume that he is ignorant, unless you know otherwise.

Be Positive, Not Negative

In the past, too much of our missionary work has been devoted to telling what we do not believe, to disproving others' doctrines, and to disapproving of their beliefs and actions. In our zeal to prove others wrong, we have often alienated them completely and lost forever the chance to prove that we are right, or even to gain a hearing for what we *do* believe. Our preaching and our personal evangelism should be devoted to explaining and establishing in a kindly, constructive, positive way the things we do believe. If we present these beliefs reasonably, logically, kindly, affirmatively, constructively, a prospect with mentality enough to make a good church member will be able to see for himself wherein his old beliefs are inadequate or wrong. Pointing out his errors will only arouse his antagonism; letting him find them for himself will give him a feeling of achievement which will be an invitation to further learning.

In radio work particularly (where I have had my principal experience) I have found it necessary to stress this principle, first because it is the only reasonable way to preach on the radio, and

second, because the code of ethics of the broadcasting industry forbids making an attack on any religion by radio. To illustrate: I could take the negative approach that we do *not* believe in infant baptism, and state categorically that all who so believed were wrong, apostate, unscriptural, and feeble minded for believing such a patent error—whereupon all who believed in infant baptism would turn the dial to shut me off and write a letter of protest to the radio station. Or, on the other hand, I could state affirmatively and constructively that this church believes baptism is only for people mature enough to make a choice and a covenant. I could state that we believe in baptism by immersion for such and such reasons. I could quote applicable Scripture. If this is done kindly and addressed to people who are receptive because of the application of the principles laid down previously in this talk, the prospect will at least be informed as to what the church believes, rather than what it does not.

The negative approach destroys friendship, closes the door, and alienates even those who are not concerned in the argument, as they observe our ill humor, pugnacity, and unreasonable hard-headedness. This does not mean that we should pussyfoot; it means simply that we should use sound psychological principles when presenting our doctrines, our beliefs about baptism, marriage, tithing, apostasy, or anything else.

Use Illustrations

Many times a good illustration will get a point across better than reams of argument. Ask a person who cannot see the logic of close communion, whether a life-long, dues-paying member of the Loyal Order of Moose could expect to enjoy the privileges and benefits of the Masonic order, and then ask why not. Are not both fraternal organizations? Are not the aims and object of each similar? Are there not the same kind of men in each—citizens of the same republic, creatures of the same Creator? Why should not the members of each fraternal order recognize and share their benefits with the members of every other order?

Ask why any citizen who knows the postal regulations cannot walk into the postmaster's office and take over, especially if there is a long line of people waiting at the window to be served, who ask him so to do—and you have started

some thinking about authority. Ask whether the fact that two legs attached to a body couldn't agree on which way to go wouldn't indicate something radically wrong with the body—and apply this illustration to the disagreement between the two hundred fifty-odd denominations which all claim to be the body of Christ. When a man says that he can be just as good without the church as with it, ask him how good a spark plug is without an engine or motor in which it can take its place and perform its function. There are hundreds of good illustrations to be found in Paul's designation of the church as the "body of Christ." Be alert for them; use them. They make your teaching interesting and understandable as no amount of argument can do.

Meeting Indifference

The most common form of indifference is the almost universal belief that one church is as good as another—that all are headed for the same place but by different roads. I like to meet this sort of indifference through a process of *reductio ad absurdum*, that is, carrying out the logic to an absurd or ridiculous conclusion. If one church is just as good as another, then the philosophy of Father Divine is just as effective in achieving salvation and creating human happiness as any other philosophy.

If you narrow the field by asserting that one *Christian* religion is just as good as another, you need to be reminded that there are many non-Christian religions which teach good ethics and good morals—many of them with their own peculiar kind of messiah or savior. A little study of world religions will disclose that "saviors" are a dime a dozen in the religious market. If one is as good as another, why believe in Jesus? Why won't some other savior do? If your adherence is merely a matter of social custom or geographical propinquity, don't you have rather a flimsy excuse for being a Christian at all?

If one church is as good as another, why isn't one doctor as good as another? All doctors are devoted to one end—the healing of disease. Yet the man who says that one church is as good as another will choose very carefully between the surgeon, the allopath, the homeopath, the osteopath, the naturopath, and the chiropractor. He even may carefully look up the credentials of the individual prac-

(Continued on page 21.)

Home Column

The Little "Extras"

By Marie Gosline

TOO MANY OF US are not inwardly religious. We have never allowed Christ to enter our souls. We have never permitted his law to be seared upon our hearts. Outwardly we are Christians. We go to church. We bear our testimonies. We even pay our tithing. But often we don't do those little "extras" that mark us as Christians and Saints. We fail to feed a hungry person or clothe a neighbor's child. We seem not to remember that "faith without works is dead."

Perhaps we are like Mandy, the colored woman. Our "sinning" may not run the same direction as hers, but in our failure to help others we commit greater sins. Mandy had been caught for the third time stealing chickens. This was too much for her mistress who asked, "Mandy, why is it that you of all people will steal chickens? You go to church every Sunday. On Wednesday evenings you go to prayer service, and the cleaning woman tells me you pray louder and longer than anyone. Why do you steal chickens?"

Mandy saw no connection at all between going to church and stealing chickens, for she replied, "Lan' sakes, Missus, ah wouldn't let a little thing like a chicken come between me and my God."

We may not steal like Mandy. We may not lie. We may not kill. We may not commit adultery. We may remember all the Ten Commandments and still not enter the kingdom of heaven. Only when we remember to love our neighbor as ourselves and to perform some service daily to someone who is not related to us by blood or ties of any kind—a neighbor or someone who is in need—will we as Christians and Reorganized Latter Day Saints be on our way to Zion.

I REMEMBER A neighbor my mother had. This woman, still in her twenties, had three little children. The family lived in a trailer on the acreage where they were building a home. She was building it mostly by herself, for her husband was a marine and could help only on week ends. They had spent most of their money on the land and could not afford to hire labor. The job was up to her. When I was "home" Christmas she was laying the hardwood floors. These were happy days for her, because she could see her dream coming true. Soon she would be able to move her family from the crowded trailer. All of her "building days" had not been such happy ones, however. There was the time when she was shingling the roof and her mother came to visit. Nothing suited the mother. Nothing was quite right. "Who ever heard of a house without a dining room?" was only one of her comments.

When the mother had gone home after three days the little woman came to my mother. "I just can't go on. It seems everything is wrong," she said. "It was all a mistake. We never should have started it." Valiant as she was, the constant haranguing of her mother had worn her down.

That was when she needed a "little extra"—not material assistance but an encouraging word. "Listen to me," said my mother, "your little home will be the prettiest on this old country road. Very



"Listen to me," said my mother, "your little home will be the prettiest on this old country road."

few houses have dining rooms nowadays. If ever you feel that you want one—you have plenty of room. You can build one right out off your kitchen. You go on and finish that house. Just think how wonderful it will be to have a home of your own."

That little speech did the trick. It gave the woman courage when she needed it most.

Zion is not something afar off. It is here *now*, in our hearts! It is a habit we must form—the habit of doing something for others. Zion will be redeemed only by those who love their neighbors. There is no place in Zion for anyone else. Mandy had her good points. At least while she was in church she couldn't be out stealing chickens, but her religion didn't go deep enough. Christ had never entered her heart. But Mandy's sin was only a minor one compared to many of ours—the sins of omission, the sins of not helping others who are in need. May we as Christians and as Reorganized Latter Day Saints let no day pass without remembering the "little extras."

As We Understand It

By Emma Phillips

SOMEONE HAS SAID that great men never die. It has been many years since Abraham Lincoln was president of this nation, but the things he taught us are still useful in daily living.

Maranda Bailey had been teaching grade school for twenty years, and during that time she had always had breakfast at the same little table in her home. And every morning she had looked up at the same picture of Abraham Lincoln that hung on the wall before her.

Generally Maranda had no objection to looking at the picture. She could always visualize her grandfather, a Civil War veteran, standing beneath the painting and boasting of the achievements of President Lincoln. Every year Grandfather had dressed in his faded uniform and, brandishing a scarred sword, recited the Gettysburg Address. As a child, Maranda often wondered how he could make such a short speech last such a long time.

Yes, generally she looked at the painting just as anyone would look at a painting on the wall. But this morning things seemed different, for there was surging within her that attitude that makes one annoyed with the problems of mankind. Yesterday she had quarreled with the principal of the school, and, well, she would likely quarrel with him again today. She was not going to be dominated by the school board entirely. She knew she was on the right side of the argument, and she had dared to speak her convictions. The principal, on the other hand, had

tried to reason with her to let the members of the school board have their way. It was a small matter, he had said. It would not affect the children very much.

As Maranda Bailey mused over yesterday's happenings, she again looked up at the picture. Sedate and calm he seemed to look down upon her. The look angered her. She had a sudden desire to hang her breakfast bacon over his ear. Then realizing the high cost of bacon, she lamented the desire. But she made another hasty decision, so hasty that her argument of yesterday was temporarily forgotten. She would get rid of that painting of Lincoln. Twenty years she had looked at it. She was tired of it, and she had a right to be.

She got up suddenly and, stretching to her full height, took the painting from the wall. She laid it face down on the table. As she did so a fingernail ripped the timeworn paper that was pasted on the back of the frame. Still full of resentment, she pulled the rip into a larger hole. It was then she noticed the handwriting on the back of the picture. At first she had to squint to make out the faded, gray scribbling. A smile of satisfaction came to her face as she slowly read: "These are the words of Abraham Lincoln—'Let us have faith that right makes might, and in that faith, let us, to the end, dare to do our duty as we understand it.'"

Why, thought Maranda, it was her duty to stick up for her convictions—her beliefs. Carefully she hung the painting back on the wall, and prepared to leave for school. As she left her home, she muttered something about "a new nation conceived in liberty and dedicated to the proposition . . ."

How Shall I Tell My Neighbor?

(Continued from page 19.)

titioner he chooses from these categories before entrusting his life to him. Why be so narrow minded in the field of medicine, where only the physical life is at stake, and so broad minded in the field of religion, where the immortal soul is at stake?

Meeting Special Problems

Sooner or later the one who would tell his neighbor about his beliefs will have need to understand the special or peculiar or distinctive beliefs of other religions, and how to meet such beliefs in his proselyting. Some of the dogmas or theories which will be encountered are "once in grace, always in grace," the seventh-day Sabbath, soul sleepers, predestination, congregationalism or disbelief in any form of central church authority or government, apostolic succession through Peter, transubstantiation, and nonreality of matter. All of these will require special study in order to bring familiarity with the belief itself and with the best methods of meeting it.

What to Tell

As has been pointed out in the preceding paragraphs, what to tell must be largely determined by the character, interests, background, and beliefs of the prospect, and by the point at which you have arrived in your teaching of him. At some time before baptism, he should probably have a fair knowledge of our beliefs about the apostasy and restoration, about continued revelation and prophets, about authority and priesthood, about the Book of Mormon and Doctrine and Covenants, about God and Christ and the Holy Spirit, about the ordinances of the church, about church organization, tithing, and marriage. He should know something of the church's eschatology, departments, institutions, policies, objectives, etc.

Personal Testimony

Whatever other methods or materials are used in telling the story to your neighbor, there is one thing which must not be overlooked, neglected, or forgotten. That is your own personal testimony of what the church has done for you, what it means to you, and why you know it to be the church of God. In this connection, always remember that your own *life* is a testimony, whether you utter a word or not—that "what you do speaks so loudly I cannot hear what you say," and that more good prospects have been converted by the saintly lives of their friends and neighbors than by sound logic or flowing oratory.

New Horizons

Across the Desk

(Continued from page 4.)

From W. J. Breshears, President of the Gulf States District:

As we review 1951 we find that definite progress is indicated in the kingdom-building program in the Gulf States District.

Baptisms represent conversions and tend to serve as a spiritual barometer in the local congregations. The active and growing branch keeps the baptismal waters disturbed often. We are pleased to report a substantial increase in baptisms for 1951—our best record since 1948. The report by congregations is as follows:

Alafloa	3	Coldwater	5	Montgomery	4
Atmore	0	Crane	2	Ocean Springs-Biloxi	6
Bay Minette	4	Escatawpa	5	Pascagoula	4
Bayou La Batre	2	Evergreen	2	Pensacola	17
Bellevue	4	Huxford	0	Pensacola Negro Mission	0
Berrydale	15	Janes Mill	2	Pleasant Hill	14
Birmingham	7	Lone Star	0	Robertsdale	0
Brewton	11	Mobile	20	Vanclave	6

Total baptisms, 133

Per cent of gain, 3.7 (Based upon membership of 3,600)

When we consider that we retain probably only 1 out of every 10 baptized, as far as active membership and contribution to the program of the church is concerned, we realize that our record for 1951 could certainly stand improvement. We are proud of our achievement, but we think that we can and should do better. It is necessary that we show a 3 per cent gain in baptisms even to maintain our existence, and a 5 per cent gain to realize growth. We should, therefore, be baptizing from 180 to 185 each year, as we have a total of 3,600 members.

In addition to the baptisms reported, the following were baptized on the last Sunday in December and will not show up in the Department of Statistics report for 1951: Escatawpa, 8; Bayou La Batre, 4; Atmore, 1—total, 13 (grand total, 146).

During 1951 our building program progressed as follows:

Ocean Springs-Biloxi: first unit of new church home now approximately complete. Present investment \$2,100. Value of property, including gift of old building by the Escatawpa Branch, approximately \$6,500. All labor donated by members of the congregation.

Vanclave: Construction now under way for new building of solid masonry construction. Estimated value approximately \$25,000. All labor being donated. Concrete blocks being manufactured on the grounds.

Bayou La Batre: Beautiful new brick veneer house of worship completed and

property landscaped. Approximate value \$20,000.

Brewton: Property acquired at 414 Bellevue Avenue, valued at approximately \$50,000. Will be converted into church home as funds are available. Now being used by the congregation.

We sincerely trust that this is only an indication of more to come and that the district building program will continue until every congregation is adequately housed and educational units are provided.

Ordinations in the district during the year were as follows:

Alafloa, 1 elder; Bay Minette, 1 priest; Bayou La Batre, 1 elder; Bellevue, 1 elder, 1 priest, 1 deacon; Berrydale, 1 priest; Birmingham, 1 deacon; Brewton,

1 elder, 1 priest; Coldwater, 1 priest, 1 teacher; Escatawpa, 1 elder, 1 teacher, 1 deacon; Huxford, 1 priest; Lone Star, 1 elder; Mobile, 1 elder, 1 priest, 1 teacher, 3 deacons; Ocean Springs-Biloxi, 1 priest; Pensacola, 1 elder, 2 priests, 2 deacons; Vanclave, 1 elder, 2 deacons; total 9 elders, 10 priests, 3 teachers, 10 deacons.

One new branch was organized during the year at Birmingham, Alabama; and one new district mission was set up at the

old Crane Church, five miles northwest of Milton, Florida.

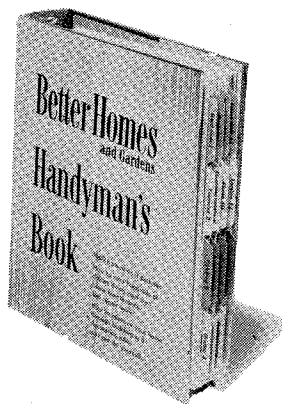
District activities during the year were as follows: The Annual Gulf States Reunion conducted at Brewton, Alabama, June 30 to July 8. Two district conferences were conducted during the year, February 17 and 18 at Mobile and July 7 at the reunion. The Annual Woman's Retreat was held at the reunion grounds on Sunday, April 29; a district-wide missionary rally at Pensacola on October 13, 14; and the annual Liahona Youth Camp at the reunion grounds from June 10-17. In addition to this a northern division priesthood and workers conference was provided at McKenzie, Alabama, on December 8 and 9 and monthly priesthood meetings for both the central and southern areas throughout the year.

Two pastors were lost by death during the year. Elder Albert G. Miller, who had been a faithful pastor at Vanclave for a number of years and who had formerly pastored the Mobile and Pensacola Branches, died in February. Elder Oscar Tillman, pastor of the Bayou La Batre Branch, and a pioneer minister in that area, died in August. Their loss is keenly felt, but younger men are now carrying on in a splendid manner the work which they loved so well.

The longer I remain in the Southland the greater becomes my concern for the welfare of this people and for an adequate program of administrative supervision that the South may take her rightful place in the church. If the South has not made progress in the past, it has been because the church has not provided adequate leadership. This is truly a rich field with great potential.

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Bulletin Board

Los Angeles Stake Conference to Be Televised

The eleven o'clock service of the Los Angeles Stake Conference will be televised over Los Angeles Station KTTV, Channel 11, on February 10. The program features "Great Churches of the Golden West." Evangelist Elbert A. Smith will be the speaker. Members of the church having friends in the Los Angeles area are urged to invite them to see this program.

—GARLAND E. TICKEMYER

Notice to Members in or Near Camp Carson

Mr. and Mrs. Harold Schneebeck, 1420 East Cache La Poudre, Colorado Springs, Colorado, would like to contact members living in or near Camp Carson. People knowing of members living in that area who will not see this notice are also urged to contact the Schneebecks and give them their names and addresses.

Notice to Zion's Leaguers

Don Potts, 100 South Bowen, Independence, Missouri, editor of the Independence city-wide Zion's League newspaper, *League Lens*, would like to hear from other Leaguers in the United States and other countries. He would like to know what they are doing, what plans they have for the future, and who is participating in the activities. All letters will be acknowledged.

Services at Rolla, Missouri

Services are held every Sunday morning at 10:00 o'clock in the home of Mrs. Ruth Whittaker, 41 Great Oaks, Rolla, Missouri. Members living in that area or servicemen stationed at Ft. Leonard Wood are urged to contact Mrs. Whittaker or either of the following:

Dr. Robert Russell, 103 West Fourteenth Rolla, Missouri (Church School Director)	Clarence Reese Route 1 Waynesville, Missouri (In Charge of Mission)
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Serviceman's Address

Leonard Dale Sherman
Co. 52-011
U.S.N.T.C.
San Diego 33, California

Other Navy men stationed at Camp Elliott who belong to the church are requested to contact Leonard.

Book Wanted

Mrs. Melvin Stoner, Route 1, Buchanan, Michigan, would like to purchase a copy of *Book of Mormon Talks* by Orion.

Kansas District Conference

The Kansas District conference will be held on February 16-17 at the church in Wichita, 1650 South Water Street, with the theme, "The Restoration Concepts of Salvation and Judgment." It will begin at 3:00 p.m. on Saturday; at 7:45 there will be a preaching service. Sunday's activities include a young people's prayer service at 8:00 a.m.; a general prayer service at 9:30; a sermon at 11:00; and a business session at 2:00 p.m. Apostle D. T. Williams and Seventy James C. Daugherty are to conduct the conference.

DOROTHY DODDS
District Secretary

REQUEST FOR PRAYERS

Mrs. W. R. Weidman, 1625 North Forty-third Street, East St. Louis, Illinois, asks to be remembered in the prayers of the Saints. She is handicapped as the result of a stroke.

ENGAGEMENTS

Short-Dickens

Mr. and Mrs. Lee Dickens of Kansas City, Missouri, announce the engagement of their daughter, Dorothy Joan, to Eugene F. Short, son of Mr. and Mrs. Earl L. Short of Kansas City, Missouri. Dorothy will be graduated from Kansas State College in June. Eugene attended Missouri University. Both are graduates of Graceland College. The wedding will take place in the summer.

Cook-Miller

Mr. and Mrs. Orval T. Miller of Montrose, Iowa, announce the engagement of their daughter, Doris Fern, to Kenneth Cook of Waverly, Iowa. Doris, a graduate of Graceland College and the University of Iowa, formerly taught in Waverly High School. Kenneth, a graduate of De Pauw University, received his masters degree at the University of Iowa and is now teaching in Waverly High School. The wedding will take place in Waverly on March 1.

Conway-Turpen

Mr. and Mrs. Stephen W. Turpen of Man-kato, Minnesota, announce the engagement of their daughter, Julia Ann, to Walter J. Conway, son of Mr. and Mrs. Pat J. Conway of Minneapolis, Minnesota. Julia is attending Graceland College. Walter, a graduate of Graceland, has attended the University of Minnesota.

Blevins-Thomas

Mr. and Mrs. William H. Thomas of Lamoni, Iowa, announce the engagement of their daughter, Mildred Louise, to Wayne Blevins of Rich Hill, Missouri, son of Mr. and Mrs. Harrison Blevins of Cowgill, Missouri. No date has been set for the wedding.

WEDDINGS

Burt-Yarrington

Elder Charles Burt of West Branch, Michigan, and Elsie Yarrington of Midland, Michigan, were married October 21 at the Reorganized Church in Midland, Elder Ben Ouder-kirk officiating. They are making their home in Midland.

Beckwith-Thatcher

Mary Marcella Thatcher, daughter of Elder and Mrs. T. W. Thatcher, Sr., of Independence, Missouri, and Ernest Lee Beckwith, son of Mrs. George Beckwith of Murdo, South Dakota, were married January 20 at the East Independence church, the bride's father officiating. They are making their home in Murdo.

BIRTHS

A son, Dwight Mahlin, was born on December 4 to Mr. and Mrs. Merlin M. Hetzler of Dallas, Texas.

A daughter, Deborah Rae, was born on December 16 to Mr. and Mrs. Bob Hacker of Dallas, Texas, formerly of Temple City, California.

Mr. and Mrs. Boyd M. Broliar of Dallas, Texas, announce the birth of a daughter, Michelle Rae, born January 13.

Truman and Lillian Smythe of Niagara Falls, New York, announce the birth of a daughter, Colleen Gail, born January 20.

Mr. and Mrs. Wayne M. Zion of Independence, Missouri, announce the birth of a daughter, Rachel Elaine, born January 14. Mrs. Zion is the former Ruth Spiller.

Mr. and Mrs. Athol Packer of Plymouth, Michigan, announce the birth of a son, Athol Warren, born December 17. Mrs. Packer is the former Dolores Glenn.

A daughter, Debra Grace, was born on October 16 to Mr. and Mrs. Max Treadwell. She was blessed on December 30 by her grandfather, Elder Z. A. Coop, at the Reorganized Church in Springfield, Oregon. Mrs. Treadwell, the former Nora Coop, is a graduate of Graceland College, class of '46.

A daughter, Marsha Marie, was born on November 4 to Mr. and Mrs. John P. Morgan of Minburn, Iowa. Mr. Morgan is a graduate of Graceland College and Drake University. Mrs. Morgan, who also attended Graceland, is the former Bonnie Brooks.

A daughter, Sherry Yvon, was born on December 18 to Major and Mrs. Pershing Tousley of West End, New Jersey. Mrs. Tousley is the former Eva Barrett of Des Moines, Iowa.

Mr. and Mrs. Donald E. Kenney of Hooker, Oklahoma, announce the birth of a daughter, Janet Beth, born January 19. Mrs. Kenney is the former Velma Nickelson, daughter of Mr. and Mrs. Frank Nickelson of Freedom, Oklahoma.

A daughter, Megan Lee, was born to Mr. and Mrs. Ronald Williamson of Marseilles, Illinois, on November 19. Mr. Williamson is a graduate of Graceland College, class of 1949.

Pfc. and Mrs. Leon Curtis announce the birth of a daughter, Rebecca Louise, born January 8. Mrs. Curtis, who is making her home in Independence, is the former Ardith Reynolds. Pfc. Curtis is stationed at Erding Air Base in Germany.

A son, William Floyd, was born November 27 to Mr. and Mrs. Floyd Willis of Pensacola, Florida. He was blessed December 16 by Evangelist A. D. McCall and Elder Bruce Jones. Mrs. Willis is the former Edna Pauline Caraway. Mr. Willis attended Graceland College in 1949-50.

A son, Richard Allan, was born on December 26 to Mr. and Mrs. Kirby Vickrey of Pensacola, Florida. Mrs. Vickrey is the former Margaret King of Atmore, Alabama.

DEATHS

McGEACHY.—Benjamin, son of Donald and Ann McGeachy, was born March 29, 1886, and died December 18, 1951. He grew to manhood in the vicinity of Caseville, Michigan. Early in life he was baptized into the Reorganized Church and as a young man was ordained a priest. For a while he served as pastor of the Caseville Branch, and on September 21, 1924, was ordained an elder. He was a cabinetmaker by trade; in 1947 he was forced to retire because of ill health.

He is survived by his wife, Cecelia; a son, Benjamin, Jr.; three stepsons: John, Dick, and Bob Bramblett; a brother, Henry McGeachy; and three sisters: Katherine Ross, Mary Stewart, and Effie Willard. Funeral services were held at the Reorganized Church in Clio, Michigan, Elder E. S. Horton officiating. Burial was in the Caseville cemetery.

Introducing

CORA MAY (NASH) HILLMAN, Fairview, Montana (page 12), was born near Carthage, South Dakota, where she also attended high school. After taking a few courses of normal training, she taught grade schools in South Dakota and Montana eight terms. In 1912 she married Walter R. Hillman and has assisted him in pastoral work and farm activities for twenty-eight years. She has been community correspondent for a local newspaper and has had a few articles and poems published. Besides branch work she is also active in the Home Demonstration Club and the P.T.A.

CORRECTION

In the issue of January 28 it was stated that Edward Parker edited the *Mission Courier* for eight years. It should have read that he was in charge of printing and distributing it, rather than editing it for eight years.

P.S.

* THE WALL

Whenever I feel complaints beginning to take form in my mind, I go into my room and shut the door. Then I take my gripe to the wall. . . . A wall is a wonderful listener. It never interrupts your flow of thought. It does not confuse you with advice. It never repeats what you have said to anyone else, unless you talk too loud and people on the other side can't help hearing you. It doesn't embarrass you the next day by reminding you of what you said yesterday. It may be a dull and unresponsive witness of your tears, wrath, and fears; but a wall is the safest confidant when you are cleansing your spiritual wastebaskets. It has no memory, and it makes no predictions. It never says, "You'll be sorry," nor "I told you so."—Bobbie.

* HELLO THERE!

Jessie Heide of Lamoni, Iowa, is making it her task to edit and distribute for church members who are physically handicapped a journal of cheer and inspiration titled, "Hello There!" Certainly these people have special interests and needs with which this magazine deals sympathetically and understandingly. It is mimeographed and receives contributions from many writers. Those who are interested may write to Sister Heide.

* NAME AND ADDRESS

F. Edward Butterworth, back in this country after his mission in the Society Islands, was asked to fill out a "Biographical Data" sheet for use in our publication. Like many other men in church service, he awaits General Conference and his next appointment with great interest. In the line for his new address he put these significant words: "The Lord only knows."

* REHOBOAM'S TAX POLICY

Are we witnessing a return to the tax policy of Rehoboam, King of Israel?

"And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father hath made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins.

"And now whereas my father did lade you with a heavy yoke, I will add to your yoke; my father hath chastised you with whips, but I will chastise you with scorpions."

—1 Kings 12: 10-13.

* THE NARROW WAY

While you are seeking the "narrow way" which "leadeth unto life," be careful that you do not fall into a rut.

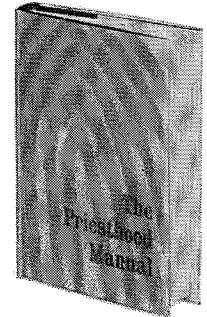
* HEARD ON THE RADIO

Mr. Roper: "God help you, my dear."
Mrs. Roper: "Of course he'll help us. He helps all kinds of people. That's his profession."—From "The Port of Missing Men," on the Cavalcade of America.

* ADVICE TO THE LOQUACIOUS

Be conservative in utterance. Extravagance exhausts your credit.

THE PRIESTHOOD MANUAL



The priesthood manual was prepared under the direction of Dr. Floyd M. McDowell, director of priesthood education. Greatly enlarged in scope including much new material completely rewritten, this book should prove to be a great help to young ministers as well as to those who have given years of service. A basic item for the library of every member of the priesthood.

\$2

Herald House INDEPENDENCE, MISSOURI

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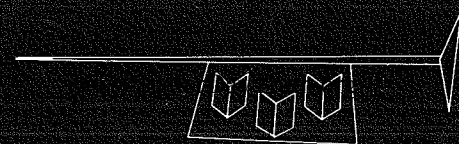
Photo by Robert West

Winter Wonderland

the Saints' Herald

February 18, 1952

Volume 99



News and Notes

We'd
Like
You
To
Know . . .



**Leonard S.
Delano**

Leonard S. DELANO joined the administrative staff of Graceland College in 1949 as director of food service. In addition to the many responsibilities connected with the planning, purchasing, preparation, and serving of well-balanced meals, next year he will be teaching a course in consumer economics.

Born in New Bedford, Massachusetts, in 1918, he attended high school in that community, graduating in 1936 as a four-year honor student. He was graduated from Graceland in 1938, and was president of his class. After Graceland, he attended Iowa State College at Ames, from which he received his bachelor of science degree in Industrial Economics in 1941. He was the first man to study foods at both Graceland and Iowa State. His minor studies were in consumer economics, chemistry, bacteriology, and institutional administration.

After graduating from Iowa State, he spent five years in the Army, serving three years in the Pacific theater. His major occupation in the service was directing food service and bakery units. He holds the rank of captain and is still in the reserves.

Leonard received his master's degree in business administration in 1947 from the University of Chicago, his major work being in the field of restaurant administration. He took his general managerial apprenticeship in a large department store in Detroit where he remained for six months. In 1948 and 1949 he worked for a large industrial catering firm in Chicago as an operational manager, and then came to Graceland in the fall of 1949.

Leonard was baptized into the church in 1934. He has worked in Zion's Leagues, church school, and participated in the activities of the church groups at Iowa State College and in Chicago. He is interested in music, golf, tapestries, china, languages, and foods of different nationalities and races. He is a member of the American School Food Service Association and the National Restaurant Association.

The Saints' Herald Vol. 99 February 18, 1952 No. 7

EDITORS: *The First Presidency:* Israel A. Smith, F. Henry Edwards, W. Wallace Smith
ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

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

TOUR FAR WEST STAKE

Apostles Charles R. Hield and D. T. Williams visited the Far West Stake during the week of January 27 through February 3 to determine the missionary potential of this stake. They report the building of new churches in Maysville and Bedison, with the church at Cameron just having been completed. At Hamilton an old schoolhouse has been purchased and remodeled to fit the needs of the group. All three churches in St. Joseph have been improved over the last year. Brethren Hield and Williams visited every congregation and mission in this stake, speaking each evening at a different place. They were accompanied by Stake Appointees E. E. Jennings, Don Harvey, and Harry Black. Bishop Lewis J. Landsberg and Elder Gerald Gabriel accompanied them on one of the days. On February 3, Brother Williams preached at Cameron, and Brother Hield at Hamilton.

STAKE CONFERENCE HELD

About 500 members of the Center Stake of Zion attended a business meeting February 1 at the Stone Church. Eight recommendations for ordinations were approved, and ninety-eight delegates to General Conference were elected.

Those recommended for ordination were Howard Cook, elder; Tramville Halfhill, priest; George Smith, teacher; Vern E. Hays, teacher; Noel Leon Mason, deacon; Blair Bryant, deacon; William Whenham, deacon; and Frank Vickers, deacon. Kenneth Byrne was recommended and approved as a member of the stake bishopric. The financial report of 1951, and the budget for 1952 were also approved. Following the meeting a birthday reception was held in the annex for President Israel A. Smith.

C. E. HARPE DIES

Charles Edward Harpe, General Church appointee for almost thirty-two years, died at Mt. Ayr, Iowa, January 26. After being honorably released from appointment, Brother Harpe served as pastor of the Saints' Home in Lamoni, Iowa, for over sixteen years. His health forced him to discontinue this service in 1951. Brother Harpe was seventy-six when he died, and is survived by his wife, four children, and two brothers.

COUNCIL OF WOMEN BUSY

Members of the General Council of Women have been active in the past weeks. Sister H. I. Velt addressed the women of the Eden Heights Branch in Independence, and Sister M. A. McConley spoke to the women's department at the Stone Church.

WEEK OF PRAYER ANNOUNCED

Plans have been made for the annual Week of Prayer held in the Center Stake. The dates have been set as March 9-16, and the meetings will again be held in the Auditorium.

Young people in the Center Stake have been informed of the Stake Youth Series which will be held February 25 through March 1. The series will center around the Book of Mormon, and will be held at Stone Church.

DEATHS AT GRAND RAPIDS, MICHIGAN

Elder E. B. Blett died January 15 and High Priest Walter H. Ryder died January 27. Both of these ministers have a long record of service in the district and they will be greatly missed.

The Descent From the Mountain

Moses went down from the mount unto the people. . . . And the two tables of the testimony were in his hand.—Exodus 19: 14; 32: 15.

IT IS LATE to mention such a thing, but here in the quiet days of a long and eventless February, the mind looks back to Christmas—a week of “wonderful days.”

At our home it was a beautiful and happy experience, and perhaps the reason that it will linger in memory is that we had a worship center as one of the principal features of our observance: a richly decorated Christmas book, opened to the story of the Nativity by Luke; on the antique chest beside it, a big decorated candle, whose soft light is best for the ancient charm of the sacred story; above them on the wall, a framed print of Madonna and Child, in such reverence for truth and beauty as Murillo could impart. We had a Christmas tree, of course. But we said our evening prayers by the Book, in the light of that candle.

From Christmas to New Year's was a week of wonderful days indeed. And when at last the tree was taken down and ceremonially burned in the fireplace, we had a closing prayer in which we thanked God for all our happiness and peace and for the friends and loved ones who had been with us. For us it was a “mountaintop” experience, a time of exaltation.

That was our week of wonderful days.

YOU, TOO, have known some week of wonderful days. It may have been a reunion, a conference, or a retreat. Then when it was over you went home. You could not always live in such a state of spiritual intensity. There was a job waiting for you somewhere, and you had to go back to work. Perhaps it was a routine job in shop or factory, or at an office desk; perhaps washing the clothes and dishes and cleaning up the house.

You can postpone your return to everyday life about so long and not much longer. If you don't go back to work, life just goes to pieces in your hands, and you go to pieces with it.

HAVE YOU ever had a trip to the top of a mountain? If not, and you are physically able, you should do it for the good of your soul. But pick your mountain carefully. The highest and most difficult may not be the one for you. The outlook from the peak is more important than the mountain itself. You will see so little of the mountain, but so much of the world around it.

One summer afternoon we stood in the thin air and chill wind on top of Mount Evans in Colorado. There among the bare boulders mists and clouds brushed our cheeks like cold ghastly fingers. Above fourteen thousand feet the air is almost too thin to fill the lungs and one gasps like an asthmatic. A leather jacket feels good, and bare hands are bitten with cold.

There was a magnificent view in all directions. We counted thirty-seven separate showers going on at once on the plains, the clouds moving across the sky like watering pots, with long curtains of rain sweeping the earth below them. Farms and fields made an intricate pattern, decorated by woods and stream, the dark earth of the summer plowing contrasted against the yellow harvest and the green pastures. Above these, we could look away to vast distances; we were so overwhelmed with the majesty and beauty of creation that our minds could hold no more.

Clouds whirled round our heads, denser by the moment. The wind squeezed them like sponges, got a hatful of raindrops, and whisked

them up into snowflakes. The glorious view was obscured as mist enveloped the peak. We went back to the car. Six hundred miles away at home a job was waiting for us, and our vacation was nearly over.

But we carried something away from that mountain peak that we did not have when we came—a vision of beauty, an experience of spiritual exaltation such as Moses might have felt on Sinai.

WHEN MOSES came down the mountain he brought something with him. There were the tables of the testimony in his hand. He was returning to his people because he was needed there. Sinai could never be his home. It was the antechamber of heaven where he saw the throne of God. He was a visitor there, not a resident.

When you are on the mountaintop, there is only one way to go, and that is down. You could live there in the spirit but your body would die. Few are so anxious for the heavenly mansions that they would want to go to them now. No matter how humble the home, no matter how heavy its work, they go back to it.

Descending the mountain is much more dangerous than going up. We are more likely to slip and fall. We need to learn how to go down. And after every great spiritual experience, every week of wonderful days, we must return to reality. Our work in the world awaits us. People need us. God intends for us to go back and take up our lives again. There are perils in this descent too. In going down the mountain, let us not go empty handed. We must, like Moses, bring back some memorial of God to the people we try to serve.

L.J.L.

Editorial

Sanitarium Day

In harmony with the action of the General Conference, the date of Sunday, April 27, 1952, has been set aside as Sanitarium Day. On this day recognition will be given to the work of the Independence Sanitarium and Hospital School of Nursing, an institution of the General Church maintained to provide professional nursing education for the young women of the church.

We respectfully request each district president and local pastor and others in charge of the 11 o'clock services of that date to give recognition to the work of this institution and to arrange to have a special offering at that time.

ISRAEL A. SMITH,
President

Books Needed for Church Library

A few copies of *Joseph Smith, Who Was He?* by Willard J. Smith are needed for library purposes. Anyone having available copies is requested to contact the undersigned.

ISRAEL A. SMITH, *President*
The Auditorium,
Independence, Missouri

Englewood Congregation Makes Progress

We have just received a report from Bishop Harold W. Cackler regarding the fine progress made on the reduction of a loan made by the General Church to the Englewood congregation. We are quoting directly from Brother Cackler's report:

We are attaching hereto a check in the sum of \$5,250.00 to apply on the Englewood Houses of Worship Revolving Fund Loan. There was a balance of \$8,250.00 due on the loan to be paid off in five and a half years at the rate of \$1,500.00 per year. In October of 1951 the pastor, Ted P. Scott, the bishop's agent, Lyle McFarlane, and a good corps of solicitors set about to eliminate the

debt. Following their leadership the congregation contributed the attached \$5,250.00 during the closing weeks of 1951.

At the Englewood White Gift Service on December 23, there was contributed \$3,000.00 in local and General Church funds. The congregation plans to pay off the remaining \$2,250.00 of the debt during the fore part of 1952.

We have commended the Englewood congregation for this splendid effort, through which more funds are made available for other branches from the Revolving Fund. We will endeavor to instill the same idea in the minds of the people of some of our other congregations—that is, of not waiting the full ten years to pay off their debt.

We sincerely trust, as Brother Cackler has suggested, that this sort of action will be an incentive to other congregations to do likewise. There are many requests for additional loans that cannot be met, and the Revolving Fund could be used much more broadly if a number of the congregations that are in a position to do as Englewood has done would develop their plans accordingly. We, too, wish to commend the Englewood congregation.

THE PRESIDING BISHOPRIC
By G. L. DeLapp

A Day of Prayer and Fasting

The General Conference of 1952 will be in session March 30 to April 6, inclusive, as provided in the action of the Conference of 1950. In harmony with our custom, and in response to our own deep feeling of need, we request that members of the church shall observe Sunday, March 2, as a day of fasting and prayer. Where wise and possible we suggest abstinence from both the morning and noon meals, and ask that specific time shall be spent by individuals and families in meditation and prayer for the church and her needs, the elders and delegates who will meet in Conference, and the business to be transacted. Let the whole church be united in prayer.

ISRAEL A. SMITH,
F. HENRY EDWARDS,
W. WALLACE SMITH,
The First Presidency.

THE FIRST PRESIDENCY

From a recent report written to the Presidency by Herbert M. Scott, district president and pastor at Des Moines, we present the following interesting paragraphs:

In December Evangelist William Patterson conducted a series of services for two weeks. We have had deplorable weather, but attendance was good, and twelve baptisms resulted. Thank you for letting him visit us.

The first of the year we inaugurated a program to reclaim 100 of our church members. Our slogan is "100 new for 1952." 100 what? 100 new baptisms, 100 newcomers who were inactive, 100 new Sunday school people, 100 new dollars each week as a result. We have had department meetings and Sunday school meetings, and the branch is 100 per cent behind the program. As a result, we are already enjoying increased attendance and interest in spite of beastly weather. We are stepping up the use of mails and telephones. We appointed Sister Florence Freberg as our lay visiting chairman. She visits each of the nine departments of the women's division of the branch, assigns the names of families to be visited by them—new and old members alike, and the sick. We have subscribed to a weekly League paper, giving names of all newcomers to the city. These people are invited to attend our church. Mrs. Freberg has devised a marvelous nine-point program. It is getting results.

From James B. Welch, Louisville, Kentucky:

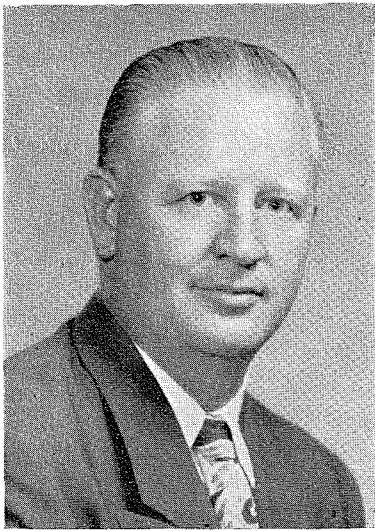
On December 12 Apostle Arthur A. Oakman arrived in Louisville and began an eight days' series of services.

We, the members of the Louisville Branch, wish to extend to The Presidency and Brother Farrow our sincere appreciation for making this possible.

Brother Oakman was received cordially, and a growing interest was in evidence each evening as the services progressed, despite the disagreeable weather which lasted almost throughout the series. Near the close one young lady came forward and asked for baptism.

The unique ministry which Brother Oakman gave was invaluable, and we sincerely hope he may be able to return in the not too distant future.

www.LatterDayTruth.org



Stewardship

By Apostle D. O. Chesworth

All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of men of business and of work labor together with God for the accomplishment of the work intrusted to all.—Doctrine and Covenants 119: 8.

THE PROPHET ISAIAH (32: 17) wrote that the work of righteousness shall be peace; and the effect of righteousness, quietness, and assurance forever. Today we seek peace of mind and soul, often overlooking the truism that through right living—right at-one-ness—we are vouchsafed peace which brings to us quietness and assurance forever. The Saints were pioneers over a century ago in a philosophy of life in which peace was promised through acknowledgment of a partnership with God. This we have called stewardship, again popularizing a term which Jesus used in his ministry upon the earth. Having pioneered with this social program we have cause to rejoice that even today a stronger faith exists among our membership in its ultimate triumph.

Stewardship not New

Stewardship is a unique and important phase of the practices and beliefs of the Reorganized Church of Jesus Christ of Latter Day Saints. While the principles of stewardship are as old as the gospel, true stewardship was reintroduced in this dispensation through the restoration of the gospel message. Stewardship is a partnership of man with God in building His kingdom through sharing the possessions of this world; namely, the blessings of time, of talent, of spiritual, and of material means. So important was this philos-

ophy to Horace Bushnell that he said: "One more revival, only one more, is needed—the revival of Christian Stewardship. When that revival comes the kingdom of God will come in a day."

Strongly Supported by Witnesses

Witnesses of the Restored Church have defined stewardship as follows: "The management of an investment of God in you, the management of the affairs of another—in this case God; the acknowledgment of our Heavenly Father as owner and men as stewards." Stewardship means from every man will be expected according to his capacity and to every man will be given according to his needs and wants based upon conditions. It involves every phase of life. The steward says, "The earth is the Lord's and the fullness thereof." He considers himself trustee for a portion of it; he holds in trust to the Heavenly Father time, talent, and treasure. Systematically, faithfully, he returns the Lord's portion—traditionally and legally a tenth of the increase—and is accountable for the use of the other nine-tenths. The nonsteward in effect says, "The earth is not the Lord's, nor the fullness thereof; it belongs to me and the rest of the people. I'll pay my share of the running expenses." We have consistently claimed to be an authorized institution of the Lord Jesus and in our presentation of stewardship are not left without witnesses:

1. *Inspired Version of the Holy Scriptures*

a. And Abram gave him [Melchisedec] tithes of all he had taken . . . wherefore, Abram paid unto him tithes of all that he had, of all the riches which he possessed, which God had given him

more than that which he had need.—Genesis 14: 20 and 39.

b. And the place of this stone which I [Jacob] have set for a pillar, shall be the place of God's house; and of all that thou shalt give me, I will surely give the tenth unto thee.—Genesis 28: 22.

c. And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord. And concerning the tithe of the herd, or of the flock . . . the tenth shall be holy unto the Lord.—Leviticus 27: 30, 32.

d. Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year . . . the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks.—Deuteronomy 14: 22, 23.

2. *Book of Mormon*

a. And again, Alma commanded that the people of the church should impart of their substance, every one according to that which he had; if he have more abundantly, he should impart more abundantly; and he that had but little, but little should be required; and to him that had not should be given.—Mosiah 9: 60, 61.

b. And thus they should impart of their substance, of their own free will and good desires towards God . . . and they did walk uprightly before God, imparting to one another, both temporally and spiritually, according to their needs and their wants.—Mosiah 9: 62, 64.

c. He [Jesus] commanded them [the disciples] that they should write the words which the Father had given unto Malachi, which he should tell unto them. . . . Bring ye all the tithes into the storehouse, that there may be meat in my house and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it.—Nephi 11: 2, 13.

d. I would that ye should impart of your substance to the poor, every man according to that which he hath, such as

feeding the hungry, clothing the naked, visiting the sick, and administering to their relief, both spiritually and temporally, according to their wants . . . in wisdom and order: for it is not requisite that a man should run faster than he has strength.—Mosiah 2: 43, 44.

3. *Doctrine and Covenants*

a. Every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, inasmuch as is sufficient for himself and family.—42: 9.

b. It is required of the Lord, at the hand of every steward, to render an account of his stewardship, both in time and in eternity. . . . The elders of the church . . . shall render an account of their stewardship unto the bishop. . . . These things shall be had on record. . . . This shall be an ensample for all the extensive branches of my church, in whatsoever land they shall be established.—72: 1, 4.

c. It is wisdom in me; therefore, a commandment I give unto you, that ye shall organize yourselves, and appoint every man his stewardship, that every man may give an account unto me of the stewardship which is appointed unto him; for it is expedient that I, the Lord, should make every man accountable, as stewards over earthly blessings, which I have made and prepared for my creatures.—101: 2.

d. And also my servants who are abroad in the earth should send forth the accounts of their stewardships to the land of Zion, for the land of Zion shall be a seat and a place to receive and do all these things.—69: 2.

e. And thus I grant unto this people a privilege of organizing themselves according to my laws; . . . and whoso is found a faithful, a just, and a wise steward, shall enter into the joy of his Lord, and shall inherit eternal life.—51: 4, 5.

Danger in Disobedience

Jesus came asking questions; for example (Luke 16: 2), "How is it I hear this of thee? Give an account of thy stewardship." This was pointed to one who had wasted the goods entrusted to him. Here was one man who could not cover his record of neglect and waste. Truly the voice of the Lord pierces the barriers of selfishness and greed in order to reach the human heart. He came teaching stewardship and referred to it on many occasions, enabling his followers to get a clear picture of their privilege and responsibility as

recipients of the gifts of God. Today maybe some believe that the word is old fashioned. Have we substituted getting, building, and expanding rather than remembering such words as giving, sharing, and loving? Maybe the term is old fashioned, but so is the idea of the kingdom of God. Let us never forget nor neglect either. In teaching stewardship Christ covers the whole of our accountability. Nothing that we have of personality, powers or possessions is exempt from consideration. When related to property it embraces all the methods of acquiring and distributing wealth—money-making, money giving, moneysaving, and money spending. However, let us remember that stewardship is vastly greater than the money question, for the personality of God is involved in this subject.

We develop our knowledge of this "way of life" as we increasingly understand the attitude of Jesus toward the whole of life, not omitting the mechanics but being deeply concerned with the spirit of stewardship.

Fundamental in Curing Social Wrongs

Stewardship is basic and fundamental in the process of building character, and our hope of social reform is through individual regeneration in this better pattern of society. Discipline is often needed in the achievement of desired goals. We must remember that a steward is cooperative, dependable, and adaptable in community relationships. He strives to be worthy of leadership by developing initiative, resourcefulness, and proficiency. He becomes self-sustaining to the best of his ability, developing competency in his chosen vocation or profession. He accumulates resources to the end that he and others may be provided with an inheritance in harmony with the principles set forth in the revelations from Deity. A steward earns what he can honestly, lives frugally, spends wisely and saves to have a substantial increase from which he pays his tithe; but furthermore, he utilizes the

nine-tenths in developing personal security, assisting worthy causes, and supplying himself with some of the extras which are common human wants. As a steward, he will not be guilty of diverting to his exclusive use the potential increase; he will pay gladly the tithe which is due the Lord. Stewardship then is not only good religion, it is good economics, good sociology, and good ethics. It is the hub of the social system instituted by Christ. In this system we have revealed the will of God and provision for the cure of social wrongs. We acknowledge "ability" as a gift from God and "capital" as the means provided to utilize this ability. Great men in every generation fix their goals and drive toward them, refusing to be swerved or enticed by the allurements of easier things. Jesus stated, "No man having put his hand to the plow and looking back is fit for the kingdom." Looking back retards anticipated accomplishments and tends to create an attitude of ease. "To be always intending to lead a new life but never to find time to set about it is as if a man should cease eating, drinking, and sleeping from day to day till he is starved and destroyed," wrote Tilton.

Purposes of Stewardship Are Significant

Reorganized Latter Day Saints cannot think of the restoration of the gospel without thinking of the kingdom of God. Neither can they think of the kingdom without stewardship which is an attitude of thinking, living, and doing. Likewise we cannot think of stewardship without tithes, offerings, and the filing of a tithing statement. Stewardship includes ownership, agency, responsibility, and accountability. The following purposes are to be attained:

1. Creation of greater equality
2. Elimination of poverty
3. Cultivation of a sense of sharing
4. Lifting of standards of living for individuals and society
5. Greater appreciation for the good things of the earth and fuller and better use of them

6. Greater individual desire to serve and improve talents

The procedure for every steward is to:

1. File a first financial statement
2. Keep an income and expense record
3. Pay tithes and in addition, offerings if possible
4. Once a year file an annual tithing statement

Many believe in this and testify of the richer life resulting from responding to the divine law. Dr. F. M. Smith in a General Conference sermon said:

The perfected society which will justify the return of the Son of Man to earth is what we catch up in the doctrine of stewardships.

Stewardship comprises complete consecration of every Latter Day Saint, consecration first of spirit that will give the spiritual dynamic of his activity a certain and ever-present direction toward higher goals toward which he has been called, and the consecration of abilities, and activity—speaking of every individual as well as of groups. Consecration of what we possess, our wealth—of all capacities and capabilities—caught up in the one expression, unreserved devotion to the cause of Christ and to the cause of the church . . . is much of the material development which will be required of this people.

Peace in God's Plan

Reader, we invite your more careful consideration of this teaching of the Master of Men. In Palestine he found many pseudo leaders promising people great things, but he expects today to enlist those consecrated by the Holy Spirit. There shall be a development of stewardship by those who desire to obey him, who take his commands seriously, who care more for the salvation of men than for personal gain. It shall be done by those who are aflame with an interest in his message. The Lord ingratiated himself not by external or coercive measures, but by elevating the thoughts of his followers, by contagion of character, by the sure method of control of friendship and affection. He came into a world when many a heart was weary and heav-

ily laden. The stage is being set again for his return. We feel our responsibility is to create and preserve those social interrelationships which must prevail among his people in order to justify his return. We Reorganized Latter Day Saints not only believe in but diligently seek to bring about the constant development of stewardship in the hearts of men. We are certain that ultimate achievement will come by hard work, supplemented by the divine influence. Former President Calvin Coolidge once said that the success made in any walk of life is measured almost exactly by the amount of hard work put into it. Stewardship is a philosophy of life, an attitude toward our Heavenly Father and all the world. It is not something that applies to one's giving of money, or one's use

of time, or one's action in some isolated department of life; it includes these and much more. It is not concerned with a portion of something or with a part we owe to God. It considers the meaning and the use of the whole. We don't really get or possess stewardship; it gets and possesses us.

You are invited to consider seriously Jesus' way of life called stewardship. In our educational program we appeal to all ages in our offering of junior, youth, adult, and group stewardship. It is much needed today, but its ultimate triumph awaits a people divinely endowed who will sense that it is God's way of sharing. Find the peace of God in his plan and gain that which was suggested by Isaiah, "quietness and assurance forever."

Saved by Hope

IT IS PROBABLY SAFE to say that few people would accept Christianity and abide its tenets if there were no hope offered of reward. Paul makes a statement to the effect that if our hope is vain, then we are of all people the most miserable. We deny ourselves in so many instances the desires which, were it not for our Christian faith, we would seek to satisfy.

Perhaps the best testimony we have of the sureness of our hope is in the record of history. Christ's teachings are measured by results in the lives of the people who recognize and obey them. Time permits true values to be proved, just as it will expose the false.

The hope of eternity lies in the laws of God which create eternal things. Christ taught eternal law; he lived by eternal law; and his life was restored by eternal laws.

A famous American philosopher once said, "The best proof of immortality is to see a man living it." History records a man named Jesus who lived it. And yet this statement may cause some to conjecture, "How can that be proof when every day, year in and year out, we see both good and bad men die? Where is the proof of immortality?"

Immortality is to be found in the *way a person dies*. Future events have a way of casting their shadows before them. And in the serenity of hope with which the Christian faces death we have a concrete answer.

Some of us have witnessed such testimony; we have seen men and women face death with calm assurance, because of the Spirit's witness to them that death of the mortal body here is but the first step into a greater life. Indeed, some face it with an eagerness hard to restrain.

Many things of the Spirit are hard to evaluate because we have no concrete way of measuring them; but to the man who walks with God, appreciates his blessings, and reposes his faith in him, the inner testimony of the Spirit is sufficient.

Where we see God at work, we see eternity in existence. Where we see man obeying the laws of God we see the same thing.

ROBERT MILLER

A Visit to Ollantaytambo

By Paul M. Hanson

with illustrations from
photographs by the author

LONG BEFORE COLUMBUS discovered America, highly developed civilizations flourished in western South America no less than in Mexico and Central America.

One of the most important archaeological fields of South America is the region of Peru and Bolivia. Among the archaeological remains left in this area by pre-Inca peoples are cities, great engineering achieve-

greatly superior to what was developed under the Incas. The ability with which the Incas built up and administered their wide-spread empire suggests they must have been of a race of people of superior attainments.

Little or nothing is known of the origin of the Incas. There is a gap of unknown length between the beginning of the Inca period and the pre-Inca remains; of the cultural antecedents of the pre-Inca period nothing is known.

The reason it is often difficult to distinguish pre-Inca from Inca ruins is because the Incas for construction purposes availed themselves of much of what had been left by their remote predecessors and imitated their style. (See illustration 1.)

CUZCO, one time capital of the Inca Empire, in many respects is still a primitive Indian city. The cathedral, built almost entirely of cut stones from the ruin of Sacsahuaman, faces one side of the great square. Around the square are arcades, the site of busy markets and quaint shops. The square is usually a center of much animation. Laden llamas move through the city; and everywhere one sees the Quechua Indians, descendants of the Incas, dressed in colorful clothes. The population appears to be of pure aboriginal ancestry and of mixed Spanish and Indian blood. Cuzco is South America's most picturesque city. Its narrow, irregular streets are roughly paved. Because of its altitude the least exertion on the part of one not acclimated brings weariness. In many of the streets are remains of pre-Inca and Inca stone foundations on which Spanish buildings have been erected. In the magnificent stonework under the Spanish structures the spirit of the Inca Empire seems to be imprisoned.



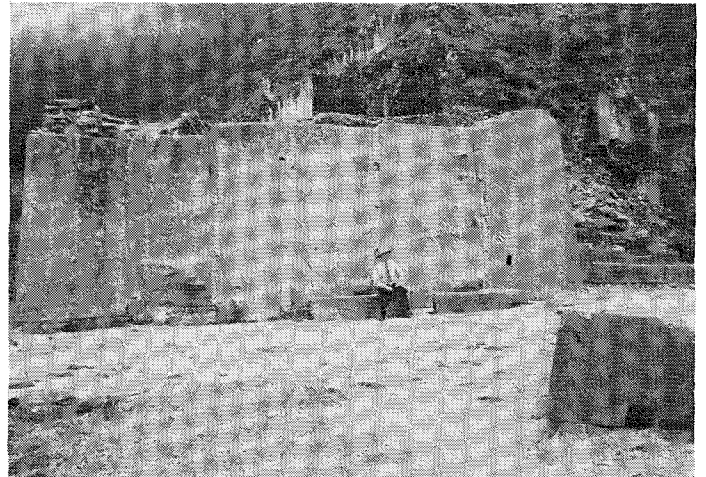
1. Cuzco

ments, colossal polygonal blocks of stone perfectly placed together without mortar, temples, pyramids, and extensive cemeteries. What are to be seen probably are few in number in comparison with others of similar character that once existed.

There is much mystery surrounding the ancient peoples of America. "Mystery is the effect of greatness upon minds that are unequal to it, or are insufficiently informed." The element of mystery lies in the mind, not in the facts themselves.

South American archaeology is yet in its infancy. There are hundreds of unanswered questions. Though there are gaps in the knowledge of America's ancient races possessed by scholars, yet by means of archaeology their history can be partly reconstructed.

The Incas emerged from the mists of legend about A. D. 1040 according to some writers; from Cuzco, the capital, their empire spread as their armies conquered nation after nation, until it included all of what is now Peru, Bolivia, most of Ecuador, and part of Colombia, Argentina, and Chile, embracing about one third of the continent. It appears probable that the civilization of the Incas developed from elements of a primitive empire that was destroyed five or six centuries before the founding of the Inca dynasty. Numerous remains at Cuzco and in the Andean highlands establish the existence of a civilization



3. Colossal granite wall



2. A bridge over the Urubamba River, just below Ollantaytambo

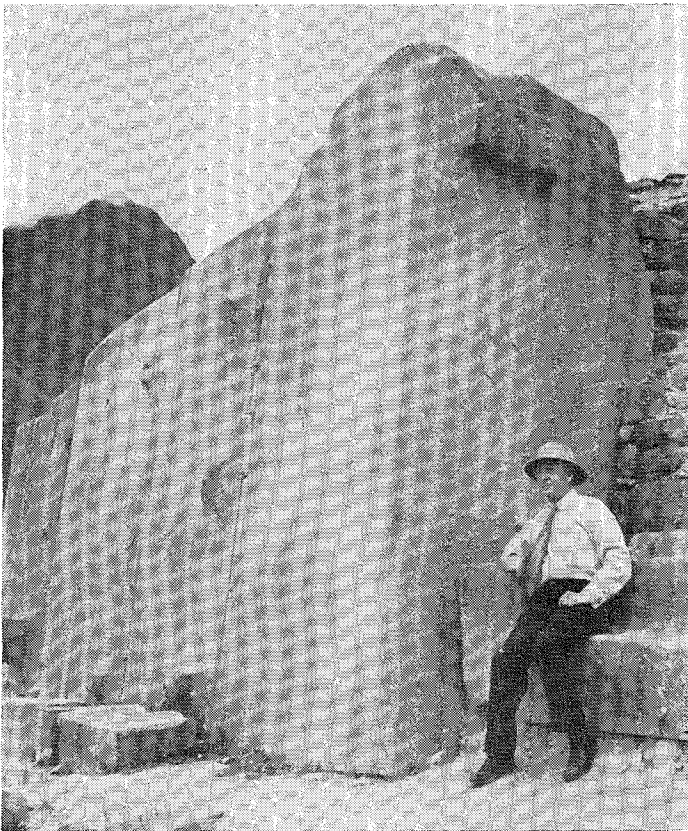
Cuzco has deservedly been classified as the "archaeological capital of South America." From here one can move out and visit numerous important and interesting ancient ruins. It is possible to visit what is generally called the fortress of Ollantaytambo, forty-five miles distant, by auto train, the route being along the valley of the turbulent Urubamba River. On the way one crosses a suspension bridge. The pier in the river is of prehistoric origin. A suspension bridge similar to the present structure, on the same pier, has been in use from prehistoric times. (See illustration 2.)

It may be Ollantaytambo was used both as a fortress and as a sacred place, for among the ruins on the hilltop is an unfinished open temple. (See illustration 3.)

From the village of Ollantaytambo, stone steps lead from the ground up to three well-cut stone terraces and on to the summit of the hill where the principal ruins are. On the summit one's attention is attracted to a row of six huge, polished, reddish granite slabs perfectly fitted together without mortar. A peculiar feature of the construction is the huge blocks joined together by thin slices of the same kind of stone.

These great stones are so shaped and placed that the very weight of the stones, balanced one against another, operates by the constant force of gravity to bind them to each other as though they were but one stone instead of several. By the genius of the builders the six great stones, and the several smaller ones which constitute and

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4. Side view of wall

fill the joints between them, become in the solidity of their emplacement, as one solid rock. Though the true arch is generally supposed to be unknown in prehistoric Peruvian architecture, the essential principle of the arch, whether flat or curved, is exhibited in the utmost perfection of execution in this splendid antique structure of the Vilcanota. As the two end stones of this magnificent wall are

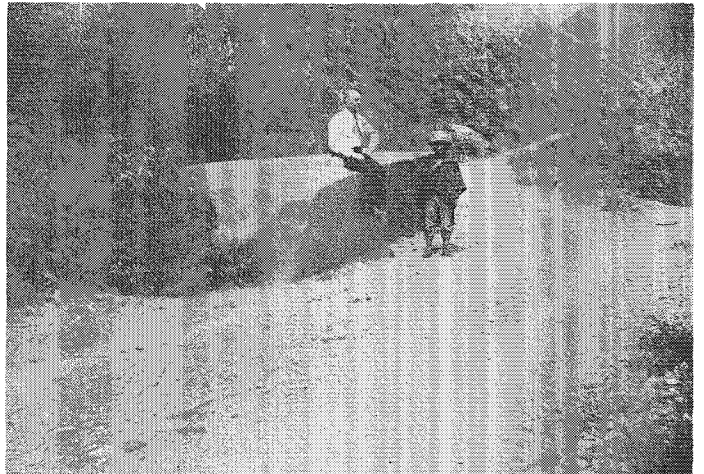


6. Sawed stone

sufficiently braced and anchored, the wall would stand unmoved even if all supports should be removed from underneath the other four. In other words, it would span, as a solid stone beam, a chasm 21.1 feet wide, or serve as a lintel over the doorway of some vast cathedral.¹

(See illustration 4.)

This entablature appears possibly to have been the back wall of a temple.



7. A tired visitor (the author) sitting on one of the "Tired Stones"

The great stones of the standing wall were quarried about six miles distant from a mountainside. (See illustration 5.)

To move these tremendous slabs over the powerful current of the river and carry them to the summit of the rocky promontory several miles up the stream and three hundred feet above it, would tax the resources of modern science.²

It is astounding how the almost unbelievable exploit was performed. By what means were the cyclopean blocks of stone moved such a distance and hoisted into position? According to the Book of Mormon the Nephites possessed not only iron and steel but also "machinery." Evidently the builders of Ollantaytambo, whoever they were, possessed machinery. (See illustration 6.)

Of special interest to me among the ruins was a block of stone which appeared to indicate that the ancient builders possessed knowledge of sawing stone.

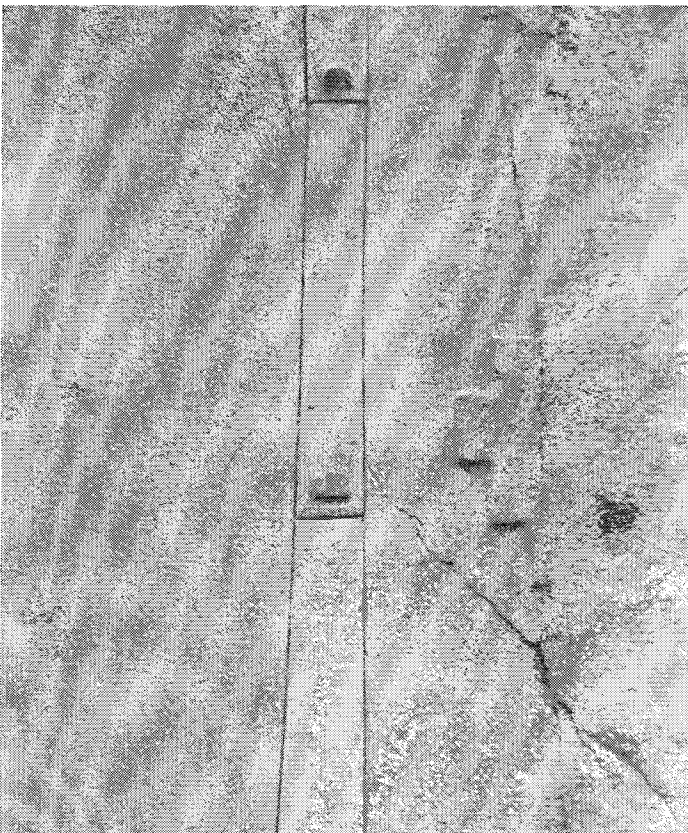
Lying on the inclined way between the quarry and the fortress or temple are two huge stones, for some reason abandoned. They are known as the "Tired Stones." The larger one is 20 feet in length, 15 feet wide, and 6 feet 6 inches thick. (See illustration 7.)

Who knows how the great stones were moved from the distant mountain across the river and placed in position on the hilltop? The ruins are so marvelous as to be unique in the history of the world.

It seems almost certain that the six great granite slabs forming the wall, other parts of the ruins, and the "Tired Stones" date from the megalithic age, which suggests they are of pre-Inca origin.

¹Miles Poindexter, L.L.D., *The Ayar Incas*, Volume 1, pages 74-75, Horace Liveright, New York, 1930.

²*Ibid.*, page 80.



5. Thin slices joining the great slabs

The Board of Trustees of Graceland College

EDITOR'S NOTE: *The discussion which is here presented by Brother McDowell is timely and of great importance to the whole church. We hope that those who carry the responsibility of transacting business at the next General Conference will keep in mind the content of this article.*

By F. M. McDowell
Chairman

—THE FIRST PRESIDENCY

GRACELAND was incorporated June 6, 1895, and reincorporated on April 29, 1944.

The Articles of Incorporation provided that:

This corporation shall be a perpetual succession in a Board of Trustees.

The Articles also set forth the number of trustees, the method of their selection and organization, and their duties and responsibilities, including

The selection of the administrative officers, instructors, agents, assistants and other helpers necessary to the purposes of the organization—and the making of all conveyances, mortgages, assignments, and releases of contracts for purchases, and sale of real estate, construction of buildings—and the power to make and adopt and enforce by-laws and other rules and regulations, not inconsistent with these Articles for their own government and the government of the corporation.

Wisely Planned

Thus with courage, wisdom, and foresight the founders of Graceland provided for her administration and perpetuation, with major responsibilities resting in a Board of Trustees. It is to their everlasting credit that these provisions have stood the test of time and are found to be almost wholly in harmony with the recommendations of those in authority in the administration of higher education today. The passing of a half century has required few changes in the original Articles.

From 1895 to the present time, responsible persons have been elected to membership on the board. These have, with marked devotion and sacrifice, sought to measure up to the legal and moral responsibilities imposed upon them by the Articles, by the church, and by the recurring crises of passing years.

And Graceland Has Prospered

Graceland has been growing up, and this has brought added opportunities and responsibilities for all. The extent and rapidity of her growth will be found surprising to all except those who have been in close touch with the college. Figures are readily available for the twenty-year period ending June 30, 1951. During that period the total enrollment increased from 168 to 615 students; educational costs of faculty, administration and build-

ing maintenance from \$46,882.00 to \$241,171.00; and the total institutional budget from \$70,315.00 to \$436,518.00, which includes the costs of all educational and auxiliary activities.

After a complete cessation of building operations, due to the depression and war, the last four years have seen the erection of Kelley Hall, the Heating Plant and Service Building, the Student Memorial Center, and Gunsolley Hall (not completed), representing a total investment of \$519,347.17.

In addition to the supervision of such major projects as these, the board shares with the faculty and staff responsibility for the welfare of several hundred young people of the church each year. Surely the choosing of members of the board, as terms are ended or vacancies occur, is a matter deserving the most careful and prayerful consideration of each delegate and ex officio member of the General Conference. At the hour the vote is taken, all share alike in the responsibility for the successes and failures of Graceland in the years ahead.

While Problems Multiply

President Emeritus Raymond M. Hughes of Iowa State College writes in his *A Manual for Trustees* (now in its third edition):

The times are difficult for all education . . . education and particularly wisely administered higher education is more important to our country than ever before. Fifty years ago even our greatest colleges and universities were rather small in size and simple in organization. Today even the small colleges are rather complicated organizations.

The number, variety, and complexity of the problems confronting Graceland today can be appreciated only by those who are informed as to current trends in the educational world and the significance of the terrific impact of these revolutionary years upon higher education in general and upon the small college in particular.

The cost of living has more than doubled since 1939, making adequate compensation for the growing staff increasingly difficult. Building costs have skyrocketed to the point where they are almost prohibitive, even for tax supported state and municipal institutions. How shall Graceland find the ways and means to adequately house those who come to her doors? The constant ominous threat of war, the uncertainty of draft requirements for young men, the competi-

tion of rapidly multiplying junior colleges, many of which receive state and municipal support—all such combine to make Graceland's enrollment a most uncertain quantity from year to year. In 1914 when Graceland became a junior college, there were in the United States seventy-four such institutions with a combined enrollment of 2,363. In 1950 there were 648 such institutions with a combined enrollment of 465,815 students.

Does this mean that Graceland may be compelled to become a four-year college or perhaps to offer only the junior and senior years of the standard college course? Other questions constantly arising are: What courses of study should be regularly offered? What courses should be dropped? What new courses should be added? How much emphasis should be given to preprofessional and how much to terminal courses? Cannot some way be found to utilize the facilities of the college during the summer months? How many young people should the college endeavor to serve each year, 400, 500, or 600? These represent but a few of the perplexing and most vital problems confronting the Board of Trustees today. Wisdom and experience are needed to find the right answer.

The Present Membership of the Board

At present writing, Graceland's Board of Trustees consists of the following persons: F. M. McDowell (Independence), chairman, term expires 1952; Lawrence O. Brockway (Ann Arbor, Michigan), vice-chairman, term expires 1954; A. Neal Deaver (Independence), term expires 1954; L. F. P. Curry (Independence), term expires 1952; Mrs. George Mesley (Kansas City, Missouri), term expires 1954; Verne L. Deskin (Lamoni), term expires 1956; Frank L. Parsons (Minneapolis, Minnesota), selected by the Board to fill the vacancy caused by the resignation of Dr. Charles F. Grab-ske, subject to the approval of the General Conference; if so approved his term of office will expire in 1956.

Thus the conference of 1952 will be asked to appoint successors to F. M. McDowell and L. F. P. Curry, to approve the appointment of Frank L. Parsons and if the proposed Amendment to the Articles of Incorporation prevails, to select two additional members, which will increase the number on the Board from seven to nine.

The Proposed Amendment

The Amendment to the Articles of Incorporation which has been recommended and of which advance notice appeared in the *Saints' Herald* of December 24, 1951, simply provides for nine instead of seven members on the Board of Trustees. Why this amendment?

Authorities in the field of higher education in general and in the fields of Junior Colleges in particular have recommended nine as the ideal number to constitute a board. Many schools provide a much larger number but experience has proved this practice to have serious limitations. With one exception the present members of the Board of Trustees have only a very limited amount of time to give to the work of the board. They are already overloaded with personal, family, and church activities and responsibilities. They serve without remuneration. There is, therefore, most certainly a limit as to how much they can be asked to do as members of the Board.

As previously stated the problems involved in carrying on the administrative work of Graceland have multiplied. Hundreds of hours should be devoted to the work of the several committees of the board. Much long-time planning will be essential. Frankly and simply, the board needs more help, hence the amendment.

Qualifications for Board Membership

What are some of the criteria which should be kept in mind by delegates and ex officio members of the Conference in selecting members of the board?

1. *Availability*—Do the proposed members live close enough to headquarters that they may be expected to attend four to six meetings each year without too much expense or sacrifice? Are they so situated vocationally that they can provide a reasonable service to the work of the board without being unfair to their own personal and professional interests?

2. *Representation*—The membership of the board should broadly represent the clientele of the institution it is designed to serve. This means that the combined experience of the members of the board should be broad enough to enable it to consider and decide upon the problems faced by Graceland in the fields of education, finance, local and general church interests and needs, as well as the areas of life for which the students of Graceland must somehow be fitted.

3. *The duties and responsibilities of the board*—Certainly anyone nominating and voting upon a candidate for membership on the board should have some appreciation of the nature of the work to be done. Generally, the board of trustees of a college is responsible for:

- a. The determination of general policies for the organization, administration, and operation of the college
- b. Serving as custodian over all properties for which the college holds title
- c. Appointing the executive head (president) of the institution
- d. Approving appointments of instructors and other members of the staff
- e. Approving the annual budget
- f. Authorizing and executing contracts for major capital investments
- g. Acting as a court of final appeal in matters properly referred to it by the administration, faculty, or students
- h. Sharing with the faculty and staff responsibility for the welfare of the students enrolled in the college
- i. Approving of graduates and the granting of degrees

4. *Personal qualifications*—Among the personal qualifications which should be looked for in candidates for membership on the board are the following:

- a. Real and profound concern for and devotion to the cause of the church
- b. Real and profound concern for and devotion to the cause of education
- c. More than average knowledge of and interest in higher education
- d. Integrity, courage, intelligence, and sacrificial devotion
- e. A full understanding of the duties and responsibilities of the board and competency from the standpoints of experience and wisdom to discharge such duties

"A Great Business—A Great Pleasure—A Great Service"

Certainly there is no place here for careless, uninformed, politically minded persons who are chiefly concerned with personal or class interest and ambitions. Certainly no mere passing whim or the desire to make a friendly gesture toward some person or organization would justify the nomination of and a vote for any candidate. To quote Dr. Hughes again:

This business of being a college trustee can be a great business, a great pleasure, and a great service. It can also be a very small, useless, and perfunctory performance. A shocking percentage of the 17,000 men and women serving as trustees, directors, and members of the boards controlling our American colleges and universities know little of their responsibilities and care little about their institutions, perfunctorily attend board meetings, and approve presidential recommendations without understanding or serious consideration. On the other hand, there is no finer or more valuable group of people in the country than our able, responsible college trustees. And there are no more rewarding services in which to work. The effective trustee renders an unpaid service of which he may well be proud. To be an active, useful, stimulating factor in the life of a great institution; actively to help unite the administration, the trustees, the faculty, the alumni, and the students in a drive toward noble goals in education; to feel that you are a useful factor in developing the best that is in American youth—all this can mean

much in the life of a man. No public trust today is more important than the trusteeship of American colleges and universities.

Those attending the coming General Conference should remember that the right to nominate and vote for members of the Graceland Board of Trustees carries with it the responsibility of doing so only with some genuine knowledge and appreciation of the serious and vital interests involved. Democracy as a privilege justly belongs only to those willing to pay its price.

The Good Neighbor Policy at Work

Charles Stanbridge is a streetcar conductor in Vancouver, British Columbia. He has heard the story of the Good Samaritan many times, in many fashions, but the parable was given to him to work out the morning after Halloween. News travels fast, and Charley heard about the calamity that confronted Mr. and Mrs. Bob Ouston and family when their home burned down. The Oustons of Deep Cove had been at a Halloween party for the neighborhood when the police car drove up and the officer informed them that everything they owned had gone up in flames.

Bob Ouston, a World War I veteran and an invalid, had been managing to rear his family on a tiny pension and was happy. But now—what of tomorrow with no home? Bob and his family are members of the Reorganized Church and so is Charley Stanbridge.

When Charley heard the news he began calling friends. At the end of each trip, while the car laid over for a few minutes, he contacted people by telephone. Charley called people in Kitsilano, Hastings, East and North Vancouver, and New Westminster. He phoned a real estate man. This was a situation that called for action, and Charley was acting! The response was amazing. People volunteered clothing, furniture, and food. The Red Cross found out about the program and sent help.

Then the church volunteered to put a house on the back of the church property for the family, and on Charley's day off he collected all the donations. He has been working so that the Oustons can have a new home—a new beginning.

Charley has found that the results of sharing are far reaching. He was heard to say, "I tell you it makes you feel good to do a thing like this. When you're working on a streetcar, you get to thinking that people are nothing but a bunch of old crabs. Then a thing like this happens, and you see how good and kind they can be."—BARBARA PEAVY

Justification Faith and Works

By F. Edward Butterworth

THE CENTRAL THEME and most essential teaching of the early Reformation Movement was "Justification by Faith Alone." It was the German reformer Martin Luther who is said to be the father of this doctrine, and the early reformationists who followed him accepted it as the fundamental, all important undergirding of the Protestant movement. It was, therefore, referred to as "The article of the standing or falling church." Thus being a product of the Reformation Movement, this new doctrine became an outgrowth of the feverous disputations with the Catholic Church.

A Look at the Father of This Doctrine

To fully appreciate the full import of this doctrine, one should first consider the personality behind it. It must be emphasized at the outset that Martin Luther was a great man and an important figure in ecclesiastical history. He alone had the courage to face the dangers of his age in opposing the deep-seated rituals of so-called Christianity. This made him eligible to become the first great reformer, and as such he was likely to be radical, outspoken, and determined in his convictions.

His radical nature was inherent in him by reason of his environment. His father was a miner, and formerly it was the rougher people who followed the mining trade. Luther's temper was conspicuous on many occasions. Chief among these was the rudeness he displayed toward King Henry VIII, for which he later apologized. Again it is said that he directed the princes to "Strike down the devilish opposition with stabbing, striking, and throttling." He justified Philip of Hesse in bigamy, but warned him to keep it secret. Luther said, "I believe I can justify this act before God, though I cannot do it before man." It is also said that he married in a spirit of defiance of the rule of celibacy and in retaliation of the innovation that the clergy remain single, rather than for love. He admitted that he was in a continual spiritual conflict with himself. He writes, "I am constantly in a hand to hand struggle with the Devil."

This is a brief sketch of the father of the doctrine, "Justification by Faith Alone." In his book *Luther's Table Talk*,

page 152, he writes of himself, "I never work better than when I am inspired by anger; when I am angry, I can write, pray, and preach well . . ." It is not surprising, then, that Luther would espouse some radical teachings.

Luther Breaks With the Catholic Church

His first break with the Catholic Church was upon the policy of selling indulgences for sin. Luther's subsequent sermons were somewhat colored by this experience. The selling of indulgences was a "work" of the Catholic religion. Martin Luther rightly opposed these "works" as an innovation in the accepted forms of Christianity. He writes,

A Capuchin says: wear a gray coat and a hood, a rope round thy body, and sandals on thy feet. A Cordelier says: put on a black hood; an ordinary Papist says: do this or that work, hear mass, pray, fast, give alms, etc. But a true Christian says: I am justified and saved only by faith in Christ, without any "works" or merits of my own.—*Luther's Table Talk*, page 148.

Luther is not condemning the "good works" of the gospel of Christianity, but the mundane works such as the mode of dress, superficial alms-giving, and fasting which had been inculcated by the clergy without divine authority into so-called Christianity. In opposing these innovations, Martin Luther became an extremist, developing his own radical innovation of "faith alone" for salvation, while in reality he was right in opposing these so-called "works" of salvation as essential penances rooted in the law.

AS FURTHER EVIDENCE that the "works" referred to by Luther were the works coupled with penances and satisfactions, we present the contemporary views of the Greek Church on this doctrine. "The Greek church looked upon 'works' as necessary, not only as a means of promoting sanctification, but also as penances and satisfaction. In the Roman Catholic church, the necessity of good works is fully carried out only by the inculcation of penances as satisfactions."

This corresponds with the Pelagian views: "Among the people the Pelagian views prevailed, that man, by merely outward works, had to gain his salvation; and the church became, especially through the traffic of indulgences, a prey to the immoral and insipid worship of ceremonies."

This was the crux of the whole matter. Martin Luther spoke of opposition to the "works" of indulgences, the insipid worship of ceremonies, modes of dress, and the satisfaction of the clergy. He rightly opposed these innovations as having no part in the salvation of the individual. It is reasonable to believe that he did not oppose the "good works" of the gospel, such as faith, repentance, and baptism, as these are doctrines rooted in the Scriptures and expressly denoted as essential principles of salvation. But the Jews did not receive the gospel law. Their premise was that of the Mosaic Law, and it was in this Mosaic Law that the Jews boasted. Thus it is written, "Behold, thou art called a Jew, and retest in the law, and makest thy boast of God" (Romans 2: 17). Therefore, many of Paul's writings were directed to the Jews in order to show them the necessity of the gospel covenant.

The Two Covenants

Unless one has a clear understanding of the two covenants he cannot possibly understand the true meaning of the controversies between the Jews and the Gentiles. He cannot possibly explain the seeming contradictions in Paul's writings and those of James. In writing about the two covenants, Paul addressed himself to a young Jew by the name of Timothy. He was deeply concerned about the Jewish rejection of Christ and the new gospel covenant. He attempted to impress Timothy with the fact that the gospel law had rendered impotent the works of the old Mosaic Law:

Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner; but be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with an holy calling not according to our works [as in the Mosaic Law], but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.—II Timothy 1: 8-10.

It was the gospel that was from the beginning and not the Mosaic Law, for the Mosaic Law was four hundred thirty years after the gospel. Abraham had the gospel preached to him (Romans 4: 16), and the Law of Moses was not yet in existence. "And this I say, that the covenant [gospel] that was confirmed before God in Christ, the law [Mosaic Law], which was four hundred thirty years after, cannot disannul, that it should make the promise of none effect" (Galatians 3: 17-29). The Law of Moses was a schoolmaster law added to the gospel to bring the people to repentance and to accept Christ. When one comprehends this distinction of the two cove-

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nants, the meaning of Paul's words is simple and clear and not in conflict with James.

There Are Two Kinds of Faith

Faith is used scripturally as a "fruit" of the spirit and as a "gift" of God. "But the *fruit* of the spirit is love, joy, peace, long-suffering, gentleness, goodness, *faith*" (Galatians 5: 22). While in Ephesians 2: 8 faith is mentioned as a gift of God, "For by grace are ye saved through *faith*; and that not of yourselves; it is the *gift of God*." The gospel is often referred to as the faith, such as the statement in Colossians 1: 23, "Continue in the *faith* grounded and settled, and be not moved away from the hope of the gospel . . . whereof I Paul am made a minister." The gift of faith then is the gospel which is the power of God unto Salvation, "Moreover, brethren, I declare unto you the gospel . . . by which also ye are saved" (I Corinthians 15: 1, 2). We must be careful to distinguish between the gift of faith, which is the gospel and did not come by any works of righteousness upon our part, and the fruit of faith, which is acquired by good works.

Another distinguishing mark of the gospel as against the Mosaic Law is the fact that in the Mosaic Law there was a sacrifice for sin, while in the gospel law there was repentance for remission of sins.

Christ Taught Justification

"Verily, verily, I say unto you, He that believeth on me, the *works* that I do shall he *do* also; and *greater works* than these shall he do; because I go unto my Father" (John 14: 12). "Then the Jews took up stones again to stone him. Jesus answered them, Many *good works* have I showed you from my Father; for which of those *works* do ye stone me?" From the following statement of Jesus we assume that Jesus valued his works even more highly than the testimony of his own faith: "If I do not the *works* of my Father, believe me not. But if I do, though ye believe me not, *believe the works*; that ye may know, and believe, that the Father is in me, and I in him" (John 10: 37, 38). "Jesus answered them, I told you, and ye believed me not; the *works* that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep" (John 10: 25, 26). A mark of discipleship is the belief in works, and the works shall bear witness at the day of judgment.

Paul and Justification by Works

Paul recorded the mighty works which were wrought aforetime by faith, which

included the framing of the worlds, the subduing of kingdoms, stopping the mouths of lions, quenching the violence of fire, and escaping the edge of the sword. True faith was always accompanied by mighty works. Paul said to Titus, "But speak thou the things which become sound doctrine . . . sound in faith . . . In all things showing thyself a pattern of good works" (Titus 2: 1, 2, 7). Again he said, "Put them in mind to be subject to principalities and powers . . . to be ready to every good work" (Titus 3: 1).

Saved by Grace

Webster defines "grace" as "favor" or "mercy"; but it is singular to note that the Scriptures do not use grace and mercy interchangeably. Grace and favor are translated *charis*, while mercy is translated *eleeo* in the Greek. Grace, then, would seem to mean favor and not mercy. Those who expect to be saved by the mercy of God will do well to remember that mercy cannot rob justice. If he has not worked the works of righteousness, he has not found favor in the eyes of God and will be condemned, for it is written, "I will give unto every one of you according to your works" (Revelation 2: 23). Again, "And the dead were judged out of those things which were written in the books, according to their works" (Revelation

20: 12). "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth* the will of my father which is in heaven" (Matthew 7: 21). I would not relish standing before the judgment seat of God if I were an advocate of "justification by faith alone."

James and Justification

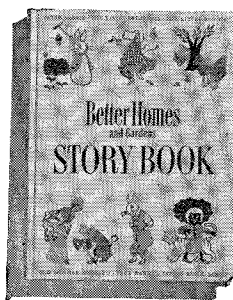
What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? . . . Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. . . . But wilt thou know, O vain man, that faith without works is dead? . . . For as the body without the spirit is dead, so faith without works is dead also.—James 2: 14-26, A.V.

Conclusion

Justification is defined as a judicial acquittal, the opposite of condemnation. There should, then, be some kind of witness in this great trial of faith, who will either substantiate or condemn us before the court. "And *this gospel* of the kingdom shall be preached in all the world for a *witness* unto all nations, and then shall the end come" (Matthew 24: 14, A.V.).

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The Old, Old Path

By Mabel Williams Crayne

IT WAS SUNDAY MORNING and Jessie Allender was getting ready for church, but she doubted that even the peaceful atmosphere of the Lord's house could calm her upset nerves and take away the fears that possessed her.

Her father, age eighty-four, partially blind and hard of hearing, never missed a news broadcast between the hours of nine in the morning and ten-fifteen at night. In between times he listened to Squeakin' Deacon, quiz shows, cowboy lamentations, jazz, and boogie woogie. Sometimes Jessie felt like putting her fingers in her ears and running out of the house.

On this particular morning the nine o'clock news was all bad, and at ten o'clock it was worse. The commentator elaborated on each shocking item as though he would turn the hot iron of despair deeper into every mother's heart. An eye witness to the explosion of the atom bomb explained in detail the horror it produced and his reaction. He said, "It was the largest and most terrifying explosion that has ever been upon the earth, and I felt as though I was standing at the very gateway to Hell."

Other high lights in the news were "Still fighting in Korea"; "Peace negotiations broken off"; "Our American youth, beginning with the age of twelve, ruins body and soul by the use of dope"; "One out of every ten persons in America should see a psychiatrist"; "Long-shoremen strike, tying up our merchant ships with their cargo"; "Telephone workers threaten a strike that will paralyze industry"; "Heavier taxation levied by Congress"; "Drunken drivers and sex offenders on the increase"; "A big squabble in Washington threatens to reveal vital secrets to our enemies."

IT WAS ALL just one big headache to Jessie, and added to that her dearest friend and neighbor, who lived across the street, had her rent doubled so she moved away. She went to the door of her father's room and shouted above the noise of the radio, "Dad, when do you suppose this is all going to end? Where is this world going to, anyway?"

The old man turned the radio down a bit and shouted back, "This world is going straight to Hell."

For a moment Jessie was shocked by this blunt pronouncement of doom, but in thinking it over, it seemed that the whole chaotic condition was summed up in Psalm 55: 15-21:

Let death seize upon them and let them go quick down into hell, for wickedness is in their dwellings, and among them. . . . They have put forth their hands against such as be at peace with them, they have broken the Lord's covenant. The words of their mouth were smoother than butter, but war was in their heart. Their words were softer than oil, yet they have drawn swords.

Jessie could find no comfort in the verse following:

Cast thy burdens upon the Lord, and he shall sustain thee; he shall never suffer the righteous to be moved.

Questions crowded into her troubled mind: What about the finest and best of our young men, some from our own congregations, slaughtered because of man's greed for power

and wealth? There have been many righteous among the casualties in Korea, including my nephew Lee, who was nurtured in a Christian home and had no desire to kill. Surely these have been moved. What is the answer?

As she walked the three blocks to the church, Jessie tried desperately to shake off the pessimistic gloom that had taken such a firm hold on her for the last few weeks. As she opened the chapel door, the strains of music from the organ seemed to reach out and enfold her in a soothing embrace, shutting out the problems of the world that had so beset her. Her friend, Bertha Austin, was playing a medley of familiar hymns on the organ. Jessie's mind followed the words as she went down the aisle:

*Oh, how praying rests the weary!
Prayer will change the night to day;
So when life gets dark and dreary,
Don't forget to pray.*

She had forgotten to pray and had let the woes of the whole universe weigh down upon her.

Then the organ played another hymn, and she again repeated the words to herself:

*Oh, sometimes the shadows are deep,
And rough seems the path to the goal,
And sorrows, sometimes, how they sweep
Like tempests down over the soul!*

Jessie remembered when Bertha had felt such sorrow and loss that her only comfort had been playing the organ and hearing the Spirit of God speak peace to her soul through the words and music of the hymns. Probably she had never realized the peace and comfort she gave, by the same Spirit, to those who listened.

BROTHER LOUIS OSTERTAG was the speaker that morning, and Jessie noted the calm assurance in his face as he took his place at the pulpit. She wondered if it bespoke such an inward peace that it kept him unafraid even in the present world crisis. She was a bit startled when he asked, "Where are we going? On what road are we traveling?" and then mentioned some of the very things that had so greatly disturbed her. She listened closely as he compared God's pattern to a tapestry composed of all the peoples of the earth, every race and color.

He said, "As early as June, 1831, God revealed himself to the church, saying, 'And again, I will give unto you a pattern in all things, that ye may not be deceived; for Satan is abroad in the land, and he goeth forth deceiving the nations; wherefore he that prayeth whose spirit is contrite, the same is accepted of me, if he obey mine ordinances.'—Doctrine and Covenants 52: 4. That is only one of the safeguards that God has given, else he would not have used the term, 'and again.' *Peace is not the absence of war.* Peace is our intelligence quickened by the Spirit of God which gives us the assurance that, while we are fighting evil, God is with us and helping us to win.

"It is always interesting to read the extract from the prophecy of Enoch in Doctrine and Covenants 36, and to note the anxiety of Enoch in regard to the future of the earth, for his reactions were very similar to ours. He

was afraid, and wondered what the end would be. 'And the Lord said unto Enoch, As I live, even so will I come in the last days—in the days of wickedness and vengeance, to fulfill the oath which I made unto you, concerning the children of Noah: *and the day shall come that the earth shall rest*, but before that day, shall the heavens be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, *but my people will I preserve.*'

"Note this thought, 'But my people will I preserve.' The Lord could have used the term 'protect,' but he chose instead the term 'preserve.' There are many preservatives for many things on the market today but God uses only one element, the Holy Spirit. With it we can endure any trial.

"When the Nephites began to disbelieve in the spirit of prophecy and the spirit of revelation, the church began to dwindle, and they saw that they had become weak like unto their brethren, the Lamanites, and *the Spirit of the Lord did no more preserve them*; yea, it had withdrawn from them, because the Spirit of the Lord doth not dwell in unholy temples.'—Helaman 2: 59.

"Those of us who can testify that this is the church of Jesus Christ know that the Holy Spirit is indeed our Preserver. We are not free of trials nor of tribulations, for God wants a tried people. As human beings we make mistakes so we must pay the price for them. It has always been so and ever will be. That is an immutable law of God. But his chastisement is given in love, as parents chastise their children in love for the children's good.

"The Lord has made promises to us, and the words of Nephi might have been spoken by our present prophet at the last General Conference, they are so pertinent to our day and age. Here is the quotation: 'Blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and the power of the Holy Ghost; and if they endure unto the end, they shall be lifted up at the last day, and shall be saved in the everlasting kingdom of the Lamb.'—1 Nephi 3: 187, 188.

"We have the promise of the Holy Ghost not only as a preservative, but as a gift—a gift that we receive the day we are confirmed in the church through the laying on of hands. Where are we going? We are going to the place Jesus has prepared for us, but before we get there we pass through thorny places; we walk in the land of the shadow; but like the Psalmist we can say, 'Yea, though I walk through the valley of the shadow of death I will fear no evil for thou art with me.'

"We see all manner of evil about us. We are not entirely free from it. Even listening to the radio brings unwanted ideas and thoughts, but we must live with them; and what we cannot cure, we must endure. However, God's preserver is still ours, and this Holy Spirit will lead us into all truth—that is a promise—and the truth will make us free.

"In our trying moments we should read or sing the words of 'The Old, Old Path.' At the end we shall find celestial glory—that is where we are going. Celestial glory can be ours, but we must be willing to pay the price and earn it, knowing that at the end is peace. Experiences are severe in appearances, but the power of God is not less today than it was two thousand years ago. We are his people, and he will preserve us.

"This land of America is a choice land 'above all other lands; wherefore he that doth possess it shall serve God, or shall be swept off' (Ether 1: 32).

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"Our journey upon this earth can be made pleasant indeed, and remembering the promise of God who can have fear? Of whom shall we be afraid?"

"Behold, this is a choice land and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ.—Ether 1:35."

AFTER THE SERVICE Jessie went to Brother Ostertag and said, "You'll never know how much I needed that sermon. Having to listen day after day to the radio and hearing nothing but crime and destruction everywhere and warnings of a possible atom bomb attack almost any time has made me as scared as I was when I was a child and used to crawl under the bed every time we had a storm with thunder and lightning."

Brother Ostertag smiled, "Stay close to the Lord, Sister Jessie, and he will take away your fears. You might try putting cotton in your ears for awhile to shut out the radio voices so you can hear God's voice instead."

Jessie's face brightened as she answered, "That cotton idea is not bad. I think I'll try it. Thanks a lot."

She was reluctant to go home for fear the spell would be broken and she would lose this wonderful peace that filled her being. She sat down in the back pew and listened to Kay Buller practicing a beautiful solo for the evening service. If only she could remember all the things that Brother Ostertag had said and close her ears to the calamity howlers. If only she could live at home in the same atmosphere she found at church.

Alice Reinhart came by and said, "Are you coming my way, Jessie, or are you waiting for someone?"

"No, I'm not waiting for anyone. I'll walk along home with you. I was just sitting here thinking of what Brother Ostertag said. He helped me to see the whole world as a gigantic pattern that is gradually taking shape into a picture of world conditions which, we are told, will exist before the second coming of Christ. We have to come to church to be reminded that there are a lot of good people in the world trying to live right."

"Well, I made up my mind I was going to be at church on time, this morning," said Alice, "I left my breakfast dishes in the sink and my bed not made. To some folks that would be an unpardonable sin, but I needed to attend church and I can wash the dishes while I'm getting dinner. Did you read that article in the *Herald* by Brother Elbert Smith? I think it was the June 25 issue."

AN EMBARRASSED FLUSH came over Jessie's face as she answered, "No, I didn't. My subscription ran out the first of the year, and I didn't renew it. I know I should, but I have just been putting it off. My next door neighbor has been giving me her magazines, and I have been reading them in the evenings after the house gets quiet, trying to forget the terrible things I hear during the day. But it doesn't help much, and sometimes I don't go to sleep until almost morning."

"Well, for goodness sakes!" exclaimed Alice. "It's no wonder you can't sleep. I'm going to bring you that *Herald*, and I want you to read it, especially the article by Brother Elbert. He said: 'For every criminal that makes headlines in the newspaper, or the radio, there are hundreds of law-abiding, industrious, honorable men, quietly at work, who never rate the least mention in the news. The world is not all bad, for there are millions of worthy people who have good homes and go about the work of

life paying their taxes, building homes, serving their country, and offering their prayers, and these will not be forgotten by our Heavenly Father.' I keep saying to myself the last words of the article, 'Lord God of Hosts, be with us yet, lest we forget.'"

"I guess I have forgotten a lot of things that I should have remembered," said Jessie. "I think I'll subscribe for the *Herald* right away and get myself back on the right track. If you are not going to need your old copies you might let me have them for awhile, and I'll try reading them in the evening. I'll put the sleeping pills away and trust God to give me a restful sleep."

"I'll bring them over Wednesday evening for sure," said Alice. "I had a bad spell of worrying not long ago and couldn't see my way because of tears and self-pity but I read a book about leaving all doubts and worries in God's hands and letting him take care of them. One night when I was lying awake worrying about having to move I made a decision. I said, 'Dear Lord, I'm going to stay near the church and let you take care of the freeway.' It was like a miracle, for the next thing I heard was that the city engineers had changed their minds and were not coming down our street. Why don't you trust God and let him take your worries?"

AS ALICE TALKED Jessie could see that she had not given God a chance to help her overcome her fears of the future. Wiping her tear-filled eyes, she said, "I'm going to try, Alice. I am so glad I walked home with you. I can see now that I have been off the road that leads to God, and I'd better get back on it if I want to travel with the Saints toward Zion."

"Here's where I leave you," said Alice, "but don't forget that I am going to stop in on my way to prayer service Wednesday evening. I hope you will be ready to go with me. There is nothing like a good old-fashioned prayer meeting to take you out of this world's troubles and plant your feet on the old, old path. Good-by now."

Jessie was in no hurry to get dinner, as she always served it late on Sundays. She sat down for awhile in her father's old rocker on the porch and gave a sigh of relief, for the sweet influence of the Spirit was still with her. Thinking of her wonderful friends and the influence of church environment, she rocked gently to and fro unconsciously keeping time with the song that ran through her mind:

*Find the old, old path,
'Twill be ever new,
For the Savior walks
All the way with you.*

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MEET THE PERSONAL
NEEDS OF HIS PEOPLE

edited by RICHARD SPANN

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Question Time

Question:

In checking our branch contributions we find more money has been paid in tithing than in offerings. We know how our branch offerings are spent. How is the tithing spent, and what use is made of it?

Answer:

The General Conference approves a budget which shows just how the money contributed as tithing and as offerings to the General Church is spent. This is printed in the minutes of the General Conference. The one approved by the General Conference of 1950 is to be found in the *Saints' Herald* of April 17, 1950, page 27.

G. L. DELAPP

Question:

In the blessing of infants is it necessary that the elder place his hands upon the infant's head? If this is not necessary, why do we say that this is one of the ordinances making use of the "laying on of hands"?

Ontario

L. W. H.

Answer:

The blessing of children may or may not be done by the actual laying of hands on the infant's head. We know of nothing that requires the exact placement of the hands on the head. Ordinarily the child is taken up in the arms of the officiating elder. When the child is a bit too old for such treatment or when other conditions make it seem unwise to pick the child up the mother generally holds the child and the officiating elder lays his hands upon the child.

This would seem to have been the procedure that Jesus followed as both ways are mentioned. Mark 10: 14 (Inspired Version) states: "And he took them up in his arms, and put his hands upon them, and blessed them." It is quite apparent that Jesus did not do both at the same time. Neither does it say that he put his hands upon their heads. Without question this is a part of the ordinance of the laying on of hands.

WARD A. HOUGAS

Question:

Do we or the Mormons have the original manuscript of the Book of Mormon? If we have it, how much of the original manuscript do we have? If the Mormons have it, how much do they have?

Missouri

D.V.L.

Answer:

This question regarding the possession of the manuscripts comes to our desk regularly. The Reorganized Church possesses the only complete manuscript in existence of the Book of Mormon.

There were two *original* manuscripts. The one copied by Emma Smith, Oliver Cowdery, and others as Joseph Smith, Jr., translated the writings on the Book of Mormon plates by means of the Urim and Thummim. When this work was finished, Oliver Cowdery made another copy from the original before the manuscript was placed in the hands of the printer. This to all practical purposes created two *original* manuscripts.

One of these originals was placed in the cornerstone of the Nauvoo House. In later years when the Nauvoo House was remodeled by Major Bidamon it was found that the copy placed in the cornerstone was ruined except for a few sheets. These were divided between the two churches, Reorganized and Utah. Those given to the Reorganized Church soon disintegrated. A Utah Church publication *A New Witness for Christ in America*, by Francis W. Kirkham, gives the number of pages possessed by the Utah Church as twenty, and only a few pages and fragments are decipherable.

The other manuscript was kept by Oliver Cowdery; just before his death he handed it to David Whitmer, who kept it until his death. It was finally turned over by his heirs to the Reorganized Church. This copy is in the handwriting of several scribes indicating that it is at least a portion, approximately two-thirds, of the "original" of the two originals. Portions of it has the printer's marks which indicates that a portion of it was the printer's copy. For safekeeping it is deposited in the vault of one of the large banks of Kansas City. However, a photostat copy for research and study is in the Historian's vault at the Auditorium.

JOHN BLACKMORE

Question:

When Christ comes to set up his kingdom, will it be an organization patterned after his church organization as we have it today?

California

Mrs. N.S.S.

Answer:

It cannot be the same, though there may be similarities. The church is a spiritual organization, performing a spiritual function only; while the kingdom will be a theocracy having both ecclesiastical and civil functions, requiring of necessity a different form of organization. As a civil power it will require many laws, which at present have no relation to the church, and a different set of officers to administer those laws.

In the days of Moses and Samuel both ecclesiastical and civil powers were vested in one man; though at other times they were separated, the judge or king looking after civil affairs and the high priest administering religious affairs. Among the Nephites the arrangement also varied; Nephi and some others held the double authority, and at other times the authority was divided. Alma held both for a time, but finding the double burden too much, he resigned his civil office to another and devoted himself wholly to spiritual work.

We recognize the general principle running through history that while there is a general pattern, organization must needs be adaptable to changing circumstances and conditions. In practice it never has been perfect or complete. The new conditions of the coming kingdom of God, internal and external, will require new laws and new officers, and an organization adapted thereto. It will develop toward perfection until the time that Christ shall reign in person as Lawgiver and Ruler; then it will attain a state of perfection both in organization and administration. CHARLES FRY

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel member signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

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Briefs

Missionary Holds Series

EUGENE, OREGON.—A series of meetings was held at the Springfield-Eugene mission by District Missionary James Kemp. The meetings started November 20 and lasted through Sunday, November 25. We were entertained Saturday evening by a musical program prepared by Brother Kemp and his wife. Slides of Hawaii were shown. The women's department served the refreshments.

The mission held the annual business meeting January 6 under the leadership of Elder Lowell D. Shultz. Officers for the coming year are as follows: pastor, Lowell D. Shultz; church school director, E. N. Barnhart; secretary and treasurer, Guelda Barnhart; music leader, Rena Whittington; women's leader, Guelda Barnhart; dramatic and social leader, Dorothy Moore; Zion's League leader, Rena Whittington; librarian and book steward, Darelene Peacock; publicity agent, Caroline Shultz; historian, Zela Peacock; auditor, Mrs. E. L. Marquis; building committee, Ephraim Barnhart for three years, Rena Whittington for two years, and Guelda Barnhart for one year.—Reported by CAROLINE SHULTZ

Branch Officers Elected

DAVIS CITY, IOWA.—Stake President Robert Farnham was in charge of the branch business meeting where the following officers were elected: Hollis Yarrington, pastor; Roy MacDonald and James Snethen, counselors; Una Scott, secretary; Ida Mae Hill, treasurer and solicitor; Philinda Henderson, auditor; Charles Snethen, librarian; Marjorie Colyer, music director; Gerald Dawson, church school superintendent; Neva Ballantyne, women's leader and Belle Boswell, Zion's League leader.

Funds being collected for a church basement total over \$1,600.00. Gifts to the church include light fixture and a painting from the Dale Wilson family, pulpit chairs from Erald Scott, a collection plate from Philinda Henderson, new hymnals from Helen McAllister, and an American flag with a flag stand from the V.F.W. Auxiliary.

The women's department sent boxes of food and clothing to a family in Germany. They sponsored an all-day meeting with a basket dinner and a special Thanksgiving program.

Apostle Charles Hield spoke at the branch in December.

Prayer meeting attendance has increased during the past year from around twelve to around thirty-five.

The Clarence McDaniel family moved to Centerville, Iowa, and the Charles Watt family moved to Davis City.—Reported by IDA MAE HILL

Mission Becomes a Branch

SAN LEANDRO, CALIFORNIA.—On Sunday evening, November 4, 1951, about 150 Saints and friends attended the organization of the new San Leandro Branch.

Apostle E. J. Gleazer and District President L. A. Mac Donald presided. They were assisted by District Bishop E. C. Burdick; Patriarch William Dawson; Bay Area Pastor Alma Andrews; San Leandro Mission Pastor D. C. Holden.

Brother Andrews gave a brief biographical account of the San Leandro Mission which was organized March 24, 1946. About 200 members of East Bay Branch, of which San Leandro Mission is a part, are being officially transferred and will become the charter members of the San Leandro Branch.

Mission officers elected in September were sustained in office. The choir sang the anthem, "Praise the Lord, O Jerusalem." The service closed with a blessing and benediction by Patriarch William Dawson.—Reported by NELLIE D. MAC DOUGALL

Women Hold Meeting

BATTLE CREEK, MICHIGAN.—The department of women held a mass meeting January 24. Mrs. Lappan, county nurse, was the guest speaker. A short film on children's diseases was shown, followed by the business meeting. Refreshments were served by the hostesses, Mrs. Grace Fitzke and Mrs. Esther Snyder.—Reported by NANCY MUNN

New Building Being Erected

GRAND RAPIDS, MICHIGAN.—The Branch has been working together in all departments to raise finances for the new church. Over \$13,000 has been raised for building fund and local expenses during the past year.

Special services included a service of appreciation for the many years of leadership of Elder A. F. Shotwell as pastor. He was presented with a gold wrist watch and a scroll. The Young People sponsored a special Thanksgiving service at which \$125.00 was raised for the building fund. The Women's Department has been very faithful in sponsoring many projects which have greatly helped the building fund. The special Christmas service in the junior department and the annual Men's Club Christmas service were interrupted by heavy snows. However, a large contribution came into the Men's Club which has also helped.—Reported by ETHEL HILDRETH

Young People Meet at Odessa

CENTRAL MISSOURI STAKE.—One hundred seventy-five leaguers of the stake attended an all-day meeting at Odessa, January 13. The theme for the day was "Choose Ye This Day."

The first meeting was a talent program by a number of Leaguers chosen from the various groups.

Richard Cheville of Lamoni, Iowa, presented "My Trip Abroad" in an interesting and unusual way.

At the morning service Roy Cheville, of the Graceland College faculty, was the speaker. He presented three special choices of Joshua that helped Joshua to become a man of God and gave very real examples of youth making decisions, showing the need of courage, wisdom, and faith in God.

After dinner, which was served by the Odessa women, Roy Cheville led the group singing. At two o'clock a business meeting was held. The following officers were chosen for the year: president, Elbert Heath of Oak Grove; first vice-president, Dwight Heath of Buckner; second vice-president, Margaret Hughes of Atherton; secretary, Marion Baird of Blue Springs; treasurer, Leamon Johnson of Lexington; and councilman at large, Ruth Ann Zulauf of Sedalia.

Merton Loveland, stake League leader, was in charge of the dedication hour. Clair Weldon, stake missionary, gave the opening remarks. The Leaguers responded readily. A number of stake officers, group League leaders, and group pastors were present.—Reported by HARRY J. SIMONS

Missionary Series Held

SALEM, OREGON.—Elder James N. Kemp has just completed a series of missionary services at Salem which were well attended. Four baptisms resulted from the efforts.

Martha Ann Swain, infant daughter of William N. Swain and Mary Lou Swain, was blessed at the morning services of January 27, with elders William C. Swain and George W. Speed officiating. Brother Swain, the spokesman, is the grandfather of the baby. Mary Lou Swain is the former Mary Lou Nunamaker of Temple City, California, daughter of Elder and Mrs. A. L. Nunamaker of that city.

Several men of the branch have been getting together one night of each week, called work night, and have been repairing and making improvements on the building. They have done much to help the appearance and utility of the chapel and church school rooms.—Reported by WILLIAM C. SWAIN

the APOSTASY and the RESTORATION

by JOHN W. RUSHTON

revised by LEONARD J. LEA

This popular tract is once more in print. It has been revised and rewritten by Leonard J. Lea and covers briefly the foretelling of the apostasy in the Scriptures, the identification of Christ's church, the prophecy of the Restoration, and the historical fulfillment of the prophecy.

10 for \$1 50 for \$4.25
25 for \$2.25 100 for \$8.25

Herald House INDEPENDENCE, MO.

Making Our Homes Workshops in Christian Living

PART I

FOR OVER THIRTY YEARS Christian churches and leaders of religious thought have been concentrating on the home and the family as the most important basic field and agency for religious education and have analyzed the Christian home and family to see wherein they lack and what can be done about it. Over twenty years ago, when I was writing a quarterly on religion in the home, I used the following quotation from Fiske's *The Christian Family*:

Every Christian home with growing children should be a school of Christian living. It should be a place where the ideals of Jesus and his way of living are being tested as in a laboratory and practiced as in a school of art. For living is a fine art. The finest of arts can never be learned by instruction only any more than the fine arts of painting and singing can be taught by the lecture method. . . . Lectures about religion or the Bible never made a Christian character. They may have made you want to be a Christian. They may have told all about it and induced you to decide to try it; but the actual experience of growing a Christian character is gained exactly like skill at the piano—by faithful, painstaking, daily practice.

Last week, in a 1951 study course put out by the Methodist Church titled *The Family—A Christian's Concern*, I found the following:

Just as it is the family which is basically responsible for that rearing which will result in good citizenship, so it is the family also which is primarily charged with the education of the child in the Christian view of life.

These words are being written during the war in Korea, long days with the radio reporting events and names sadly reminiscent of World War II so recently past. Since it appears that again the normal course of life will be interrupted and disturbed, we ask of our homes, can they creatively serve their members, in peace or war, come what may, in such a way that these same members can serve the community and possibly the world?

Obviously this most basic and primitive unit of social life needs to re-examine itself constantly, and especially in times of crisis see whether its regular or ex-

traordinary role can contribute anything to the larger circles of society. Successful co-operative living has to be discovered within the family or it is scarcely discernible elsewhere. Moreover, in a sense, the more disturbed and confused the "outside" world becomes, the more certain is the need for stable grounds of family living.

Steward Hiltner, in the first chapter of this same little book says: "The trouble with the family is that it is like psychology—everyone considers himself an expert. . . . Like the man who believed he had covered the subject of sin by being against it, we tend to think we have covered the family by being for it."

MY SUBJECT should dispell such an illusion. I am asking you to consider your home as a workshop—a plant which is continually manufacturing some type of living. Some product emerges, whether or not it is as purposeful and efficient as it should be. What tools, what resources do we need to use to produce Christian living? And how may we judge our product to determine whether it is the type of Christian living that is developing consistently toward the great Zionitic pattern?

First, last, and all the time the most basically necessary tool for our workshop is love. Without love—though we know all the principles and all the best rules of child psychology, home maintenance, diet, budget, household art, and culture—our efforts become as "sounding brass and a tinkling cymbal," and as homemakers we are nothing.

In the first weeks of life, the baby soon learns to love people and to accept love in return. In the first years is established a sense of loving trust in a parent who is consistently kind and understanding, and the baby who learns to love people and accept love in return, by being confident that he is loved at home, is grounding his personality and life on the basic principle of emotional maturity. On the other hand the child who feels rejected at home is handicapped from

By Mrs. S. A. Burgess

the start since he is unable to reach out warmly to others.

Another important tool is sincerity. The child must feel in parents—and the husband and wife in each other—real down-to-earth sincerity and integrity of life and personality. If parents have not learned to be honest with themselves, a child will not take seriously their expectations of him. A high school girl's mother reproached her for not reading the required poems in an English course saying, "How is it possible you'd make a low mark in poetry when I've always loved it so much!" But the daughter knew her mother never bought books of poetry, and what poetry she had was relegated to the dusty top shelves of the bookcase. Of course she did not take her mother's reprimand seriously. If we are not honest with ourselves and have failed to face reality, our shams, and pretenses are readily detected by our family—and integrity and truth are not well established in our homes.

THEN THERE IS the important subject of self-control in our pattern of family living. This product of our workshop is all bound up with the principle of authority and discipline and developing in the child the capacity for self-direction. Parental authority is absolutely necessary, but it must be based on love and must be recognized by the child as inherently right and fit. Such authority expects only a reasonable and willing obedience. Even a little child should have a certain amount of free agency and be taught very early to make right choices, not coerced. Time should be taken to convince the child that it is the practical thing, the best thing for him to do. Yet he needs to feel the security of a firm, higher wisdom, a kindly helpful protection. Parents should avoid stubbornness on their own part. In fact, I'm sure all experienced mothers would say with me, "Avoid whenever possible

an unplacable clash and above all things avoid making arbitrary demands.”

I can see our little two-year-old standing by me in front of the open refrigerator “helping Granma get brefust.” Suddenly one little vise-like fist in a lightning quick grab bears aloft her favorite food. “I get cottage cheese, Granma.”

If I want a battle royal before breakfast, starting the day off wrong and probably resulting in little Alice eating nothing, I could just as quickly snatch it away from her with a “No! No!” But it’s very simple to take a moment longer to say, “That’s right, cottage cheese—but we want that for lunch, not breakfast. Can you put it back in the refrigerator for Granma? Do you remember where it goes?” “Alice put it back for Granma,” she echoes and deposits it just as triumphantly on the same shelf.

It is wonderful to me to observe a young, intelligent mother in action. How automatically she picks up an interesting toy on her way to still the troubled waters, how ingeniously she laughs the little one out of her frustration with a merry little jingle or almost sleight of hand change of the situation. With what patience, ingenuity, and understanding she meets each childish thought and fancy even when some innocent whim wrecks her whole kitchen in one fell swoop.

The first law of discipline is, of course, to make few commands, but when a rule is made take time to see that the child carries it out. The mother who calls Johnny to supper, then becomes so absorbed in finishing her task she lets him go on playing till she has to call him again and again and again is piling up trouble. It usually takes only a few moments to stand by and see that he comes in—or better yet establish the custom of a few minutes warning to let him finish his project, then the final warning with an artful reminder of his favorite food in the offing—“Hurry up, the steak is just done,” or a social enticement, “Father has some interesting news for us tonight.” It’s up to parents to establish the habit of a willing and reasonable obedience by

making rules and then seeing them through. The willingness to obey is strengthened by showing a reasonable amount of pleasure and appreciation. Social approval early can become a motivating force in the little child’s life. He soon learns the joy of conforming to another’s ideas if he is rewarded by becoming for an instant the focal point of family appreciation. (This can be overdone. No child should be conditioned to expect a lot of attention whenever he does any little service. Some adults I have seen have retained this childish trait.)

PATIENCE is a wonderfully important tool in our workshop for Christian living. Many of us, especially as we grow a little older, are like the nice old gentleman who said he liked children—but not in the concrete. He had just poured a new sidewalk in front of his home, and the neighborhood children had walked in it.

In the home the child early learns to develop the ability to postpone immediate pleasures for ultimate goals of happiness. He learns to be guided wisely into choosing to deny himself these immediate pleasures without a feeling of self-pity. All normal children naturally ask of life all that life can give, but the fortunate child is the one who learns to seek his desires through careful planning with the underlying assurance that the world (i.e., his parents) will help him eventually to achieve his goals. He learns to plan within the limits of (1) his family’s budget, (2) his age, and (3) his community. The wise mother neither cruelly nor arbitrarily denies his wishes nor indulgently acquiesces to every whim.

This means that each member of the family group feels he is an important person in his own right, that each one has the chance to develop his capacities and to find his needs

fulfilled in so far as the family is able. Yet there grows in his life the ability to yield when the greater good of the family as a whole is at stake, the development of what Mildred Cranston, in *The Family—A Christian’s Concern*, calls the principle of flexibility and alternation, wherein first one and then another individual is served by the family as a whole. It’s the old, old principle of taking turns and giving the other one a fair chance. One of the first words in our littlest granddaughter’s vocabulary was “turn!” This flexibility and alternation is gained only with patience and affection and involves careful planning, tactful explanations, and endless adjustments. A good mother learns to be a good umpire.

As a companion principle each member of the family must feel necessary to the whole. This is particularly true of the two age groups—the grandparent in the household, and the children. If there is a mother or father included in the family circle, all members of the family should avail themselves of the advice and rich experiences this older one is able to pass on. The six- or seven-year period when my father lived in our home was a wonderfully fine experience for all of us. And the elderly person must be allowed to take up the household chores he wants and likes to do and make his contribution to the daily work of the home as far as he is able (dishwashing, errands, gardening, et cetera.)

CHILDREN MUST BE GIVEN household tasks early in life, and parents need to take care to increase the importance and amount of a child’s work to meet his growing development. The time comes when mother should do the uninteresting dishwashing and allow daughter (and son) do the cooking. As soon as the
(Continued on page 22.)

Home Column

Speak Up!

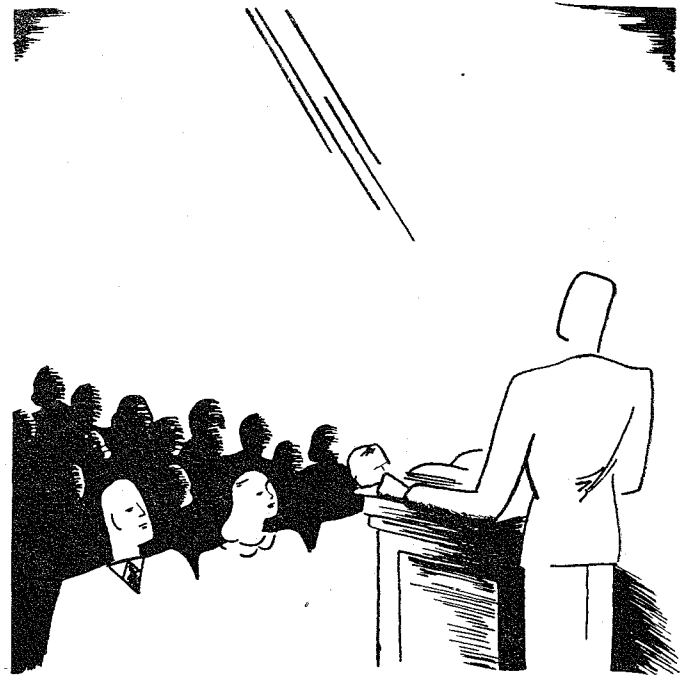
By Barbara Peavy

I'LL DO ANYTHING—say a prayer, sing in a duet, play the piano—but please don't ask me to give a talk. I just can't give talks." This is not an uncommon remark heard by any Zion's League commission chairman who is planning a program and wants to follow a suggestion that "the same old people not be used to give talks again. Why not get someone who hasn't done anything up front?"

"I just can't give talks. I just can't bear my testimony. I get so scared." Yet in 367 B. C., a young man whose speaking was limited by weak lungs, speech impediments, and a shrill voice wanted to defend himself. He determined to be a speaker. And so it was that Demosthenes recited with pebbles in his mouth, shouted speeches against the tumultuous ocean. He shut himself up in a subterranean room for months with his head shaved, that he might not be tempted to go out, and practiced before a mirror to acquire dignity in his delivery. Demosthenes had a cause, and he was determined to defend it.

What greater cause can challenge young people in the church today to acquire the skill of public speaking, the art of bearing a testimony, than that of the kingdom of God? Speaking, like music and art, may be a special talent. But with training and opportunity, any young person in the church can overcome fear and develop the ability to speak in public. This does not mean that a life well lived will not speak volumes for the power of the gospel, but to combine the two is the ideal method.

HIGH SCHOOLS TODAY in many cities offer courses in public speaking, but in small towns where the young people in a branch may



number six or seven this opportunity may not be available. Any group regardless of the size can make certain objectives its goal and organize its efforts. Regardless of the size of the League, every member should have a testimony of the goodness of God, the power of Christ, or the desires of his heart. Jesus said, "Out of the abundance of the heart the mouth speaketh." A Zion's League must first offer experiences that will touch the young people who participate. Rich fellowship is the best incentive for a desire to testify.

However, public speaking has been overlooked by many leaders of young people, and in an average size League the same six or seven people make talks week after week. A Zion's League should plan a specific workshop to develop speakers. This could be outlined and organized by the cabinet with the assistance of the pastor, district missionary, or youth leader. One month could be devoted to various types of classwork and lectures; as a climax a speech festival could be held, with every member of the League participating in some event. Drama, oratory, debate, all may be included if the size of the group demands them.

In the branch the need for trained speakers is not only in the priest-

hood, but also in the membership. Worship talks, church school classes, group meetings, youth retreats, institutes—the field needing public speaking is vast and varied. The personal approach to a nonmember friend is a challenge to any young person to learn the technique of good speaking.

MANY DEVICES employed by the average speaker are unknown to those who consistently refuse to participate in speech activities. The few simple rules are covered in any high school or college speech text and are applicable to everyday usage. There are ways to begin a speech that will capture the attention of the congregation. There are methods of speech organization that will hold the audience. It is possible to be an interesting speaker by learning a few, simple methods.

A pastor tells that when he preached his first few sermons, he fainted several times before he was through speaking. "I was afraid that I was going to be an arm-chair speaker at the rate I was going," he says. Yet today his delivery is dynamic. He is able to inspire old and young by a simple, straightforward approach to righteousness. One of

the qualities of speakers in the church is the personal manner in delivery. The shouting, screaming, Billy Sunday-type speaker is as distasteful as the self-righteous, critical, "holier-than-thou" speaker.

One of the first rules of good speaking is to be concerned about people in the audience—their needs, their interest, their backgrounds. One of the first commandments of kingdom-building is to be humble and full of love. The two are parallel. "Love thy neighbor" is always basic in good speaking. A little girl in a small branch once said, "I like to hear Brother John talk, Mommy, because I can tell he loves me."

The eloquence of Lincoln's language lay in its simplicity. The straightforward message of the kingdom was the language of the Master. Verbosity, insincerity, and clichés have no part in the vocabulary of a missionary-minded Zion's Leaguer.

PLANS FOR A public speech are not difficult to make. Leaguers should remember several points in preparation:

1. Learn the simple rules of good delivery.
2. Be sure of the subject by study and prayer.
3. Be sold on the topic by consecrated activity.
4. Overcome fear by willing participation.
5. Remember to combine any ability with the highest quality life.

There are many other rules, ideas, and suggestions which will grow out of a group experience. Beginning a project which involves the four commissions in Zion's League—worship, study, service, and recreation—will bring new interest in the activities of the League. Plan a speech clinic designed to create Zion's thinking in terms of missionary and personal development. Work with God as a partner, and then accept the challenge Jesus gave, "Go ye therefore. . . ." Speak with power, and speak right up!

Graceland

GAZETTE

■ The Graceland Alumni Association has presented the college with the flags of thirteen nations and the United Nations which will be on display in the near future. These flags represent the countries from which Graceland students have come—the United States, Great Britain, Canada, France, Alaska, Netherlands, Mexico, Australia, New Zealand, Syria, Palestine, Japan, and Hawaii. The college expects to keep adding more flags as other countries send students to Graceland.

■ Graceland students elected six freshmen to the student council in the last week of the first semester. The six are Howard Braby of Mason City, Iowa; Phyllis Hansen of Conception Junction, Missouri; Lee Ourth of Nauvoo, Illinois; Howard Sheehy of Greeley, Colorado; Viola Velt of Independence, Missouri; and Jack Waddell of East Moline, Illinois. They were elected from a field of thirteen candidates chosen from the entire freshman class and will replace six sophomore members who were elected at this time last year.

The council attempts to co-ordinate all areas of campus life and is concerned with easing and solving its problems.

■ Mrs. Dewey Bolen will join the Graceland faculty, teaching two classes in social problems, during Ray Zinser's absence in the Navy. She is a Graceland graduate, has attended Iowa State and Simpson College, and has been teaching high school for seven years.

■ Dr. Ruray Sibley, of the Kansas University Department of Lectures and Concert Artists, spoke to the student body on "The Universe of Palomar." Dr. Sibley has interpreted astronomy to general audiences for eighteen years and illustrated his lecture with a motion picture.

■ Stewardship is the theme of current religious activities on the Graceland campus. The first fellowship after the return from Christmas recess was on the theme, "I Look Forward, I Choose, I

Pledge." The following Sunday students met in a Communion of Stewards, and on Sunday, January 20, Bishop G. L. DeLapp spoke to the campus congregation on "The Church's Stewardship Message for 1952."

■ The motion picture, *Green Pastures*, was the third in the series of outstanding films being shown on the campus. Based on the well-known play of the same name, it presents the stories of the Bible as told by a Negro preacher to a children's Sunday school class and shows the constant disappointment of "De Lawd" over the inability of his people on earth to behave themselves.

■ For one night the Memorial Student Center became *Le Chateau de la Neige* (The Castle of the Snow), as Graceland students attended one of the gala events on their social schedule. The entire student body was invited to attend a "magnificent ski resort in the Swiss Alps" for dinner and entertainment. *Le Chateau* was one of the major functions of the school year and one of the activities planned by the Social Activities Planning Committee.

■ Four more freshmen were recently chosen to serve on the Student Activities Planning Committee. They are Florine Cline of Orinda, California; Scott Fisher of Boston, Massachusetts; Bill Walden of Lamoni, Iowa; and Shirley Vallier of Council Bluffs, Iowa. These four will hold office until the end of next year. The committee works with the Director of Social Activities, planning all-school parties and half-time entertainment at varsity games, and is available to help small groups plan parties and entertainment.

■ Reverend John Tunstal, minister of the Burns Methodist Church in Des Moines, Iowa, addressed the Graceland student body on "Human Ties in Race Relationships" on February 7. The preceding day he spoke to the communication classes on the subject, "What Can I Do as a Student to Strengthen Race Relationships?" Reverend Tunstal has been an instructor of Races and Minorities at Penn College in Iowa and is well qualified to speak on race relationships through his own experience as a member of the Negro minority.

New Horizons

Making Our Homes Workshops in Christian Living

(Continued from page 19.)

interest and ability appears, the parent should advance these chores proportionate to the child's growing ability. This will save time in the end, as well as advancing the production of Christian type of life and character in the child. The boy may advance from lawn mowing to house painting earlier than one might think. Mildred Cranston says this rotation of jobs is as important to co-operative living as the rotation of crops is to good farming.

Opportunities for new experiences should be planned.

- a. A child should be allowed to take his own bath and attend to other personal needs early in life.
- b. Parents should inspect to be sure a child is not forming slipshod habits. He may need a little unobtrusive help till his powers become equal to the task. He should never be discouraged by his inability to do a task too great for his powers.
- c. Children should not be held back. They can make surprising advancement if they are allowed to try.

Routine and order are necessary in the home, but they are good only in

so far as they serve the family. Don't become a slave to your schedule or sacrifice the comforts and needs of your family. Don't be overrighteous and stubborn about sticking to a certain system or policy if it does not work out well in the home. Change to another scheme—consulting, of course, all people concerned.

A sense of family loyalty and solidarity can be built and maintained by participation in the family council at even an early age. Discuss together and settle such practical problems as work loads for each, budget problems, the purchasing of new home equipment, use of the car, radio, television, etc. Emphasize thus with the children that the home (yard, house, furniture, car, radio, etc.) belong to all the family. Give him a knowledge that right of ownership and responsibility for maintenance belong together and that he is involved in both. Make the aged member of the family equally one of the group—or if this adjustment is too hard for him to make let him have at least one room that is entirely his domain.

In this mutual community of family interests the child learns the truth that the strong ought to bear the burdens of the weak—that babies and old people come first.

(To be continued.)

Bulletin Board

Southeastern Illinois District Conference

The Southeastern Illinois District conference will be held February 24 at the church in Mt. Vernon, Illinois, beginning at 8:00 a.m. Delegates to the 1952 General Conference will be elected at the 1:30 p.m. business session. A basket dinner will be served at the church.

RUBY ELLIS
District Secretary

Nauvoo District Conference

The Nauvoo District conference will be held at Ft. Madison, Iowa, on March 9, 1952, beginning at 8:00 a.m. with a priesthood meeting. Other features of the day will be a sermon by Apostle D. T. Williams at 11:00; lunch at noon; and a business session for the election of delegates to General Conference and other district business at 2:00 p.m.

W. H. Gunn
District Secretary

Eastern Colorado District Conference

The Eastern Colorado District conference will be held March 7, 8, and 9 at the church in Denver, 480 Marion Street. Apostle and Mrs. D. Blair Jensen are to be the guest speakers. The program is as follows: Friday, 6:00 p.m., venison dinner for priesthood members and their wives (\$1.25 each, advance reservations necessary); 8:00, preaching; Saturday, 9:30 a.m., annual business meeting with election of Conference delegates; 2:00 p.m., class; 3:15, ladies' tea; 7:30, sermon; Sunday, 9:30 a.m., prayer service; 10:45, sermon; dinner (\$1.25 per plate); 2:00 p.m., sermon; 6:00, illustrated sermon. Free lodging will be provided for visitors (advance reservations helpful). Further information may be obtained from Mrs. Ward A. Hougas, District Secretary, 480 Marion Street, Denver 18, Colorado.

White Masque Players' Playwriting Contest

Entries in the play contest must be submitted before March 1. Further details are given in the issues of August 20 and October 8.

ELEANOR HEADY,
President

Notice to Members in Iowa

Myrtle Gaylord, Box 273, Rockland, Wisconsin, would like to hear from members living in or near Newton, Iowa.

Servicemen's Addresses

Pvt. Rolf Becker
AF 17343260
Flt. 2721 Sqdn. 3702
Lackland Airforce Base
San Antonio, Texas

Pvt. Charles Rathmann
RA 17350003
Co. F 61st Inf. Reg.
8th Inf. Division
Fort Jackson, South Carolina

O/C Richard Freeman
16373585
Class 52-B Flt. 1
3700 O/C Tng. Sq.
Lackland A.F.B.
San Antonio, Texas

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Unit 11 (8 plates - Chapters 45-53) 90¢

Script: Between the Covers of the Book of Mormon, by Verda E. Bryant \$1.50

Herald House INDEPENDENCE, MO.

Books Wanted

Mrs. Ethel Kennedy, 1302 Baker Street, Baker, Oregon, would like to obtain a copy of Salyard's *The Enduring Word*.

Paul Kaiser, 723 East Colonial Drive, Orlando, Florida, would like to obtain a copy of *The Old Jerusalem Gospel*.

Change of Address

Cecil Robbins
836 Jenifer Street
Madison, Wisconsin

William E. Timms
330 South Grand
Independence, Missouri
IN 5302

Request for Prayers

Mrs. J. W. Hawkins, Route 3, Kennett, Missouri, requests prayers for herself that she might receive relief from a heart ailment, and for her daughter, Mrs. Lois Henry, 635 Pettibone, Flint, Michigan, who is suffering with a spinal affliction.

ENGAGEMENTS

Holm-Hare

Mrs. Laura Hare of Royal Oak, Michigan, announces the engagement of her daughter, Martha, to Stanley H. Holm, Jr., son of Mr. and Mrs. Stanley H. Holm of Portland, Oregon. Martha is a sophomore at Graceland College. Stanley, a graduate of Graceland, is now attending the University of Kansas. The wedding will take place in May.

Leonard-Holman

Mr. and Mrs. Mark Holman of Independence, Missouri, announce the engagement of their daughter, Margaret Ann, to Stanley Leonard, son of Mr. and Mrs. William T. Leonard, also of Independence. The wedding will take place on April 13 at Englewood Church in Independence.

WEDDINGS

Trimble-Margrave

Joan Margrave, daughter of Mr. and Mrs. Dan Margrave of Pittsburg, Kansas, and Robert Trimble, son of Mrs. Roy Oehring of Webb City, Missouri, were married December 23 at the Reorganized Church in Pittsburg. Elder T. W. Bath performed the double-ring ceremony.

BIRTHS

A son, Terry Lynn, was born on November 25 to Mr. and Mrs. Thomas Poplett of Victoria, Illinois. He was blessed on January 13 by Seventy J. D. Dutton at Dahinda, Illinois.

A daughter, Debra Kay, was born on November 23 to Mr. and Mrs. Horace Reichard of New Hamburg, Pennsylvania. She was blessed on January 27 by her grandfather, Elder Frank Reichard, and Elder Homer McDowell.

Mr. and Mrs. Walter Sticklin announce the birth of a daughter, Cheryl Kay (date of birth not given). Mrs. Sticklin is the former Betty Simmons.

A son, Grant Austin, was born on November 19 to Mr. and Mrs. Wayne Wright of Grand Rapids, Michigan. He was blessed on January 13 by his grandfather, Elder S. M. Newman, assisted by Elder A. F. Shotwell. Mrs. Wright is the former Jean Newman.

Mr. and Mrs. Curtis E. Peterson of Independence, Missouri, announce the birth of a daughter, Karen Rene, born January 2. She was the first baby to be born in Independence in the new year.

DEATHS

HOWARD.—Bessie Earl, was born June 19, 1881, at Fort Smith, Arkansas, and died December 26, 1951, at her home in Turley, Oklahoma. She was married in December, 1902, to John William Howard; three sons and three daughters were born to them. Both she and her husband were baptized into the Reorganized Church on November 29, 1936.

She is survived by her husband; six children; a brother; and nine grandchildren. Funeral services were held at the Reorgan-

ized Church in Tulsa, Elders O. A. McDowell and W. P. Rumsey officiating. Burial was in Memorial Park Cemetery near Tulsa.

BOLL.—Gerald Gordon, was born December 19, 1901, at Philadelphia, Pennsylvania, and died January 6, 1952, at the Los Angeles General Hospital in Los Angeles, California. He was a machinist by trade and a photographer by hobby. He had traveled to many parts of the world taking pictures which he used in presenting illustrated lectures. He was also a talented musician.

He is survived by his wife, Emma, of Glendale, California. Funeral services were held at Steen's Chapel in North Hollywood, Elders E. E. Spencer and Robert Wilms officiating. Cremation followed the funeral.

SMITH.—Isaac Monroe, was born May 23, 1853, in Johnson County, Illinois, and died January 19, 1952, at Allen Rest Home in Independence, Missouri. He was baptized on December 20, 1874, ordained a teacher on August 30, 1875, an elder on November 25, 1878, a seventy on June 10, 1888, and a patriarch on April 16, 1914. He was superannuated on April 18, 1927. He was married to Clara McPhee on May 13, 1909; she preceded him in death on February 19, 1940.

He is survived by a daughter, Mrs. Gertrude Arthur of Independence; a son, Capt. Alma C. Smith, serving with the United States Navy in San Diego, California; three grandchildren; and two great-grandchildren. Funeral services were held at the H. W. Stahl Chapel in Independence, Elders Glaude A. Smith and J. F. Keir officiating. Burial was in Mound Grove Cemetery.

JOHNSON.—Nels Peter, was born October 11, 1888, in St. Johns, Arizona, and died January 8, 1952, at Lynwood, California. He was married to Anna J. Peterson on February 17, 1909; seven children were born to them. He had been a member of the Reorganized Church since childhood and served as an elder for many years. On the Sunday before his death he preached the evening sermon at Southgate Church.

He is survived by his wife; four sons: Elmer of Lynwood; Orville of Underwood, Iowa; Glen of Independence, Missouri; and Kenneth, with the Armed Forces in Hawaii; three daughters: Maxine Cary of Visalia, California; Helen Field of San Leandro, California; and Norma Smith of Norwalk, California; two sisters: Fannie Jensen of Council Bluffs, Iowa, and Aurelia Guill of Lyons, Nebraska; a brother, Charles Johnson of Decatur, Nebraska; two half-sisters: Doris Thomson of San Francisco, California, and Carolyn Badding of Stockton, California; a half-brother, Clifton Johnson of San Francisco; seven grandchildren; and three great-grandchildren. Funeral services were conducted by Elders Lester McRae and Tom Beil. Interment was in Englewood Cemetery, Los Angeles.

SUTTON.—Lovenia, daughter of Rufus Joseph and Margaret Brady Tillman, was born May 8, 1902, in Bayou La Batre, Alabama, and died December 21, 1951, at Mobile, Alabama. She became a member of the Reorganized Church at the age of eight. At the time of her death she was serving as women's leader of the Bayou La Batre Branch. On February 14, 1919, she was married to Ambrose Sutton; five children were born to them.

She is survived by her husband; two daughters: Mrs. Evelyn Cunningham of Fairhope, Alabama, and Mrs. Gladys Seaman of Bayou La Batre; three sons: William, Ambrose, Jr., and Ronald, all of Bayou La Batre; her parents; three brothers: Frado and Joseph of Bayou La Batre, and John of Florida; six sisters: Mrs. Myrtle Anderson of Canton, North Carolina; Mrs. Seadonia Gazzler, and Mrs. Helen Deakle of Irvington,

Alabama; Mrs. Melvina Johnston of Mobile; Mrs. Delores Ladnier and Mrs. Edith Hall of Bayou La Batre; and six grandchildren. Funeral services were conducted at the Reorganized Church in Bayou La Batre, Elder J. A. Pray officiating. Interment was in the Bayou La Batre cemetery.

BROWN.—Edith Lucinda, daughter of Mr. and Mrs. William Sivits, was born November 5, 1913, at North Platte, Nebraska, and died (date of death not given) at Holy Rosary Hospital in Ontario, Oregon. She was married to Virgil C. Brown on October 10, 1933; three children were born to them. For the past thirteen years they have made their home in Vale, Oregon. She had been a member of the Reorganized Church since the age of eight.

She leaves her husband; two daughters: Connie Marie and Della Grace; a son, Virgil C., Jr.; her father of Boise, Idaho; a sister, Louise Honkala of Battle Ground, Washington; and a brother, Orville Sivits of Orchards, Washington. Funeral services were held at Beechlers Chapel in Vale, Elder Harry S. Fry officiating. Interment was in Valley View Cemetery.

HOFFMAN.—Pearl, was born May 10, 1890, in St. Paul, Minnesota, and died January 5, 1952, in Portland, Oregon. She is survived by her husband, Walter F.; a daughter, Mrs. Opal Bready; two sisters, Nellie Rock and Lillie Swift; and a brother, Charles Gorden.

DVORAK.—Jennie M., was born December 26, 1901, at Mondamin, Iowa, and died December 27, 1951, at Portland, Oregon. She was married on April 2, 1917, to James A. Dvorak and was baptized into the Reorganized Church in the summer of 1917. She had lived in Portland since 1941. She is survived by her husband, eight children, one sister, one brother, and twelve grandchildren, all of Portland.

BURBEE.—Janet, daughter of Paul and Cecile Sargent, (date of birth not given) died January 8, 1952, at Sacred Heart Hospital in Eugene, Oregon, at the age of eighteen. She was married on April 8, 1951, to Robert Burbee who, with an infant daughter, Barbara Ann, survives her. She also leaves her parents of Hope, Idaho; a sister, Judith Sargent, also of Hope; and her grandfather, David Tryon, of Missouri. Funeral services were held at the Veatch-Hallingsworth Chapel in Eugene, Elder J. L. Verhei officiating. Interment was in Mt. Vernon Cemetery.

CASON.—Charles W., was born in Little Rock, Arkansas, (date of birth not given) and died December 22, 1951, at Portland, Oregon. Surviving are three daughters: Mrs. J. L. Verhei and Mrs. James Pleocres of Portland and Mrs. Collin Dorroch of Lake Port, California, all members of the Reorganized Church; a son, Aiven W. Cason of Winchester, Washington; six grandchildren; and eight great-grandchildren.

BRANSCOMB.—Edward John, son of Joseph Edward and Carolyn Howe Branscomb of Sacramento, California, was born June 26, 1937, at Modesto, California, and died January 22, 1952, in Stanford Lane Memorial Hospital at San Francisco, California, as the result of a swimming accident last September. He was baptized into the Reorganized Church on Easter Sunday, 1948, in Compton. He was active in church and Boy Scout work before his injury.

Besides his parents he leaves a sister, Jeanette, of the home; and his maternal grandmother, Mrs. Anna Howe of Modesto, California. Funeral services were conducted by High Priest Falice Cunningham. Burial was in the Modesto cemetery.

Introducing

F. EDWARD BUTTERWORTH, Independence, Missouri (page 12), has been in the missionary field since 1940, serving two years in the Northwestern mission, two years as pastor at Oklahoma City, where he acquired a wife, and since 1944 has labored in the Tahitian Islands. Brother Butterworth was born in Woodbine, Iowa, in 1918, came to Independence in his youth, was baptized at Walnut Park church and was graduated from William Chrisman High School in 1936. In 1944 he married Lilly Raye Howard. They have two children: Gary Edward (4) and Cheryl Jean (2). Before Brother Butterworth went into the field he worked three years in the Adjustment Department of Montgomery-Ward's Kansas City store. While in Oklahoma City he attended the university and more recently attended a short session at the Kansas City University. He was ordained a priest in 1938, an elder in 1941, and a Seventy in 1944.

P.S.

Elroy Hansen
Rt. #4
Denison, Iowa

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*** SLEEPING SICKNESS**

Every preacher has noted—sometimes with amusement, sometimes with alarm—the development in his congregation, about two-thirds of the way through his sermon, of signs of acute encephalitis lethargica (commonly known as sleeping sickness) a pernicious somnolence that attacks most listeners sometime or other. Bright lights, warmth, comfort, a feeling of security, and common boredom are contributing factors.

Somniloquy—a dictionary term meaning "talking during sleep"—is the word for such an experience. Only in this case the preacher is talking during other people's sleep.

So many preachers suffer from sermonophilia—they never know when to quit. And so many congregations suffer from sermonophobia—they never know when to wake up and listen.

The composer Haydn is said to have found the same tendency in his musical audiences. Tradition says that he composed the "Surprise Symphony" especially to play a trick on them and wake them up. One day he was playing this piece for a court audience. Wine, food, and tight costumes were putting them to sleep. The melody was very soothing, and the orchestra was playing along, tootlootlootl. Suddenly Haydn raised his baton and brought it down sharply; the musicians hit everything in sight with all their strength—tympans, drums, and whatnot. The ear-shattering noise frightened the sleepers and made them wake up. Then, quite impishly, he returned to the tootlootlootl of his peaceful melody.

Perhaps preachers could employ similar tactics. I, for one, would like something I could pound that would sound like the roll of thunder or the smashing of furniture. In the old Puritan churches there were beadies armed with goads to waken sleepy worshipers. Alas, there is nothing like that now. All a preacher can do is say, "Quick, Watson, the needle!" and bring out the funny story he has been saving.

Maybe it is the preacher's fault. There should be a beadle to poke him. We heard of a lady who complained about her minister—"He keeps me awake!" Does one have an inalienable right to go to sleep in church? There could be a great ecumenical council to settle this question.

Well, how about you—do you suffer from Sunday somnolence? Are you a sermon-napper?

*** FOR THE WOMEN**

We were condensing a manuscript for publication the other day, and since this story was being "edited out" we thought we could salvage it here. Brother Ward A. Hougas collected it:

"I heard this story . . . one man asked another, 'Do you believe in clubs for women?' He replied, 'Well, only in cases of extreme disobedience!'"

*** TEMPERANCE ARGUMENT**

The beer barons will never use this verse in their commercials:

Don't Drink Beer

It gives Blatz on the landscape,
And Schlitz in the clothes—
No Hamm for your sandwich—
But a very red nose!

I Will Build My Church

The distinctive features of the church of Jesus Christ, the ministerial offices, doctrinal principles, spiritual gifts, revelation, and fellowship illustrated here with scriptural references for the basis of our authoritative message. Complete with script.

22 slides with colored background mounted	\$4.50
22 slides with colored background unmounted	
(Scored in sheets)	\$4.00
Double frame filmstrip—black and white	\$2.00
Single frame filmstrip	\$1.50

Herald House INDEPENDENCE, MO.

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Photo by Marion Pease

A Rustic Snow-covered Fence

the Saints' Herald

February 25, 1952

Volume 99



News and Notes

RETURNS FROM HAWAII

President W. Wallace Smith has sent word from Hawaii that according to his plans he was sailing from Honolulu February 14, and would arrive in Los Angeles February 19. He will be accompanied on the boat trip by Brother and Sister Swain, Sister Henricks, and Sister Poole of Australia; Brother and Sister Earl Moore of Fort Worth, Texas; and Brother and Sister Russell Archibald of St. Louis, Missouri. The Moores and the Archibalds were in Hawaii on a winter vacation.

ATTENDS UNESCO

From January 27-31, Apostle Maurice L. Draper attended the third national conference of the United States National Commission for the UNESCO in New York. While in that vicinity he visited the New York, Norwalk, Providence, Brockton, and Boston Branches. Brother Draper spent the next week in north-west Ohio, visiting Lima, Toledo, Oak Harbor, and Sylvania, and giving attention to the building projects in these places.

On February 10, he was in Independence and taught the Y.K.T. class on Book of Mormon research evidences, preached a Boy Scout sermon at the morning service at West College, participated in a service of blessing of babies in the afternoon, reported to the West College Zion's League on UNESCO, and delivered an illustrated lecture at Stone Church in the evening.

IN AMES, IOWA

Apostle Charles R. Hield met with the college students at Iowa State College at Ames, Iowa, February 10. He showed pictures on the archaeology of the Book of Mormon, conducted a prayer service, preached the morning sermon, and spoke to the Latin-American students in the afternoon. Brother Hield reports that the group at Ames is one of the most active with the Spanish-speaking project. Brother Norman Nelson is their leader.

RECOGNITION GIVEN BRADYS

Brother and Sister Dale Brady of the Liberty, Missouri, congregation were featured recently in an article in the "Kansas City Star." In the October 17, 1949, "Herald" is an "Interesting Personalities" sketch on them by Sadi Moon Nagel. Brother and Sister Brady operate a nursery home, and at the present time have thirty-four children in their care. Many of the children are assigned to them by the Clay County circuit court. Others are left by their parents. They are very active in their congregation and take all the children to church each Sunday.

AWARDED MEDAL

Richard Byrne, a church member who is a senior at William Chrisman High School in Independence, was awarded one of the Robert R. McCormick "Chicago Tribune" R.O.T.C. awards. The awards are presented on the individual merits in leadership, citizenship, character, scholastic record, and R.O.T.C. achievement.

STEWARDSHIP CONSECRATION DAY

Sunday, February 3, was observed as Stewardship Consecration Day in the Center Stake. Financial Statements, tithes, and offerings were given special emphasis at the Communion service. President Israel A. Smith was the morning speaker at Walnut Park, and Stake President Charles V. Graham was the speaker at Stone Church.

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We'd Like You to Know . . .

Charlotte Gould

CHARLOTTE GOULD joined the Graceland College faculty in 1947 and is a teacher of secretarial science as well as being a wife, mother, and an active church worker. Her husband, Dr. William S. Gould, is director of public relations.

Charlotte was born in Colorado and was graduated from high school in Colorado Springs in 1931. Her parents, Mr. and Mrs. E. P. Darnell, then moved to Denver where she worked for a year before coming to Graceland. At Graceland she was a member of the Crescents, Lambda Delta Sigma, and the *Graceland Tower* staff.

After finishing at Graceland in 1934 Charlotte worked at the Herald Publishing House and at the Blue Valley Lamp Company in Kansas City until her marriage in June, 1935, to William Gould. They then moved to Iowa City where he attended the university working toward his master's degree, and she worked in the College of Medicine. After Bill received his master's degree they moved to Pella, Iowa, where he taught at Central College until he joined the Graceland faculty in September, 1939. While living in Pella and Lamoni, Charlotte spent a great deal of time writing junior quarterlies and study guides for leadership training. After coming to Lamoni she taught one semester at the high school and English at the college for two semesters while Tess Morgan was ill. When Bertha Deskin died in January, 1947, Charlotte again filled in, teaching secretarial science until the college could find a permanent faculty member. During the summer of 1947 she enrolled at the Columbia University Teachers' College in New York City, from which she received her bachelor of science degree in business education in August, 1950.

While at Columbia University she was elected to Pi Lambda Theta, an honorary educational society. She is a member of the United Business Educators Association.

Charlotte takes an active part in community and church activities as well as campus life. She has been superintendent of the junior department in Lamoni Branch, supervisor of the children's department, and at the present time is church school director. She also sings in the choir and participates in dramatic productions as well as other activities. The Goulds have one son, Eddie, 13.

The Saints' Herald Vol. 99 February 25, 1952 No. 8

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith
ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

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

The Nineteen Fifty-two Conference

GENERAL CONFERENCE is just over the horizon. Visitors from Australia are already on their way; others from Europe will be starting very shortly. Still others, from every corner of the United States and Canada, are planning to be with us here in the Center Place for this most important church gathering of the biennium. Every indication seems to prophesy a happy and enlightening and stimulating meeting.

Planning has been going forward for several months. The heavy burden which the members of the Presidency used to carry in this connection has been considerably lightened by reason of the able service given by Elder Donald V. Lents, Assistant to the First Presidency. Similarly, the pressure on the Presiding Bishopric has been considerably reduced by reason of the able assistance of Bishop Leslie W. Kohlman. The remaining burden has been heavy enough, but all who have labored and will yet labor will be amply repaid, we feel sure, when the Conference shall actually convene and we shall sit together in the great Auditorium under the benign influence and enlightening power of the Spirit of God.

It is anticipated that the three members of the First Presidency, Presiding Evangelist Elbert A. Smith, the twelve members of the Apostolic Quorum, the three members of the Presiding Bishopric, the six Presidents of Seventy, and the three members of the Presidency of the Quorum of High Priests will all be present. Subject only to the vacancy created by the recent ordination of Elder Harold I. Velt to the Evangelical Order, all the presiding officers of the various quorums and councils of the church will be fully represented. This is somewhat unusual, since General Conference time frequently finds some member of the Twelve in missions abroad.

The body of ex officios will be somewhat larger than usual, and we who are older in the service will be glad to welcome both those members of the Melchisedec priesthood who have carried the burden for many years and those younger men who are now coming into places of responsibility.

The number of delegates also will be larger than at any prior time. A net increase of nearly six thousand church members since the last General Conference, scattered among the various stakes and districts, will make an increase of fifty in the number of delegates participating.

The church is making important strides forward. This is due to the blessing of our Heavenly Father and the loyal support of many thousands of good men and women and young people. Yet, despite the success which has blessed our efforts, we know that we—the human partners

in the Great Enterprise—have failed our Master on many occasions. While we shall meet in the spirit of joyous fellowship, we shall therefore meet with sober realization that now, as always, we have deep and urgent need for divine guidance and blessing. To the end that we may be so blessed, may we come together in the spirit of prayer and of fasting, with deep concern for the Cause committed to our care and with a determination to participate as wisely and as devotedly as we possibly can.

We extend our personal and official greetings to the ex officios and delegates who will share in the General Conference activities. And we send similar greetings to those who cannot meet with us but who, we trust, will sustain the Conference with their faith and confidence and prayers. *The First Presidency*

By ISRAEL A. SMITH

OFFICIAL

General Conference Program, Sunday, March 30

WE EARNESTLY SOLICIT the co-operation of the Saints of Independence and the stakes, and of Conference visitors generally, in the Conference activities for Sunday, March 30. This is particularly necessary because we have again found it advisable to plan for two Communion services in the Auditorium.

Saints from Independence and vicinity are urged to attend the earlier Communion service which will begin at 7:45 a.m. This service should conclude about 9:45 a.m., and a preaching service will be held at 10:15 a.m. at the Stone Church. Elder Paul M. Hanson, President of the Council of Twelve, will preach.

This arrangement not only will give assistance to Conference visitors who are driving in on Sunday morning and want to have opportunity to attend the later Communion service, but also will permit local Saints who have guests to get home a little earlier to prepare the noon meal.

A general prayer service will be held at the Stone Church from 8:30 to 9:45 a.m. and will be planned with *visiting Saints* in mind. The president and bishop of the Center Stake of Zion will preside.

The second Communion service will commence at 10:00 a.m. The program of the two Communion services will be identical.

There will be a memorial service in the Stone Church at 2:00 p.m. with Presiding Evangelist Elbert A. Smith in charge.

President Israel A. Smith will deliver his Conference message at 2:45 p.m.

A piano festival will be presented in Memorial Hall at 5:00 p.m.

There will be congregational singing at 7:30 p.m. at the Auditorium as a prelude to a sermon by Presiding Bishop G. Leslie DeLapp.

THE FIRST PRESIDENCY

by Israel A. Smith

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Death of King George the Sixth

The people of the United States share with the rest of the world their grief in learning last Wednesday (February 6) that King George of England had died that day in his sleep.

The late King was the son of another King George (the Fifth) who died in 1936, a sovereign who commanded the respect of the entire world for his dignity and kingly demeanor. An ambassador for the United States to the Court of St. James in wartime was quoted as saying that he was not much for kings; but if he were to have a king, "Give me George." And George the Sixth was a "worthy son of a noble sire."

Accompanied by his wife the King had six days earlier visited the London airport to bid good-by to their daughter, Princess Elizabeth, and her husband, Phillip, as they were about to take a plane to Africa for a planned visit abroad of some months. The King's face was drawn and haggard, yet it was the countenance of a man of fortitude and extreme patience. He was a good man, a kindly man, of whom the British Empire could well be proud.

In these days of domestic instability, when disruption of home life threatens the foundations of national existence in the United States as elsewhere, what an example of Christian marriage and domestic happiness the life of King George and Queen Elizabeth has been! It is a story that will be recalled with profit by the English people.

Prime Minister Winston Churchill in a world radio broadcast spoke of the King as a man who had "walked knowingly and unafraid in the shadow of death the last few months," and we believe the following tribute by Mr. Churchill was well deserved by the deceased ruler:

The King was greatly loved by all his peoples. He was respected as a man and as a prince far beyond the many realms over which he reigned. The simple dignity of his life, his manly virtues, his sense of duty—alike as ruler and servant of the vast spheres and communities for which he bore responsibility—his gay charm and happy nature, his example as husband and father in his own family circle, his courage in war or peace—all these were aspects of his character which won a glint of admiration, now here, now there, from innumerable eyes whose gaze fell upon the throne.

President Edwards, long since an American citizen but born in England and thus inheriting an Englishman's respect and reverence for the royal family, perhaps feels the death of King George more keenly than I, although to me, a traditioned American-born citizen, his untimely passing comes almost as a personal loss, such is my regard for the country that gave us so much by way of law and government and history.

"The King is dead—long live the Queen." Such is the formula of government in the Empire, and so begins another reign under a queen, Elizabeth the Second. Having seen her recently in Washington, I can attest that she is truly a beautiful and gracious woman.

We recognize in this, as in many incidents in the lives of kings and queens of Great Britain, that the royal family, symbol of sovereignty in that Empire, is once more a solvent of differences and the tie that binds even closer together the millions of Queen Elizabeth's subjects.

ISRAEL A. SMITH

Apostolic Appointments

It is usually advisable to determine the assignments of the members of the Council of Twelve at General Conference time, and we follow this course so far as circumstances permit. The pressure of circumstances and the best interests of the church in the areas concerned have required us to take action prior to Conference with regard to two of the Apostles. We therefore wish to announce that Elder A. A. Oakman has been assigned to the European field and will succeed Elder D. Blair Jensen in charge of that field at General Conference time. Brother Oakman will be assigned additional responsibilities later, but will spend much time in Europe as his calling and the work in Europe make advisable.

Elder Reed M. Holmes will be continued as Director of the Department of Religious Education for the next inter-Conference period.

Further apostolic assignments will be announced, as is the usual practice, at General Conference time.

THE FIRST PRESIDENCY

By Israel A. Smith

Attention, Teachers and Deacons

All teachers and deacons who plan to assist in the General Conference Communion Service are asked to be at the Auditorium, Thursday, March 27, at 7:30 p.m. They will report to Brother J. E. Campbell who will be in charge of their work and will direct the rehearsal for the Communion service. The teachers and deacons will prepare the emblems Saturday, March 29, and will close with a brief prayer and fellowship service in the Auditorium Choir Room at 7:30 p.m. All teachers and deacons who attend the Conference are asked to register at the deacons' booth in the main foyer of the Auditorium. Those arriving in Independence after the rehearsal, who wish to participate in the service, are asked to leave their names and local addresses at the deacons' booth in the main foyer of the Auditorium.

Notice to Church Educators

The First Presidency would like to meet all in the teaching profession who are to be in attendance at the forthcoming General Conference. This meeting will be held Wednesday, April 2, at 1:00 p.m. in the Auditorium choir room (215).

(Continued on page 6.)
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Official

Attention, Seventies and Missionary Elders

All pre-Conference and Conference meetings for seventies, including those in which the appointee missionary elders are invited to join, will be held at 9:00 a.m., March 27 through April 5, in Room 514 at the Auditorium.

E. Y. HUNKER

Attention, Priests and Elders

The priests and elders who will assist with the Communion service at General Conference will rehearse at the Auditorium, Friday, March 28, at 7:30 p.m. Those who are planning to arrive in Independence after the rehearsal, who wish to participate in the service, are asked to write Brother William Worth, Jr., 1440 South Osage Street, Independence, Missouri, making reservations for a place to serve. This contact should be made immediately. Upon arrival in Independence they should phone IN 0814 for verification.

General Conference Business

A Statement by the First Presidency

THE BASIC REASON for holding General Conferences is to transact business of church-wide importance. The General Conference is the highest legislative body in the church. It is therefore important that in the business sessions of the General Conferences there shall be the freest and best-informed discussion possible. Obviously, not every delegate or ex officio can take all the time that he may desire, for this would restrict the rights of the other members of the Conference. So far as time permits and the necessities of good legislation require, we encourage participation.

It has been suggested many times that one of the prerequisites of intelligent voting is that delegates and ex officios shall know before they leave home what are the principal matters to be considered while the Conference is in session. So far as this can be achieved, we agree this is very desirable; but it cannot be fully achieved. A great deal of the Conference business arises out of Council action, which is as it should be, and much of this action cannot be had long before Conference since it is based on reports which are not available until well after the close of the business of the preceding year. Then, too, it is of the very nature of the Conference activity that actions shall be started from the floor at any time that they are in order. The Presidency cannot anticipate what may be presented.

Despite the foregoing, advance information concerning Conference action is desirable wherever possible; particularly if it is clearly understood that other legislation is not prejudiced by lack of prior notice.

At the forthcoming General Conference carefully prepared reports will be presented by the First Presidency, the Council of Twelve, the Presiding Bishopric, the Board of Appropriations, and various departments and institutions of the church. These reports will present some important recommendations. They will be printed in the early issues of the *Conference Daily Herald* so that recommendations can be studied before action is taken.

AT THE GENERAL CONFERENCE of 1950 the revision and publication of the *Book of Rules* was referred to a committee composed of one member each from the First Presidency, the Council of Twelve, and the Presiding Bishopric, together with the president of the Quorum of High Priests, and the Senior President of Seventy. A preliminary report from this committee has already been printed in the *Herald* (November 26, 1951, page 1133). Although committee members were authorized to act, and they have done their utmost to see that no change of principle is embodied in the new *Book of Rules*, some significant elaborations of church practice have been

made and the committee is asking that the Conference act on these. The major points for discussion have to do with Stake organization and procedure, General Church mission organization, and the duties of district presidents. One further detail concerns a recommendation that General Conference Resolution 687 be rescinded, since all its provisions except one are included in a revised statement concerning General Church missions. The detail which it is proposed to eliminate is the requirement that the secretary of the mission conference "shall be appointed from among the elders."

Closely related to the *Book of Rules* revision is the republication of *General Conference Resolutions*. In 1934, and again in 1936, the Presidency were authorized to omit from such a publication those resolutions whose provisions have been fulfilled or which are in other ways obsolete. In harmony with this principle members of the Presidency will recommend that they be authorized to delete from future publications these resolutions adopted since 1936 but not embodying principles or requirements of action. (See table at bottom of page.)

For many years the only way in which a member of the church could have his *name taken from the church record* was through court action. This was modified somewhat at the General Conference of 1950, but the resolutions now in force are somewhat conflicting. The Conference will be asked to approve a recommendation of the First Presidency:

No.	Daily Herald Page	Topic
930	1934: 120	Paris Peace Pact
931	1934: 120	Appreciation: J. A. Gillen
932	1936: 84	Financial Program
935	1936: 100	Appreciation: Albert Carmichael
939	1940: 130	Appreciation: N. Ray Carmichael
941	1940: 128	Approve Counselors in Presiding Bishopric
942	1940: 109	Approve revelation
943	1942: 111, 122	Graceland Foundation
944	1942: 122	Sanitarium Funds
945	1942: 122	Campus Assets
946	1944: 528	Appreciation: C. B. Woodstock
967	1950: 92-93	Stake organization
968	1950: 92-93	Stake organization
969	1950: 92-93	Stake organization

That in the event any person desires to withdraw from membership in the church, the First Presidency be authorized to make such investigation as may be necessary or desirable through the proper officers of the church, and, if no sound reasons against such action are found, may authorize the Church Statistician to remove the names of these persons from the records of the church, provided that in the event persons whose names have been thus removed from the records of the church shall desire to resume their membership in the church, and no sound reason for denying this request shall be found, the First Presidency may authorize the reinstatement of the names of such persons on the church records; and, further,

That the General Conference resolutions of 1884 (284), 1903 (529) and 1948 (October 7, page 94) having to do with this question be and are hereby rescinded.

From the New York and Philadelphia District comes a recommendation asking the General Conference to order:

That an *Annual Report of General Church Activities* be prepared and published each year, to be made available to all interested persons at a minimum cost, and such report containing among other things the following:

- (a) Annual reports from all General Church quorums and departments, indicating major objectives and accomplishments, and including such statistical data as would best present and interpret the various activities and accomplishments during the past year, and
- (b) That it include other material and data as might be considered appropriate by the First Presidency.

SOME IMPORTANT ACTION must be taken concerning *the Trustees of Graceland College*. Successors must be chosen to college trustees F. M. McDowell (whose term of office expires at this conference), L. F. P. Curry (selected to serve the remainder of the term of the late John F. Garver), and Frank Parsons (selected to fill the vacancy occasioned by the resignation of Dr. Charles F. Grabske). The church has also been informed that it is proposed to amend the Articles of

Incorporation of the College so as to provide for two additional members of the Board of Trustees (*Saints' Herald*, December 24, 1951, page 4). If the Conference should approve this action, two additional trustees should be selected.

It should be kept in mind that members of the Conference can secure Conference attention for matters they desire to have considered by getting the floor and proposing the action they desire. An alternative, which is sometimes helpful to the presiding officers, is to deliver to

the Presidency copies of proposed actions. Persons who have supplied such copies should then secure the floor in the usual way and ask for their proposed action to be read.

None of the foregoing is intended to stimulate unnecessary debate. Time at the Conference is at a premium, and debate for its own sake is not helpful. But it is an attempt to make available information which will be useful in the proper consideration and discussion of the issues before the body.

—F. HENRY EDWARDS

OFFICIAL

(Continued from page 4.)

Handcraft at Conference

For several years a display of fancy-work and many other articles has been arranged for sale in the General Conference booth by the ladies of the Needlecraft Department. Since this organization and the Social Service Center have become one, we are planning to arrange a display for next Conference as usual.

Mrs. Lottie Sarratt, who served as president of the Needlecraft Organization over a period of years and is now associated with the women at the Center, joins with us in requesting that handcraft materials such as pillowcases, tea towels, aprons, dresser scarves, quilts, and crochet work be sent to the following address:

The Social Service Center (for Conference booth)

310 North Liberty Street,
Independence, Missouri

MRS. HENRY R. ROWLAND

Church Directory

It will soon be time to issue a new church directory of the branches, congregations, and missions throughout the church. This includes both those in the United States and abroad.

It has been two years since the last one was published. Many locations for our worship services have changed since that time. In fact, because some of the pastors and district presidents were slow in sending the data, some errors were found in the last issue in spite of our most careful efforts to have it up to the minute.

We are asking that all district presidents and pastors of groups in unorganized territory make it their responsibility to get this information to us not later than April 20, 1952. Remember that the men of our armed forces and an ever-increasing number of tourists are depending on this source of information. They may even drive far out of their way to meet with the Saints only to be disappointed if the address is wrong or inadequate. We need your help. Take action promptly rather than risk failure and consequent disappointment.

THE FIRST PRESIDENCY
By Israel A. Smith

Accommodations at General Conference

March 30—April 6, Inclusive

The Housing Committee again requests that all visitors to Independence during the General Conference make reservations as early as possible. It is requested that those who can make private arrangements for rooms do so. Those who desire the Committee to secure rooms for them are urged to advise the Committee as soon as possible by completing the blank concerning Conference Housing information which appeared in the *Herald* of January 21, 1952, and mail it to the Auditorium.

A Dream Come True

By L. S. Wight

ONE OF THE SIGNIFICANT THINGS of Christ's teaching was his attitude toward children. Because of his example my preaching has been on this subject in one form or another as much as on anything else. I have some strong opinions on the need to do more than we have done in the past for the children if our Zionics hopes are ever to be realized. I have some hopes and dreams as to what we can do. When I see one of these dreams realized, I must tell about it.

Jesus faced the huge task of building his church from nothing. He had to find men who could absorb the principles which he presented, and who would have the capacity to grow into an understanding of those principles so they could carry on Jesus' work after he would leave them.

But he wasn't too busy to take time to minister to the needs of the little ones. It took a rebuke from him to make his disciples understand his attitude toward children. Luke's reference to this incident (18: 15-17) doesn't give us much information about the details of the situation, but in telling the story I have always given free reign to my imagination.

It is not hard to imagine a group of people coming together to hear this man Jesus. They were curious to see what he was like and to hear what he had to say to them. At the same time I can imagine those little Jewish children crowding in to get up front—because all children do just that. Then I can imagine young mothers who believed that if only

this man Jesus would touch their little ones, it would mean something to them. Probably they were doing this to the annoyance of the older men who were trying to get the crowd in order. And, manlike, they decided that Jesus should be given first consideration. The gathering crowd should be controlled for *his* sake.

BUT JESUS FELT that he was the servant of the people. So when he saw that the disciples were pushing the children back and asking young parents to please not bother Jesus with the little ones, he discerned that they did not have what we might now call a Zionics perspective. They were thinking only of the moment. He was thinking of *life*.

He rebuked them and said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God." He could see the future. He could understand that if his church was to grow, it could be accomplished only if the little ones were nurtured in the beliefs of the church, and *only* if their needs as children should receive ministrations from those older. He took advantage of the situation to impress on them their responsibility to minister to the children.

I wonder sometimes if we today have caught the vision which Jesus described at that time? Oh, yes, many have, or we would not have made the growth that we see in the church today. But the percentage of people in each congregation, and the percentage church wide is

not yet great enough to insure the growth of the church which must come before we can have the Zionics we talk about.

Jesus went on at this point to rebuke the people by telling them that anyone who will not receive these little ones—or in other words are too busy to do those things which minister to their needs—will not even enter into the kingdom of heaven. This statement from Jesus gives great emphasis to the importance of ministering to children effectively.

The story in the eighteenth chapter of Matthew gives further emphasis to the importance of so planning our church work that people of all ages from babyhood to old age receive the ministrations which they need. Christ said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." And how can we become as little children unless we do those things for them which will minister fully to their needs?

A GAIN IN MARK 8: 37, 38 we find instruction on the attitude of the adult toward his life. Jesus tells us plainly that the only way we can *have* life is to *give* it in service. He said, "Whosoever will save his life, shall be willing to lay it down for my sake; and if he is not willing to lay it down for my sake, he shall lose it. But whosoever shall be willing to lose his life for my sake, and the gospel, the same shall save it." Do we want to save *our* life? Of course we do. Then how better can we save our own life than by giving it in service to the young people who need the guiding hand of those who have had a share of life experience? The answer to that seems to be obvious also, but in our planning for church services too often we have failed to give them a full share of consideration. The same is particularly true in the planning of our buildings. The needs of adults come first. The children may use what adults do not need.

The percentage of loss to the church of the ones who might help build it had they received the right kind of ministration is appalling. And it might be a good place right here to mention that Jesus put the responsibility of ministering to our children squarely on our shoulders—yours and mine. He said, "Even so, it is not the will of your Father which is in heaven, that one of these little ones should perish" (Matthew 18: 14). How many children have perished as far as the church is concerned because we did not have, nor take, the time to do that which was in our power to minister to their needs?

Too many of us want to do the "more important" things. But what is more important than helping a child through his period of development so that he will have an understanding to help him in his adjustment to life?

Whenever I think of this problem I am reminded of a neighbor in my boyhood days who complained because he had to pay taxes to support the public school when he had no children to go to school. He did not understand what Jesus said about youth. Apparently he could not sense that the development of children is a community responsibility. And if it is such a responsibility as far as organized society is concerned, how much more important is it that the church make sure nothing is left undone to minister to the needs of the children? It is a church responsibility, and the fact that my children are now grown does not give me freedom to say that I need to do no more of this.

BECAUSE OF MY DEEP FEELINGS ON this subject I have had a dream for years that some day I would find people so intensely interested in the needs of youth that they would provide in the church a place which the children could call their own, and which would be a place where all the needs of the children could receive ministration without the usual

interferences which constantly interrupt their worship services.

On Sunday November 11, 1951, I went to church in Des Moines, Iowa. There I found myself in a district priesthood institute at which Brother Don Lents was the speaker. The service was fine and ministered to my needs. The music was particularly good. There was a beautiful solo, and just before Brother Lents spoke the choir sang the "Lost Chord," which always ministers to me as few other choral numbers do. Brother Lents preached a spiritually uplifting sermon. This day he was a hometown boy returned from other fields. He was able to minister effectively to many who had ministered to his youthful needs. His parents probably felt repaid a thousandfold in this rich experience for whatever they had done for him.

During the lunch hour I heard a story from Sister Florence Elvin Freberg which was a prelude to the realization of the dream which I have always had—that somewhere I might find people who have built a "church within a church" for the special ministry to children.

In company with Brother Don and Sister Helen Lents I had the privilege of going into the special chapel which the Des Moines Saints have provided for their children. Sister Freberg took pride in explaining the details to us. It is complete in every respect. It is far removed from anything which might disturb their worship services. The pews are made for the comfort of children. They can sit at ease in their own services. The pulpit is not quite as large as the ordinary one, but large enough that I would be proud to stand behind it in ministry. I was happy to note that this pulpit was the gift of friends of Maudeway Conklin, who recently died. She was the daughter of "Mother" Smith in Lamon who is known far and wide among Gracelanders for the "mothering ministry" which she gave for so many years to the girls in Graceland.

The total cost of the chapel was \$1,300. Of this sum \$1,057 came

as a bequest in the will of Sister Julia Williams. The electric organ and pews were the gift of Dr. and Sister Addison Brown. There are seats for fifty persons.

THIS VISIT with Sister Freberg reminded me of the time when we had the privilege for a number of years of working with her in Minneapolis. We can recall some of the experiences to which it was not easy for her to adjust. But she did adjust so effectively that she developed a full sense of responsibility as to what the opportunity to work in church means. She is a worker who never loses a minute; she makes every one count. In fact, if my memory serves me correctly, it was her enthusiastic interest in doing something for someone else, as well as her willingness to get up at five in the morning if necessary to study any particular lesson before starting her regular chores for the day, that was one of the reasons Harold, her good husband, became interested in the church. One of the greatest thrills which I ever received in church work was at General Conference when I stepped into the Auditorium during the hour in which Bishop Cackler was conducting a class for the Aaronic priesthood. There I saw Harold Freberg assisting him. They had become acquainted in Des Moines and were now working together as old friends.

Such is the result of the work of a good woman who is sincerely interested in giving herself to serve. But her efforts to direct the children in the Des Moines church were offset by the usual obstacles to this work. I was particularly interested in her story about what was done to get the children's chapel. The children were asked to meet in the basement room and to conduct their worship services with people coming and going at all times. She said they finally were able to get such a meeting of adults in the same room. But they had carefully planned to have every possible diverting incident happen, like someone coming

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Indian Mounds in the United States

This article appeared in the October issue of *Missionary Courant*, James S. Menzies, editor, published by W. A. Schoenian, 1302 Ninth Street, Moundsville, West Virginia. Melvin Fowler is Curator of Anthropology at the Illinois State Museum, Springfield, Illinois. (See *Herald*, September 30, 1951.)—Editor.

By Melvin L. Fowler

IN ALMOST ANY STATE east of the Mississippi River, monuments of the Indians of America are to be found. These monuments are mounds of different sorts and look very much like hills to the casual observer. Mounds can be distinguished from hills, however, by the fact that they are usually symmetrically shaped, whereas hills, ridges, etc., are normally not. Practically every state has its Moundville, Blue Mound, or Mound Park, so abundant are these monuments.

Naturally the query is made regarding the nature of these mounds, and details are sought as to what they represent. Twenty years ago the theory was put forth that they were built by a group of people who lived in America before the Indians and these people were given the name Mound Builders. Later research has proved that these "Mound Builders" were merely the ancestors of the American Indian and not a mystery race at all. Twenty years ago, too, *all* mounds were attributed to this mythical group of people, but it has subsequently been demonstrated that there are different kinds of mounds built by different Indian cultures at different periods in the history of America before Columbus.

First of all, let us discuss the different types of mounds and then find out something about what they signify.

Perhaps the earliest type of mound built by the ancient Americans was one which they didn't intend to build at all. In many places these earliest inhabitants of North America lived on the abundant clams found in the rivers. As they removed the meat from the clams and threw the shells out the door quite a pile would gradually accumulate. An-

other generation would build a house on the pile and continue the practice until a large shell mound had accumulated. These shell mounds are scattered along the major rivers and coastal areas of the entire eastern United States.

Later groups of Indians built mounds especially for the purpose of burying people in them. These mounds became quite elaborate with a tomb built of logs and bark in the center containing persons who apparently were rulers of the community, for fine tobacco pipes, copper implements, and other signs of wealth were usually buried with them. The people who built these burial mounds are called Hopewellians by archaeologists today. The Hopewellians lived over much of the eastern United States, probably one to two thousand years ago. One of the large centers of importance in the Hopewellian culture was in southern Ohio, another in Illinois, and another in Louisiana.

A third major type of mound was built as a platform upon which temples were placed. These temple mounds, as they are called, were built in the shape of a pyramid with the point cut off. Often a ramp was built leading up to the flat top upon which the temple sat. They were built in the center of large walled cities. The largest of these in existence is called Monks Mound and is just east of St. Louis, Missouri. Another large Mississippi mound is at Etowah, Georgia, where apparently one of the largest of prehistoric Indian villages was located. These mounds were built by a group of people that archaeologists call the Mississippi People. They lived in the eastern United States about one thousand five hundred years ago.

THESE THREE TYPES of mounds are the most significant as far as we know today; however, there are other types. For instance, in Wisconsin and northern Illinois are mounds built in the shape of animals and birds. These are called effigy mounds. There are other mounds built up incidental to the process of burying many dead persons. In this latter type of mound the dead Indian was apparently laid on the ground and covered over with some dirt. This process was repeated whenever anyone died, and as a result a large cemetery mound was built up.

These mounds are significant in that they show us some of the history of the people in America long before Columbus came.

The shell mound people lived almost entirely upon the food that they could collect from the wilds. They had no agriculture, consequently it is surmised that they lived in small groups and had only temporary camps as this kind of living, by hunting and gathering, cannot support a large population and so much time is spent in getting food that there is little time to develop anything of consequence.

Somewhere, and in some as yet unknown time and way, agriculture was introduced into the eastern United States area, and then the people began to collect in larger groups (villages) and were able to give time to the manufacture of many things that were not used before. The people who built the cemeterial mounds were agriculturalists and skilled craftsmen. Some of the carvings they made could proudly be displayed in a museum of modern art today. We know, too,

that they had important rulers, for surely only people of importance were buried in the elaborate tombs enclosed in the mounds. The common people of the Hopewellians were buried in cemetery mounds.

The day of the Hopewellian culture faded and passed, and the arts known to these people seemed to lose their vigor, for the people following them were not the craftsmen that the Hopewellians were. It is not known just when the temple mound or Mississippi People came into the area nor is the place from which the culture came known for sure, although the temple mounds are very much like the so-called pyramids of Mexico and Central America. At any rate the Mississippi culture flourished and lasted up until the time the Europeans first began to explore America. DeSoto saw many of these large cities with the temple mound in the center when he marched across the southern part of the United States. When the French came first to Louisiana they saw temple mounds in the town of the Natchez Indians. The Natchez worshiped the sun, and the temple mound was the place from which the priests and chieftains daily greeted the sun as it arose.

There is slight evidence that they worshiped graven images, as no large graven images have been found in the vicinity of the temple mounds. In addition to being a mound temple for worship, and a central rallying place for the thousands that lived in the valley of the Ohio, the mound has served the purpose of being the burial place of one or more of their great chieftains or leaders.

IT IS GENERALLY BELIEVED the Mound Builders had no written language, at least there has been found no evidence of such unless the famous Grave Creek Stone found in the upper vault of the mound when it was explored in 1838.

The mound is to the valley of the Ohio what the pyramids are to the valley of the Nile. And here in increasing numbers world travelers will come to view the silent sentinel, monument of a departed race.

It is also generally believed that the Mound Builders had a sort of national religion; to confirm this fact, there were celebrations of the most imposing and pompous nature a semibarbarous people could devise. Such occasional celebrations were attended with much ostentatious display, often in the presence of the priesthood; altars smoked with the hecatombs of unfortunate victims.

It is thought that on the summits of the great mounds altars were erected for the worship of the sun, moon, and stars. Here perpetual fires burned day and night. The religion of the Mound Builders, like that of Mexico, Peru, and eastern nations was a part and not separate from the state or government. And like the nations mentioned, the priesthood had a dominant influence in the government. History shows that in such government, oppression, superstition, and ignorance prevail, and the rights of the common people are denied. Around these altars the priesthood assembled, and with strange songs marched in solemn procession while, as the evidence shows, one or more of their number offered up a human sacrifice. Many of their own nation, and often poor victims taken as prisoners of the warring tribes, were condemned at once to pour out their life blood in obedience to the forms of a superstitious and sanguinary religion. They, like the idolatrous tribes everywhere, presented the things they held valuable to gain the favor or appease the wrath of their gods. So states an antiquarian authority.

We do not have enough detailed information about the different mounds to enable us to correlate them with the facts given in the Book of Mormon, for there is much to be known yet about the mounds that dot the country and the information they hold about ancient America. Archaeologists have scratched over the surface of this interesting study. From the information within the mounds and from other traces left by the prehistoric Americans a more complete picture should someday be available. Until this time it is well to see that the existing mounds are preserved so that this history may be worked out.

Return of the Jews

RECENTLY someone sent to the Presidency an issue of *The Houston Line* printed in Philadelphia, and from the January issue we find a rather interesting discussion from their correspondent in Baghdad, Iraq, having to do with the migration of the Jews from Babylon to the State of Israel.

In spite of the difficulties found by this young nation to care for the hundreds of thousands which are pouring in to the land, these people are leaving Iraq in what amounts to a "mass migration toward a future that looks brighter than any to be hoped for in an Arab land."

The correspondent then continues with the following statement:

Having visited the ruins of Babylon, fifty miles away on the Euphrates, a few days ago, I find something singularly impressive about this great modern return of the Israelites from the scene of their ancient Captivity. It has an awesome Biblical quality to it, in spite of the fact that today's exodus is going on, not by camel caravan, but in shiny U. S. transport planes, with a breezy American running the service. Some fifty thousand people are involved in this movement, roughly half of Iraq's Jewish population, and they are being flown out at an astonishing rate. They must be pretty brave people, it seems to me, to leave a milieu in which they have been so long established to start life anew in a new land.

A Dream Come True

(Continued from page 8.)

in, throwing a coat down and starting to talk, someone going across the room at the back, etc. Certain individuals had been asked to watch the effect on those assembled during each interruption, and then they reported the results to the adults in that meeting. For emphasis she added: "And this is the condition under which you expect us to give your children an appreciation of worship."

The Children Got Their Chapel!

THIS STORY IS NOT TOLD with any thought of reflection on anyone. The sad fact is that there is a lack of proper facilities with which to minister to the children in too many of our churches. Perhaps too few of us have been impressed with the specific statement of *Jesus* which puts full responsibility on each of us to give ourselves in some way to minister to the needs of our younger members as well as the children who do not yet belong to the church.

As I sensed the spirit of worship and love possible in that little chapel which the good folks in Des Moines have given to their little ones, I could not help wondering how many times I have failed to minister to some child who might have been saved to the church if I had only done what was in my power to do for him.

Each one of us *can* give this ministry if we only *will*.

Never lose an opportunity of making a child happy; it is often beyond your power to make a grown man or woman happy, but a child you can always make happy.

—EDWARD STACHEY

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Question Time

Question:

Some feel that in these, the "latter days," an economic collapse is imminent which will void our present system, hence making it foolish to carry insurance. What is the church's attitude on the question of life insurance?
California

Mrs. C. J. H.

Answer:

This question has arisen in the mind of many, not only in recent months but in the last twenty years, and there are always those who predict a complete collapse in our economic system. This is really two questions—is such a collapse imminent, and what is the church's attitude on the question of life insurance?

There is no doubt that our economic system is under terrific strain. Following the period of deflation, the war years brought on an opposite condition, and we have witnessed a great expansion in our whole credit system, which has resulted in inflation and great depreciation of the value of the dollar. It is obvious that investments in insurance made a number of years ago have depreciated in value. If history repeats itself, which it has done consistently down through the years, we can reasonably expect a period of deflation; but a collapse, such as some people anticipate, does not appear to me to be imminent. One should not be too hasty in sacrificing equities which he has through life insurance. Despite the fact that through the inflation which has taken place losses in insurance equities will be sustained, it nevertheless must be regarded as a substantial part of our present economy. A reasonable investment in life insurance to cover one's liabilities in the event of death and to provide an estate for the family is in most cases a good investment for the average family. Beyond such protection, it is a matter for individual consideration and study. As far as I know there has been no action taken by the General Conference relative to the attitude of the church toward insurance.

G. L. DELAPP

Question:

Can you give any definite information on a law prohibiting more than one wife, which I believe was effective in the state of Illinois at the time the Mormons claim

the church was starting to practice polygamy?
California

S. E. T.

Answer:

The law regarding polygamy at the time of the church in Nauvoo is given in "Section 118 of the Criminal Code of 1827 of the State of Illinois" as follows:

Bigamy consists in the having of two wives or two husbands at one and the same time, knowing that the former husband or wife is still alive. If any person or persons, within this state, being married, or who shall hereafter marry, do, at any time, marry any person or persons, the former husband or wife being alive, the person so offending, shall, on conviction, be fined not exceeding one thousand dollars, and imprisoned not exceeding two years. And where such second marriage shall have taken place without this state, cohabitation, after such second marriage in this state, shall be deemed the commission of the crime of bigamy, and the trial in such case, may take place in the county where such cohabitation shall have occurred: Provided, That nothing herein contained, shall extend to any person or persons, whose husband or wife shall have been continually remaining out of this state, for the space of five years together, prior to the said second marriage, and he or she, not knowing such husband or wife to be living within that time: Provided also, That nothing herein contained, shall extend to any person that is, or shall be at the time of such marriage, divorced by lawful authority, from the bonds of such former marriage, or to any person where the former marriage hath been by lawful authority declared void.

JOHN BLACKMORE

Question:

Should our ministers marry those who are divorced? Would this not be contrary to scriptural teachings? Is there any scriptural basis for divorce?
Ontario

L. W. H.

Answer:

This question cannot be answered with a positive "yes" or "no." Several factors have a direct bearing on your answer. From a scriptural standpoint adultery has been set up as a determining factor as to whether or not the party sinned against had a right to a divorce. The marriage covenant (Doctrine and Covenant 111: 2) states two general conditions on which marriage is based: "keeping yourselves wholly for each other, and from all others, during your lives." It is quite evident that keeping yourselves "for"

each other is just as important as "from" all others. The keeping of this covenant fully and in the proper spirit is vital to successful marriage. The breaking of either of these covenants would seem sufficient basis for the dissolution of the marriage.

There is, however, a spirit of tolerance developing in recent years which may tend to make possible more equity in the solution of the problems of unhappy marriages. Ministers would undoubtedly be justified in marrying former divorcees if the conditions in the case indicate to the minister that the offending party was guilty of breaking the basic requirements of marriage.

WARD A. HOUGAS

Question:

What is the season which is mentioned in this passage: "And then cometh the season and the end; and my vineyard will I cause to be burned with fire"?—Jacob 3: 153.

Oklahoma

Mrs. W.A.P.

Answer:

Verse 150 refers to the millennium, after which "the time cometh that evil fruit shall again come into my vineyard." The season referred to is a short period following the millennium, during which Satan will be loosed and will accomplish his evil work in turning many mortals (not the resurrected saints) to sin and rebellion against the Lord, in an attempt to destroy the righteous. When these mortals are destroyed by fire mortal life ends, and there are none upon whom Satan can work. He can do no more. Then comes the last resurrection and the judgment when Satan and all his following will be sent away into eternal death. (See Revelation 20: 3, 10; Doctrine and Covenants 28: 6; 43: 7; 85: 35.)

CHARLES FRY

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel members signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

Stewardship

By John W. Blackstock

WHEN WE THINK of a steward, we think of one who oversees or looks after property, lands, or money that belongs to someone else. To be a steward in the church of Jesus Christ one must be responsible to someone, but the question is to whom is the steward responsible? Much of the teaching and preaching tends to make some believe they are responsible to the bishops. This is incorrect.

If we could truly believe that God created the heavens and the earth and all things in them, and recognize his ownership in all things, many of our problems would be solved. When we begin to see that everything we have comes from him and for the most part was here before we came, we shall overcome much of our selfishness. We need to have our hearts as well as our heads converted to the idea that God is in reality the owner while we are only the stewards of his creation.

When we think about this for a moment, we suddenly become aware that we ourselves are included in this "all" business of God's creation. Since we spend more time with ourselves than with anybody else it would be well for us to consider the stewardship of self.

THE STEWARDSHIP OF SELF involves everything we are or hope to be. It has to do with all we touch, possess, or think we own. It cannot be separated from other aspects of life. In fact sooner or later we are apt to reach the conclusion that there is no other stewardship than that of self, and our attitude and response to this shall determine our success or failure as stewards.

There are people who loudly proclaim that one who does not pay his tithing is a poor steward. To this we agree. But with the inference that the paying of tithing makes one a good steward, we wholeheartedly disagree. The payment of the tithe, important as it is, is only one of the many things required of a steward.

Is it any more of a sin for a steward to withhold his tithing than to fail to attend church or to refuse to preach, teach, or pray? Is it any less of a sin to withhold time, talent, musical ability or any other thing God may have given us as stewards? The importance of tithing should never be minimized but we should understand that it is only one of the many privileges God has granted to us. One ingredient never makes a cake. It takes several things in proper propor-

tion to make a delicacy that delights the taste. So it is that a steward does many things (and refuses to do many other things) which make of him a being that is a delight to his Creator and a blessing to his fellow-men. It is true that stewards must contribute. Most of them will have tithing to pay. We have known wicked people who were great tithe-payers but they were not good stewards.

STEWARDSHIP AND KINGDOM-BUILDING are so closely related it would be impossible to separate them. Some people are inclined to think of both as being somewhere beyond us. They look to the day when they shall participate in what they call the stewardship plan of the church. We have known others who lived for the day when they would have the glorious privilege of moving to the Center Place to help build the kingdom. They seem never to realize that we build the kingdom as we build into ourselves and those with whom we live the qualities of stewardship. No one geographical area has a corner on this kind of building.

Jesus made many significant statements about the kingdom. Among them he is reported to have said, "The kingdom is within you." Another rendition of the Holy Scriptures puts it, "The kingdom is among you." At different times he and others said, "The kingdom is at hand." The Lord called the people to whom he addressed these remarks, "hypocrites, vipers, perverse and adulterous people." Could it be that Jesus saw in the people of his day the potential needed to build the kingdom, hence he said, "The kingdom is in you, it is among you, it is at hand"? If this was true in that day it would be no less true today, and so the stewardship of self takes on new meaning. The Lord Jesus recognized himself as a steward. "My doctrine is not mine but his who sent me," he said.

THIS BUSINESS OF STEWARDSHIP and the kingdom should be snatched from the tomorrows. It needs to be taken from the realm of the mystic. More and more of our people are seeing that kingdom-building starts with self. I have been in homes many times that were dirty and cluttered—not with the dirt of a day, but with the accumulated filth of many days. Regardless of the other good qualities a woman may possess, one who lives in dirt and rears her family in filth is not a good steward. She is far below her calling as a kingdom-builder. Dirty homes like dirty lives are

repulsive to people of quality. I have seen men who loudly proclaimed their allegiance to the kingdom conduct themselves on the job in such a way as to make it almost impossible for them to ever receive promotion. I have observed others doing just enough to get by, yet expecting a day's pay for stalling around. These never seem to realize their job has some relation to their inheritance in Zion. I have seen farmers who refused to take up good soil management because it was too much trouble. These same people were professed believers in stewardship and the kingdom. Sometimes one's soul is tempted to cry out, "How long, O God, how long before the children of the covenant will see it is an accumulation of all the activities of life, temporal and spiritual, that makes kingdom-builders?"

We have said the steward must contribute, and this contribution should not be measured in money alone. The Lord could, if he wanted to, get along without our money. This has been proved many times. When the children of Israel needed water, the Lord didn't say, "Pipe it up out of the Nile." He said, "Strike the rock, Moses, and let them drink"! When the old prophet came knocking at the door of the widow's home, he said in effect, "Stir up the biscuits, Sister, I'm hungry." She, aware of surrounding conditions, hesitated. But the prophet said, "Go ahead, the Lord will take care of us." God could get along without us, but you and I cannot get along without proper attitudes and a balanced approach to material and spiritual things.

THE FIRST THING you must contribute is a self that is righteous. Righteousness means being right with men and right with God. Need I add there can be no such thing as being right with God if you are at odds with your fellow-men.

Maybe your contribution will be a home that is clean and wholesome—a place that invites the spirit of worship, a place where fellowship and fraternity can be found. You can be the kind of workman or student or merchant that causes those around you to say, "This man's life is motivated by a great faith."

Along with these and many other qualities of saintly stewardship, don't forget to earn all you can honestly. You are not doing this any longer for self. You are doing it so the necessities of life may be had by you and yours. It is done that you may wisely manage so that your tith-

ing payments may be larger, so the day may hasten when your inheritance shall be provided. Then work in hope for the day when surplus shall be yours to consecrate. I have known those who were amply supplied with ideas about what the Presiding Bishop should do to hasten the day when Zion would no longer be a dream, yet many of them never saved enough money to possess their own homes.

We must grow in this thing until the day comes when we no longer think we are paying tithing to the bishop but that we are returning to God that portion of his creation which he has asked for. We give it trustingly to men holding the office of bishop or those representing the office of bishop. God has called them to represent him in this field of work. Part of their stewardship is to work in the office of bishop. But the tithe and service rendered is returned to God and his Son Jesus Christ. We return it to them in recognition of our stewardship over time, talent, and money. We return it to them because we have in our hearts a love for men that can best be expressed in kingdom-building. We return it to its rightful owner because in us is the hope that has been in the hearts of righteous men and women down through the ages. We seek a city whose founder and framer is God.

Skeptical About Democracy

And what were those doctrines? They were that the people could not be trusted; that they were their own worst enemies; that all the disorders, real or imaginary, that prevailed, were attributable to a wild spirit of democracy—to popular frenzy. . . . A gifted son of genius, Fisher Ames, declared that the disease which threatened general and universal ruin to our institutions and our future prospects was rooted deep; that it had found its way into the very hearts of the people. This disease was democracy; it was the will and sovereignty of the people. . . . Yes, the people were corrupt, even to their bones. Ames conjured up and predicted greater evils for his country, which were to flow from this wild spirit of democracy, than have been portrayed on the present occasion. His country was to be visited with all the horrors of the French revolution; anarchy, confusion, and bloodshed were to desolate the land. . . . The ghosts of Robespierre, Danton, and Marat were seen fitting throughout atmosphere. The disease of that period was democracy, . . . and it was the aim of those in authority to put down that wild spirit of democracy by the strong arm of power.

—Senator John M. Niles in the United States Senate on January 4, 1837.

Across the Desk

BY THE FIRST PRESIDENCY

From C. F. Muir, President of London District:

On October 17, 1833, Joseph Smith and Sidney Rigdon arrived at Mount Pleasant (which is near Brantford, Ontario) on their way to the first mission to Canada. They went there to convert the two sons of Freeman Dickerson, a prosperous farmer of Dayton, New York.

On Sunday, October 19, they conducted meetings in Brantford and Mount Pleasant, and by the twenty-eighth of the month they had baptized and confirmed eighteen persons and ordained one man to the office of elder. Thus the light of the gospel came to the Brantford area.

Most of the years since that time Brantford has not had much place in the news of the church. While much effort has been given to the work in this city during the past, the church failed to function continuously there.

It was during the spring of 1950 that Victor Byrnes, a Collegiate teacher, with the help of his good wife, decided to do something about getting the work established in Brantford again. After consultation with the district president, he placed an ad in the newspaper requesting those who were members of the Reorganized Church of Jesus Christ of Latter Day Saints to telephone him. Victor said, "One of the greatest thrills of my life was when I received the first call." During the weeks that followed seven families, totaling twenty-eight persons (nine of which were members of the church) were located in the city. Most of them had not been in contact with the church for a long time. "Get acquainted" meetings were held in the Byrnes home. Visiting ministers, including Apostle G. Mesley, Elder L. Zonker, and local ministers of almost every congregation of London District gave encouragement. The families were organized into a church school, and in September, 1950, became a district mission. Also active in the development of this mission is Dalton Culp and his wife. They were transferred from Hamilton to Brantford. Both had been active in the church at Hamilton, and their move to Brantford came at a time when they were most needed. Dalton, a deacon, at that time was the only member of the priesthood. Arlie Taylor and his wife of Paris, Ontario, soon came in contact with the others and gave their good support.

Meetings of the mission are now held in the YMCA building, and all are enthusiastic about the growth of the church in Brantford. Attendance has

reached a high of fifty-seven, and the Saints have established a building fund anticipating the day when they may begin erecting a church there.

During the past year, as a result of missionary work done by Louis Zonker and William McMurray—but mainly because of the consistent work of V. Byrnes, D. Culp, and others of Brantford—there have been thirteen decisions for baptism. Nine of these people have already been baptized and confirmed. Six children have been blessed.

Brother Byrnes is now a priest and a successful pastor of the mission.

There has come to our desk a clipping from the daily paper of Port Huron, Michigan, which carries the heading, "Joseph N. Muir Retired From Bank After 29½ Years."

Brother Muir started his career as a telegraph operator and then worked as chief clerk in the freight office of the Pere Marquette railroad. He was promoted later to train dispatcher. The article contains this paragraph concerning his church association. "Mr. Muir, active in church work, is bishop's agent for the Flint-Port Huron District of the Reorganized Church of Jesus Christ of Latter Day Saints."

From the Presiding Bishop:

I am happy to say that the Des Moines District reached an all-time high in tithes and offerings for 1951. This record is in addition to the contributions made to the Auditorium fund. The district not only reached the quota assigned but exceeded it. I have not received a report from one of the solicitors, but even in the absence of this report I am able to advise that we exceeded our quota.

STEPHEN ROBINSON
Bishop, Des Moines District

From Seventy Philip W. Moore, appointee to Idaho:

In the past year we have added to the church rolls 40 names through baptism. This total added to the totals of the two preceding years, 1949 and 1950, makes a grand total of 104 baptisms in Idaho. This figure compares favorably with the total number of baptisms in the ten-year period from 1939 to 1948. During that time, if memory serves me properly, we had between 135 and 145 baptisms.

Letters

Obedience Rewarded

I lived a worldly life until a Saturday in December, 1914, when I met Brother J. N. Madden in Ramona, Oklahoma. We had quite a discussion about the Salvation Army. Later the same evening we met on the street in Collinsville, where I lived at that time, and he asked me to come hear him preach that night in an empty store building a block from my home.

I did not promise to come, but as I walked down the street toward my three-room apartment I kept thinking about our two conversations that afternoon. When I got home I asked my wife if she'd like to go hear a "Mormon" preach. She was so surprised she could hardly answer me, for she knew that throughout our married life I was disgusted with all denominations and said they were just a farce.

I had never heard a Reorganized Latter Day Saint before that I knew of. Finally she said she would go. We took our three children with us. We were both interested in the sermon, so we went back the next day to both morning and evening services.

Brother Madden held a three weeks' series of meetings there, and my wife didn't miss any of them. I was working at Bartlesville on the *Bartlesville Examiner* and had to go back on Monday to my work. Interestingly enough that trip I was transferred back to Collinsville as distributor and correspondent. I also took on the circulation for the *Collinsville Times Daily*.

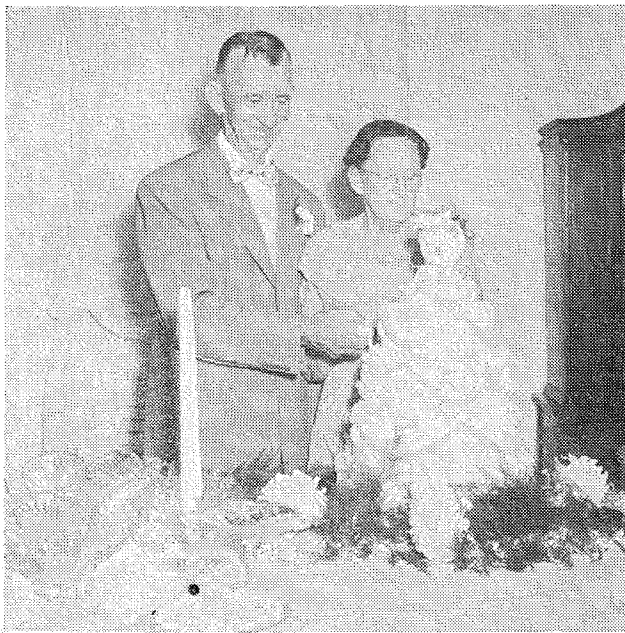
When I returned home my wife told me she wanted to be baptized. I told her I didn't like the idea as it would separate us in a way, for I wasn't in condition to be baptized. I drank some, smoked, and chewed tobacco. She still insisted she wanted to be baptized, but Brother Madden would not baptize her unless I agreed to it. One day during that week after I had eaten my lunch, she was walking past me and the smoke from my pipe blew in her face. She gave a little cough and made a face at me. I remarked, "You will not be bothered by my smoking any more." I knocked the tobacco out of the pipe, laid it on the dresser, picked up all the tobacco and cigarettes and laid them there also. She was very happy. In two or three days she threw my smoking equipment into the stove and burned it up.

I agreed to her baptism but still said I would not join. The date set for her and an elderly lady to be baptized was the next Sunday morning after the eleven o'clock service. I had some business to attend to that morning, so I didn't go to church, but got back in time for the baptismal service.

As Brother Madden walked down to the water's edge it was made known to him that if he baptized the older lady first I would be baptized, too. As he led my wife out of the water I pulled my coat off and told him I wanted to be baptized too.

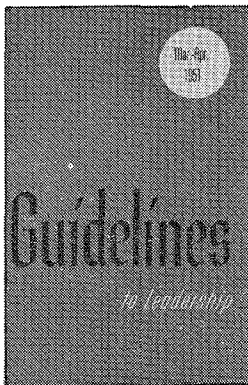
As I went home a dreadful feeling came over me that I had made a fool of myself. We had to go to Vera to be confirmed. I told my wife I would go and take her, but I was not going to be confirmed. When we got to Vera, Brother Quick and Brother Shoemaker called me to the side of the church and talked to me. They told me to pray over it. I still had that terrible feeling until Brother Shoemaker announced after the meeting opened that the ones baptized that morning would come forward and be confirmed. The power of God again took hold of me; I walked up, sat down, and was confirmed. A joyous, contented feeling came over me, and I rejoiced that I had made the start for a better life. Nothing worried me, and I began to prosper.

www.LatterDayTruth.org



Celebrate Golden Wedding Anniversary

Mr. and Mrs. Clarence E. Garrett of Bay Minette, Alabama, observed their golden wedding anniversary on August 5. They held open house and served barbecue dinners to approximately five hundred relatives and friends. They are the parents of ten children; the eight who are living, together with twelve grandchildren and one great-grandchild, were present for the occasion. They and all their children are members of the Reorganized Church. Six of their children and one grandchild attended Graceland College.



Guidelines to Leadership

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Herald House INDEPENDENCE, MISSOURI

I rented a nice four-room house and furnished it better than I had ever been able to before. The elders came and preached in my home. By that time there were about fifteen or twenty members around Collinsville. We organized a church school, and I served as superintendent. The elders who came stayed in our home. We rented an empty store building to hold meetings. I have never regretted my decision to join this church.

I have many testimonies of God's love and power. I have been healed of arthritis and a heart ailment after doctors said they could do nothing for me. I have seen others healed too.

Difficulties came into my life. I was isolated from the church for several years, and again I started drifting back into worldly ways. I did not pray. I lost everything financially. I had no home, no furniture, very few clothes, and sometimes very little to eat, when at last I really got down on my knees and poured out my heart to God. I promised to obey him, to pay my tithing, to go to church and worship him and testify of his great love for those who do his bidding. Then I began to prosper again. He gave me back more than I had ever lost. For this I thank him, and pray that I shall be able always to do that which I know is right.

Last October 31 my wife died. It was a terrible blow to me, but God has strengthened me and soothed my pain. I prayed that he would send her to me in a vision, to tell me that she was happy. The third night I prayed thus a beautiful light appeared around me. It seemed there was a small gathering of people congregated behind me, and out of the light my wife appeared a few feet away coming toward me with her arms outstretched. She took me in her arms, and I asked her if she was happy and at peace. She said she was. Then we were taken up in the spirit and seemingly carried through that beautiful light a short distance. She disappeared the same way she came, still smiling. I was then wide awake and had that same peaceful feeling. I had when I first came into the church. I rejoice that she is not having to suffer as she did during her last years of life.

J. D. LAYNE

610 West Easton Street
Tulsa 6, Oklahoma

A Testimony of Healing

In the fall of 1914 I was seated on our front porch holding my eight-year-old daughter who was almost lifeless after a severe attack of asthma. She had suffered from this affliction for five months, and I knew that if it continued much longer she would die. I had prayed for her, and then wondered, "Why, oh, why doesn't God hear my prayers? He healed the sick when he was on earth. Why doesn't he do the same now?" As I looked up, I saw an old man standing just a few steps away. His hair and beard were white, his clothing immaculately clean, his voice kind and sympathetic. He asked me why I was crying, so I told him about my daughter. Then he said, "She will be better soon." A few weeks later I learned about the Reorganized Church and the ordinance of administration. After my little daughter received administration, she was healed.

I asked the neighbors if they had ever seen an elderly gentleman who looked like the man I talked to on my porch that day, but no one had ever seen such a person around that vicinity. I feel certain that God sent him to comfort us.

Now that I am a member of God's church my testimony is that his promises are sure. He has always been with me in my hours of need. Even when my husband died five years

ago I had an experience which has caused me to say, "No longer faith but knowledge." God is so good to me.

MRS. EVA WHITE

504 East Monroe
Pittsburg, Kansas

Tribute to Charles Harpe

The passing of Brother Charles Harpe brings to my memory a spiritual experience he had years ago when he was engaged in missionary work. He told me that he had been conducting a series of meetings and, after prolonged efforts, felt that he was accomplishing nothing. He became discouraged and decided to leave the place. Having arrived at this decision he went to his room. While he was sitting on the side of his bed, a heavenly personage sat down beside him and encouraged him to continue his efforts, since there were some who would accept the gospel. He remained and, as the angel had told him, several persons were baptized.

Hotel Grund
Sixth and Ann Avenue
Kansas City 16, Kansas

JAMES F. KEIR

Note of Appreciation

I appreciate the prayers in behalf of my family. I am feeling better, and my husband, who was suffering with asthma, is able to lie down and sleep now. I ask the continued prayers of the Saints for the spiritual welfare of my loved ones and myself.

Newkirk, Oklahoma MRS. LILLIE WYANT

Helped in Time of Need

Over a year ago I became very ill as the result of an infection. When I lost consciousness, my son called Elder R. D. Davis to our home to administer to me. A doctor and nurse were present also. During this time I knew nothing of what was taking place, but as soon as I received administration I regained consciousness and began to recover. I cannot ex-

press in words my gratitude for this wonderful blessing.

About two weeks later we had some oil consecrated. When I awoke several days after that with a severe pain, I felt led to take some of the oil. The pain left and did not return. We have had several such experiences in our home recently for which we thank God who cares for us.

GEORGE T. MCLEOD
32 Lexington Place
Pontiac, Michigan.

Experience in Fasting

When the announcement was made in the *Herald* that the fast preceding General Conference would be observed March 2, I read it with mingled emotions. I thought of my varied experiences and with what expectancy each individual would approach the day. I presume some will ignore the request. Some will look toward the day with dread, not being able to distinguish the great need of the spiritual food above the physical. Some will excuse themselves, saying, "I will not be able to attend the General Conference, so why deny myself?" We are all one body; so if we make the proper preparation, we can have the witness of God's Spirit whether or not we attend Conference.

A number of years ago when the day was set aside to observe the general fast, an occasion arose that seemed advisable to have a basket dinner that day. What was one to do under such a condition—stay at home? Because of the nature of the occasion, this did not seem the thing to do. It was a very wonderful experience for those who desired to fast. Not wishing it to be known that they were fasting, they mingled with the group assisting with the dinner and serving the children in a way that it was unobserved that they didn't partake of the food. The desire for food was removed and not one who came fasting had any desire to eat. They could say like Jesus, "I have food that ye know not of." LOLA QUICK MCCOLLAM
Mapleton, Kansas

Permanent Record Books

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Herald House

INDEPENDENCE, MISSOURI



A New Church for Pensacola Branch

On Sunday, October 14, members of the Pensacola Branch held official opening services in their new church building. Moving into this new home and looking forward to the opportunities and enjoyment to be afforded by the enlarged and increased facilities, they took a look backward over the course of events that had brought them to this point.

Several still remain in the congregation who recall the twenty-fifth of June, 1925, when thirty-two charter members met for organization as a branch. Apostle John W. Rushton came to Pensacola to direct the organization. Thus culminated the efforts of a few Saints who from 1916 had been active in this city.

Perhaps the first group meetings were held in the home of Sister Kelly, now deceased. Through the efforts of this good sister, aided by Elder D. M. Rudd and family, a small group of five or six Saints met regularly for services. The General Church was not unaware of these meetings, and such men as F. M. Slover, T. C. Kelley, Alma and N. L. Booker, Charles May, and others were sent to aid the group.

As the years passed others were added to the group until in the early 1920's there were enough to require a permanent church home. By the hard work and sacrifice of the few, the group was able to build by their own labor the first Reorganized Church in Pensacola.

With the memory of rich experiences and motivated by the faith of the early Pensacola Saints, the present 350 members look forward to new and richer experiences. They are not unmindful of the help they have received from General Church ministers, including D. T. Williams, M. A. McConley, Charles R. Hield, Wallace W. Smith, Percy A. Farrow, M. L. Draper, and W. J. Breshears. They are well aware of the wonderful ministry of such local men as D. M. Rudd, James Cooper, Jesse Simmons, F. B. Baldwin, C. J. Davis, Fred Willis, Alma Dungan, Heman Cooper, Bruch Jones, and others who have served the branch throughout the years.

Pensacola Saints may well be proud of their accomplishments. But while they are justly proud, they are determined that they shall not become complacent and satisfied with prior accomplishments, but shall use them as a steppingstone to perform their portion (and perhaps a little more) of the task of spreading the gospel of Jesus Christ.—BLANCHE R. MERRON, *Historian*.

Briefs

Interior of Church Redecorated

KEOKUK, IOWA.—In October, Shirley Thornton and Beulah Kiser attended the Women's Institute held in Independence, Missouri.

At the worship service on October 28, Ralph Thornton was ordained to the office of priest by Elders W. H. Gunn and W. H. McKiernan of Fort Madison, Iowa.

On November 19, Ruth Hagmeier won the South Lee County "I Speak for Democracy" speech contest sponsored by the Junior Chamber of Commerce, and was awarded a portable radio.

At the December 2 morning service, two babies were blessed by Elder W. H. Gunn. They were Charles Alfred, son of Mr. and Mrs. Charles Cramer; and Chester Edward, son of Mr. and Mrs. C. C. Jones.

Brother Thornton organized the boys of his church school class into a basketball team and entered them in the city church league. Don Kiser is the coach.

On December 23, the Christmas story in scripture and song was given by the newly organized choir, directed by Ruth Hagmeier.

The Zion's League, under the leadership of Mr. and Mrs. C. C. Jones, and the junior and senior high church school classes, had a New Year's Eve party at the home of Mr. and Mrs. Ralph Thornton.

On January 12, a team of the men of the branch played the church league team at basketball, at the YMCA, after which members and friends enjoyed a basket supper in the dining room.

We have redecorated the interior of our church building and have installed new lights. The church school is growing and more room is needed, so a basement for the church is included in our future plans.—Reported by PHYLLIS HAGMEIER

Ordination Service Held

EAST ST. LOUIS, MISSOURI.—A special ordination service was held November 25, when the following three young men were ordained: Brothers Wilmer T. Anthony, George Rupprecht, and William A. Havlen. The service was conducted by Pastor Charles B. Fletcher, assisted by Elders Frank F. O'Bryan, counselor; Roy I. Benson, counselor to district president; W. C. Carl and Charles E. Smith. The invocation was offered by Brother Carl, and Brother Benson gave the charge to the candidates. Martha Lea Brown sang "My Task" accompanied on the piano by James Carl. Brother Smith gave the benediction at the close of the service.

Brother Havlen is one of the pastor's counselors and also branch recorder. Brother Rupprecht, a second year student at Graceland, is one of the youngest men to have been ordained in the branch. Brother Anthony is branch treasurer.—Reported by MARIE ANDERSON

Men's Club Organized

DAVENPORT, IOWA.—The branch was organized November 5, 1950, and since that time progress has been noted in the attendance. Last year there was an average attendance of seventy-nine at church school, and an average attendance of eighty-one for preaching services. There is a total membership of eighty-two baptized members and 82 per cent of this number made tithing contributions in the past year. There were five ordinations as follows: B. A. Howard, Jr., elder; Kenneth Smith, elder; Warren Hinkle, Jr., priest; John Kay, teacher; and Henry Steinecke, deacon. Six people were baptized and six babies were blessed in the past year. During the two years of organization as a branch, \$3,954.35 has been raised for the building fund.

The annual business meeting was held August 19. The following officers were elected: branch president, Elder Charles Shippy; counselors, Seventy F. C. Bevan and Elder Kenneth Smith; branch clerk, Marcene Howard; branch statistician, Eul Blackledge; treasurer, George Shippy; publicity agent, F. C. Bevan; church school director, Etta Cosner; director of wom-

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Independence, Missouri

en's department, Marion Steinecke; young people's leader, Warren Hinkle, Jr., book steward, Warren Hinkle, Sr.; music director, Jeanne Hinkle; adult supervisor, Letha Blackledge; young adult supervisor, Kenneth Smith; children's supervisor, Bonnie Shippy; librarian, Marian Smith; bishop's agent, B. A. Howard, Jr.; church historian, Ruth Shippy; *Herald* correspondent, Marcene Howard.

The general meeting of the department of women is held once a month at the homes of the members and a special program is planned for these meetings with particular emphasis being placed on the theme for the year which is "Developing Spiritual Power." The Liahona Circle meets twice a month and they are studying the Book of Mormon. Last year the department of women turned \$1,300 over to the branch building fund.

A Men's Club has been organized, and meetings are held once a month. Henry Steinecke is president. The Zion's League is an active group in the branch with meetings held twice a month. Progress has been made in the children's division of the church school. When the branch was organized there were seven children ranging in age from two to twelve attending class. Now about twenty-five children attend four organized classes. In order to stimulate interest in the church school, contests have been sponsored. January 25, the losing team gave a party for the winners.

Two of the women attended the Women's Institute in Independence in October. They were Sister Ruth Shippy and Sister Blanche Lindsay.

During the summer and early fall many of the prayer services were held at the B. A. Howard farm. A potluck supper was held before the service each time.

Instead of the usual Sunday evening preaching services in October and November, a special teacher-training class under the direction of Sister Etta Cosner, co-ordinator of elementary education for the Davenport public schools was held. Another class on "Fundamentals" was taught by B. A. Howard during this period.

The Christmas program was sponsored by the church school. This was in three parts, a pantomime by the small children, followed by a play entitled "Christmas Round the World" given by the Zion's League, and "Living Pictures" portraying the Christmas story by members of the adult division. A "White Christmas" offering was given by each person present when the final picture was portrayed. This offering was sent in to the General Church.

A missionary series was held in January and February, 1952. Patriarch W. W. Richards gave lectures on the "Internal Evidences of the Book of Mormon." These lectures were followed by sermons by District President Elder Lyle Woodstock. His subject was "The Restoration Movement."—Reported by MARCENE HOWARD

First Anniversary Celebrated

LAS CRUCES, NEW MEXICO.—The first anniversary of the group was held in January. Progress has been noted in the group, and the Saints anticipate being organized into a mission before General Conference.

Seventy Russell Ralston met with the Saints on October 14, 1951, for a Communion service. He delivered a sermon, and Bantz J. Dowis was ordained to the office of teacher. A fellowship was held followed by a covered dish luncheon, with twenty adults and eight children present.

Apostles D. T. Williams and Charles R. Hield preached at El Paso on October 30. Several families drive fifty miles or farther each way to attend church activities.

A Christmas party was held at the chapel December 16 when gifts were exchanged and refreshments were served.

Church members have come into the area because of connection with the Army and Air Force. Private Milton Bachlor and P.F.C. Dan McQueen have contributed in the musical line. Welcome has also been extended to Captain and Mrs. Clair Robinson and children of Biggs Air Field, Lieutenant Virginia Fitch

of Beaumont Hospital, and Mr. and Mrs. Cedric Hougas of Las Cruces.

A permanent meeting place has been secured for services which are held on Sundays at 1:30 p.m. at the Chaplain's Center in Old Biggs Air Field. Further information may be had by contacting Bob Porter in Las Cruces, New Mexico, telephone -0385J-4; Captain Kenneth Walker, 3528 Grace Street, El Paso, Texas, or Biggs Field; or Bantz J. Dowis at the White Sands Proving Grounds, New Mexico.—Reported by THELONA DOWIS

Plans for New Building Begun

WASHINGTON, D.C.—The annual business meeting was held June 25 with the following officers elected: pastor, A. W. Powell; church school director, George Krahl; branch treasurer, Thomas T. Forbes; women's leader, Nellie Wahl; music director, Marilyn Davison; young people's leader, Tom Mortimore. Lyle Steede was sustained as book steward, and Jackie Gernhart as publicity agent.

Plans are being made to erect a new church building. A site has been purchased on Massachusetts Avenue, and men of the branch have started cleaning the grounds. Construction is planned for the late summer of 1952. The building committee is under the chairmanship of Keith C. Harder. An architect has been nominated by the committee and his name forwarded to the General Church officials for approval. Over \$33,000 has been raised for the building fund, \$13,000 of which has been raised since a concentrated building fund effort was started in September of 1950.

The fifteenth anniversary of the branch was celebrated at a banquet November 9 at the YWCA. Main speakers were President W. Wallace Smith and Apostle Maurice Draper. Richard Wahl was toastmaster. At special anniversary services on November 11, the following men were ordained to the priesthood: Keith C. Harder, George Krahl, and Richard A. Wahl to the office of elder; Mark Crown and Jack Gernhart to the office of priest; and Tom Mortimore to the office of teacher.

Visitors to the branch in recent months have included Israel A. Smith, W. Wallace Smith, and F. Henry Edwards of the First Presidency; Apostle Maurice Draper, and High Priests Jack Conway and Thomas M. Carr. Meetings are held in the Pythian Temple, 1012 9th Street, N.W., Washington, D. C.—Reported by JACKIE GERNHART

Branch Officers Elected

HOPEWELL, OREGON.—An all day meeting was held January 27. Brother Keith Kinart was the speaker at the morning hour. A basket dinner was served at noon by the women. Worship service was conducted in the afternoon by Sister Effie Verhei. Sister Roycie Chapman, district woman's leader, conducted a class for the women. Other classes were the young people's class taught by Brother Keith Kinart, district young people's leader, and a class for the men by Elder F. E. Chapman. Election of officers was held in the afternoon with Elder F. E. Chapman of the district presidency in charge.

Officers elected or appointed were Ray Linderoth, pastor and bishop's solicitor; James Clevenger, church school director; Alene Dixon, secretary; Vivian Linderoth, treasurer and young people's leader; Eddie Guy, auditor; Tom Dixon, custodian; Sister Guy, women's department leader; Pat Guy, music leader; Martha King, social leader; Sister Worden, book steward, James Clevenger, Tim King and Jack Davis, building committee.—Reported by VIVIAN LINDEROTH

the APOSTASY and the RESTORATION

by JOHN W. RUSHTON

revised by LEONARD J. LEA

This popular tract is once more in print. It has been revised and rewritten by Leonard J. Lea and covers briefly the foretelling of the apostasy in the Scriptures, the identification of Christ's church, the prophecy of the Restoration, and the historical fulfillment of the prophecy.

10 for \$1 50 for \$4.25
25 for \$2.25 100 for \$8.25

Herald House INDEPENDENCE, MO.

Making Our Homes Workshops in Christian Living

PART II

WE MOTHERS of middle age or past, who have somehow with the Lord's help muddled through these great problems, look now with pride and sometimes awe on these wonderful young men and women who have come up from our firesides. As we look back through the years we would encourage you who are in the beginning stages of this greatest and noblest task that God has given to womankind. For often we find today that many of our parental worries were unfounded; phases of behavior that seemed so faulty soon passed. Often the one who in early childhood was unsympathetic and unappreciative becomes the altruistic one, spending his life in service; the aloof and self-centered one grew to be co-operative and understanding; and the two who quarreled most in childhood developed later the closest of friendships.

Concerning peace in the family I agree again with Miss Cranston:

Under the roof of the home there is seldom peace, for members are growing and changing, the situation is never static, and creative development has to come through new experience, pain, debate, disappointment, and suffering. Yet at home in an atmosphere of affection and at least relative security there seems to be the nearest approach on earth to perpetual peace, and certainly it is in the home that one learns first, last, and perhaps best the ways in which people learn to live together in harmony and mutual respect.—*The Family—A Christian's Concern*, page 57.

I was surprised by this summation from an excellent new book by Dorothy Baruchs, *New Ways in Discipline*. No matter what his age—whether two months old or two years, thirteen or thirty, every human being needs certain emotional foodstuffs.

1. He needs affection.
2. He needs a sense of belonging and being wanted.
3. He needs the lift of pleasure that comes through his senses.
4. He needs zest of achievement and the relish of appreciation from others for what he does.
5. Above all he needs acceptance and understanding, the secure knowledge that some person accepts him essentially when he is himself without pretense or sham.

Obviously none of these satisfactions will pervade life in an uninterrupted

stream. The idea is we have some of each in sufficient quantity to give us a modicum of inner peace. We do best when we ask ourselves, "Am I giving love and affection to others? Am I showing them appreciation? Am I accepting others with warm understanding, not criticizing or blaming but taking them as they are? Am I offering myself and what is inside me? Am I contributing? Am I drawing from the creative spark within me? Am I shaping something with hands or head or heart to share?" For this truth stands above all others: we get as we give.

John, the son of one of our younger church appointees, lives in the heart of a big city. When he moved there with his family they soon became aware of a small undernourished, underprivileged little boy who lived in the immediate neighborhood. This illegitimate child of a drunken mother, totally rejected by all his kin, frequently ran across the busy street in the dead of winter, clad only in underclothes and often pursued by other children with taunts and missiles. John brought the neglected child home for his mother to help. Since John was the most popular boy on the block, the other neighborhood children changed their attitude when they found he accepted the stray.

The important thing for us today is that John's young mother stood behind him in this bit of missionary work, and when the poor little waif pitifully asked, "Could you rock me, too, a little?" she rocked him and loved him. When the time came for the boys to start public school, John's mother took them both; she told the teacher about the child's handicaps at home. The change in the boy has been almost miraculous. He is doing fairly well in school and is a sturdy, self-reliant little person.

WHAT MIGHT BE SUMMARIZED as the distinguishing differences between the fine product of Christian living being planned and produced in the fine Christian homes of the secular world today and the more far-reaching ultimate goals of the Zionics life which we try to mirror in our Latter Day Saint homes? Let me crystallize some suggestions in a few words.

We, as a part of the Restoration Movement, should feel more urgency in

By Mrs. S. A. Burgess

our religious life; we should be more vitally Christ-centered and wholly consecrated to his purposes. We are called to a return to the great joy and absolutely victorious faith of the early Christian church. We have a more definite call to intelligent living. One of our young college students, when challenged by his professor of philosophy to produce something in modern Latter Day Saint revelation which equals the inspiration of the Bible, quoted at once that gem, "The glory of God is intelligence, or in other words light and truth." His professor agreed that was equal to anything in ancient scripture.

We should have more dynamic devotion to the things we know. We have a greater impetus to develop every member of the family to his greatest capacity and work together as a Zionics unit to bring to pass God's will on earth, beginning with our own lives.

Nothing is more important to a Latter Day Saint than this. Our groups of women need to study, plan, pray, and work continually for a finer product of Christian, Latter Day Saint, Zionics living from our home workshops. There are many phases and many interesting topics for group study and discussion. Here is a list I found the other day:

The participation of youth on an equal basis with adults in planning and promoting church activities and policies.

The use of family car, radio, television. Methods of educating children on the value of money.

Ways of teaching children responsibility and independence.

The local agencies which concern themselves with the well-being of families and children.

Sex education

The democratic family

Babies, too, are people

"Cold wars" in our families

Divorce in Protestant families

Families on the move

Christian's responsibility for community service

The effects of discrimination and prejudice on children

Conflicts between youth and adults

The handicapped in the family

Three generations under one roof

"The stage of the empty nest"

Equality of treatment in the family

The reaction of the family as a whole to the salvation of the individuals within it

Helping a child find God

—From the Study Outline prepared for *The Family—A Christian's Concern*.

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Home Column

The Home Library

By Grace Pennell Tousley

Clothes Make Magic, by Emmi Cotten. E. P. Dutton Company. \$6.50.

One of the first things an experienced writer does when planning a written production is to visualize his potential public, its character and size. Then he slants his writing accordingly so that his ideas will be received by that public. Rarely does a writer hope to have as much as 50 per cent of the population clamoring for his literary output.

Emmi Cotten is one of the few writers who does just that. She says,

Whatever you may be like, you have a clothes problem. Every woman has one, because clothes affect every woman. It is not just a matter of playing up good qualities and camouflaging bad ones; the point is that there are things about your figure, your skin, your personality, and your kind of beauty that can appear good or bad, depending on the way they are treated. . . . Many, if not most, of the things about you are clay in the hands of clothes. Remember this, and you will have taken a step in the right direction toward knowing how to wear clothes that make magic.

Every woman who has given even minimum thought to the building and maintaining of a wardrobe will realize that there is a nice distinction between Miss Cotten's handling of the clothes problem and the usual method. She focuses her attention on the *woman* first, not on the clothes. She analyzes her customer for body lines, colors of skin and hair, and personality, then designs clothes which take into account all of that particular woman's physical and personality assets and liabilities, thereby saving more of her beauty and charm for the delectation of the beholder. Miss Cotten believes in fashion but not in being its slave.

This book is an exposition of her method of analyzing the person and personality of her customers, and with attention to her directions, any woman can do the same job of analysis for herself.

PART I deals with line analysis. "Nature," Miss Cotten says, "has produced endless combinations of different kinds of waists and hips and shoulders in figures. But different as they are, figures can be classified if they are considered from the standpoint of *comparative proportions*."

She provides the reader with a yardstick—a basic figure of medium proportions—against which to measure her own figure's proportions. The chart which is based on this basic figure contains twelve figure types to be used as guides in analyzing one's proportions and determining the lines one's clothes should follow. Included also are charts to aid in line analysis preliminary to

solving special problems posed by profile, neck, bust, diaphragm, abdomen, and flat and curved back.

Study of this section and practice in looking at clothes and seeing line, claims the author, will enable a woman to look at any garment in any season and know what its lines will do to her figure.

That twin-tipped wand, color, is the subject of PART II. "Color can make both good and bad magic, but there's nothing supernatural in the way it goes about it. Because there is a reason for every trick that color plays, its powers can be captured, harnessed, and employed to manufacture beauty," is Miss Cotten's teaching. It seems that colors affect each other, and that whether a color is becoming to you or not depends upon the effect that it has upon your skin and hair coloring. Six skin color types and thirteen hair color types are listed and described. From these types the author has made seventy-eight color analyses to which the reader can refer when planning a wardrobe or merely the purchase of one garment.

Luring the reader into deeper thought about clothes is the purpose of PART III. Miss Cotten writes convincingly about the relationship between the character of a woman and the character of her clothes. She has little time for the prevalent belief that a woman should express her personality in her wardrobe, for, she says, "The mood of your clothes should be in harmony with your personality, but it shouldn't express it so much as to form a background against which it can't express itself to the best possible advantage."

She admits that it is a delicate matter to analyze oneself in order that one may determine the mood of one's apparel, but it can be done. She demonstrates the method by describing the Atmosphere Game and citing case histories of women who have profited by wise choice of mood in their wardrobes.

Miss Cotten began her career as a costume designer for New York theatrical producers but found that it was more exciting to design clothes for real people in a real world. *Clothes Make Magic* is the result of the author's fifteen years of research and experiment in line and color and in the psychological effect of clothes on the individual woman.

* * *

This book may be ordered from Herald House, Independence, Missouri (\$6.50).

Picked From the Periodicals

By Aarona Booker Kohlman

FEBRUARY is a good month for getting budgets back in line, for sprucing up our homes, and for planning spring clothes and gardens. Pictures of gay flowers and clothes have a particular fascination, even though furnaces are burning brightly, and snow swirls outside our windows. February magazines cater to these interests and offer a wide variety of material.

"Just Like Mother Used to Make," *McCall's*, gives twelve recipes for stand-bys in American cookery. If, after trying these out, you feel the need of "getting back in shape," in the same magazine you will find "Four Steps to a Fine Figure" (rather strenuous, we must admit).

"Linen-Closet Repairs," *Good Housekeeping*, offers suggestions for extending the life of worn or damaged household linens.

"Sew It Quicker," *Woman's Home Companion*, pictures some hints and short cuts that will make you say, "Why didn't I think of that?" To help your budget, you will find "Here's How to Save on Your Milk Bill" in the food section.

"How to Prepare the Soil and Plant the Seed," *American Home*, looks ahead to the bright promise of spring tasks. "How to Hang Pictures" illustrates unusual arrangements. "Get Your Hook in These" gives color pictures of available patterns for hooked-rug enthusiasts. The food section offers some delicious recipes.

The *Ladies' Home Journal's* section on "Political Pilgrim's Progress" is particularly interesting this month, for one feature contains short sketches about thirteen women who represent all the things women do in politics.

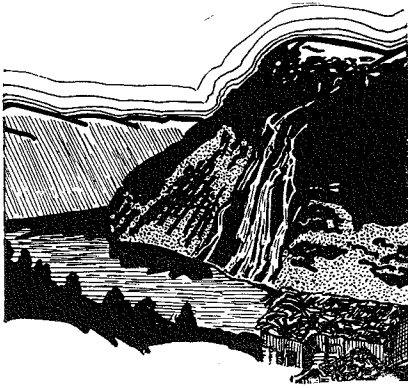
We sometimes get critical of our own country, many times rightly so, but if you find it occurring too often, read "We Stole a Ride to Freedom," *American Magazine*, which is the account of the risk taken by two Czech railroad men who commandeered a train and took it to freedom through the Iron Curtain. It tells how they feel about America, now that they are living here.

Woman's Day has a sizeable section, "New Seats for Your Chairs," for those who like to work with their hands.

A variety of materials and methods are described in detail. Also of interest to those with small children are the directions for "A Toy Village," for which the only "tool" needed is a sewing machine!

If you find yourself saying "Sorry, I didn't hear you" too often, look at the

(Continued on page 22.)



Make Friends of God's Children

By George P. Young, Jr.

WHILE TEACHING A CLASS in ancient history I was asked how we managed to find out how people lived so many years before things were written down. I mentioned in answering that archaeologists made many discoveries which gave us insight into the ancient cultures, and I also mentioned the group of natives called the Tasmanians who were discovered several years ago. These people were years behind the rest of the world. They hadn't even learned to domesticate animals. By studying Tasmanians, an idea of the life of ancient people could be gained. My students couldn't understand how the Tasmanians could be so far behind. "Didn't they want to improve themselves?" one student asked. I explained as best I could that, not knowing about the things the rest of the world knew, they couldn't improve. In fact, they probably thought they were rather well off, as modern as could be, and they were probably happy under those circumstances. But they did not know the fullness of life which it was possible to obtain and could not know the possibility for the greater happiness which goes with that fuller life. Not being able to try the things which go with civilized living, they could not become civilized.

There is always a chance that we may become somewhat like the Tasmanians. We may become satisfied with a certain condition and not want to change. We may say we are happy that way. But being satisfied may mean that we miss a greater happiness, a greater opportunity to serve.

There is one area in which this could be true—the area of fellowship. We talk a lot about it and I'm sure that at every prayer meeting we thank God for the opportunity for meeting with others. But too often the fellowship we enjoy so much is that which we have with other church members. We meet with the friends we have been meeting with for years; we enjoy them and the things they talk about—and we call this fellowship.

Well, it is, but it may be ego-building fellowship. This fills a basic need and thus is satisfying, but if we stop there we miss a greater happiness. We should expand our fellowship to include people who are not friends—people we don't know, people who may not be of our belief, of our country, of our race. This is true kingdom-building fellowship. We are bound to take the Word of God to all people, and to do this we must enjoy fellowship with them. To be satisfied with less is to be like the Tasmanians.

But how do we go about having fellowship with people we don't know? This question was answered for me as I sang one of our favorite hymns at a prayer meeting in Pittsburgh, Pennsylvania. I sang the words, "Make friends of God's children." It's as simple as that! There is nothing easier; I know from experience this is so. I want to tell of a particular experience which my wife and I have had which showed us that making friends of God's children is inevitable if we but mingle with them.

WE WENT TO GUATEMALA CITY last July and found opportunity to stay there for awhile. The months passed, and soon it was time to begin planning for our return trip home. This posed quite a problem for us. We wanted to come home, but transportation would be very expensive. Our decision finally was to buy two motorcycles. This would be an investment, our money would be in property which later could be sold. As neither one of us had ever ridden a motorcycle before, we decided to get small ones. Perhaps someday we'll graduate to the larger models.

With this problem out of the way another presented itself. We had to decide the road to take north. There were two possibilities. The one involved going the regular way which included a train ride over a stretch where there was no road. The train takes almost forever to get to its destination and goes about 250 miles out of the way to get there. The other possibility was to head north from Guatemala City to a place called Huehuetenango. From there it's north again to the end of the road, which goes only about twenty-eight miles to the Mexican border. We compared 250 miles with 28 and decided on the shorter distance. The route we decided to follow is the same the Pan-American highway will follow when it is finally completed in Guatemala.

We made it to Huehuetenango without much difficulty and from there to the end of the road it wasn't too bad either. At the end of the road, however, we ran into our first real problem. There was a vine hammock bridge to cross. This wasn't an ordinary bridge. It was attached to a tree and had to be approached by climbing a ladder. So up the ladder Billie and I went, pushing and pulling a motorcycle along with us. When we finally did get to the top and onto the bridge we found the cycle was too wide and kept catching in the vines of which the bridge was made. I managed to take the pedals off, which helped a bit, but we had practically to carry the machine across. I held the rear up as high as I could to clear the sides of the bridge while Billie tugged and guided at the front. It took us forty-five minutes of hard labor to do it, but we finally made the other side. We breathed a sigh of relief, turned around and saw the other machine waiting to be carried across. That was too much.

I approached two Indian men who had been watching us with great interest and asked them if they would carry the second machine across the bridge. We had proved that it could be done. After a long discussion they agreed to do it. Then came the all important question concerning the cost. Again there was a long discussion at the conclusion of which the spokesman looked up at me and said, with a questioning tone in his voice, as though he was wondering how much he could get out of us, "Ten cents?" I told them that if they did a good job I'd give them each twenty-five cents. They really earned their money.

ON THE OPPOSITE SIDE of the bridge there was a mountain to climb, and I'll bet we are the first people to have run up the side of it. The trail was much too steep and rocky for us to ride the cycles so we had to go alongside the machines making the attempt to keep them upright as they leaped over the rocks and fallen trees. Even though we had them in low gear we had to run alongside them. We would go about ten feet and then fall to the ground utterly exhausted. We began to think there was no top to the mountain—that it kept going up and up. When we had reached the halfway point we were about ready to call it quits, but an Indian came along and gave us each an orange which was enough to revive us. He wouldn't accept

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a cent in payment and by this simple act made two friends. This man—only half-civilized by our standards—found it easy to make friends.

Before leaving Guatemala City we had been warned of the danger of traveling through the territory of the Highlands, as northern Guatemala is called. "American surveyors have been killed there by the Indians," we had been told. When we finally did reach the top of the mountain we were in the heart of the Highlands. The warning we had received came back to us now, and I began to think that perhaps it would have been wise to have brought a gun. It soon became apparent that we were approaching a village; there were more and more Indians on the trail. They were extremely amazed and interested in us and our motorcycles, but they certainly weren't hostile. By the time we reached the village we had quite a following, and even when we stopped at a small *tienda* for something to eat we had an audience. Billie counted thirty-five people ringed around our little table, and there were at least that many more outside the shop looking in.

AFTER ABOUT AN HOUR'S STAY in the village we headed once more for the border. The trail north wound around a deep canyon, and after traveling for about half an hour we were almost opposite the village. At this point the trail split, and we didn't know which part to take. We heard a strange noise then and looking around we discovered that at least fifty people were watching us from the village on the other side of the canyon. They were all trying to shout to us to tell us which way to go. We couldn't understand them, so Billie started up the trail to the right. Immediately there was a thunderous "No" from the crowd. At that we both went along the one to the left, and a joyous "Si" echoed among the hills. Just before we rounded a bend we looked back at those wonderful people and all were waving and shouting "Adios, adios." Make friends of God's children? We had no trouble at all in this village of Indians.

Hours later we were still on the trail. The sun went down, and the mountain air became very cool. A little after midnight we had to stop; we were too tired to go farther. I sat by the side of the trail against a large rock, and Billie huddled against me. At least once an hour we had to get up to do exercises or move the machines a few feet in order to warm ourselves. All night long some animal moved about on a ledge of rock just above us. It was probably a puma, though we never saw the animal so we can't know for sure. Of course,

I had my Boy Scout knife for protection, so we weren't worried—much!

There haven't been many nights longer than that one. When the sun came up we decided to push on again. We went to the machines but found we couldn't move them; our strength was gone. We couldn't believe it. These were the same machines that we'd carried up a ladder, pushed up a mountainside, and pulled over boulders, but now we could not move them at all. For the first time since we'd started the trip, real worry hit us. Since we couldn't move the motorcycles we left them in the trail and started walking toward the next village. Soon hunger began to bother us, but by far our greatest discomfort came from the lack of water. The fact that there were streams near by and that there was a river roaring along within sight didn't help matters. The water wasn't safe; we were afraid to take the chance. If one of us had become ill there in the middle of nowhere it really would have been a disaster.

The morning passed and we still hadn't reached the village. By this time we were almost too weak to walk. Our mouths were so dry we couldn't speak distinctly. Then we met an Indian who gave us a dozen lemons. Like our other friend he refused to take any money. That man can never know the extent of our gratitude. We ate the lemons like apples, they were really lifesavers. Shortly after this we found a little hut by the trail. We asked if we could have something to eat, and the *señora* assured us we could. We had four eggs, six oranges, and coffee which we knew was safe to drink. For all this we were charged sixteen cents; it was worth sixteen dollars.

A FEW HOURS LATER we reached the village where we hired two men to go back for the machines. By this time it was evening, and we were tired—much too tired to mind the lack of beds in the place we stayed. The thin straw mats on the dirt floor were a great improvement over a rock on a mountain trail.

Sometime during the night I was awakened by a knock on our door. The men whom we had hired had come back to tell us that it was impossible to bring the machines. The next morning we hired four men and six horses. We rode back along the trail with them, and the six of us managed to get the cycles to the

village by night. We carried and pulled and pushed those machines over ten miles of the most rugged mountain trails we had ever seen. The people of the village turned out en masse when we finally staggered in. There was much shouting and laughing and shaking of hands. This was quite an event—we were the first people ever to have brought motorcycles into the village. In fact we had brought the first motor vehicle of any kind there.

We went to bed but got up again at 1:00 a.m. to start for the border. The four men and their horses went along with us, for the trail ahead was just as bad as any we had covered so far. At about ten in the morning we came to the top of a large hill and there below us was Mexico and the road! We had been four days covering twenty-eight miles. The border was nothing but an old rail fence. On one side was Guatemala and wilderness, on the other side was Mexico and that beautiful highway.

As far as we could find out we were the first to take motor vehicles over the route that the Pan-American highway will one day follow in Guatemala. Now we were actually on a highway again and our troubles were over, we thought. By late that night we were in San Cristobal where we slept, this time in a bed. The next morning we were off again. We traveled all that day and all night, too. When we arrived in Oaxaca we stopped for breakfast, wrote our families, and were on our way again. At about five that afternoon we were riding along a mountain road. I was very happy—we were heading home for Christmas. I can remember that I was singing as I rode along. Billie, who was riding ahead of me, noticed that I wasn't following, at least she couldn't see me in her rear view mirror. She stopped to wait, but I still didn't put in an appearance. Suddenly she knew that something had happened, that I wasn't coming at all. She turned her machine around and headed back going down the center of the road so that she couldn't see over the edge. She found me about five miles back. I had blacked out while riding and had fallen from the motorcycle. My face was badly bruised and cut, and there were pools of blood on the highway. I couldn't remember anything about being in Mexico or anything about our stay in Guatemala. We were taken to a very small village near by where a nurse cleaned my face and bandaged it. Late

New Horizons

that night I became rational again, but I couldn't remember a thing about the accident.

By some miracle there was sulfa and penicillin in that village. The nurse came to see me every three hours to give me a shot of the penicillin. She also prepared food for Billie and me during the two days we stayed there. I was so weak that Billie had to feed me the first day and a half. After two days in bed I was strong enough to travel again. Before leaving we asked the nurse how much we owed her for her services and the food she had prepared. She told us that her payment had been the opportunity to help us. She would not allow us to give her any money and neither would the doctor who had come to see me. They had had an opportunity to help someone in need, so they had helped—that was all. They were making friends of God's children!

THE REST OF THE TRIP home was made without much out of the ordinary happening. However, after we had crossed into Texas we were stopped by the police. It seems that two people on small motorcycles had just robbed a bank, but it wasn't very difficult to show that the small amount of money we had couldn't have come from a bank robbery.

The trip was an experience which Billie and I will never forget. It proved that making friends of God's children is simplicity in itself.

Kingdom-building fellowship brings with it the full satisfaction of utmost service in the work of God. To make friends of God's children gives the opportunity for this kind of fellowship. If we but associate with them, they will be our friends.

Picked From the Periodicals

(Continued from page 19.)

article under this title in *Today's Health*.

"What Shall We Tell Our Children About Death?" *National Parent-Teacher*, is a very helpful discussion of this problem that confronts parents. "Character That Clicks With Youth" is another excellent offering. If you read these two, you will no doubt also be attracted to several other fine articles in the same magazine.

All of us are, or should be, quite interested in politics in this election year. "Help Nominate Your Presidential Candidate," *Reader's Digest*, dispels any thought you may have that there is nothing you can do about who will be chosen to run. There are various ways in which each person can help to have his choice for President nominated.

Bulletin Board

Rich Hill District Activities

A priesthood institute will be held at the church in Butler, Missouri (409 West Dakota Street), on February 22 and 23, beginning with a banquet on Friday evening at 7:30 for priesthood members and their wives. Guest speaker for the occasion will be High Priest Don Lents of Independence; he will also conduct classes on Saturday. There will be a prayer service at 9:00 a.m., classes throughout the day, and a closing session at 9:00 p.m. The theme for the institute is "Called of God According to Our Gifts." All district priesthood members are urged to attend. The district conference will be held on Sunday, February 24. The schedule is as follows: 8:30 a.m., music meditations; 8:45, general class; 9:30, prayer service; 11:00, preaching; 12:00, basket lunch; 2:00, business session. Apostle D. O. Chesworth and District President Calvin French are to conduct the conference.

Central Oklahoma District Conference

The Central Oklahoma District conference will be held February 23 and 24 at the church in Tulsa (1324 South Cheyenne), beginning at 10:00 a.m. on Saturday. There will be classes, youth activities, special meetings for women and men, and a preaching service in the evening. On Sunday there will be a prayer and ordination service at 9:15 a.m.; a sermon at 11:00; and a business session at 2:00 p.m. Apostle D. Blair Jensen, Bishop G. Leslie DeLapp, and District President Victor J. Witte are to conduct the conference.

MRS. E. LOUIS BAILEY
District Secretary

Southern Indiana District Conference

The Southern Indiana District midyear conference will be held February 23 and 24 at the New Albany Church (515 East Tenth Street). The business session is scheduled for 2:30 p.m. Saturday.

CHESTER METCALF
District President

Change of Address

First Chicago Branch
Austin YMCA
501 North Central Avenue
Chicago, Illinois

Newark Branch
Adoniram Temple
321 Second Avenue
Lyndhurst, New Jersey

Books Wanted

Esther Snyder, 98 Groveland, Battle Creek, Michigan, would like to purchase copies of *A Marvelous Work and a Wonder* and *In the Shelter of the Little Brown Cottage*. She would like to know the price and condition of the books before they are sent.

Notice to Relatives of Servicemen Stationed at Fort Ord, California

Members in the Salinas, Seaside, Monterey, and Watsonville area are meeting regularly at 523 Cedar Avenue, Seaside, California. Church school begins at 10:00 a.m. and preaching at 11:00.

Gulf States Reunion Dates

The Gulf States Reunion will be held June 28 to July 6. This early notice is being given so that those who plan to attend may arrange their vacations accordingly.

W. J. BRESHEARS
District President

Request for Prayers

Prayers are requested for Earl W. Jenson of Harrisburg, Nebraska, who recently underwent a serious operation. It is feared that, unless he receives divine help, he will have to have further surgery.

Mrs. Norma Leposky, Route 2, Harrison, Michigan, requests prayers for her son-in-law, Gerald Hodges, who was injured in an explosion two years ago. He was unconscious for about seven months and remained in the hospital for nearly a year. He is still much in need of divine help.

Mrs. Fred Womack, Mayer, Arizona, requests prayers that she may overcome her grief. Her husband died on January 12.

Mrs. Mayble Johnson Kimball, 3935 Vista Court, La Crescenta, California, a victim of cancer, asks to be remembered in prayer. She would appreciate having any elder in that vicinity contact her.

ENGAGEMENTS

Olivier-Burgess

Mrs. Lillie M. Burgess of Moline, Illinois, announces the engagement of her daughter, Ora LaDawn, to Lewis B. Olivier of Colona, Illinois.

Blake-Redfield

Mr. and H. P. Williamson, Tulsa, Oklahoma, announce the engagement of their daughter, Oriene Redfield, to Jack V. Blake, son of Mr. R. A. Blake, Tucson, Arizona. Miss Redfield is a 1950 graduate of Grace-land College, and Mr. Blake attended the University of Arizona and Lamar College in Beaumont, Texas. The wedding will take place on April 10 at the Reorganized Church in Tulsa.

WEDDINGS

Fredenberg-Muirhead

Alice Mary Muirhead and Robert Edward Fredenberg, both of Independence, Missouri, were married January 18 at the home of the groom's uncle and aunt, Mr. and Mrs. A. A. Rall in Sibley, Missouri. They are making their home in Salt Lake City, Utah.

Heide-McKay

Mr. and Mrs. Charles E. McKay, Sr., of Chicago, Illinois, announce the engagement of their daughter, Bettylou, to Jack C. Heide, also of Chicago. The wedding will take place in July.

Morasch-Williams

Mr. and Mrs. Edward Williams of Kingsville, Missouri, announce the engagement of their daughter, Beverly June, to Fred H. Morasch, son of Mr. and Mrs. J. E. Morasch, also of Kingsville. Miss Williams is attending Central Missouri State College, and Mr. Morasch is stationed at Tacoma, Washington, with the Navy. No date has been set for the wedding.

Gilman-Allbritton

Edith Mary Allbritton, daughter of Mrs. Happy Sparks of Bakersfield, California, and Arthur Gilman were married on November 21 at the home of Elder and Mrs. H. E. Hampton. Elder Hampton performed the ceremony.

BIRTHS

Mr. and Mrs. O. Kenneth Byrn announce the birth of a son, Stephen Alan, born February 1. Mrs. Byrn is the former Norma Sintz, and Mr. Byrn is serving under appointment as a member of the Center Stake Bishopric. Both are graduates of Graceland College.

A daughter, Jan Elaine, was born December 21 to Mr. and Mrs. Russell W. Pearson of Independence, Missouri. She was blessed February 10 by her grandfather, Elder Donald DeTray, and Elder Fred Epperson. Mrs. Pearson is the former Betty Jean DeTray.

A son, William Scott, was born September 26 to Mr. and Mrs. Wardell E. Hinderks of Kansas City, Missouri. Mrs. Hinderks is the former Betty Lou Zinser.

A son, Roger Allen, was born on December 17 to Mr. and Mrs. Marion Fisk of Vestaburg, Michigan. He was blessed on January 27 by Elder Raymond Persall.

A daughter, Vicki Dale, was born on November 10 to Mr. and Mrs. Dale Carrick of Vestaburg, Michigan. She was blessed on January 27 by Elder Vern Ditts.

www.LatterDay1ruth.org

Twins—a son, Jerry Alan, and a daughter, Jean Ann—were born on November 23 to Mr. and Mrs. John Bergman of Andover, Missouri. Their grandparents are Mr. and Mrs. John Bergman, Sr., of Lamoni, Iowa, and Arnold Weyerman of Broomfield, Colorado.

Mr. and Mrs. Vern Montgomery of Fairland, Oklahoma, announce the birth of a son, Lawrence Dressler, born January 21 at Miami Baptist Hospital. Mrs. Montgomery is the former Josephine Skelton of London, Ontario. Both parents are graduates of Graceland College and the University of Kansas.

DEATHS

HARPE.—Charles Edward, son of Marion and Mary Ellen Harpe, was born August 4, 1875, in Perry County, Indiana, and died January 26, 1952, at Mt. Airy, Iowa. He grew to manhood in Lamoni, Iowa, where he attended country school with Frederick M. Smith and attended Graceland College. He was baptized into the Reorganized Church at the age of seventeen. In 1902 he was ordained priest, in 1904 an elder, and in 1905 a seventy. He served as a missionary in various states until May 16, 1933, spending a total of thirty-one and a half years under General Church appointment. For over sixteen years, following his release as an appointee, he served as pastor of the Saints Home in Lamoni. He was married on April 10, 1905, to Altheria M. Jessiman; three children were born to them. They also provided a home for their niece, Gretchen, from her infancy until she was grown.

He is survived by his wife; a son, Heman of Lamoni; two daughters: Ruth of Hobbs, New Mexico, and Meriel of Berkeley, California; his niece Gretchen of Ames, Iowa; seven grandchildren; and two brothers.

DUNNE.—Charles Frederick, son of Mr. and Mrs. Fred C. Dunne, was born June 4, 1898, in Chatham, Ontario, and died January 28, 1952, at his home in Kansas City, Missouri. With his parents he came to Independence, Missouri, when he was two years old. On June 16, 1907, he was baptized into the Reorganized Church, and on September 15, 1945, he was married to Alma Elizabeth Fain, who survives him.

Besides his wife he leaves his parents of Independence, and one brother, Marvin Dunne, of Albuquerque, New Mexico. Funeral services were held at the Ott-Mitchell Chapel in Independence, Elders Glaude A. Smith and A. E. Stoff officiating. Interment was in Mound Grove Cemetery.

ARD.—David M., was born March 8, 1868, and died August 12, 1951. His first wife was killed in a car accident in 1932. He had been a member of the Reorganized Church since he was twenty-two.

He is survived by his second wife, Mary; five children: Nelle, John, Elsie, Dallis, and Dewey; nine stepchildren; eleven grandchildren, eighteen great-grandchildren; and a brother, Ruben Ard. Funeral services were conducted by Elder Jack Winegar. Burial was in Glen Haven Memorial Park, San Fernando.

BLETT.—Ernest B., was born August 11, 1883, at Pierson, Michigan, and died January 15, 1952, at Grand Rapids, Michigan. He was in the printing and publishing business until three years ago when he retired. During 1910 and 1911 he was superintendent of the Graceland College farm, where he established a self-help department for students. He also published *Poultry Pointers* at the same time, a magazine which ultimately reached a circulation of 100,000. He served the church as an elder for many years.

He is survived by his wife, Bertha; five sons: Donald, George, Barton, Ray, and Robert; two daughters: Mrs. Grace Baldwin and Mrs. Erma Cole, all of Michigan; and a sister, Mrs. Francis Barnes of Florida. Burial was in Wyoming Township Cemetery, Grandville.

SHIELDS.—Victoria Rose Rydall, was born July 29, 1876, at Berford Lake, Wiarton, Ontario, and died January 14, 1952, at Wiarton. She was married to Edward Farrow on December 10, 1895, who preceded her in death in May, 1930. In October, 1924, she married John Shields, who died a year ago. She had been a member of the Reorganized Church since October 7, 1906.

She is survived by five sons: Gordon and Fred of Wiarton; Harry of Detroit, Michigan; Percy of Port Huron, Michigan; and Elbert of London, Ontario; and a daughter, Mabel, of Toronto, Ontario.

CUNNINGHAM.—Bernard Franklin, son of Robert A. and Hattie Mae Cunningham, was born March 13, 1915, and died December 2, 1951. He was married to Laurene Wirebaugh on November 1, 1947; two children

were born to them. He was a member of the Reorganized Church, the Scottish Rite Valley of Toledo Thirty-second Degree Masons, and the Gibsonburg Lodge Free and Accepted Masons. For the past five years he had been employed as a truck driver by the Red Star Transit Company.

He is survived by his wife; two daughters: Marsha Jean and Kay Louise; three brothers: Ransom of Fremont; Halcyon of Gibsonburg; and Bob of the Navy; and seven sisters: Mrs. Aletha Wiegman of Gibsonburg; Mrs. Lila Faye Reed of Fremont; Mrs. Bee Clay of Mt. Victory; Mrs. Vivian Smith of Clyde; Mrs. Echo Ebersole of Columbus; Mrs. Glodean Hoffman and Mrs. Dawn Polter of Fremont. Funeral services were held at the Keller Chapel in Fremont, Elder Harry Ries officiating.

VANDEL.—Harriet Augusta, daughter of William and Frances Rusk, was born November 17, 1878, at Beatrice, Nebraska, and died January 18, 1952. She was married to Thomas S. Vandel on December 23, 1897; eight children were born to them. Three of the children preceded her in death. She had been a member of the Reorganized Church since 1904.

She is survived by her husband; three sons: Earl E. of Mitchell, Nebraska; Elmer of Scottsbluff, Nebraska; and Raymond A. of Minatore, Nebraska; two daughters: Mrs. Harry Niehaus of Lincoln, Nebraska, and Mrs. Richard Wahl of Falls Church, Virginia; a sister, Mrs. Jacob Wiens of Fort Morgan, Colorado; one brother, Henry Rusk of Alliance, Nebraska; eight grandchildren; and three great-grandchildren. Funeral services were conducted by Elder O. M. Croft. Burial was in the Bayard, Nebraska, cemetery.

ADAIR.—Leo Henry, son of William H. and Ellen A., was born December 23, 1889, at Cainsville, Missouri, and died January 4, 1952, at Pampa, Texas. On December 29, 1908, he was married to Verda Hopkins; four children were born to them. Two children died in infancy. He had worked for Skelly Oil Company thirty-one years, and had been a member of the Reorganized Church since childhood.

He is survived by his wife; a son, Orville Lee; a daughter, Mrs. Elvana Brumley; and three grandchildren, all of Pampa; two brothers: Charles of Garber, Oklahoma, and Lyman of Sapulpa, Oklahoma; three sisters: Mrs. Flora Bailey of Boone, Iowa; Mrs. Lucille Sheffer of Phoenix, Arizona; and Mrs. Grace Shufeldt of Joplin, Missouri. Funeral services were held in the Pampa Christian Church, Elder Johnson of Phillips, Texas, officiating. Burial was in the Pampa cemetery.

GREEN.—Ethel, daughter of Margaret and Isaac Andrew, was born April 16, 1903, in Moore Township, Ontario, and died December 25, 1951, at her home in Guelph, Ontario. On August 4, 1924, she was married to Orlo L. Green; two children were born to them. She had been a member of the Reorganized Church since August 11, 1912.

She is survived by her husband; a daughter, Shirley E. of the home; a son, William O. of Guelph, Ontario; her mother, Mrs. Margaret Andrew of Bridgen, Ontario; four sisters: Mrs. Nellie Hubbard of Blenheim; Mrs. Janet Tye of Bridgen; Mrs. Lillie Ecclestone of Kansas City, Missouri; and Mrs. Mabel McKeit of Independence, Missouri; three brothers: William Andrew of Independence; Arthur L. Andrew of Windsor, Ontario; and Leslie E. Andrew of Bridgen; and one grandchild. Funeral services were held at the McIntyre Chapel in Guelph, Elder William McMurray officiating, and at the Reorganized Church in Kimball, Elder E. Ellwood Smith in charge. Interment was in the Union Cemetery at Mooretown, Ontario.

STRUBLE.—Ira Edward, son of Charles and Margaret Struble, was born April 24, 1872, at Algona, Iowa, and died November 18, 1951, at his home in Castana, Iowa. In 1884 he was married to Effie Pembroke of Buck Grove, Iowa; eleven children were born to them. He had been a member of the Reorganized Church since 1905.

He is survived by his wife; six daughters: Mrs. Blanche Aitken, Mrs. Clelia Davis, and Mrs. Thelma Miller of Castana; Mrs. Floris Davis of Soldier, Iowa; Mrs. Mildred Amundson and Mrs. Jennie Noftsgar of Lamoni, Iowa; five sons: Edward of Castana; Lloyd of Soldier; Warren of Council Bluffs, Iowa; Ivan and Conn of Turin, Iowa; a sister, Mrs. Minnie Outhouse of Moorhead, Iowa; two brothers: Oren of Onawa, Iowa, and Eli of Castana; thirty-two grandchildren; and twenty-two great-grandchildren. Funeral services were held at the Castana Community Church, Elder Charles Putnam officiating. Burial was in the Jordan Cemetery.

MITCHELL.—Dorothy Mae, daughter of Bert E. and Grace Fry, was born December 24, 1910, near Logan, Iowa, and died July 12, 1951, at the Independence Sanitarium. When she was eight years old she moved with her parents to a farm near Allen, Nebraska. After graduation from high school she taught near Allen for a while. In 1933 she was married to Philo E. Mitchell; six children were born to them. In 1945 the family moved to Atherton, Missouri. She was a member of the Reorganized Church.

She is survived by her husband; Philo, and six children: Delta Mae, Duane Carroll, Eleanor Fern, Ross Elbert, Dorothy June, and Kerry Phil. Elders Otho Clark and Ammon Beebe were in charge of the funeral. Burial was in Mound Grove Cemetery.

AMUNDSON.—Jeannette Cloe, daughter of James and Abigale Ballantyne, was born October 30, 1866, at Dow City, Iowa, and died November 7, 1951. She was married to Ole Amundson on December 27, 1888. Her husband and two daughters, Edna and Florence, preceded her in death. She had been a member of the Reorganized Church since August 15, 1875.

Surviving are five sons: Elmer of Independence, Missouri; Alma of Lamoni, Iowa; Fred of Pacific Junction, Iowa; Rufus and Darrell of Soldier, Iowa; a daughter, Mrs. Merrill Struble of Turin, Iowa; a sister, Mrs. Fannie Moore of Des Moines, Iowa; and twenty-six grandchildren. Funeral services were held at the Reorganized Church in Moorhead, Elder Walter Weldon officiating. Interment was in the Moorhead Cemetery.

ROZELL.—Ada, daughter of William and Isobel Ames, was born October 5, 1872, at Sweet Home, Oregon, and died November 20, 1951, at Langmack Hospital in Sweet Home. She was married to E. F. Morris in 1889; three children were born to them. In 1901 she was married to Hezekiah Rozell; three children were born to them. One son, Glen, died while serving with the Armed Forces in World War I. She had been a member of the Reorganized Church for many years.

The children who survive are Aaron Morris and Virgie Barr of Sweet Home; Rita Furrow of Portland, Oregon; Harold Rozell and Lillian Tabler of Foster, Oregon. Funeral services were conducted by Elders Cleo Thompson and J. L. Verhei. Interment was in the Ames Cemetery at Sweet Home.

LIKINS.—Charles Roland, son of John W. and Martha Likins, was born May 30, 1880, in Owosso, Michigan, and died October 24, 1951, in Berkeley, California, after a lingering illness. He was married to Anna L. Rainey on January 4, 1908, and baptized into the Reorganized Church in 1912. He was a member of the Aaronic priesthood. Besides his wife he leaves a brother, John Wesley, of Yountville, California.

NOLAN.—Sarah M., was born October 31, 1884, at North Elmsley, Ontario, and died December 8, 1951, at the home of her daughter, Dorean Nolan, after an illness of fourteen months. She was baptized into the Reorganized Church on October 15, 1919, and was one of the first members of Ottawa Branch.

She is survived by two daughters: Dorean, with whom she lived, and Lillian Boivin; a son, Elmer Nolan; and three grandchildren. Funeral services were held at Veitch Memorial Chapel. Elder A. E. Caldwell officiating. Burial was in Pinecrest Cemetery, Ottawa, Ontario.

ANDES.—John William, son of Samuel C. and Elizabeth Wine Andes, was born November 20, 1870, near Stanton, Virginia, and died January 22, 1952, at his home in Independence, Missouri. He was baptized into the Reorganized Church on August 21, 1881, ordained a deacon on February 26, 1893, and a teacher on December 8, 1898. For a number of years he served as pastor of the Coal Hill Branch in Missouri. He was married to Myrtle Rose Anderson on March 11, 1896; ten children were born to them. They moved to Independence in 1925 where they have resided ever since.

Besides his wife he leaves six daughters: Mrs. Gladys Preston, Mrs. Leola McCarty, Mrs. Velma Frisbey, and Maybel, Fern, and Audrie Andes, all of Independence; four sons: Hollis of Eldorado Springs, Missouri; Orral, Ivan, and Leo of Independence; a sister, Mrs. Martha Cool of Temple City, California; a brother, Jacob Andes of Independence; nineteen grandchildren; and eight great-grandchildren. Funeral services were held at the Roland Speaks Chapel in Independence, Elders Glaude A. Smith and E. W. Lloyd officiating. Interment was in Mound Grove Cemetery.

P.S.

* SUNDAY WALKING TOUR

A Sunday afternoon in January—not cold but with enough of a nip in the air to keep one moving—was an occasion for driving to an unfamiliar part of the city, parking the car, and taking out on foot. Sunday window-shopping is safe; there is no need to fear temptation because you can't buy anything, but you can look and learn. The store windows, the sidewalks and streets, though empty, confess so many things about the busy people who are there on the other days of the week. Walking is good for the mind as well as the body. You miss 90 per cent of the things to be seen riding by in a car. And freed of traffic worries, your mind has a chance to think.

On a good quiet walk, you are keenly aware of two things: the world without, and the world within. It isn't alone what you see that matters; it is what you think about what you see, and what you remember, that enriches your mind.

* THE OLD ORDER CHANGETH

In the great junk yards by Sheffield Steel, where vast quantities of scrap metal are moved to the furnaces every day, we saw a railway track with a string of steam locomotives standing, cold, rusting, and forlorn, awaiting their end. On the main line not far away a brightly painted new Diesel engine pulled a long train of cars. . . . A very few years ago, these obsolete steam locomotives were the latest thing. They bumped boxcars noisily about the switchyards. They snorted in the night. They tugged at the stream of the nation's commerce and industry on the rails. Nothing has ever been heard like their whistles. Little boys watched them go through small towns, a symbol of the romance of travel. . . . Now they rest a while in this cemetery of discarded things. Through the furnace, through the heat and the hammering of the mills, and they will undergo a resurrection, appearing in new bodies as weapons of war and instruments of peace.

* THINK

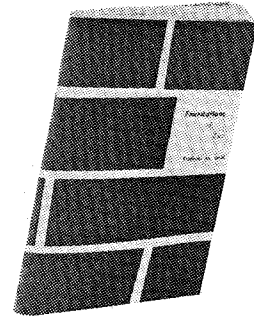
A friend is employed by the great International Business Machines organization that publishes a magazine called "Think." It's encouraging to know that somebody is interested in this almost lost art. Have you ever observed that the world is a vast conspiracy to prevent your ever thinking clearly about anything? Radios blare away in the homes never ceasing; telephones, television, and advertising pour themselves into the consciousness like a flood.

Commerce wants you to believe, no matter how preposterous the lie; government wants you to obey, no matter how unjust the tax; multitudinous drives and appeals want you to give, no matter how much your own family may be in need.

But think? In all our great democratic way of life there is no provision for it. There comes a time when, if you would possess your soul in peace, you must turn off radio and T-V, escape from the phone, throw the paper in the fire, and listen to the still small voice of your own mind.

Foundations of Zion

By Frederick M. Smith



This 87-page paper-bound text contains a series of radio addresses delivered in 1938. Into them has gone much of the basic philosophy of our stewardship program. Some of the topics are "Social Themes in Jewish and Christian Law," "Problems of Capital and Labor," and "Laws of the New Jerusalem." Prepared especially for study in priesthood groups, church school classes, as well as for personal meditation.

50¢

herald house INDEPENDENCE, MO.

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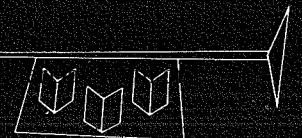
Edwin J. Cotterell Photo

The Boy and
the Book

the Saints' Herald

March 3, 1952

Volume 99





We'd
Like
You
To
Know . .

**Henry
Anderson**

HENRY ANDERSON joined the Graceland faculty in the fall of 1945. He is a teacher of voice, music theory, and conductor of the concert choir. He also teaches courses in elementary school music methods and church music.

Henry was born in Omaha, Nebraska, in 1917. He was baptized there in 1929. He was graduated from Omaha Technical High School in 1935 and after working a year enrolled at Graceland. At Graceland he was on the student council, the *Acacia* staff, was a member of the quartet, A Cappella Choir, Oratorio Society, Graceland Players, and Lambda Delta Sigma, an honorary scholastic society. After his graduation from Graceland in 1938, he attended Omaha University and Drake University in Des Moines, Iowa, from which he received his bachelor of music education degree in 1940. In 1940-41 he taught at North High School in Omaha, then went to Chicago to work in radio. He was a member of a male octet called "The Northerners" which, together with a fifteen piece orchestra and a soprano soloist, had a half hour radio program. In the fall of 1942 he went back into the field of teaching and taught in schools in Colorado and Nebraska before coming to Graceland in 1945. After joining the Graceland faculty he studied at Northwestern University and received his master of music education degree in 1948. At Northwestern he became a member of Pi Kappa Lambda, an honorary music fraternity. He was also a member of the National Association of Teachers of Singing.

Henry has taught church school classes and was on last year's staff at Camp Yopeca where he taught a Book of Mormon class, a class in sketching, and assisted on the camp log. He is director of the Lamoni Branch Choir and is active in other church activities. He is a priest.

In October, 1942, Henry married the former Bertha Mae Lorange of Lamoni; they have one son, Larry, age 8. Henry is well known for his cartoon books (published by Herald House): *The First Americans*, two volumes of *Our Church's Story*, and a set of coloring books, *Peter and Pamela*. He has sold cartoons to the Meredith Publishing Company, has done some illustrating for the *Stepping Stones* and Graceland publications. He also sponsors the Art Guild at Graceland.

The Saints' Herald Vol. 99 March 3, 1952 No. 9

EDITORS: *The First Presidency:* Israel A. Smith, F. Henry Edwards, W. Wallace Smith
ASSISTANTS: Leonard J. Lea, Associate Editor; Chris E. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

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

News and Notes

LETTER RECEIVED BY PRESIDENT

President Israel A. Smith received a letter February 6, from Brother Lee Quick, an old-time missionary who now lives in Mapleton, Kansas, expressing his appreciation for the many cards, letters, telegrams, and phone calls received on his eightieth birth anniversary. The First Presidency sent Brother Quick some flowers, and he expressed his appreciation for these, also. He stated in his letter his thankfulness for the many blessings God has given him, and a desire to continue serving the Lord.

CHURCH HAS TV BROADCAST

The First Presidency in behalf of the administration and the General Church has expressed appreciation to Garland Tickemyer, president of the Los Angeles Stake, and his associates for securing and televising a church program. The program appeared on the television show, "Great Churches of the Golden West," and originated at Central Church in Los Angeles. Evangelist Elbert A. Smith was the speaker. Also on the stand during the broadcast with Brother Smith and Brother Tickemyer were Bishop Stanley J. Kelley and Elder Tom Beil.

EDWARDS IN MINNEAPOLIS

President F. Henry Edwards was in Minneapolis, Minnesota, the week end of February 16 and 17 and attended the conference of the Minneapolis District. Associated with Brother Edwards were Seventy John Puckett and Elder D. D. Smith, appointees. Elder Wesley Elvin is the district president. Brother Edwards reported that there was a fine spirit present and good attendance.

ATTEND INSTITUTE IN IOWA

Apostle Maurice L. Draper and Elder Merle Guthrie, General Church Statistician, attended a priesthood institute in Missouri Valley, Iowa, February 16 and 17. They conducted class for approximately seventy-five priesthood members, and Brother Draper delivered the Sunday morning sermon. Apostle Draper reports that the afternoon panel and forum held on Sunday was a stimulating discussion with widespread participation, and was considered by many to be the spiritual climax of the institute.

CONDUCTS SERIES

Apostle Aruthur Oakman conducted a series of meetings in San Antonio, Texas, February 10-17. Elder Joseph Berry is the pastor there. An excellent response to the series has been reported.

COUNCIL MEETINGS HELD

The Council of Twelve was in session from February 19 until February 26 when the Joint Council meetings began.

IN ST. LOUIS

Elder F. Carl Mesle, General Church Youth Director, was in St. Louis, Missouri, February 16 and 17 for a youth rally. On Saturday he was present at a leader's meeting and attended the banquet, where he and District President Frank McDonald were guest speakers. Seventy Cecil Ettinger conducted a worship service on Sunday and Brother Mesle taught a class. Brother Dan Belcher, director of the rally, preached the morning sermon on Sunday. A fellowship service was held in the afternoon, and Brother McDonald was the speaker. The theme for the rally was "Youth United in Action for Christ."

(Continued on page 23.)

An Enlightened Leadership

More and more I am impressed with the thought that the progress of the church is tied up with the vision and clear thinking of its leadership in its various departments. Because of that feeling we are happy to call attention to the efforts made in recent months to provide leadership helps and ideas through priesthood studies, tracts, *Herald* articles, and particularly in *Guidelines*.* Some of our best resource materials for leaders are now appearing in the last named magazine where it can be kept in more convenient reference form.

I have just scanned through the March-April, 1952, issue and will mention a few of its offerings, as space will not permit me to give more of its many good features.

In its Priesthood section Bishop G. L. DeLapp discusses "The Spirit of Stewardship" and Apostle A. A. Oakman presents "The Need of Man" in a helpful and inspirational way. Elder Evan Fry has skillfully presented some of his best thinking in "The Treasure House of the Mind."

In "Whatever Things . . ." the editor gives some practical suggestions to such topics as "Public Relations" helps, "Cradle Roll" guidance, using the *Herald* "Bulletin Board," publication of "Obituaries," processing "Calls to the Priesthood," presenting "New Member Gifts" at confirmation services, and "Blessing Certificates."

Two timely articles are presented in the Religious Education section. "Prebaptismal Instruction for Eight-year-olds" is discussed by Elder Glaude A. Smith, while Mrs. Aarona Booker Kohlman gives some good ideas on "Preparing Children for Conference."

The Women's Department gives a seasonal emphasis in "Easter Means Life Anew," by Mrs. S. A.

Burgess. The Music Department presents an interesting analogy in "Music and Kingdom-building," by Brother Wallace Fike.

We realize that leaders are usually selected from the busiest people in our groups. They cannot read all of the good things which appear in print, and some that they should read must wait for a convenient season. We suggest, however, that they get these helpful articles regularly every two months. They can examine the contents so they will know what is available, then file the magazine where it can be reached conveniently when the need arises.

ISRAEL A. SMITH

*A year's subscription to *Guidelines* (six issues) is \$1.50.

Regarding Collier's Encyclopedia

When I was in the Pacific area in 1950 I noted certain advertisements in magazines and other publications by the Collier Company that it was preparing to publish an encyclopedia. I addressed a letter to this company while in Sydney, Australia, which went to the editors from the Auditorium. I said:

Because of confusion in the public mind the church I represent has not had a fair representation in histories and encyclopedias, and in the interest of historical accuracy and in fairness to our organization, we should like to confer with your editors before your work goes to press. I have contacted Grollier, Americana, and others with profit to them, and believe I can be helpful to you.

Will you kindly write me?

Receiving no reply—not even an acknowledgment of this inquiry—after waiting three months, on De-

ember 6, 1950, I wrote again, this time quoting my former letter, and stating no acknowledgment or reply had been received, and adding:

Inasmuch as I represent an organization of approximately 150,000, it seems to me you would have an interest in seeing that we were given some consideration. We have a weekly paper reaching the homes of perhaps 20,000 (estimated); we should like to be able to give your work at least a favorable report.

To this request, reasonable as it was, no attention was paid.

Now, from our members come protests because of the allegations in *Collier's Encyclopedia* under the heading, "Mormons," about Joseph Smith, which are grossly false, containing untrue statements about both himself and Emma Smith.

We have written to this company, calling attention to their discourtesy in failing to answer our letters, in which we say:

If this case is any criterion of the quality of the work of your editors, then your encyclopedia is certainly impoverished and most undependable and unworthy of the patronage of honest people.

The editors were invited to learn the facts, as I have shown, and they spurned our offer to enlighten them as to our position, and as we did give them this opportunity, I believe in fairness to our cause and the fight we have made since 1852 to get the facts about Joseph Smith before the world, our members should not give their support to this publishing concern or encourage in any way the sale and distribution of the encyclopedia.

The statements are so grossly erroneous, our members, in my opinion, should write this book company (640 Fifth Avenue, New York 19, New York) and register their earnest protest.

ISRAEL A. SMITH
President

Editorial

Official

Duties of the District President

(The following statement was prepared by the General Conference Committee on the Book of Rules and will be presented to the 1952 General Conference for such action as the Conference may think wise.)

The district president is the co-ordinating administrative officer of the church in the district over which he presides. He is entrusted with the care and direction of the branches and district missions through the properly constituted officers of these branches and district missions, and of the nonresident members of the district directly or through the nonresident pastor. It is his duty to plan the extension and development of the work of the church within the district.

All district officers should report to the district president and hold themselves subject to his general direction and counsel. District bishops and bishop's agents have specific trustee responsibilities in which they are subject to the direction and counsel of the Presiding Bishopric but where either a bishop or bishop's agent serves as trustee of a district, or a branch, he is directly responsible to the district or branch president.

The district president should be kept fully informed of the condition of all branches of the district and should have frequent consultation with the branch presidents concerning their plans and difficulties. He should be informed of the business meetings of the branches of the district and invited to attend and offer any suggestions or nominations he may desire to present. In emergencies, and especially when the branch president is incapacitated or the branch shall have fallen into decay, he may request or call a branch business meeting; in this or any other necessary situation he may recommend procedure, present nominations for office, or do such other things as will best protect the interests of the church. When these interests shall require, he may take over direction of the branch for a time, administering the work thereafter—either directly or indirectly—until a more permanent arrangement can be made. If the district president is thought to have proceeded unlawfully in any of these matters, appeal is to the next higher administrative officer.

In all his work the district president may be assisted by one or more counsel-

ors chosen from among the elders and sustained by the vote of the district; provided always that the responsibility of decision in the district presidency shall rest on the district president and shall not be transferred from him to a majority of the district presidency by any action of that presidency.

The district president should seek the counsel of the general church officers concerned, and should respect this counsel, subject to the appeal provided in the law (Doctrine and Covenants 120: 4).

F. HENRY EDWARDS



Charles Joseph Hunt has gone to his eternal reward. His passing came at the Independence Sanitarium Sunday morning, February 24. By all human standards a great and noble man has left us. He was born in a log cabin in Nebraska ninety-one years ago. After graduating from high school, he entered the merchandising business in northwestern Iowa where he labored for fourteen years. He was baptized in Deloit, Iowa, in 1886 and received five ordinations during his many years of ministry: teacher, elder, seventy, high priest, and bishop.

He received his first General Conference appointment in 1892 and labored continuously in the field for forty years. He was noted for his enthusiasm and cheerfulness. His mind remained active till the last. He carried on extensive correspondence in missionary endeavors after he was no longer able to travel. He was a frequent contributor to the *Herald* over a long period of years.

Considering his opportunities for training and service, few men have served their age as well as C. J. Hunt. If he ever receives an adequate recognition and commendation it will have to come in the courts of heaven where his works are best known. A glorious resurrection awaits him.

Court Procedure

Recommendations concerning changes in court procedure (adopted April 13, 1932) will be presented at the forthcoming General Conference. The Presidency will be pleased to receive any suggestions concerning such changes from administrative officers and others concerned.

THE FIRST PRESIDENCY

By Israel A. Smith

Report on Baptisms in 1951

The 4,952 baptisms reported in 1951 give the church a baptismal increase of 3.43 per cent. Forty-one districts and stakes equaled or topped this figure, while 31 fell below it. Five missions abroad topped this figure. Ten districts had a baptismal increase of 5 per cent or better: 1. Spring River District, 6.27 per cent; 2. Kaw Valley District, 6.22 per cent; 3. Oregon District, 6.05 per cent; 4. West Virginia District, 5.86 per cent; 5. Southern Indiana District, 5.53 per cent; 6. Rich Hill District, 5.37 per cent; 7. Nauvoo District, 5.21 per cent; 8. Des Moines District, 5.07 per cent; 9. Northern Michigan District, 5.02 per cent; and 10. Idaho District, 5 per cent.

Ten districts and stakes had 125 or more baptisms reported in 1951 as follows: 1. Center Stake of Zion, 316; 2. Spring River District, 174; 3. Northern California District, 157; 4. Kansas City Stake, 154; 5. Far West Stake, 134; 6. Gulf States District, 134; 7. Oregon District, 133; 8. Central Oklahoma District, 130; 9. Los Angeles Stake, 128; 10. Detroit International Stake, 127.

MERLE P. GUTHRIE,
Statistician

Conference Registration

Delegates, ex officios, and visitors to the 1952 General Conference may register in the Auditorium from 8:30 a.m. to 5:30 p.m. March 23; and from 12:00 to 8:30 p.m., March 24, 25, 26, and 27. On and after March 28 they may register from 8:30 a.m. to 9:00 p.m. except during the business sessions.

The registration fee is \$1.50 for adults, 50c for high school and college students, and 50c for children.

BISHOP HOWARD F. MILLER,
Chairman Registration Committee



Repentance for Our Time

By Dr. Otto H. Elser

Revision of a sermon given at West College Church,
Independence, Missouri, on August 19, 1951

(See page 23)

AS A CARDINAL GOSPEL PRINCIPLE, repentance has received major emphasis in both ancient and modern Scripture. Simply and forcefully, the mind of God concerning the great importance of this principle has been constantly revealed. Early in the Restoration Movement, Joseph Smith, Oliver Cowdery, and David Whitmer received light on this subject by way of commandment.

Behold, I command all men everywhere to repent, and I speak unto you, even as unto Paul, mine apostle, for you are called even with that same calling with which he was called. Remember the worth of souls is great in the sight of God; for, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him. And he hath risen again from the dead, that he might bring all men unto him on conditions of repentance. And how great is his joy in the soul that repenteth. Wherefore you are called to cry repentance unto this people. And if it so be that you should labor all your days, in crying repentance unto this people, and bring save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

Repentance implies the existence of sin; since the beginning of time, sin has been a corollary to human existence, and no one will deny the widespread presence of sin in the world today. It is a most insidious process, and only as we realize the constant danger that we face from

it can we guard against its inroads in our lives. Going one step farther, we find that sin always implies the co-existence of bondage, and it entails the greatest bondage that man can know—removal from the power of God. The inevitable end result of such processes is spiritual death, as surely as malignant disease causes physical death.

These vital, fundamental issues have enormous implications in our spiritual development and salvation. Several years ago, in one of his missionary sermons, Apostle Arthur Oakman emphasized a statement which points up the importance and necessity of repentance in the life of man. He said, "No man ever delivered himself from the bondage of sin." In sin we are cut off from the saving power of God, and only the power of God is capable of delivering us from this bondage. Through the avenue of repentance only is it given to us to be redeemed and to be released by that power from our sin and from ourselves. The love of God frees us from sin when repentance opens our hearts to him.

THE NEED FOR REPENTANCE today is as widespread as the sin which envelops our society. We need repentance on all levels—international, national, local, individual. Most of our own individual sins are the insidious sins of omission—the things we fail to do—and of these we need constant reminding. But what of the church at large—all of us together? What might the pattern of repentance be for the church as a whole in relation to the times in which we live? Of what things need we be especially aware? It is, after all, the awareness of our sins, the realiza-

tion of our problems, and the understanding of the forces that motivate our actions that open the floodgates of repentance and make possible, through the saving power of God, the deliverance from bondage and the return to the pathway of light and truth. "The fear of the Lord is the beginning of wisdom"; just so, the awareness of our sins is the beginning of repentance. What, then, are some of the more important problems which we face as a church today? What are the sins of our time for which we are all responsible together, and of which we all need to repent in order to accomplish the work of our Heavenly Father?

Perhaps the greatest indictment against the church today is the sin of conformity to the world about us. It is inevitable that the body of the church, individuals or groups, should be as much as any other segment of the population of these days, relentlessly driven toward conformity in external things. Because we are part of the age, we become aware, ever more acutely, of being caught up—at times under protest, but at other times with less resistance—in the great leveling process, the trend toward standardization and regimentation, the reduction of all things to the common denominator. It is the age of mass production, mass education, mass entertainment, the attempt to achieve "the greatest good for the greatest number." It is the age of statistics; everything we do, somehow, is never an individual or isolated act, but fits into some trend or cycle which, whether significant or not, lends itself to statistical analysis. And while no one will count such standardiza-

tion an unmixed blessing, yet in terms of leisure and convenience some aspects of this evolution have contributed greatly to the enjoyment of life.

THE CONFORMITY which constitutes the real sin of the church is that which compromises the principles, the ideals, the hopes, the faith of the Restoration Movement in the direction of alignment with those of the world at large. Every age has had its achievements, its crossroads, its crises. The marvelous achievements of our own age have tended to generate trust in the power of man, and the church has not been free from that tendency. Neither have we escaped entirely the disillusionment of the last generation with its two world wars, nor the confusion and turmoil of the present crisis. The transition from firm conviction to indifference and doubt on the part of many has not been altogether surprising. Irwin Edman, in a recent essay, has echoed this indifference:

If it is not the psychiatrists, it is the theologians who remind us what depths unmentionable are in our natures. All this should, one supposes, have a tonic effect upon us. But it is clear to some of us, at least, that these home truths about ourselves do not help us much. If human nature is the sink of iniquity happily claimed for it by the neo-St. Pauls of our time, then, save for grace (which it is hard to believe will ever reach such as us), the world is really doomed. . . . Well, if we cannot be washed clean, we may as well wallow in the dirt of our sins and enjoy our own nastiness.²

The purpose of the Restoration was, in part, to provide the direct antithesis to such a progression of ideas, to substitute a philosophy of life and hope for one of despair and abandon. To come out of the world is the very essence of Reorganized Latter Day Saint philosophy, and this admonition is accompanied by the strong voice of warning:

Verily I say unto you, Ye are clean but not all; and there is none else with

whom I am well pleased, for all flesh is corruptible before me, and the powers of darkness prevail upon the earth, among the children of men, in the presence of all the hosts of heaven, which causeth silence to reign, and all eternity is pained, and the angels are waiting the great command to reap down the earth, to gather the tares that they may be burned; and, behold, the enemy is combined.³

A PROPOS OF THE TIMES in which we live, especially with respect to the drives for conformity, Howard Mumford Jones presented a lecture on Emerson, that great nonconformist, to a group of senior students at Harvard College. He said that he was speaking of Emerson in order to revalidate an old Harvard custom—the custom of dissent. The protection of dissent, he continued, is old at Harvard, and long may it be so. “Dissent may have no other place to go if the drives for conformity continue. For a slow, irresistible drive against dissent does go forward. That is why Emerson is important.”⁴ He emphasized, finally, that the great contribution of Emerson was that he believed each person—anyone—had infinity behind him. His faith was not in machinery, but in man thinking, whereas we today are proud of machines that think, and suspicious of any man who tries to.

The pattern of repentance for our time ought to shape itself about this concept of “man thinking.” Perhaps the significance of the term “dissent” may come into sharper focus if we think of its meaning not as “disagreement” but in terms of its Latin equivalent—“thinking apart.” Therein lies the true essence of the Restoration Movement. Therein is the real significance of being a “peculiar people.” Zion shall be redeemed by a people thinking and acting apart from the rest of the world. The principle of dissent is inherent in the revelations to the Saints of today as well as those in ancient Scripture.

Consider the following: “For I will raise up unto myself a pure people, that will serve me in righteousness;”⁵ “And go ye out from among

the wicked. Save yourselves. Be ye clean that bear the vessels of the Lord.”⁶ It is this kind of repentance that will free us from ourselves and give us opportunity to possess our souls. Repentance of this sin of conformity will bring the church to new heights of endeavor, will regenerate a sense of commission to teach the children of men and send the testimony into all the world, and will inspire an awakened conscience of the destiny which is ours to fulfill.

Emphasis has been placed on repentance for the church at large, all of us together, but in the final analysis repentance, like marriage and education, is a private affair. It is the personal and special relationship of one human being with his Heavenly Father, and in that relationship no one else can substitute for us. May we, each one, be constantly aware of this basic truth and, having entered in by the gate, let us then “press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men.”⁷

¹Doctrine and Covenants 16: 3.

²*The American Scholar*, Summer, 1951, page 364.

³Doctrine and Covenants 38: 3.

⁴*Harvard Alumni Bulletin*, April 8, 1950.

⁵Doctrine and Covenants 97: 4.

⁶Doctrine and Covenants 38: 9.

⁷Book of Mormon, II Nephi 13: 29.

The Price of Fear

An Arab folk tale relates that Pestilence once met a caravan upon the desert-way to Bagdad. “Why,” asked the Arab chief, “must you hasten to Bagdad?”

“To take 5,000 lives,” Pestilence replied.

Upon the way back from the City of the Caliphs, Pestilence and the caravan met again. “You deceived me,” the chief said angrily. “Instead of 5,000 lives, you took 50,000!”

“Nay,” said Pestilence. “Five thousand and not one more. It was Fear who killed the rest.”

The Wheel in Ancient America

By Paul M. Hanson

AMONG the engineering achievements of pre-Columbian peoples in Peru and Mexico are great roads, remains of which still exist. We read of paved roads in Peru at the time of the Spanish conquest:

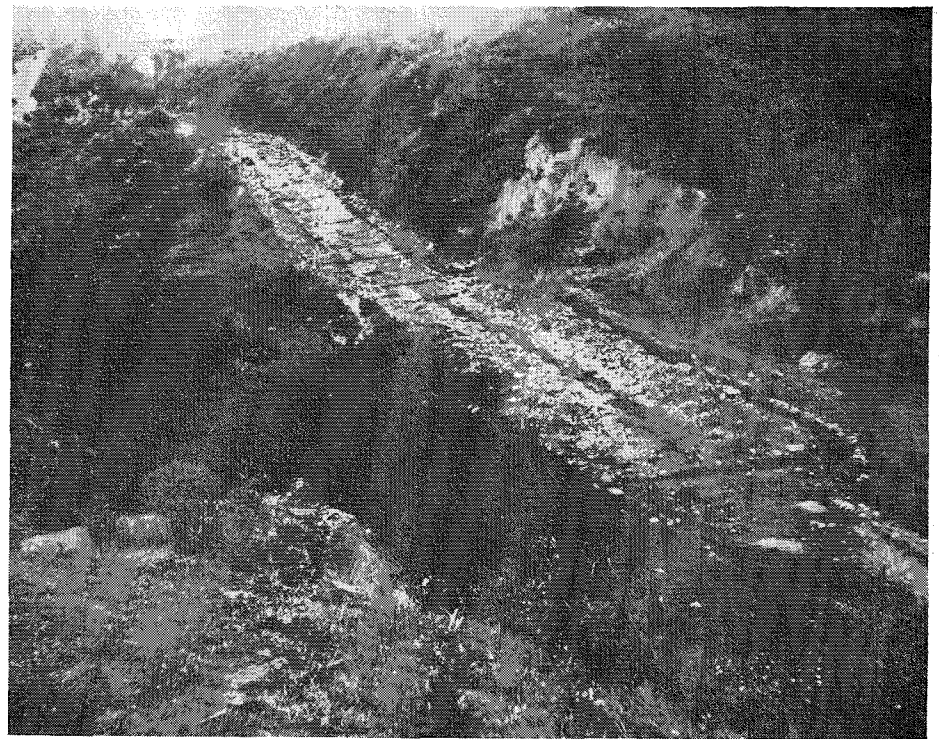
In the Central Andes, the Inca were famed for their roads. It is highly probable that roads were built in much earlier periods, but archaeological confirmation of this is lacking. The Inca, however, maintained a network of roads which covered the four principal divisions of their empire.¹

Traces of the Inca roads are found in many parts of Peru. Some roads are paved with slabs and are as much as 12 m. (about 40 feet) in width.²

Two main roads ran the length of the empire, one along the coast and the other in the highlands, while traverse roads connected all important towns with these roads and with one another.

The coast road was 12 to 15 feet (4 to 5 m.) wide and, where it passed through irrigated valleys, it was lined with molded mud walls, which were sometimes painted with figures of animals and other designs. A channel of water ran along its side and in places fruit trees overhung the walls for shade.

The highland road was narrower and unwallled, but the broken country demanded even greater engineering skill. On steep slopes it zigzagged to reduce the grade and was provided with stone steps where necessary. In marshy places or in areas subject to inundation, it ran on a causeway built up of sod blocks. The causeways were 15 to 22 feet (5 to



1. Ancient Inca Road, a few miles from Cuzco. Photograph by the author.

7 m.) wide, and 3 to 6 feet (1 to 2 m.) high. They were sometimes paved with flat stones, and at intervals had culverts roofed with stone slabs.³

There were many of these roads, traversing different parts of the kingdom; but the most considerable were the two which extended from Quito to Cuzco and, again diverging from the capital, continued in a southern direction toward Chili.

One of these roads passed over the grand plateau, and the other along the lowlands in the borders of the ocean. The former was much the more difficult achievement, from the character of the country. It was conducted over pathless sierras buried in snow; galleries were cut for leagues through the living rock; rivers were crossed by means of bridges that swung suspended in the air; precipices were scaled by stairways hewn out of the native bed; ravines of hideous depth were filled up with solid masonry; in short, all the difficulties that beset a wild and mountainous region, and which appall the most courageous engineer of modern times, were encountered and successfully overcome. The length of the road, of which only scattered fragments remain, is variously estimated from fifteen hundred to two thousand miles; and stone pillars, in the manner of European milestones, were erected at stated intervals of somewhat more than a league, all along the route. Its breadth scarcely exceeded twenty feet.⁴ (Photograph by the author).

Roads were built on an extensive scale also in Mexico.

In ancient times Chichen Itza and all the great and lesser cities of the Yucatan peninsula were linked by a network of smooth, hard-surfaced highways. The Mayas of today call these old roads *zac-be-ob*, or white ways. . . .

The largest and longest of these ancient roadways connects Chichen Itza with the once important cities of Uxmal and Tiho. It is twenty-five feet wide. The long road from Chichen Itza to ancient Zac-ci (now Valladolid) and the unnamed but important towns between Zacci and Lake Coba, is bifurcated again and again into more and more narrow highways, resembling creeks flowing together to form eventually a mighty river.⁵

UNDER THE TITLE of "The Great 'White Ways' of the Maya" we read:

Recent discovery in the jungle-covered region of northeastern Yucatan, forty miles out of Coba, of a segment of solid stone, 13 feet long, 2 $\frac{1}{4}$ feet in diameter, and weighing about five tons, nicely fashioned into cylindrical form, draws attention once again to the fact that the ancient occupants of an area, long uninhabited, numbered among the other remarkable skills to which they had attained, the building of raised roads of paved stone. . . .

Study of Coba and the region thereabouts has revealed the fact that it is at the center of a network of raised, con-

structed roads which run off north, east, south and west and connect various groups of ruins located about the chain of small, fresh-water lakes that is such a distinguishing feature of the district. . . .

It was while cutting his way through the thick bush, twenty-two miles out of Yaxuna, that Villa came upon the stone roller—which may fairly be called the first American road roller—lying on top of the causeway toward one side, in all probability just where it had been left by the builders centuries before. . . .

The magnificent causeways of Coba testify eloquently to the fact that the Maya of that region and period, in possessing the capacity to plan and execute community projects, calling for so great a degree of organizing ability, had come a long way along the path of civilization.⁶

MANY WRITERS, some of eminence, say the wheel was not known in America in pre-Columbian times. The implication of this, if not the argument, is that the ancestors of the Indians did not come from Asia—if so, they would have brought with them a knowledge of the wheel.

In the Book of Mormon are several references to the use of chariots, of which the following from about 90 B. C. is a sample:

Now the king had commanded his servants previous to the time of the watering of their flocks, that they should prepare his horses and chariots, and conduct him forth to the land of Nephi.⁷

It is now established that the wheel was used in America long before Cortez conquered Mexico.

For a long time it was thought that the Mayas were unfamiliar with the use of the wheel. Recent findings by the Smithsonian Institution in Vera Cruz, reported upon at a conference of the Mexican Society of Anthropology in September, 1946, appear to put this theory in doubt.⁸

The following is from Gordon F. Ekholm, who writes under the heading of "Wheeled Toys in Mexico":

In my opinion, the evidence to be presented indicates that the Indians of Mexico had some knowledge of the principle of the wheel in pre-Conquest times. This will come as a surprise to many, because the supposed absence of any knowledge of this principle in the New World has often been stressed in discussions concerning the origin of the American Indian and his culture.⁹

A considerable number of wheeled vehicles have been uncovered. One was found by Roberto Pavon in the town of Panuco, Vera Cruz. Dr. Ekholm in referring to this states he found "twenty-two examples of separate wheels identical to those belonging to the complete toy. Many of these were found in the suburbs of Tampico." He further says: "The evidence reviewed so far seems to me to indicate fairly conclusively that miniature wheeled vehicles were made, and there was therefore some knowledge

of the principle of the wheel in pre-Conquest Mexico."¹⁰

It does not come as a surprise to believers in the Book of Mormon that a knowledge of the wheel was possessed in America in pre-Conquest times. Truth is bold, often making affirmations and waiting for the future to disclose confirming evidence. This is strikingly true concerning numerous claims in the Book of Mormon which was published to the world in 1830.

A wheeled relic, obtained by Marshall H. Saville on one of his expeditions to Oaxaca between the years 1898 and 1902, is in the American Museum of Natural History.

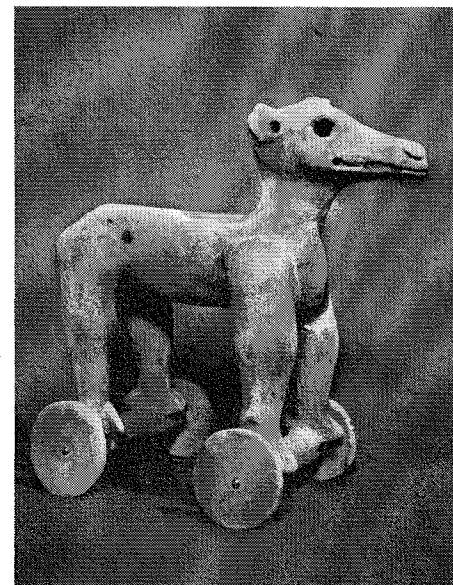
Under the heading of "Additional Evidence of Wheeled Toys in Mexico," we read in the *American Antiquity*:

Two recent articles have pointed out the use of wheeled toys in pre-Spanish times in Mexico. Evidence points to ceramic wheeled toys having been used in several localities in that country. Ekholm found them at Panuco, Vera Cruz; Staub collected one just south of Panuco; Drucker describes several from Tres Zapotes, Vera Cruz; Charnay dug up some at Tenenepango, southeast of Mexico City; and one was obtained by Saville in the "Valley of Oaxaca."¹¹

Because of statements from leading writers that the wheel was unknown in the New World, we now read: "The presence of wheeled toys in the New World must be recognized as completely unexpected."

IT IS REASONABLE to believe that such an important mechanical principle involved in the toys was put to practical use by the ancient Americans who proved themselves capable of many marvelous achievements. (See illustration 2.)

I saw the wheeled vehicle shown in the picture in the Natural History Building of the United States National Museum (Smithsonian Institution). It was



2. Wheeled Toy.

Courtesy Smithsonian Institution.

excavated at Tres Zapotes, Vera Cruz, Mexico, by the Smithsonian National Geographic Society Expedition of 1938-40, under the leadership of Dr. Matthew W. Stirling.

And now we come to the argument to end all arguments against the diffusion of knowledge or traits from the Old to the New World—the so-called absence of the wheel in America.

This has been dinned into our ears, in season and out, and it would be difficult if not impossible to find any book on American anthropology in which this lack has not been stressed. . . . We even tried to confound our inquisitors by countering with the question as to why the Maya and the Inca needed miles of paved roads, 25 feet or more in width, if wheeled vehicles were unknown—but answer there was none (and we doubt if there is one).¹²

Tres Zapotes is a rich archaeological site lying about midway between Vera Cruz and Coatzacoalcos, the Gulf of Mexico port of the Isthmus of Tehuantepec. The archaeology of the region is virtually unknown. Colossal heads and numerous other carved monuments were excavated here in 1940 under the leadership of Dr. Stirling. Among the relics are some of the finest examples of stone carving of ancient America. It is said no rock of the type from which the monuments were carved exists at any point closer to the site than fifty miles.

Here remains have been found that are attributed to the "Olmec" civilization. The region is part of what appears to have been occupied by the Book of Mormon peoples until the destruction of the Nephite civilization in the battle of A. D. 385. Very little is known of the "Olmec" culture; it was very early, and one wonders if it may prove to be the basic civilization out of which was developed the Maya, Zapotecs, Teotihuacan, Toltec, and other classic American cultures.

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⁹*American Antiquity*, Volume XI, April, 1946, page 222. Published by the Society for American Archaeology, Menasha, Wisconsin.

¹⁰*Ibid.*, page 225.

¹¹*American Antiquity*, Volume XII, January, 1947, pages 184, 185.

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Just Follow the Form

By Bishop W. N. Johnson

TOMORROW, the fourth Sunday of January, was to be Stewardship Emphasis Day throughout the district. Tithing statements were to be handed to the bishop following the morning sermon. That was the immediate reason for Brother Jones being busily engaged at the desk in his living room, trying to complete his tithing statement. The figures obstinately refused to tell the simple facts as he saw them, and he was becoming more unhappy by the minute. He grumbled to himself, and Sister Jones, who had prayed patiently for the day when the family would be found complying fully with the financial law of the church, sent another prayer on its way.

New Year's Day last year Brother Jones had filed a First Tithing Statement which showed he owed \$500 tithing on that date. During the year he had paid \$500 tithing and was very happy about the achievement. Altogether it had been the best year he had known in the church, and he felt the tithing payment had something to do with his enriched spiritual life and that of his family. His income during the year had been \$5,000, his necessary living expenses, \$4,000, leaving an increase of \$1,000 on which tithing was due. He had already made a check for \$100 to be attached to his statement, but the figures were not working out correctly.

His first penciled draft lay before him. He read the last six lines again:

(Q) Increase for period subject to tithing (Subtract Y from X)	\$	1,000	00
(R) Tithing due on the increase (one tenth of Line Q)		100	00
(S) Balance tithing due shown on previous report(Line Z from last report)			
(T) Total (add lines R and S)		100	00
(U) Amount paid during period covered by this statement		600	00
(Z) Balance Tithing Due at Close of Period (Paid in Advance)		500	00

HE HAD SCRIBBLED the figures on the last line in disgust, for he knew his tithing was not overpaid.

"It's no surprise to me that the average member contributes less than ten dollars a year to the 'General Fund,'" he said to his wife. "Look at our situation. We decide to file our inventory and make our annual accounting, but when I follow this form through logically, it shows us \$500 overpaid on our tithing. The church ought to be able to design a form that a person of average intelligence could complete without all this difficulty."

He appeared to be on the verge of thrusting everything back into the desk, and Sister Jones had a brief moment of panic before sending another silent petition to the throne of grace. Brother Jones erased the offending figures, and made a second attempt.

That was more like it, but he was still unhappy. He didn't want to brag

(Q) Increase for period subject to tithing (Subtract Y from X)	\$	1,000	00
(R) Tithing due on the increase (one tenth of Line Q)		100	00
(S) Balance tithing due shown on previous report(Line Z from last report)			
(T) Total (add lines R and S)		100	00
(U) Amount paid during period covered by this statement		100	00
(Z) Balance Tithing Due at Close of Period			

about the \$600 tithing he had paid in thirteen months, but he had probably contributed more tithing last year than anyone else in the branch.

He looked at Line "S" again, and read it carefully for the first time. There was the source of all his trouble! He had been thinking that as he had paid the tithing due on his previous statement, he should write "none" on that line. He took the pencil and revised the figures:

(Q) Increase for period subject to tithing (Subtract Y from X)	\$	1,000	00
(R) Tithing due on the increase (one tenth of Line Q)		100	00
(S) Balance tithing due shown on previous report(Line Z from last report)		500	00
(T) Total (add lines R and S)		600	00
(U) Amount paid during period covered by this statement		600	00
(Z) Balance Tithing Due at Close of Period			

"Now that looks more like it," he said to his wife who had been looking over his shoulder furnishing moral support. "It's really simple if a fellow just reads the form." That reminded him of the class on financial law at the last reunion. The bishop had devoted one lecture to the matter of filing tithing statements, and had kept repeating the advice to "follow the form." He had spent more time than seemed necessary in emphasizing the two figures needed in order to complete the Annual Tithing Statement correctly after ascertaining the increase for the period. One was the last figure

on the preceding statement, which must always be brought forward to the new statement and served to tie the tithing statements together. The other was the amount of tithing paid during the period covered by the statement. A considerable number of filers made errors on either one or both of these lines, according to the bishop.

HE LEANED BACK in the chair and reviewed his statement. He had filled in the upper left hand corner to

read: "This Statement Covers Period From *January 1, 1951* to *December 31, 1951*." He smiled as he remembered the bishop telling about a very devoted church member who some years previously suddenly awoke to the fact that he was paying only about half his tithing because of a very simple error he was making on each Annual Tithing Statement. This brother always made a substantial tithing payment when filing his

statement each January covering the year just closed. He would take credit for this payment on the statement filed at that time, and would include it again with the "Amount paid during the period covered by this statement" on the next year's statement. He had occasion to review his statement for several years and discovered that he owed an additional \$1,000.00 tithing!

Suddenly Brother Jones sat up straight, and then grinned sheepishly. "Follow the form," he said to himself. "If I had left that \$600 entered on Line "U" the bishop would have been investigating to see why it had not reached his office with our solicitor's report, and when I received my Annual Statement of General Church Contributions from headquarters, it would have shown \$500 paid during the year and not \$600 as I was about to claim."

He corrected his pencil copy, filled in the identifying data carefully on a new form, entered the corrected figures, and signed the statement with a flourish, then took the form and the fountain pen to Sister Jones in the kitchen for her signature. They read the closing lines of the statement together.

from headquarters by the Annual Statement of General Church Contributions. It's hard for me to believe what the bishop told us last reunion about so many folks making errors in lines 'S' and 'U'."

For a moment Brother Jones thought his good wife was laughing at him, but

kind in grateful recognition of his redeeming love."

Stewardship, to be effective, should be an integral part of the whole church program. This doctrine applied should help to develop within the church a power for witnessing which will lead the people individually and collectively into the more abundant life.

The book is recommended on the basis of clarity of expression. To some it may be disappointing to see the rather strong emphasis placed on stewardship as a means of raising church budgets and meeting church obligations, when surely it must have been the intention to have shown more of the social aspects of stewardship.

WILLARD C. BECKER

(Q) Increase for period subject to tithing (Subtract Y from X)	\$	1,000	00
(R) Tithing due on the increase (one tenth of Line Q)		100	00
(S) Balance tithing due shown on previous report (Line Z from last report)		500	00
(T) Total (add lines R and S)		600	00
(U) Amount paid during period covered by this statement		500	00
(Z) Balance Tithing-Due at Close of Period		100	00

YOU KNOW," Brother Jones commented, "it is really a very simple task to complete this Annual Tithing Statement form. First you determine your increase for the year. If you have the last figure from your previous statement and the amount of tithing paid during the year, you can't go wrong in computing your tithing due at the end of the period. This statement is a continuation of our First Tithing Statement. It agrees with our solicitor's report, and the amount on Line 'U' will be confirmed

she merely said, "Don't forget, my dear, that lots of folks can't handle complicated figures as you do."

"Perhaps not," he agreed modestly, "but this is really very simple. The average person can complete it without any trouble at all if he will just follow the form. That's all there is to it."

He went back to the desk to attach the check and place the statement in an envelope for tomorrow's service.

Sister Jones' silent prayer was one of sheer thanksgiving.

Public Relations Manual for Churches

By Stanley I. Stuber

Doubleday and Co., \$3.00

Taking as his text, "Religious principles can win the world—provided the voice of the local church is heard," Mr. Stuber has prepared a book full of sound suggestions and advice on how to make the work of the church most effective in the community.

While covering the field of public relations thoroughly, he goes well beyond the field of publicity into the particular areas of church administration which can be made instrumental in creating either a favorable or an unfavorable impression on the public, especially upon those whom the church is seeking to evangelize.

In twenty-five chapters divided into nearly three hundred sections, each on a specific phase of public relations, the author touches everything from the preparation of a newspaper story to humanizing the church budget. His advice is as sound for Latter Day Saints as for any other religious group except that many of his helps are impractical for small branches.

The weakness of Mr. Stuber's book for use by Latter Day Saints as a public relations manual is in its lack of sufficient and well-selected examples and illustrations of layout and content for church people who are not versed in the field of church publicity, and in its almost too voluminous coverage, which is obviously aimed at professional ministry.

This book should be most useful to church appointees and to district presidents and pastors who are particularly interested in and willing to take the time to provide sound public relations as well as to assure good publicity for their churches.

CARL MESLE

BOOKS

Stewardship Enriches Life

By C. W. Hatch

Warner Press, 75 cents

The theme of this book centers in the change which can come to people through sharing experience of the Christian religion. The author has indicated a wide experience in the field of Christian stewardship in so far as it pertains to the usual interpretation of such things as an acknowledgment of the divinity of all things created. A sense of loyalty and devotion results as one is led through the steps of acknowledgment, sharing, and the ultimate results of such experiences.

Stewardship is indicated as a form of divine entrustment, which, by its very nature carries spiritual connotations. It begins with God, the owner of all, and results in the teachings that every true Christian is a trustee who has a responsibility for the wise administration of his entrustment. As such, stewardship results from a deep sense of one's responsibility.

The author has indicated that it is unfortunate we today do not have a more

suitable synonym or substitute for the word "stewardship." There are entirely too many people who associate with it only the giving of money. While it is true the giving of money is a part of stewardship, the more important factor is that it is a principle of life.

There is built into the very structure of each individual the principle, man must give to live. Man's spiritual enrichment is enhanced by giving. Abundant life results from an outflow from the individual. The keynote of stewardship teaching, according to the author, is found in the words of Jesus as recorded in Matthew 16: 24, 25: "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it and whosoever will lose his life for my sake shall find it."

No one can avoid being a steward—stewardship responsibility applies to all. It is a sharing life which first blesses the steward, then those who receive from him. The definition of stewardship used by the author is one widely accepted among Christian leaders. It is as follows: "Christian stewardship is the practice of systematic and proportionate giving of time, talent, and material possessions, based on the conviction that these are a trust from God to be used in his service for the benefit of all man-

The Lord's Supper and Spiritual Health

By Ray Ashenurst

WE NEED the sustaining power of the Lord's Supper. The nourishment we obtain from this ordinance can be measured only by the progress we make toward the kingdom of which every ordinance of Christ prophesies. We are born into a new family life when we become members of the church through baptism. To suppose that we can do without the spiritual "vitamins" furnished through the ordinances is to be just as inconsistent as the farmer who broke his horse from eating, only to find to his chagrin that the horse died.

Jesus expressed himself well. Sometimes his words were so gracious that the Nephites could record them only in their hearts. The language of the kingdom uttered by Jesus through the ordinances is of such magnitude that the most adequate record found of such language is in the hearts of the people, made readable in their lives. To have an unwholesome attitude at Communion service is to be in poor spiritual condition for the food offered. In his compassion Jesus desires to help us overcome our willfulness. The effective antidote for a grudge held against a brother is a kind feeling; thus Jesus says, "First go and be reconciled." When we are ill there is no part of our digestive system that seems to work properly, and food may cause us to become even more miserable. When ill will is fostered in our hearts, yet we insist on reaching forth our hand and trying to "cram" the spiritual food down, our chagrin may be in that the spiritual "juices" are not flowing in the digestive tract of our spiritual body, and no progress toward the kingdom can be noted. A grudge that is pushed deep into the soul by the pressure of undigested spiritual food may become lodged so tightly that the striving of God's Spirit is ineffective in dislodging it.

HOWEVER, emphasis should be placed upon our great need for this spiritual nourishment. Jesus never used any symbol as an ordinance but that any thinking person could be blessed by taking part in it. We are dependent creatures. The physical body of the dust is not sustained through eating a handful of dirt but in eating the foods prepared by the hand of God in creation. We are dependent upon plant and animal life for our very existence. We are able to walk

this earth because God has provided nutriment in such a way that our bodies can digest it. We walk in the way of his kingdom when we accept the fact that we cannot take spiritual elements directly but must partake in the ways provided by our Heavenly Father.

Therefore, in the ordinances thereof, the power of godliness is manifest; and without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh; for without this, no man can see the face of God, even the Father, and live.—Doctrine and Covenants 83: 3.

THE COMMUNION SERVICE at General Conference is inspiring and wholesome because of the common understanding had of the Lord's Supper. This blessing of the Spirit of God can be had in a large or small group. Around the table is the age-old place of sincere fellowship. So vital was the need for fellowship and unity in his body, the church, that Jesus

the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me.—I Corinthians 11: 23, 24, 25.

The power of godliness is made manifest as we fellowship in the warmth of his spirit, found through the Lord's Supper. We feel assured that he will "drink it new with us in his Father's kingdom."

IS MY NAME WRITTEN THERE?

By Mable A. Hill

A NONMEMBER attended one of our churches a number of years. One Sunday he became weary of the inactiveness and disinterest he found there and started going to another church.

Where were the members those many Sabbath days? "Oh," said one, "we don't have to go to church every time the door is open." No, we don't have to go. We can let visitors go and feel alone when they get there. We can let them sit in a class where no one has prepared the lesson but the teacher. We can let our neighbors become discouraged because they see no fruit in our lives. And then we can criticize them because they go to another church where they find active classes and a lively interest in church life.

Another said, "I was repairing my combine that morning, and I had to harvest grain that afternoon. It looked like rain and if I didn't get my wheat in that day I might never have got it. I couldn't afford to take the chance."

Another said, "We were having a family reunion that Sunday. I didn't want to get there late and keep the rest waiting to eat dinner, so we didn't try to go to church first."

"Well," said Brother X, "I had promised the kids a fishing trip, and it seems like Sunday is the only day we can get away."

Brother Y, trying to justify his absence, said, "You know about the registered stock show that was held in Big City? Well, I took my children to that. I thought it would be very educational for them to see the different breeds of livestock. They're in the 4H club and such things help them a lot."

And so it went—much like the story in the fourteenth chapter of Luke where Jesus told of the man inviting people to a supper. One had bought a piece of ground and had to go see it. Another had bought some oxen. Another had married a wife. All were giving the Lord second place in their lives.

SOME DAY we shall stand before God and have all things brought to our remembrance. Maybe a paper will be produced headed, "Those who hindered someone from finding the fullness of my gospel." Quickly we shall scan this list asking, "Is my name written there?" Then another paper may be shown headed, "Those who failed to visit the sick, the fatherless, and the widows." And again we shall ask, "Lord, is my name written there?"

It will not be pleasant if we are told, "Yes, your name is there." Perhaps we shall try to explain, "I thought I was living a pretty good life on earth. I do remember now, though, that I heard about all these things you wanted me to do. I guess I was just—just too busy. I see now that I didn't really love you, Lord, because you said that those who loved you would keep your commandments. If I had done that my name wouldn't be written there."

Redeemable at Par

Adapted from a sermon preached
October 7, 1951, in Denver, Colorado

Selections From a Recorded Message

By Ward A. Hougas

Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.—Titus 2: 14.

The Dimness of Our Souls

It seems appropriate to our theme that we borrow a thought from the beautiful song that we have just heard: We need somehow to make contact with God so that he can't "take the dimness of our souls away." We need a clearer vision, not only of the eyes but of mind and heart, to understand and appreciate the opportunities and privileges that have been ours and to solve the problems that have faced us.

The Apostle Paul wrote to Titus, reminding him that Christ "gave himself for us, that he might redeem us from all iniquity."

I don't know why, but when we begin to talk about redemption we really mean something that is for someone else—not for us. Perhaps that is just a part of human nature. It is in the dimness of our souls that we see other people's sins but are blind to our own.

Redemption at Par

For some years I was in the banking business, in which we handled a number of stocks. When the depression came, we found that some of them could be redeemed at par, some of them below par, and some could not be redeemed at all.

When God made us he set a par value on our souls, and it is his purpose that, when we are redeemed, it shall be at par value. Christ, in his love for us, wants not a single one to be discounted. And yet, be-

cause of the "dimness of our souls," we do not see or understand the things that would make it possible for us to be redeemed at par. We miss the values that should be incorporated in the pattern of our lives.

The Meaning of Redemption

Just what is the redemptive process? I discovered a long time ago that God meets man's upreach. Whenever we try to put our hands in the hands of the Master, he reaches down to help us. Of course, there is a great deal of talk about this, and while some of it is significant some of it doesn't mean much.

There is a hunger in us for God. We are "strangers and pilgrims on the earth"—prodigal sons and daughters who have journeyed into a far country. There are moments when we "come to ourselves" and long for our Heavenly Father and our heavenly home. Redemption begins its work when we turn about to go in the direction of God. It calls us out of the pagan land where we are, across the boundaries into some Galilee where we shall find the Savior.

A Word to Redeemers

We may think that when we have put up a fine building for the church meetings we have met our responsibilities in the work of redemption. If so, we are mistaken. It is very wrong.

In the parable of the lost sheep, Jesus indicated the responsibility of the shepherd to leave the majority that were safe in the fold and go out in search of the lost one.

In a sense, we are all assistants of the shepherd. We all have a responsibility. We talk about winning the one who sits next to us or works near by. What about the person who doesn't sit near us, or any member of the congregation?

We begin to realize that the process of redemption needs organization. There are group responsibilities as well as individual ones. We can do some things better working together than separately.

In the first pastorate I ever had, I came to the conclusion that I should not try to convert anyone but spend my time bringing people to a higher level of spiritual life. I struggled along for a year, and every month we slid a little lower. Then I called a meeting and said, "We are all wrong." We needed to forget ourselves, to reach out and touch other lives. We decided on a new course. In that year, we touched other lives. Our spiritual power increased, and there came to us strength and understanding that we had never known before.

Lord Jesus

In 1948 the World Youth Movement met in Oslo, Norway, with the slogan, "Jesus Christ is Lord." I wanted very much to go, but I couldn't.

"Jesus Christ is Lord." Simple, isn't it? Or is it?

It is easy to say that Jesus Christ is Lord. But when we face the meaning of the statement, understand its greater implications, its effect on the way we live, and how we spend our time and money, we see that it is not so simple.

Bottlenecks

You can't pick strawberries from a pumpkin vine for the simple reason that they don't grow there. Neither do kingdom-of-God children grow up under leadership that is not devoted to the kingdom of God.

Too high a percentage of local leaders—teachers, musicians, preachers—are not actually devoted to the kingdom of God. They do what comes handy; they perform their little tasks, but let everything else go by. They don't pay the price of being really diligent, loyal, and on the job. The world takes the bigger share of their lives, and the kingdom gets what is left.

Too many of us are nurturing our children and guiding our church work when we have only one foot in the kingdom. We dabble around because we have some abilities that, without the Spirit of God, are not of much real use. Training and skills are good if they are devoted to God.

Anything can become a bottleneck. There are few limitations on it. It happens when we fail to link any part of our life or activity with the Spirit and purposes of God.

Fellowship

When we discover people—when we learn to understand them and love them as God does—we begin to know something of the redemptive power of fellowship. This was a basic part of the New Testament ideology: "And they continued steadfastly in the apostles' doctrine and fellowship . . . had all things common. . . . And the Lord added to the church daily such as should be saved."

We have no right to take people out of their setting or to separate them from their fellowship, unless we in turn provide for them a greater and more powerful fellowship that is blessed by the Spirit of God.

This is the purpose behind our "Family Nights." People come, not because somebody puts pressure on them, but because they have a deep yearning in their souls for this type of gathering.

A Job for You

Jesus said to Peter one day, "When thou art converted, strengthen thy brethren." Peter had been in the church ever since it began. People looked up to him as a person of importance. He was one of the pillars of the kingdom. A pillar is rather imposing to look at. It may be very decorative. It is useful for holding up buildings and porches. But it never changes, never goes anywhere, never starts anything.

Jesus didn't fancy such a model of a Christian. So he deflated Peter by giving him a job and moving him out into channels of service. "Peter, when you are converted, go out and strengthen your brethren."

That task is given us today. It is a job for each member of the church.

Let Us Go On

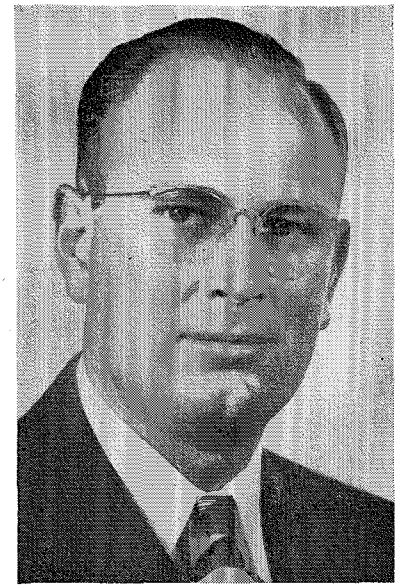
It was Paul who said, "Let us go on to perfection." He said that after a discussion on the various steps of the gospel and its principles. He was suggesting that there could be no stopping, that we must go on.

Too many of us turn all our attention to the word "perfection." We hardly need to worry about that, for few of us are likely to attain it. But all of us can "go on" in that direction.

I think there are still great climactic experiences ahead of us. They depend on our willingness to set the stage that they may come to pass. Too much of our work is quantitative rather than qualitative. We count numbers instead of analyzing what we have.

Touch Base

In a ball game recently a player ran clear around the diamond, but was called out because he didn't touch first base. He and the crowd were unhappy about it. But players must touch their bases or the game means nothing. We don't make any home runs in life if we don't touch first base. It is very important, if we accept the validity of the game. We can't keep by-passing things and still qualify for life. We would like



Ordained a Seventy

Missionary Elwin R. Vest was ordained to the office of seventy on February 3 at the church in Hilo, Hawaii. Officiating at the ordination were President W. Wallace Smith, Evangelist Walter J. Swain, and High Priest A. Orlin Crownover.

to by-pass some of the requirements of the gospel, but it will not do.

Kiplinger said, "Our England is a garden." I sometimes think that the church is a garden, too. It isn't made by singing, "Onward to Zion," or other songs, though songs have their places. This church garden must be made the hard way. Participation demands response, trust, willingness to carry responsibility and share it.

Our Redemption

We face the possibility of being redeemed at less than par. Unless our upreach is such that we make contact with Divinity, unless our conversion is such that we are willing to give ourselves to the kingdom, unless our leadership is such that it gives an example of our faith to the world, we face this danger. We must let our lives and services express and verify our ideals. We must be loyal to our church, our convictions, and our Lord. People were not meant to be buckets for receiving and containing the blessings of God, but pipes for conveying them to others.

Peace in 1952

By L. W. Newcombe

A Department for Debatable Topics

The views expressed in this article do not commit the "Herald" or its editors but stand on their own merits. Should other views on this topic be offered for publication, they should be affirmative, free from personal references, and possess literary merit.—Editors.

THE GENERAL OPINION seems to be that actual war is not likely this year; however, it is "just around the corner." With such an attitude of despair, we sometimes wonder if we really want peace. None of us could think that the millions of parents and relatives of the men in the forces want war, certainly not the weeping mothers whose sons have perished in Korea or elsewhere. But abhorrence of war is not enough; we must desire peace with our whole heart. We must have a positive program for peace; as a nation we must get out of the present fatalistic drift toward war and set our course toward the sun of peace and a better world.

It is clearly evident that the present policy of United States leaders toward peace is determined by fear of being accused of appeasement or loss of prestige. Some religious leaders also seem to think that God has decreed wars on the earth—that such "wars and rumors of wars" are to be a sign of the latter days that must therefore be accepted as a part of God's purpose. It is true Christ said, "Think not that I am come to send peace on earth: I came not to send peace, but a sword" (Matthew 10: 34). Isaiah makes the Lord say, "I make peace and create evil: I the Lord do all these things" (Isaiah 45: 7). People who interpret this and similar passages to mean that wars are inevitable and that peace is irrevocably taken from the earth apparently think they themselves will escape the coming destruction by some special dispensation of Providence; they also feel little responsibility for the betterment of social conditions, since the work would be fruitless anyway.

But Christ had a positive, constructive program of vital importance to mankind. From the first, it was "good tidings of great joy, which shall be to all people." It was "peace on earth, good will to men." "Thy will be done on earth as it is in heaven" was surely a great goal set for attainment that would demand the entire mobilization of the forces of both heaven and earth. Truly it has been and will continue to be a bitter fight, for the work and mission of Christ was revolutionary in character and aroused intense opposition. There could be no compromise with evil. At one time Christ made a scourge of small cords and drove the money-changers out of the temple: "Make not my Father's house an house of merchandise" (John 2: 16).

Christ was the passionate scorner of the rich and the incorruptible lover of the poor, he was the most appealing figure in history, who claimed to have left a previous existence of glory to demonstrate a new way of life of service and sharing in which material gain played no part. Such a message as this hit hard at the very root of the economic system of the day, based on gain and profit and inequality; so of course it divided families and brought not peace but a sword in its initial stages of development. Nevertheless there was

in the philosophy of the Nazarene the only basis and hope of a genuine peace, because it sought to remove the inequalities in social, economic, and national life—as James put it, "the poor are exalted in that the rich are made low."

All wars have started because of the "haves" and the "have nots," between nations and individuals. The mission of Christianity is to find the point of equilibrium, the center of gravity, where only stability, rest, and peace can be obtained.

WHEN ONE SECTION of society rises above its fellows, peace can be maintained only by force. This is a law of physics, a law of economics—indeed of life. It is the meek only who can inherit the earth—all else must fall, being top-heavy and unstable. So Christ said to the rich young man, "Go sell all that thou hast and give to the poor and come follow me." He said, "He that forsaketh not all that he hath he cannot be my disciple."

As Paul put it, "But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be an equality" (II Corinthians 8: 14). In another place he said, "Bear ye one another's burden and so fulfil the law of Christ." But the "laborer in Zion shall labor

for Zion; for if they labor for money, they shall perish" (II Nephi 11: 109).

Is it any wonder then that the people killed such a reformer as Christ whose kingdom of good will and equality would be as the ax laid at the root of their economic system which was based on the theory of profit* and gain and freedom to exploit their fellows? Yet the teaching of this Welfare Worker was the only hope of peace, because it alone removed the causes of war.

TODAY, if Christ should visit America, would he have a different message? If he stood at some central place and looked to the north and the south, to the east and west, would he not say, "O America, America, how often would I have gathered thee together, as a hen gathers her chickens under her wing"? Would he not weep and say, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes [Luke 19: 42]. . . . Thy house shall be left unto thee desolate"?

The nation or individual that finds the message of Christ too impractical, too severe, has the privilege of following another gospel, but it is hypocritical to call itself Christian, furthermore to hope for peace, by building overwhelming power to force its will in negotiations. Such would mean destruction of our civilization if carried to its logical end.

Robert M. Hutchins, former, Chancellor of the University of Chicago, says:

American science and technology have produced a stockpile of new and improved bombs, large enough to destroy every city on earth. Our wartime and post-war genius has produced devices which will wipe out our victims who escape from the bombs, but it is thought that the imitative Russians have been fiendish enough to produce the same devices. If we wish to be saved we shall have to practice justice and love, however humiliating it may be to do so. Our civilization will have to Christianize itself in a hurry; universal brotherhood which alone can save us must be sought under law.

It is possible the Supreme Intelligence may see a better and more pliable material for his

The Church History

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purposes elsewhere than America. "They that take up the sword must perish by the sword."

*EDITOR'S NOTE: There is nothing inherently wrong with the profit system. Money is not "the root of all evil," but an ungoverned love for it leads to wrongdoing (I Timothy 6:10). On this score the Lord has warned the "have nots" in the same revelation as he condemned the greedy rich.

Woe unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not staid from laying hold upon other men's goods, whose eyes are full of greediness, and who will not labor with their own hands!—Doctrine and Covenants 56: 5.

A system of barter is subject to all the evils of a money system and much more clumsy. Both socialism and communism have used in practice the profit system. All other systems so far tried have broken down when attempted on a big scale. "Production for use and not for profit" on a national basis is still just an arm-chair philosophy.

True, we have been warned against those in Zion who labor for "money" rather than for the good of Zion. To assume that the use of a system of money profits will be displaced by a community of goods or barter is absolutely contrary to the laws and teachings of the church.

Letters

A Modern Prodigal

I was converted on my sick bed at the age of sixty-three. My wife and I traveled 1,000 miles from Biloxi, Mississippi, to Independence, Missouri, to be baptized. This is my testimony.

I was born in Carrollton, Missouri, on March 10, 1883. Until 1946 I gambled, smoked, and drank. In fact I was drunk for thirty years. I feel sure that if I hadn't quit when I did, I would not be here now to tell about it.

I have heard many times from the "boot-leggers" that the stuff I used to drink (and it's the same today) was "made to sell, not to drink," but they would take my money as long as I could stand on my feet. I used to work hard for that money too. It took me thirty years to find out what a big sucker I was—throwing away my money like that. I used to say that if everyone felt as good as I did when I was drunk, then everyone would drink. However, I didn't feel so good the next day when I tried to sober up.

In my opinion, the drinking is not so bad as what it makes the drinker do. Jails are full of people who commit crime under the influence of liquor. They don't care at the time they are doing it, but when they wake up and find out what they have done, they feel bad. I could go on and on telling of the bad things about drinking, but I can't say a single good thing about it. I think its worst evil is that it dulls the brain so the mind is gone and the drinker is unable to act normal; no one wants anything to do with him.

I feel sure I was close to the end when the good Lord picked me up. I was in the hospital when I first realized my relationship with the Lord. I remembered what my mother believed, and I hunted up her church—the Reorganized

Church. I read my Bible, and it didn't take me long to find out more about God. He is good and kind to us, but we must also be kind to him. I made up my mind that there was still a chance for me, but at the same time, I realized it was going to take a lot of will power to give up all my bad habits. I had sufficient will power, and I did give up those bad habits. I then began to think of all the time I had wasted—living a life of foolishness, doing no good for anyone. Then the thought came to me: "If the Lord will take me at my age, I had better get busy and do something about it."

I would like to tell of one of my worst habits—smoking. I had smoked for such a long time that I had to get up in the night and smoke to settle my nerves—I had to have one but several cigarettes before I could go back to sleep. I used to smoke two, three, or four packs a day. I have talked to many people who say there is no harm in smoking. I have asked them if they have ever tried to quit and most of them have said they just can't. I know the reason they can't—old "nicotine" has them, and I know from experience it is one big job to quit.

I used to pray to God to help me to quit smoking. I asked him many times. Finally I found out it wasn't God's fault that I smoked, and it was up to me to quit by myself.

One evening I was alone at home, and I said to myself, "I will quit these cigarettes." I went into the bathroom, took a pumice stone and cleaned the nicotine from my fingers; I gargled with antiseptic, cleaned my teeth, washed my mouth, then got down on my knees and prayed to God in earnest. I told him I was not going to ask him to help me quit smoking any more. That night I promised God that I would never smoke another cigarette as long as I lived. It has been four and one-half years since I made that promise; I haven't broken it, and I never will. This is one sure way to quit smoking.

Today, I should have plenty of money for I have made plenty, but the devil got most of it. I will say one thing now: The devil has all he is going to get from me. I am through with him for good. There isn't one good thing that Satan does for anyone in this world, so—"from now on, Satan, you will have to get behind me, for you and I have fallen out; good-by!"

I would like to say a few words on the other side—God's side. I read in the Scriptures where the Lord said if anyone will repent, (that is, give up the wicked way of living) and do right, God will forgive him. God said, "Repent, and be baptized for the remission of your sins." That meant he would forgive me if I repented—forgive everything I had done wrong in the past sixty-three years! Wouldn't that make anyone happy? It did me. God said that after baptism I must take up my cross and truly follow him. I am finding out that to live his way is *real living*, and I like it better each day as I learn more about it.

God promises that he who will take up his cross and follow his commandments, enduring to the end, shall have eternal life—that means a life with him forever and ever. He wants us to love him, to love each other, to be honest and truthful with our fellow-men. The Scriptures teach us that we must be born again. This means that when we are baptized and come up out of the water, we are to be confirmed in order that we may receive the Holy Spirit. When this Spirit comes, we enter upon a new life, and a new way of living. As we thus give up and leave the old ways and take up new ones, we are truly "born again," and become new creatures.

I think I made a good deal when I traded my old associates for God and Christ. Now I am working for him, having made a *lifetime contract* with him. I have been promoted already and got a raise! I have been given some special responsibilities, and the joy I find is my very special pay. I love my work, and I love my Boss. I wouldn't sell or trade my contract for all the money in the world. What good would money do me? I cannot take it with me when I die, but my contract is good for ever and ever if I am faithful to my part of it.

In closing I would like to say to those who are still living a wicked, sinful life, "For your soul's sake, don't wait too long, as I nearly did, to correct your mistakes. I know it is hard for anyone to make the start, and some will never try. Some will, however, and they will find help along the path. I urge you to take an old-timer's advice and make your change-over *now*. If you ever plan on being saved, you will have to start where you are, wherever that is, and find out what God wants you to do. In my imperfect way I have told you when and where I started, and how close I came to waiting too long.

"Remember, the prodigal son started from a pig pen to return to his father's home. *Any* start ought to be as good as that. Don't say you can't do it. I know from experience that you can, with God's help. Don't put it off any longer, for you will find you have plenty of work to do to bring forth fruit meet for repentance" and baptism. Sign your contract with God *now*, and I assure you, if you will live up to your side of the proposition, God will abundantly fulfill his."

PAUL KAISER

723 East Colonial Dr.
Orlando, Florida

Tuberculosis Patient Contributes to Auditorium Fund

I am a patient at the Indiana State Tuberculosis Sanitarium, Rockville, Indiana. I have been here for the last four years, but will be discharged this spring, and through a Latter Day Saint patient here, John Collins, I am preparing to become a member of the Reorganized Church.

I am fifty-seven years old and have had a lot of sorrows. I have one boy in the service, and while I have been in here my wife has left me. The branch where I am going to join is at Indianapolis, Indiana. I hope the Saints there will pray for me. I have very little money, but here are two dollars to help with the finishing of the Auditorium. I owe God so much, and there seems so little that I can do for him.

May he bless all of you out there.

FRANK BALIS

Box 179
Rockville, Indiana

From Anchorage

We have a new mission here in Anchorage with Elder Bill Sterling as leader. We are few in number and at present are renting a place to meet, however we hope to have a church of our own someday. There are quite a few GIs here at the fort, and although they are stationed at Anchorage for only eighteen months, they do not forget the church. If any members have boys stationed here, we invite them to write to us so that we can contact their sons.

ROGER F. LANGDON
(Bishop's Agent)

Box 1716
Anchorage, Alaska

MARCH 3, 1952

(207) 15

Briefs

Pilot Returns Home

ST. LOUIS, MISSOURI.—Captain James R. Lewis was in the branch in January after returning from Korea where he was pilot-commander of a B-29 bomber which was badly shot up in one of the largest air battles of Korea. Brother Lewis is the son of Brother and Sister Arthur J. Lewis of St. Louis. His wife Marian also lives in St. Louis. He holds the Distinguished Flying Cross and the Air Medal with ten oak leaf clusters.

Donald Joy has been awarded the Eagle Scout Badge. He is the son of Elder and Mrs. Edward Joy. Elder Joy is active in the St. Louis District. Another son, Richard, is working on his Eagle award.—Reported by THOMAS S. GOUGH

Pastors Hold Institute

EVERETT, WASHINGTON.—On January 6, Alice Smith, wife of Brother Raymond Smith, was baptized by Pastor Elliott Gilberts in the baptismal font and confirmed before the Communion service. Twin sons of Brother and Sister Smith, David and Dennis, were blessed on the same day by Elder Gilberts.

On November 18 Brother Harold Johnson was ordained to the office of priest by District President Granville Swenson and Elder Gilberts.

Pastors of Seattle District met for an institute December 8 and 9, at the Everett church and continued study and discussion through the afternoon and evening. The Women's Club served the luncheon and dinner on Saturday, also dinner on Sunday. The pastors were overnight guests at the home of Sister Neva Willett. After an early morning service the pastors met for the eleven o'clock service with the Everett congregation when Branch Missionary Winston Inslee delivered a sermon on "The Very Heart of Religious Experience."

The institute continued after dinner on Sunday until early evening. District President Granville Swenson was in charge of the institute, assisted by High Priests Paul Wellington and Alma Johnson and by Evangelist Adolph Lundeen.

The Liahona Club, a group of young married adults, enjoyed a dinner together December 29 at a dining room on Puget Sound. Seventy Arthur Gibbs and his wife Dorothy were among the group as they are making their home in Everett. Sister Betty Willett Blanchard is the leader of this group. The club meets twice a month, once for a social evening and once for a potluck dinner and for business the first Sunday of each month.

Brother Larry Roberts is in charge of the basketball team in the church league.

Sister Agnes Johnson is leader of the Women's Club. At the present time the group has a home study schedule for all the members to read the same sections each day of the Doctrine and Covenants. The project began January 1 and will continue each day until April 19. The women also have a project of writing letters to isolated Saints throughout the world. The women's club had two rummage sales last quarter in the basement of the church. They served lunch at a nominal cost and people from all over the city have learned of the low-cost, worn clothing and used merchandise offered at these sales.

The Christmas activities were especially nice this year. On December 23 Bishop Monte Lasater delivered the Christmas message and the choir sang two anthems. Music Leader Neva Willett is music director for the Seattle District.

On the evening of December 23 the church school presented a Christmas program for friends and neighbors. Sister Luella Foster planned for each child to participate in the program. Zion's League provided the tree and assisted in decorating the church. The choir and orchestra assisted.

Elder Arnold Rhoades and Priest Loren McDole were guest speakers during the last quarter.—Reported by HELEN GILBERTS

Yule Camp Held

NORTHERN CALIFORNIA DISTRICT.—A young people's yule camp was held at Happy Valley conference grounds, and over 120 young people attended. Every branch was represented and almost every mission. The young people participated in classes, a vesper service, worship service, and a recreational program. Classes were under the direction of Kenneth and Mary Lee Cline, and followed the theme, "Does It Make Any Difference." Celia Schall and Jean Powell presented a vesper service, following which a campfire was held. Harold Cline was camp cook, and Lucille Engle was camp nurse.

A business meeting was held Saturday, and the following council members were elected: Joyce Colville, Glenvil Crownover, Clyde Workman, Roy Peck, Kenneth Cline. Officers sustained were Leroy Burdick, president, and Myrtle Burdick, secretary.

Guest speaker Sunday was Elder Clark Vincent of Berkeley.—Reported by L. A. MACDONALD

Uses Wire-recorded Sermons

SALINA, KANSAS.—The mission held its yearly business meeting at the YWCA in Salina with District President Ronald Manuel and Elder J. O. Shannon of Wichita presiding. Officers elected were mission secretary, Marguerite Tyree; church school director, Maude Reiff; assistant, Mary Turner; treasurer, Evon Kueker; music director, Edna Henry; assistant, Barbara Parker; *Herald* reporter and solicitor, Irene Weigand; teacher of adult class, historian, and women's leader, Edna Henry; primary teacher, solicitor, and librarian, Evon Kueker. Jimmie Lee Weigand was baptized by Elder J. O. Shannon in the YWCA pool, preceding the business on September 30.

A Christmas program was presented on December 21, and each child was given a gift. On December 28, Mr. and Mrs. Clayton Henry and children of Muncie, Indiana, were visitors of the group.

Visiting priesthood and families from Wichita since the election of officers have been Frank Westwood, Sr., and wife; Deverne Davis, Allen Shepard; Bill Newman and family; Ronald Manuel and wife; and Clyde Shannon. Evon Kueker has purchased a wire recorder and the recorded sermons from the Stone Church have been given when the priesthood was not present.—Reported by IRENE WEIGAND

Class Organized

BEAUMONT, TEXAS.—Sunday, February 10, fourteen were present in the Lloyd Standley home in Groves, Texas. Families came from Orange, Port Arthur, and Beaumont, Texas, for church school class, after which class officers were elected and a church group established. Officers included J. Henry Porter, elder, of Orange, director and class leader; Mrs. Ralph Sherrell, Port Arthur, secretary and treasurer; and Mrs. Walter Rennick, Beaumont, recorder. Everyone in the Sabine area is invited to join the group, and should contact J. Henry Porter, 260 Destroyer Drive, Orange, Texas.—Reported by MRS. MARGERY RENNICK

Church Redecorated

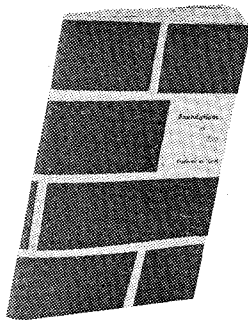
BLOOMINGTON BRANCH, LAMONI, IOWA.—The branch is located about four miles north and west of Lamoni. Elder Ross Cole is serving as pastor. Church school attendance averages about twenty-eight.

During the winter months the pastor conducted a class one night each week for the priesthood members. The topic was "The Restoration Story."

The women's department has had as a project during the past year the beautifying of

Foundations of Zion

By Frederick M. Smith



This 87-page paper-bound text contains a series of radio addresses delivered in 1938. Into them has gone much of the basic philosophy of our stewardship program. Some of the topics are "Social Themes in Jewish and Christian Law," "Problems of Capital and Labor," and "Laws of the New Jerusalem." Prepared especially for study in priesthood groups, church school classes, as well as for personal meditation.

50¢

herald house INDEPENDENCE, MO.

the building. An entry has been built which also provides space for a classroom. Considerable landscaping has been done, and trees have been planted. Roses, peonies, and bridal wreath bushes have been donated. The past year the interior of the building was redecorated with new wallpaper, drapes, and matching rostrum curtains, and Venetian blinds.

The Zion's League is responsible for a large sign which is erected in the church yard to identify the branch.—Reported by MRS. BILL BALLANTYNE

Zion's League Organized

PALMYRA, MISSOURI.—On Wednesday, January 23, 1952, the Palmyra young people were organized. Seventy John Puckett and Elder Delbert Smith were in charge of the organization. Officers elected were as follows: president, Pat Linder, Hannibal, Missouri; vice-president, Cecil Peters, Palmyra, Missouri; secretary and treasurer, Joan Hazelrigg, Kinderhook, Illinois.—Reported by PAT LINDER

New Officers Elected

ODESSA, TEXAS.—James Wilbur and James Wilburton were baptized June 17 by Elders W. T. Page, Iral Parker, and Douglas Church. Donald Lee Sader, infant son of Ralph and Doris Sader, was blessed by Pastor Iral Parker September 2.

There were thirty-three members from the Odessa mission that attended the reunion at Wilburton, Oklahoma.

At the regular business meeting held September 20, Iral Parker was given a unanimous vote of confidence as pastor. Other officers elected were Mrs. Henry Moles, secretary and treasurer; Lawrence Hickman, church school superintendent; Mrs. Troy Parker, music director; Ralph Sader, publicity agent; Mrs. Otis Baker, book steward; Mrs. Leo Moles, mission historian; Mrs. Jim Hobbs, junior League leader, Mrs. Pug Smith, women's leader. The ways and means and the flower committees were combined with Leo Moles, chairman, Valeria Pim and Jim Hobbs, helpers.

Elder Barnett W. Berridge of Lubbock, Texas, held a special series of services November 9-19. At the conclusion of the series, Gary Eugene Hickman, Theresa Hayes, and Doris Marie Parker were baptized. Lawrence Leon Hickman was ordained a teacher. Elders Barney Berridge and Iral Parker performed the baptismal, confirmation, and ordination services.

Elder Iral Parker and Pastor Otis Baker attended the priesthood convention at Oklahoma City.

Women's Club held a rummage sale November 23 and all the money raised was put in the building fund.

The members of the church under the direction of Doris Parker presented a Christmas play. After the play all the children were given packages of Christmas candy and fruit. Brother Lawrence Hickman's father, L. L. Hickman, played Santa Claus.

A New Year's watch party was held at Brother Jim Hobb's home. A special service of prayer was held. There were four members of the Stanton Branch present at the party.

Elder W. T. Page of the Lamesa mission gave the closing prayer for the first Communion service of the new year.—Reported by RALPH SADER

Silver Anniversary Observed

AURORA, ILLINOIS.—The Saints celebrated the silver anniversary of organization of the Aurora mission into a branch of the Reorganized Church of Jesus Christ of Latter Day Saints on November 11, 1951.

The day began with a prayer and testimony service with the district president, Lloyd Cleveland, presiding.

Evan A. Fry presented the morning message, "Restoration's Responsibility Today," and the afternoon message, "Come Ye: Go Ye."

Vocal solos were sung by Gloria Settles, Gwen Leighty, and Vernon Pettit. Ernest Tente played several violin selections.

A fifteen-page history written by the branch historian, Charles A. Reedy, and printed by the pastor, Arnold J. Settles, was presented to all in attendance.

The Aurora Saints feel they have made excellent strides since the day in 1925 when a mission was established. Early meetings were held at the home of J. E. Wildermuth and Roscoe Davey. Later they met at the home of C. Malcor. When these quarters became too small they gathered at the G.A.R. Hall. At the present time they are remodeling the church building they purchased two years ago at the corner of Cedar and Locust Streets. Among the charter members present at the anniversary services were Clement Malcor, Mary Lankow, Charles Reedy, and Effie Gorton. Some of the children then present and now grown to membership are A. J. Settles, Marvin Settles, Orpha Tatar, and Bonnie Datschewski.

The committee for the day was Pastor Arnold Settles, Charles Reedy, Gloria Settles, Anne Pettit, Bill Hicklin, Alice Weber, Bill Settles, Ethel Malcor, and Cleo Settles.

One hundred and twenty-eight members are now enrolled in the branch.

The branch officers are as follows; president, Arnold J. Settles; counselors, C. Malcor, Paul Gouty; director of religious education, Paul Gouty; secretary of church school, Darwin Reedy; supervisor of young people, Margaret Reedy; women's director, Gloria Settles; men's leader, William Hicklin; branch clerk and recorder, Mabel White; adult leader, Anne Pettit; branch treasurer and solicitor, Clarence White; junior church director, Ruth Gouty; librarian, Bill Settles; director of music, Ethel Malcor; publicity, Cleo Settles; historian, Charles Reedy; deacon in charge, Marvin Settles, and auditor, Charles Reedy.—Reported by MRS. ARNOLD SETTLES



Observe Golden Wedding Anniversary

Mr. and Mrs. A. L. Needham of Mapleton, Kansas, observed their fiftieth wedding anniversary on December 23 by holding open house at their home between 2:00 and 5:00 o'clock in the afternoon. Acting as hosts and hostesses were their eight children: Mrs. Walter Leonard of Pueblo, Colorado; Alvin Needham, Mrs. N. G. Myrick, Mrs. Earl Wellington, and Mrs. Alph Dennis of Mapleton; Mrs. Harley Coldiron of Columbus, Kansas; Richard Needham of Mapleton; and Mrs. Eldon Kastl of Independence, Kansas. One hundred twenty friends were present for the occasion.

The Needhams were married on Christmas Day, 1901, at Kincardene, Ontario. They first moved to Missouri and then to Kansas where they farmed from 1914 until their retirement. They are living in town now.

Slide Set

THIS IS GRACELAND

A pictorial tour of Graceland College, Lamoni, Iowa, arranged by the Public Relations Department for the information of prospective students and the pleasure of alumni.

35 Colored Slides in Cardboard Mounts With Manual \$10

Herald House Independence, Missouri

A Personal Knowledge of the Restoration Movement

By Mrs. W. Wallace Smith

(See page 23)

IT IS IMPORTANT that we believe in a Christian order if we are to have a personal knowledge of the Restoration Movement. First, we believe in God and revelation through Christ. Next, according to our interest shown and earnest desire to seek further light and understanding, comes Christian values, Christian standards, and finally Christian practices. We must have some part of this philosophy in our thinking or we cannot have even a partial conviction.

We have been groping in uncertainty because of the aftermath of the second world war, and we are faced with what could easily be World War III. Even though we feel that it is an unnecessary and stupid war, it is nevertheless shockingly real, for we are constantly now grieving for our wounded and our dead.

We have heard the challenge, "Go forward with steadfast faith." Indeed, we must have faith if we are to go forward at all. Editors of our leading newspapers, scientists, and even some in high places of government are calling for a rebirth of our childhood faith in God—a return to religion. Even these men do not admit that religion has failed; rather they admit that religion hasn't been tried sufficiently.

We have the answer as a church. It is found in two significant texts: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth" (Revelation 14:6). This was a part of the apostle John's vision regarding the coming apostasy of the early church. The other promise is "If any of you lack wisdom, let him ask of God, that giveth to all men liberally; and upbraideth not; and it shall be given

him" (James 1:5). Joseph Smith read this text after having attended several revival meetings held by different denominations. And because he had such an earnest desire to know, because he had faith in God's promises, and because he had the courage to follow his better impulses, we have God's restored church on earth today.

SELDOME do our missionaries engage in debates with either ministers or members of other denominations regarding our belief. Rather they prefer the discussion method—with, of course, proper emphasis. We do believe that this gospel was restored to the earth by an angel of the Lord, otherwise we would have no reason for our existence as a church. We know that all churches accomplish much good in the world today, but we also know that we are the only true church, having been organized through present-day revelation. We make no apologies for this statement, but rather gladly witness to our friends that our gospel is true because it was restored to earth by an angel of God in all its fullness.

In a monthly magazine, published by a religious denomination, I recently read the following: "To believe yours is the only true religion is the sin of pride." In answer to this statement, we may point with interest to the words of the angel after Joseph Smith had asked which of the popular churches he should join: "This is my beloved son, hear him." This statement has been considered the keynote of the Restoration Movement. Christ told Joseph to join none of the churches, for they were all wrong and their creeds were an abomination in his sight.

There is a difference between conviction and knowledge. "Convic-

tion," Webster says, "is a strong belief." Knowledge "is a clear understanding of a truth." A personal knowledge, then, would be one's own clear understanding of truth. If one's belief were strong enough, it would grow into a personal knowledge.

THE TESTIMONY of Christ's resurrection spread particularly for two main reasons. Many people actually knew the facts of his crucifixion and resurrection and, as Brother F. Henry Edwards says, "because those who knew were so transformed as to bear convincing testimony which carried assurances to others." Thus we see how important it is to let our lives reflect our personal knowledge of this work, for to some is given the gift to know this work is true, and to others, the faith to believe. Therefore, patience and love should be given those whose faith is weak or who doubt. Here we have a perfect example of Thomas doubting the resurrection of Christ. Christ didn't chastise him for doubting, but instead said, "Be not doubting, Thomas, but reach forth thy hand and thrust it in my side—feel the wounds of the nails in my hands." We, too, must be eager to witness for Christ through our personal testimony, for we are commanded, "Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbor; therefore, they are left without excuse, and their sins are upon their own heads" (Doctrine and Covenants 85:22).

This personal knowledge is passed on from generation to generation by means of the Bible through the prophets, the Book of Mormon through records kept, and the Doctrine and Covenants—the recording of present-day revelations

Home Column

—through the priesthood. A true conviction—the result of having a personal knowledge of the restored gospel—has as its fruits a purer faith, hope, and peace. Joseph Smith once said, “We as a church preach a purer faith than others, but we must also preach a purer practice.” As we women of the restored church go about our everyday living, constantly striving to “preach this purer practice” by exemplary living, we shall be the means of assisting others in their search for a personal knowledge of the Restoration Movement. The greater our desire to have this personal knowledge, the greater faith we will have in its truthfulness; and that same faith, strengthened by study and prayer, will bring about a clear understanding, and we shall be able to testify, “I believe in God; I belong to his restored church; I serve him gladly.”

Our everyday living is our greatest testimony to the truthfulness of this work. We must be diligent in studying the word of God and grow to feel the need of prayer. We must attend church regularly, walk and talk in a godly way; pray for the ability to love more, and determine to be a willing worker.

BECAUSE of our personal knowledge, we shall tell our friends and families of our heritage in the church or our outstanding conversion, testimonies of different members in the church, our pleasant associations with friends of the church, the church’s scriptural basis. We shall also talk freely of healings, miracles, blessings received or witnessed, and of the social program radiating from the Center Place. We shall teach our children to look forward with joy to these moments spent together recounting such spiritual experiences, lest later in their young adulthood, they show embarrassment because of not having heard of these things as a natural and frequent topic of conversation.

Let us not call a miracle “luck.” If we with our children or companion have had a near accident, do we call it luck, or God’s great

mercy which spared our lives? When there is illness in the family and the elders are called, do nonmembers who are present know and feel God’s spirit in the room through our great faith? Do they hear us offer prayers of thankfulness as well as petition? Our faith, love, and trust in God’s watch care over us must be transmitted to others until it becomes a part of them and they, too, have this full confidence and trust in God.

I FIRST HEARD of this church when I was a little girl, as my mother sang to me the songs of Zion. Later, I heard more about the church while standing beside my sister, Helen, as she listened, convinced of its truthfulness, as Evangelist Ammon White preached upon a street corner in Warrensburg, Missouri. Later still, I heard of these truths during my high school days, but I closed my mind and heart to all this, lest I weaken and join the church. I felt that the demands were too high—I could no longer engage in the social activities of my friends. This feeling persisted as I graduated and prepared for college. All these years I attended churches of various faiths, but always there was a feeling of unrest and dissatisfaction. Finally I felt so strongly along these lines that I decided to unite with the church. This decision came only a short time before I left home to attend Graceland College.

A little group of Saints gathered on the banks of the Boise River in Idaho. The river was swollen, bank full, due to torrential rains in the mountains. The elders selected a point near the river’s edge where there was a small sandy beach. I had asked that my brother-in-law, Elder Earl Hoisington, baptize me. As I saw him wade slowly and carefully out into the deep, fast-moving waters, I experienced a sudden fear that I might be drowned, as I wasn’t a good swimmer. He carried a sturdy stick and felt his way, farther and farther out into the river, making sure there were no dangerous holes. Finally satisfied that he had found a safe footing, and firm founda-

tion on which to stand, he turned, smiled, and held out his hand beckoning me “to follow.” As I took my first steps into the water I felt another deep fear, and my heart seemed to stand still. I prayed that God would give me courage and that my fears would leave me.

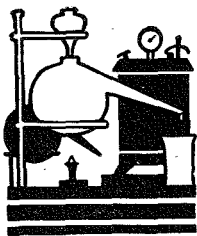
Suddenly the Saints began to sing, and their words floated gently and beautifully out over the water, seeming to guide me on:

How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word,
Fear not, I am with thee, Oh, be not dismayed,
For I am thy God, and will still give thee aid.

With these words accompanying me, I came nearer and nearer, and finally Brother Earl, with his loving and encouraging smile, stepped forward, took me by the hand, and guided me to the place he had chosen. As he baptized me, there was borne upon me the sure knowledge that as we had searched for and found a firm foundation in the waters of the river, so also I had found that this restored church has a true and firm foundation. It is God’s church, as he himself organized it.

How grateful I am that there were those who cared enough and who had the patience to nurture and feed me until I could accept this restored gospel in all its truthfulness and purity. Always I shall pray that I may eagerly share this wonderful truth with others who need it so much in these chaotic and trying times.

With each new day there comes a challenge to climb to the mountain-top of a better life. If, through faith, prayer, study, and service we have gained a personal knowledge of the Restoration Movement, then, indeed, we will have “communion and fellowship with God, our lives will be changed, our nature refined; and we shall reflect the light of God’s glory in a life dedicated to his service.”



The Primary Tools of Creative Men

By Roland C. Lambkin

HOW DO NEW DISCOVERIES come about? It is generally a hunch that starts an inventor on his search, an inward assurance that the solution of a problem lies in a certain direction or in a certain group of facts.

Willis R. Whitney, Dean of General Electric's scientists and an inventor who has contributed to almost half a century of electrical progress, said, "A man may think that he reasons out the answer to a problem by cold logic. Actually he reaches the solution through a hunch."

Charles F. Kettering of General Motors says, "A research problem is not solved by apparatus, it is solved in a man's head."

The apostle Paul saw eye to eye with these modern thinkers: "Now faith is the assurance of things hoped for, the evidence of things not seen." Such faith has been the great self-starter of our mechanical age. Creative men everywhere have agreed with Paul. With keen insight into the mechanics of creative thinking, Albert Einstein said, "Not the eye but the spirit furnishes the proof of theory."

Intelligent faith is the marriage of logical research with pure inspiration. Edison, the wizard of the mechanical age, never began a new line of experimentation until he had mastered the range of literature on that subject. In the early 1900's, Boss Kettering was called to Detroit to find the trouble in the relay of the Delco system that he had developed for Cadillac. It stuck, and always at the wrong time. After hours of work, the problem seemed insurmountable. He started back for Dayton, taking his problem to

bed with him in a Pullman berth. He had reached a dead end in his thinking. And yet, there was within him that burning evidence of the thing he couldn't see. He reached over to feel of the relays in the dark, and suddenly the obvious answer came to him. Of course—the pole pieces on the tip were round, not flat. Therefore there must be a residue or concentration of magnetism on the point of the piece. The answer must be to make them flat. And it was the answer!

Octave Chanute asked the then unknown Wilbur Wright to address the Western Society of Engineers at Chicago about his experimental flights with a \$15.00 glider that he and his brother had made. Wilbur prepared to say in his speech that all of the tables prepared by the scientists concerning the effect of wind on an airplane wing were wrong, but here again was an evidence of things that no one had seen. So as a precaution Orville decided to test the scientist's figures. He took an empty wooden starch box, knocked out both ends, put a fan at one end to make wind, and a glass top in it to look through. Then he shaped tiny wings, put them in his wind tunnel, and found the evidence of things never before seen to be true.

WHEN he proposed building ships on an assembly line, Henry Kaiser knew nothing about shipbuilding, yet he considered this to be a distinct advantage. Since he did not know what couldn't be done, Kaiser proceeded to turn things upside down, assemble parts as in auto manufacturing, and build a ship in ten days. "It couldn't be done" but by obstinate, intelligent ignorance Kaiser moved the art of shipbuilding farther forward than it had gone since the famous fight of the "Monitor" and the "Merrimac."

THIS INWARD ASSURANCE of things hoped for, this burning evidence of things not seen, is dead without some work. The Wright boys were exasperated because they so seldom found the right wind to fly their glider. It came in gusts or it blew too hard or died at the wrong time. They decided to make their own wind by putting a giant motor-driven fan in their glider. At exactly thirty-five minutes past ten in the morning of December 7, 1903, Orville Wright climbed aboard the roaring craft, stretched flat on his stomach, and pulled the release. Snorting flame and smoke, the contraction arose from the ground and flew. Orville Wright admitted that he didn't get any particular thrill out of the first flight. He said, "I expected the thing to work, and it did."

PERHAPS ONE of the most heroic stories of our modern use of this faith and the work that goes with it is the story of Madame Curie and her husband, Pierre, in the discovery of radium. It was their theory that in the material called pitchblende existed a new metal that shot rays into surrounding space by some unknown power (hence the name "radium"). The announcement of their theory threatened to upset all the theories which scientists had believed in for centuries. Some, doubting that such a metal could ever exist, challenged the Curies with "Show us pure radium." During four long, hard years of labor (1898 to 1902), they boiled down and refined eight tons of ore. They worked in dire poverty in an open shed hardly better than a horse barn, shivering and nearly starved. But finally they produced one decigram of pure radium, an amount about one half the size of a pea!

"For faith without works is dead" being invariably alone in the world; but by works is faith made perfect.

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Graceland

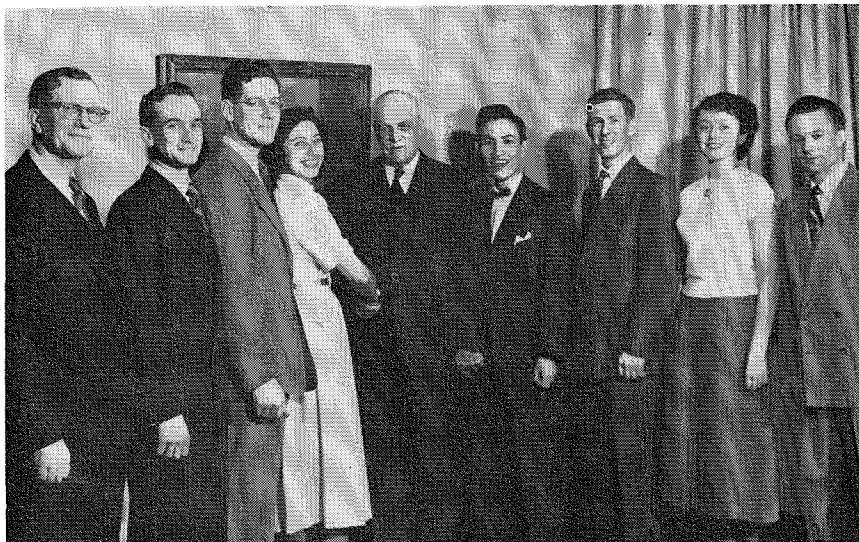
Gazette

■ Graceland students climaxed the stewardship unit in the campus religious program in a "Service for Stewards" fellowship on February 6. The service featured the collection of financial statements from the members of the congregation. This was the result of work begun on January 9 in a general fellowship, which included general and priesthood instruction classes on financial stewardship and sermons by G. Leslie DeLapp, Presiding Bishop; Jerry Runkle, Graceland economics instructor, and Virgil Billings, Seventy, on three successive Sundays.

■ Students had the opportunity to receive assistance from selected members of the student and faculty priesthood on their concept of stewardship, their interpretation of the financial law, and their financial statements. Every student was personally contacted by a student priesthood member and offered aid in filing an annual report or a first financial statement. In this way, Graceland is teaching the financial law of the church.

■ Graceland students recently completed registration for the second semester of the school year. Among them were fifteen either new to the school or returning to take more work after an absence. They come from such scattered points as New York, California, Alabama, Arizona, Texas, and Canada. From Papeete, Tahiti, in the South Pacific comes Phoebe Mervin, who will be the first girl from Tahiti to attend classes on the Graceland campus.

■ The Graceland campus congregation is attending a series of three classes on the narrative of the Book of Mormon in preparation for the Hispanic Institute to be held on the campus February 23-24. Evan Fry introduced the series, speaking to the congregation on "The Book of Mormon Today." The classes are on "Nephite Migrations," "The Ministry of Christ in Ancient America," and "The Golden Age; the Decline; the American Indian." The congregation was divided



Left to right: President R. A. Cheville, Lamoni; Robert Wood, Australia; Klaas Kaat, Holland; Susannah Mendiola, Mexico; I. A. Smith, Independence; Sekine Kisuke, Japan; Leslie Gardner, Australia; Sylvia Wood, England; and Peter Harder, Canada.

Graceland Reception-Mixer

Graceland College students marked the beginning of the second semester Monday, January 28, with a reception-mixer. Pictured are some of the thirty-five foreign students with Dr. Roy A. Cheville, acting president of the college, as they meet Israel Smith, president of the church.

into six groups for these classes which were taught by Graceland instructors.

■ KGRA, Graceland student radio station, marked the third anniversary of its first broadcast during the month of February. The anniversary found the station in the midst of improving its studio facilities and about to step up its reception in the college dormitories. The program department is planning a series of new programs, and the station management is anticipating an active period of broadcasting until the end of the school year.

■ The Graceland music faculty is planning to attend the annual convention of the Music Teachers' National Association in Dallas, Texas, from February 24 to 28. The conference is for all music teachers and professional musicians and will include many well-known lecturers, soloists, and outstanding musical events.

■ The faculty is making a study of existing policies of inter-relationship between the faculties and the governing

bodies of other colleges and universities. The study is being made with the possibility in mind of developing similar policies of relationship between the Graceland faculty and board of trustees. A committee of three men—Dr. G. A. Platz, Clifford Cole, and Deam Ferris, appointed by Dr. Cheville—is in charge of the study.

■ Boris G. Alexander of Des Moines, Iowa, district economist for the Office of Price Stabilization, spoke to students in economics and business classes recently. His subject was "The What, Why, and How of OPS."

■ "Rhapsody in Blue," the motion picture biography of George Gershwin, was shown on the campus recently. It was another in the series of outstanding pictures being shown throughout the year.

■ The Graceland Players presented their latest production "January Thaw," on February 11, 12, and 14 in The Playshop, Graceland's little theater. Roscoe Faunce, director of the play, says that he used this play, a comedy, to break the jinx of tragedy hanging over The Playshop. All the plays produced since The Playshop was remodeled from the old heating plant two years ago have leaned toward the tragic.

New Horizons

Bulletin Board

Brooklyn Services

New York City Saints hold Sunday services in the Highland Park Branch YMCA, 570 Jamaica Avenue, at the eastern edge of Brooklyn. Visitors may obtain further information by telephoning Virginia 7-8527.

New Church Addresses—Chicago, Illinois

First Chicago Branch
Austin YMCA
501 North Central Avenue
Chicago, Illinois

Chicago Brainerd Branch
8805 South Throop Street
Chicago, Illinois

Change of Address

Elbert A. Smith
1513 West Walnut Street
Independence, Missouri
or
The Auditorium
Independence, Missouri

Servicemen's Addresses

Pvt. Douglas C. Davis
U. S. 55246310
Co. C, 48th Armed Inf. Bn.
Camp Roberts, California

Pvt. Joseph W. Lewis
US 51147512
Company D, 61st Infantry Regt.
Fort Jackson, South Carolina

New York-Philadelphia District Conference

The New York-Philadelphia District conference will be held on March 1 and 2 on the University of Maryland Campus, College Park, Maryland, near Washington, D.C., beginning at 2:00 p.m. Saturday. Information on housing may be obtained from Richard Wahl, 5705 Virginia Avenue, Route 2, Falls Church, Virginia.

FLORENCE DONNELLY
Secretary

Books Wanted

Lillian E. Laverty, Senlac, Saskatchewan, would like to purchase two copies of J. J. Cornish's *Into the Latter Day Light*.

"Herald" Wanted

August Lee, 512 Summer Street, Burlington, Iowa, would like to receive copies of the January 7 *Herald*.

Personal Notice

Lynn S. Langfield, Route 1, Box 422, Watsonville, California, wants Gus Witske to contact him.

Request for Prayers

Mr. and Mrs. George H. Kennard of Robertsdale, Alabama, request prayers for their son, George, who is serving on the front line in Korea.

Mrs. Harvey Taylor, 709 North Seventh Street, Canton, Missouri, requests prayers for her husband, Harvey, who suffers greatly with neuritis. The Taylors, who are isolated members, will appreciate having elders in that area visit them.

Lee Salter, Route 2, Evergreen, Alabama, requests prayers for his wife who has had a serious operation and is still ill.

ENGAGEMENTS

Winship-Bronson

Mr. and Mrs. Lester W. Bronson of Grandview, Missouri, announce the engagement of their daughter, Iryce Irene, to DeLloyd Winship, son of Mrs. Henry Winship of Charleroi, Pennsylvania. Iryce will be graduated from the Independence Sanitarium and Hospital School of Nursing in March. DeLloyd is a graduate of Graceland College. The wedding will take place on March 29.

Fiscus-Dixon

Mr. and Mrs. J. A. Dixon of Knoxville, Iowa, announce the engagement of their daughter, Shirley Yvonne, to Sgt. John O. Fiscus, son of Mr. and Mrs. John O. Fiscus, Sr., of Lansing, Michigan. The wedding will take place on March 27, after which the couple will attend General Conference. Following Sgt. Fiscus' discharge in July they will make their home in Lansing, Michigan.

Hamblin-Friend

Mr. and Mrs. Jesse H. Friend of Littleton, Colorado, announce the engagement of their daughter, Mary Alice, to Harry B. Hamblin, son of Mr. and Mrs. B. E. Hamblin of Manchester, Iowa. Harry recently was baptized at Denver Branch.

BIRTHS

A son, Paul Edward, was born on January 15 to Mr. and Mrs. George A. Smith of Independence, Missouri. He was blessed on February 17 by Elders Oscar Case and Fred Fry. Mrs. Smith is the former Vernamae Lehman.

Mr. and Mrs. Cedric H. Hougas of Las Cruces, New Mexico, announce the birth of a son, Robert Holliday, born February 4.

Mr. and Mrs. Robert M. McSparren of Independence, Missouri, announce the birth of a daughter, Marta Sue, born February 13.

A son, Steven Allen, was born on October 25 to Mr. and Mrs. Albert R. Taylor of Grain Valley, Missouri. Mrs. Taylor, the former Jean Parsons of Kirtland, Ohio, was graduated from the Independence Sanitarium and Hospital School of Nursing in 1948. Mrs. Taylor attended Graceland in 1946.

A son, Alan Curtis, was born on September 15 to Mr. and Mrs. Arthur Middleton of Fremont, Indiana. He was blessed on December 31 by Seventy Luther S. Troyer and Elder H. C. Binkley at Clear Lake, Indiana.

A son, Mark Evan, was born on December 23 to Mr. and Mrs. Floyd E. Henson of Decatur, Illinois. He was blessed on February 17 by Elders O. C. Henson, Jr., and W. E. Phillips, his great-grandfather. Mrs. Henson is the former Priscilla Crowell. Both parents attended Graceland College.

DEATHS

REILLY.—Almina, was born March 16, 1864, at Springfield, Ontario, and died January 17, 1952, at Memorial Hospital in St. Thomas, Ontario, after a long illness. She was married to James Reilly who preceded her in death on May 1, 1923. Her only son, Clarence, died on August 2, 1947. She had been a member of the Reorganized Church since March 1, 1889.

She leaves no immediate survivors. Funeral services were held at the P. R. Wetbain Chapel, Elder Frank Gray officiating. Burial was in St. Thomas cemetery.

WILHOITT.—Derral, son of Walter P. and Etta Wilhoitt, was born July 4, 1938, at Paradise, Missouri, and died December 25, 1951 at Smithville, Missouri. He had been a member of the Reorganized Church since August 31, 1947, and was active in Zion's League at Trimble Branch. He also belonged to the Boy Scout Troop at Smithville.

Besides his parents he leaves four sisters: Mrs. Walthin Lynn of Kansas City, Missouri; Arlette Lee, Joyce Hellen, and Virginia Kay of Smithville; and a brother, Walter Plenny, Jr., also of Smithville. Funeral services were held at Nashua, Thomas E. Hale officiating. Interment was in the Smithville cemetery.

SENEVEY.—Zelma B., daughter of Henry D. and Louie Jane Havelly, was born June 10, 1890, at Mt. Ayr, Iowa, and died November 10, 1951, at Goshen County Hospital (Wyoming) following a long illness. On May 15, 1912, she was married to John E. Senevey, who died in 1937. She became a partner with Mrs. J. J. Hanks in an alteration shop and was active in the Business and Professional Women's Club, the W.B.A. Lodge, and the Triple O Club. She was also a member of the Reorganized Church.

She is survived by one son, Pershing, of Detroit, Michigan; a daughter, Lois Daring of Cheyenne, Wyoming; seven brothers: Otis and Dana of Torrington, Wyoming; Ora of Myrtle Creek, Oregon; Herbert of Slater, Wyoming; Mark of Wheatland, Wyoming; Worley of Portland, Oregon; and Seigel of Bell, California; one sister, Lulu Havelly of Torrington; and two granddaughters. Funeral services were held at the Colyer Chapel, Elders Mark Billyue and Orville Croft officiating. Burial was in the Linglie cemetery.

SWAYZE.—Sherry Lee, three-month-old daughter of Mr. and Mrs. Paul A. Swayze of Salina, Kansas, died January 8, 1952. She is survived by her parents; her maternal grandmother, Mrs. Charles H. Sutton; her paternal grandmother, Mrs. Venora Swayze; and her maternal great-grandmother, Mrs. Jessie L. Anderson, all of Independence. Funeral services were held at the Henry Stahl Chapel in Independence, Elder R. D. Weaver officiating. Burial was in Mound Grove Cemetery.

STOWELL.—George William, son of Falu and Hannah Stowell, was born December 1, 1874, in Eau Claire County, Wisconsin, and died January 9, 1952, while visiting at the home of his son, James, in Kingsville, Missouri. He was baptized into the Reorganized Church on August 8, 1892, and ordained to the office of deacon on August 2, 1914. On July 10, 1901, he was married to Arizona Weddle; seven children were born to them. One son, Joseph, was drowned in 1925. After moving to Independence in 1924, Brother Stowell served as bishop's agent and custodian at East Independence Church for a number of years; he also worked as fireman at the Auditorium for about five years.

He is survived by his wife; three daughters: Mrs. Hannah Crabb of Weatherbee, Missouri; Mrs. Lodica Friend of Littleton, Colorado; and Mrs. Nevada Grubb of Chatfield, Minnesota; three sons: James S. of Kingsville; Charles E. of Cando, North Dakota; and Benjamin A. of Independence; three brothers: Frank of New Rockford, North Dakota; Edward and B. H. of Independence; three sisters: Mrs. Ernest Blackley of Barhorne, Saskatchewan; Mrs. Bessie Stocker of Gordon, Montana; and Mrs. Grace Wagner of Pleasant Hill, Missouri; thirty-four grandchildren; and twenty great-grandchildren. Funeral services were held at the Roland Speaks Chapel in Independence, Elders Glaude A. Smith and Charles V. Graham officiating. Interment was in Mound Grove Cemetery.

LARABEE.—Hazel Benoti, daughter of Joseph and Elizabeth Jane Larabee, was born January 3, 1901, in Raleigh Township, Ontario, and died January 10, 1952, at the Independence Sanitarium. She lived in Ontario until 1920, then moved to Independence and attended school there for a short time before entering nurses' training at the Sanitarium in 1922. After graduation in 1925 she did private nursing, much of the time at the Sanitarium. She had been a member of the Reorganized Church since July 21, 1915.

Surviving are two sisters: Mrs. Linda J. Rumble of Gary, Indiana, and Mrs. Bertha M. Martin of Independence. Funeral services were conducted at the Roland Speaks Chapel in Independence, Elders Glaude A. Smith and William Cowan officiating. Interment was in Woodlawn Cemetery, Independence.

BUDD.—Jennie, daughter of Pleasant and Lydia Burch Young, was born October 21, 1867, near Harwood, Missouri, and died January 14, 1952, at the home of her son, J. Calvin Budd, in Independence, Missouri. She was married to James Calvin Budd on October 20, 1885; ten children were born to them. Mr. Budd and two children preceded her in death. She had been a member of the Reorganized Church since April 17, 1892.

Surviving are three daughters: Mrs. Gertie B. Gilbert and Mrs. Lida Budd Robertson of Independence, and Mrs. Virginia Elion of El Paso, Texas; five sons: Charles S., J. Calvin, Ammon W., and F. Earl of Independence, and Roy S. of Polo, Missouri; ten grandchildren; twelve great-grandchildren; and two great-great-grandchildren. Funeral services were held at the Henry Stahl Chapel in Independence, Elders Glaude A. Smith and Leonard Lea officiating. Interment was in El Dorado Springs, where Elder E. W. Lloyd conducted the graveside service.

ELLSWORTH.—Arnold E., was born July 10, 1911, in Kansas City, Missouri, and died October 9, 1951, near St. Louis, Missouri, as the result of an automobile accident. He attended Kansas City University for three years, and from 1942 to 1946 served in the Army. For two and a half years he was a captain in the Ordnance Department over-

NEWS AND NOTES

(Continued from page 2.)

"MESSIAH" TO BE HEARD GOOD FRIDAY

Word has been received by the Radio Department that the discs of the "Messiah" broadcast were received overseas two days late, and the rebroadcast could not be held on January 6 as scheduled. The program will be broadcast on the overseas network on Good Friday, April 11.

ATTENDS YOUTH INSTITUTE

Don Lents, assistant to the First Presidency, was in Denison, Iowa, December 10, for a Zion's League institute under the supervision of Sylvester Coleman. Approximately 140 young people attended the institute. The theme was "Companion With God." Glen McDole is the young people's leader. Don Lents spoke at Topeka, Kansas, February 17.

GROUP MEETING AT EL PASO

Apostle Charles R. Hield reports that the group at El Paso, Texas, is meeting every Sunday in the Chaplain's Center at Biggs Field. Any servicemen or others visiting in this area should contact the group pastor, Lester Hershey, 1203 Selden, El Paso, or Kenneth Walker, 5367 Grace Street, El Paso. All visitors or new members will be appreciated by the group there.

DRAMA EXPERIMENT HELD

With the co-operation of the White Masque Players, an experiment in drama is being conducted at the Walnut Park church. One-act plays are presented on Sunday evenings centering around a family and the different phases of church life, including methods of conducting cottage meetings, administration in the home, etc. "The Hunt Family Goes Zionic" is the title of the series which is being directed by Audrey Hurshman and is cast from members of the Walnut Park congregation.

seas. Upon returning to the States he continued his schooling at Kansas City University and was then employed as regional supervisor for the accessories department of Chevrolet Motor Company. On August 16, 1947, he was married to Gloria Andrew. A daughter, Marsha, was born to them on September 20, 1948. A member of the Reorganized Church since July 27, 1919, he was ordained a priest on October 23, 1942, and an elder on August 23, 1949. He served as assistant pastor in Topeka for a time and as pastor of the South Crystals congregation in Independence from the summer of 1950 until his death.

Besides his wife and daughter he leaves two brothers: O. M. and Harold Ellsworth, both of Kansas City; and two sisters: Mrs. Joseph Bay of Independence and Mrs. Darrell Hottman of Liberty, Missouri. Funeral services were held at Stone Church in Independence, Elders Charles Graham and L. J. Richards officiating. Interment was in Mound Grove cemetery.

STOUTENBURG.—Mrs. Arthur, was born July 26, 1882, at Ravenna, Ontario, and died September 9, 1951, at Ravenna. She had been a member of the Reorganized Church since October 9, 1902.

She is survived by her husband, Arthur, and five children: Katie, Stanley, Lottie, and Joe of the home, and Murray of Warrensburg, Missouri. One son died on October 26, 1922.

PENNELL.—Ellen A., daughter of David C. and Mary Ellen Crandell, was born April 3, 1873, at Boone, Iowa, and died February 8, 1952, at the Independence Sanitarium and Hospital after being ill two days. She was baptized into the Reorganized Church in 1886, and in 1896 was married to Elmer Pennell. They made their home in Galland's Grove, Iowa, until 1912, when they moved to Independence.

She is survived by two daughters: Mrs. Gladys Myers of Kansas City, Missouri, and Mrs. Grace Toutsley of Independence; three sons: Wayne E. Rogers and John E. Pennell of Independence, and G. Darwin Pennell of Kansas City, Missouri; three sisters: Mrs. Catherine Pett of Woodbine, Iowa; Mrs. Ruby Partridge of Windom, Minnesota; and Mrs. Bessie Reimer of Independence; and one brother, F. A. Crandell of Plattsmouth, Nebraska. Funeral services were held at Walnut Park Church in Independence, Elders Glaude A. Smith and Fred O. Davies officiating. Interment was in Mound Grove cemetery.

MOTTASHED.—J. Charles, was born August 25, 1883, in London, Ontario, and died January 18, 1952, at Blodgett Memorial Hospital in Grand Rapids, Michigan, after an illness of several weeks. He became a member of the Reorganized Church when he was eight years old and served in various ministerial capacities during his life. He was also influential in the city where he was living, having served as president of the Ionia County Cancer Society, secretary-treasurer of the Ministerial Association of Belding, and holding membership in the society for the advancement of management and the Chamber of Commerce.

He is survived by his wife, Nellie; two sons: Richard of Youngstown, Ohio, and Clifford of Grand Rapids; a daughter, Marie Mottashed of Montreal; and a sister, Mrs. Arthur Jaynes of Hiawatha, New Jersey. Funeral services were held in the Central Methodist Church in Belding, Apostle Paul M. Hanson officiating. Interment was in Kirtland Cemetery, Kirtland, Ohio.

LANE.—Clora May, daughter of Thomas J. and Yency Scott Bell, was born November 11, 1879, in Davis City, Iowa, and died January 3, 1952, at the Decatur County Hospital in Leon, Iowa. She was married on September 17, 1902, to J. Arthur Lane; three daughters were born to them. She had been a member of the Reorganized Church since 1887, and had lived in Lamoni, Iowa, for fifty-six years.

She is survived by her husband; three daughters: Thelma Silsby and Alice K. Chesworth of Lamoni, and E. Grace Kanowyer of Reedley, California; a sister, Mrs. Ethlyn Sprague of Lamoni; two brothers: Edward Bell of St. Louis, Missouri, and Herbert Bell of Artesia, California; and six grandchildren. Funeral services were held at the Lamoni Coliseum, Elders Roy Chevillie and Robert Farnham officiating. Interment was in Rose Hill Cemetery.

WARD.—Ruth E., was born November 5, 1902, in Winona, Oregon, and died January 6, 1952. She had spent her entire life in southern Oregon. After graduating from high school in Grants Pass she taught school in Josephine County. On August 1, 1923, she was married to John F. Ward. She had

been a member of the Reorganized Church since August 27, 1950; she also belonged to the Central Point Group, and the Nivita Chapter of Eastern Star.

She is survived by her husband; a son, Dale F., of Central Point; and two brothers: Rollin F. Gorman of Rochester, New York, and Herbert M. Gorman of Rondono Beach, California. Funeral services were held at the Perl Chapel in Medford, Oregon, Elder James Davidson officiating. Interment was in Sis-kiyou Memorial Park.

ELLISON.—Lehi, was born near Woodbine, Iowa, on May 6, 1874, and died on January 27, 1952, at his home in Council Bluffs, Iowa. He was married to Fannie Jones on August 14, 1909; eight children were born to them. He had been a member of the Reorganized Church since October 8, 1892.

He is survived by his wife; two sons: Frank and Harold; three daughters: Mrs. Minnie Witt, Mrs. Mary Grund, and Mrs. Delia Janicek; and eighteen grandchildren, all of Council Bluffs. Three children preceded him in death. Funeral services were held at the Beem-Belford Chapel in Council Bluffs, Elder V. D. Ruch officiating. Interment was in Cedar Lawn Cemetery, Council Bluffs.

EPERLY.—Hiram, was born July 23, 1875, at Joy, Illinois, and died at the age of seventy-six in the Methodist Hospital in Peoria, Illinois (date of death not given). On February 6, 1901, he was married to Pauline Schafer, who survives him. He was a member of the Reorganized Church.

Besides his wife he leaves two sons: Virgil of San Diego, California, and Kenneth of Vallejo, California; a daughter, Mrs. Clarence Fuerst of Kewanee, Illinois; and five grandchildren. His parents, two sons, two sisters, and two brothers preceded him in death. Funeral services were held at the Seifert and Smith Chapel, Elder E. R. Williams officiating. Burial was in Pleasant View Cemetery.

HOUGAS.—Lida E., was born March 7, 1860, at Watrousville, Michigan, and died January 31, 1952, at Boulder, Colorado. She was baptized by her husband, Almon D. Hougas, soon after their marriage on January 1, 1882. He preceded her in death on May 9, 1886.

She is survived by a daughter, Mrs. Elda May Sanborne of Boulder, with whom she made her home for many years. Funeral services were conducted at Denver, Colorado, and Henderson, Iowa, by Elder Ward A. Hougas. Her cremated remains, and those of a grandson, Claire Graves, were interred in the family plot at Henderson on February 12.

Introducing

OTTO H. ELSER, Independence, Missouri (page 5). Dr. Elser is now serving his internship at the University of Kansas Medical Center in Kansas City, Kansas. He was born in Haubersbronn, Germany, September 24, 1921. He moved to New York City with his parents when he was six years old. He was graduated with honors from the Bushwick High School in 1938. He received scholarships to attend the New York University College of Arts and Pure Sciences and was graduated from this school in 1942 with highest honors, being the first in a group of seventeen at the college to receive the Phi Beta Kappa key. At that time a write-up in a New York daily paper stated he "maintained a scholastic average of 94.4 per cent during his four years of study." Active in student affairs at University Heights, he was treasurer of the Classical Society, and a member of the Heights Symphony Orchestra, the Hill Historical Society, the undergraduate scholarship committee, and secretary-treasurer of La Societe Francaise. He was also a member of the Alpha Pi, national honorary political science society.

He served three and a half years in the United States Army, ten months of which was in overseas duties in the Philippines. When he returned to this country, he took one year of pre-medical work at New York University, following which he completed the four year course at the Harvard Medical School, graduating in June, 1951.

He was baptized on April 10, 1929, ordained a teacher in 1942, and an elder on March 11, 1951.

ROSAMOND (BUNNELL) SMITH, Independence, Missouri (page 18). Mrs. Smith has lectured and taught classes in many parts of the church but this is her first contribution to the columns of the *Herald*. She was born in Corning, Iowa, but soon after moved to Idaho where she spent much of her youth. She was graduated from the Twin Falls high school in 1917, attended Cottey College of Nevada, Missouri, in 1917-18. Next year she went to Graceland where she majored in music and dramatics and returned to Idaho and entered the Conservatory of Music where she studied in 1920-22. After her college training had been completed she took up secretarial work in Idaho and in Kansas City, Missouri. In 1919 she was baptized in Boise, Idaho. In 1924 she was married to W. Wallace Smith. They have two children: Rosalee and Wallace Bunnell.

Mrs. Smith is a past president of the P.T.A., of the O.O.H., and the Independence Music Club. She is assistant stake women's leader and is interested in music, drama, and women's work.

P.S.

* LEAP YEAR

Marriages do not increase in Leap Year, according to Metropolitan Life Insurance Company statistics. The spinster and the widow—young or old, dark or fair—do not, apparently, take advantage of their privilege of proposing marriage to an eligible man. So another myth is exploded.

What can a lady do but make herself attractive and available? Then, if the stupid man doesn't get the idea and propose, he would probably be a poor, dull, craven, unimaginative wooden-Indian of a husband. Who would want him?

Can you remember the quaint old Victorian traditions of love and marriage? Then a maiden sighed and hoped at home, filled her hope chest with exquisitely embroidered linens, crochet, tatting—and dreams. Discreetly she appeared at church with her family, or at some nice social affair at the home of friends. There, according to the best traditions, some young man observing her had his heart set aflame. He moved heaven and earth to win her affections, acquire commercial substance to provide a home, and overcome the most formidable of parental objections. This was the perennial theme of romantic novels, plays, pictures, magazines, and the small talk of the ladies' boudoirs and men's clubs. True or not, that was how people liked to think about it.

But now! Lo, and be careful what you behold! The lady, gowned like a tigress, may be lurking anywhere, ready to spring upon the helpless prey. In the look of her eyes and the touch of her pretty hand there is something more powerful than the love potions of the Middle Ages, an anodyne that renders the man insensible to the scheme that she so cleverly conceals. This is the perennial theme of our romantic novels, plays, pictures, magazines, radio, television, and all the places where young men and women met together or separately. True or not, this is the way modern people seem to like to think of it.

Between you and me, Dear Reader, both of them are a lot of tosh. People are people. We are all human beings together, and despite the difference in sex, a great deal alike. We hunger for companionship and homes; we need the love of a good companion, and it isn't funny. It isn't silly. Someday, when the world is civilized, there will be an understanding of this great human need that will respect the dignity to which every person, man or woman, has an inalienable right.

Every normal good man will, in the course of his career, want a home and a companion. He should have the courage to go out and seek her.

Every normal good woman will, in the course of her development, desire a home, a good husband, a share in some useful work that will help the world, as she assists him, and children to love. She has a right to be sought, to be admired, to be considered beautiful, and especially precious to the man who becomes her companion. She has a right to all the dignity and respect accorded to any human being in fulfilling the conditions of life placed upon her by her Creator.

Leap Year may be worth a smile. But behind the smile there should be a serious thought and genuine understanding.

subscribe now!

Daily Herald

at home — and

at Conference . . . both **\$2.25**

Two weeks ago, we mailed you a special notice about the Conference *Daily Herald* for '52. And since those letters were mailed, orders have been pouring back in to us!

Now this notice is for you if you *haven't yet* mailed in your Conference *Daily Herald* order. Please send it *now*—as soon as you can—and help us out during our busiest period! Save yourself time and trouble too by merely signing the little card we sent you earlier and mailing it to us. Don't forget: the *Daily Herald* at home only \$1.25; at Conference only \$1.25; a copy mailed home and one for you at Conference, too, \$2.25. Send us your order soon!

Remember *Daily Herald* is not included in your Registration fee this year.

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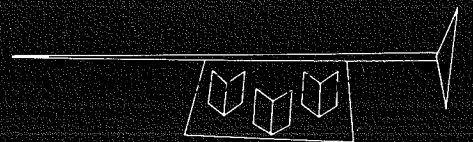
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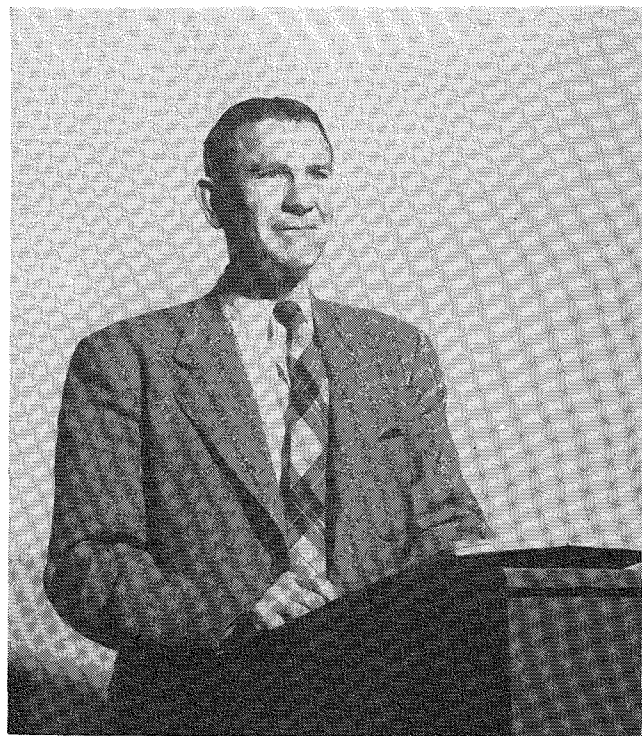
Bell Tower of the new
church in Lamoni, Iowa

the Saints' Herald

March 10, 1952

Volume 99





We'd
Like
You
To
Know . . .

**Jerry C.
Runkle**

News and Notes

JOINT COUNCIL IN SESSION

The First Presidency, Council of Twelve, and Presiding Bishopric began Joint Council meetings which will include plans for General Conference February 28. The Council of Twelve had met in session up to February 27. All the Apostles, with the exception of Apostle Roscoe Davey, have returned from their fields for the meetings.

APOSTLES TRAVEL

Apostle D. O. Chesworth has returned from three weeks in the Northwest associated with Apostle E. J. Gleazer. The men visited the Portland, British Columbia, Seattle, and Spokane Districts. Brother Chesworth attended the Hispanic Institute at Graceland College February 22 and 23 with Apostles Paul M. Hanson, Charles R. Hield, and Reed M. Holmes. The men taught classes at the institute, and participated in the various activities. Apostle Hield gave the closing address.

BOOK OF MORMON INSTITUTE HELD

The City-Wide Zion's League cabinet of the Center Stake sponsored a Book of Mormon institute February 25-March 1. The average attendance for each evening was over 500 young people. The speakers for the week included Apostles Reed M. Holmes, Maurice L. Draper, Arthur A. Oakman, Seventy Glen Johnson, Evangelist Harold I. Velt. F. Carl Mesle, General Church Youth Director, was the moderator for a panel held on Friday evening. The purpose of the institute was to acquaint church young people of Independence and nonmembers with the Book of Mormon. Lee Hart, stake youth leader, was the general director of the activities.

PREPARATION DAY HELD

The women of the Center Stake met in their monthly Preparation Day, February 7. Elder John R. Darling, Associate Director of Religious Education, was the guest speaker. Classes were held in the afternoon under the leadership of Mrs. Gail Wilson, Elder Almer Sheehy, Mrs. Fred Stevens, and Mrs. W. Wallace Smith. The Englewood women's choir furnished music for the services, and Mrs. Cecil Burton was the organist.

ACTIVITIES FOR YOUNG PEOPLE PLANNED

The City-Wide Zion's League of the Center Stake, under the direction of Lee Hart, has announced plans for youth activities following the evening services at General Conference. These activities will include a mixer, a talent program, a forum on "What We Believe," a Graceland reception, "Whom Shall I Marry" discussion, and a fun night. The climax of the activities of the week will be an early morning fellowship held on the closing Sunday of Conference. Young people who plan to attend Conference are requested to bring their musical instruments or come otherwise prepared for Talent Night.

SPEAK TO WOMEN

Members of the General Council of Women have been busy with various speaking engagements as well as Conference plans. Mrs. Pauline Arnsen addressed the women of group eight at Stone Church. Mrs. Charles Grabske and Mrs. H. I. Velt also addressed women's groups.

(Continued on page 14.)

JERRY C. RUNKLE has been a member of the Graceland College faculty since the fall of 1942. He teaches subjects in the field of business and economics.

He was born September 27, 1915, at Pisgah, Iowa, and was reared on a farm. He was graduated from the Pisgah Consolidated High School in 1932 and then worked for a year at a produce station before entering Graceland in 1933. He then attended Iowa State Teachers College for his sophomore year, and received his bachelor of science degree in June, 1938, with a major in the field of commercial education. In 1938 he started teaching commercial subjects at Clarence High School in Clarence, Iowa, where he remained for three years. From 1938-40 he worked summers as a playground supervisor for the Waterloo Recreation Commission where he also worked while attending Iowa State Teachers College. From 1940 to 1942 he attended Saturday classes and summer sessions at the University of Iowa receiving his master's degree in August, 1942, with a major in economics. In the fall of 1942 he joined the Graceland staff.

In the summer of 1945 he attended Northwestern University, and in the summer of 1946 he began his doctorate studies at the University of California in Berkeley. From June, 1948, to September, 1950, he was on a leave of absence from Graceland for residence study on his degree. He has only an oral examination and thesis left to complete.

Jerry was married to the former Wilma Michael of Woodbine, Iowa, in August of 1938. They have two children, Michael, 7, and Jane, 2.

"Learn to do all kinds of sports as well as you can, but do not spend too much time on one" is Jerry's theory; however, he does prefer hunting and golfing to other types of sports. He has become very interested in astronomy after a course or two in this science in college.

He is a member of the American Economics Association, a high priest, and member of the Lamoni Stake presidency.

The Saints' Herald Vol. 99 March 10, 1952 No. 10

EDITORS: *The First Presidency:* Israel A. Smith, F. Henry Edwards, W. Wallace Smith
ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

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

A Democratic Church

THE MEMBERS of the first Presidency have often had occasion to discuss the question of democracy in the church, the right of the majority to control, the freedom of action within the body, and the right of delegates or the individual delegate to initiate and assist to enact legislation at our General Conferences not inconsistent with our organic law.

We have wondered if, as the church has grown and the pressure of routine business has been multiplied in recent years, the net result has been to limit the operation of "common consent," a rule applying, as stated in Doctrine and Covenants 25, to everything in the church.

After consideration of this question prior to the General Conference in 1947 the Presidency sponsored an editorial on the subject, which may be found on page 3 of the *Herald* for March 8 of that year.

While we in no way wish to invite hasty or ill-advised proposals—our Conference days will be too short for any waste of valuable time—we do believe we should reaffirm what we then said, and therefore quote as follows:

PARTICIPATION IN GENERAL CONFERENCE LEGISLATION

Deep concern has been felt during recent years over the lack of participation from the floor in the business sessions of General Conference. This concern has been shared by both general officers and members of the body, although the reasons for their concern have been widely different.

The general officers know from experience that mere legislating is not enough. To fulfill its purpose, legislation must lead to vigorous action, and unless the delegates and ex officios have a sense of participation in the business of the General Conference, their voting is likely to be perfunctory and to fail to commit them to vigorous and enthusiastic action in the branches and districts.

Some of the ex officios and delegates, on the other hand, are concerned in the working of democracy in the business

sessions of General Conference because they feel so many matters are "cut and dried" before they come to the attention of the body and that, once they are there, these matters tend to be "railroaded" through to a vote. This concern is not satisfied by pointing out that the presiding officers make a special point of waiting for those desiring to speak to claim the floor, or that—in the nature of things—the Conference has a right to expect the leadership of the general quorums in fields where the general officers have special experience and responsibility, or that extended and repetitive debate itself tends to destroy the rights of the body. Despite all explanation, there still remains a feeling that members of the body should share more freely in the shaping of legislation than they now do and, fundamentally, this is right.

What can we do?

(1) The enactment of General Conference legislation is a joint problem. The general officers responsible, especially the members of the Presidency, must see to it that the clearest possible explanation of proposed legislation is made available to the body, and that ample opportunity for discussion is afforded. And members of the body must give careful attention to the Conference reports and other information available to them, with a view to making any necessary contribution of which they are capable, and they must see to it that this contribution is actually made.

(2) The simple fact that recommendations are presented by the Presidency or the Joint Council gives these recommendations great weight in the Conference. This is as it should be. But such recommendations should not be received and approved as a mere matter of loyalty to the general authorities. Our loyalty is to God, to the church, and to the best interests of the church, before it is to any quorum or group of general officers in their official status. Conference members opposed to recommended legislation should therefore express their views freely, and presiding officers should and intend to be especially alert to recognize any who seek the floor and whose questions or contrasting points of view may lead to wiser or better informed action.

(3) It is not always possible to give advance notice of impending legislation, but where this is done, it is quite in order for members of the legislative body to give to the presiding officers prior notice of their desire to be heard in regard to any action. Members of the Presidency will welcome such co-operation.

(4) Sometimes a question is much more helpful than a speech.

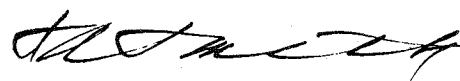
(5) We are all brothers and sisters in Christ. No one should hesitate to express before the family of Christ his deliberate judgment in matters of concern to the family. And, certainly, no member of the family should be scornful or derisive when a brother fails to express himself well because of inexperience or stage fright.

(6) The affairs of the Conference are important to the whole church, but especially important to those who take their saintly duties seriously. The best preparation for constructive participation in the General Conference business sessions is constructive participation in branch and district affairs.

THE FIRST PRESIDENCY,
By F. Henry Edwards

Let us all work together toward wise and freely determined Conference legislation, "according to the covenants" and "by common consent . . . by much prayer and faith."

THE FIRST PRESIDENCY



Threads of Divinity

FOR OVER twenty-five years I dictated mail to a stenographer. When interrupted I would, upon resuming the dictation, invariably ask the stenographer, "Where did I leave off?" or "What was the last thing I said?"

In the light of this almost universal procedure among businessmen, the following statement by Emma Smith recorded in *Church History*, Volume 3, page 357, portrays either the work of a genius or of a man whose intellect was quickened by Divinity.

My belief is that the Book of Mormon is of divine authenticity—I have not the slightest doubt of it. I am satisfied that no man could have dictated the writing of the manuscripts unless he was inspired; for, when acting as his scribe, your father would dictate to me hour after hour; and when returning after meals, or after interruptions, he would at once begin where he had left off without either seeing the manuscript or having any portion of it read to him. This was a usual thing for him to do.

—JAMES F. KEIR

Editorial

Recommended Resolution

Notice is hereby given that the following preambles and resolution will be presented to the General Conference which convenes in April, 1952, with the recommendation that the resolution be adopted:

WHEREAS the General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints on April 7, 1938, adopted a resolution authorizing the First Presidency and the Presiding Bishopric to take such steps as are necessary to incorporate the church in the respective states of the Commonwealth of Australia and the Dominion of New Zealand for the purpose of holding title to real estate in said areas; and

WHEREAS, in taking these necessary steps, some uncertainty has arisen in respect to the authority of the Board of Trustees of said proposed incorporation, as to whether the Board of Trustees as such would have power to supersede locally elected committees and officers in the management of their affairs, and it is the desire of this General Conference to clarify this point;

THEREFORE BE IT AND IT IS HEREBY RESOLVED that the said Board of Trustees when officially constituted in connection with the corporation in any of the states of the Commonwealth of Australia or the Dominion of New Zealand is hereby directed that local management of branch, mission, and district projects be left to their respectively elected officers and committees, and that the purpose of setting up the said incorporation under the direction of its Board of Trustees is to take title to church properties and have power relating thereto in the matter of buying, selling, or transferring in harmony with the decision of the proper church bodies concerned.

THE FIRST PRESIDENCY,
By Israel A. Smith.

Remember

Sunday, April 27

is Sanitarium

School of Nursing Day

Our college for nursing
education is depending
on you!

Attention: Anyone Bringing Recording Equipment to Conference

Because of the many recorders brought to the General Conference, provision must be made in advance for adequate space and line connections. Anyone planning to record any phase of the Conference (at the Auditorium, Stone Church, Kansas Street Chapel, etc.) must first register with the Radio Department located in the Auditorium. This must be done *prior* to the opening of Conference to assure adequate space. This space will be limited and will be assigned as the requests are received in the radio office.

THE FIRST PRESIDENCY

By Israel A. Smith

A Day of Prayer

Information comes to us from Major General Roy H. Parker, Chief of Chaplains, Washington, D. C., that he would like the clergy of all denominations to set aside April 27, 1952, as a time in which prayers may be offered for our soldiers who are on active duty. It has been suggested that there are many men in the National Guard Units which are not on active duty who would like to join in such a service and would be found anxious to don their uniforms and attend such service in honor of the fellow soldiers who are on active duty.

Special prayers shall be offered Sunday, April 27, for every member of our armed forces who is serving his or her country in the present emergency. The personal sacrifice being made by these citizens seems sufficient to elicit our prayers. We are deeply grateful for the service which they are rendering. We, as a church, are happy to co-operate with the National Guard and the Chaplain Service in doing this.

THE FIRST PRESIDENCY

By W. Wallace Smith

Across the Desk

THE FIRST PRESIDENCY

From Don Landon, Missionary to the Northwest:

I am happy to share with you the fine results of a recent series of cottage meetings in Puyallup and Tacoma, Washington. As a result of the preparation and support of the Saints in both branches, nineteen persons were baptized at the end of the series.

The Puyallup Branch is desperately in need of a larger meeting place since the past month or so has seen the attendance reach 110. The Tacoma Saints are actively engaged in continuing the cottage meetings started during the series.

All of the nineteen baptized are of high caliber and will make a splendid contribution to the branches. The priesthood potential in many of the new converts is high. The cottage meeting series extended over a five weeks period with three days of each week spent in each branch.

We are happy to report such fine success and recognize the hand of God working as he "giveth the increase" to the church.

Many readers will be interested in this letter sent to the Presiding Bishop with a contribution to the Auditorium. It comes from Albert F. Cruse as a memorial to his grandfather James Kemp who will be remembered by many older members in this region.

Many thanks for the receipt covering my contribution to the Auditorium fund.

My grandfather, James Kemp, arrived in the United States from England in 1865 in search of the new religion, as spoken by Joseph Smith. He had been an evangelist in England and was a married man with three children when he reached these shores. He first trekked from St. Louis, Missouri, to Salt Lake City, Utah. When he got there he did not believe in the practice of polygamy, but had to remain there some time before a wagon train was headed back East.

During his stay in Salt Lake City it was necessary for him to work for Brigham Young. When he returned to Missouri, he joined the Reorganized Church and was a minister all of his life. He died at the age of 83.

I am very glad to make this contribution in recognition of the service to the church given by my grandfather.

www.LatterDayTruth.org

Save Us, Lord, or We Perish

By Apostle E. J. Gleazer

Condensed from a message recorded at
Liberty Street Church, Independence, Mo.

And when he was entered into a ship, his disciples followed him. And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us: we perish.—MATTHEW 8: 23-25.

THE SCRIPTURE READING presents a scene that took place during the earthly life of the Lord. There is something significant in the story for us today when we are concerned for the work of God that is in our hands and should be carried on to completion. We wonder at times why we are not doing more to bring to pass the purposes that were in the mind of God when he restored his church among men.

A Cry for Help

A few weeks ago I listened to one of our leading radio commentators. His remarks were such that I found myself repeating the words, "Save us, Lord, or we perish!"

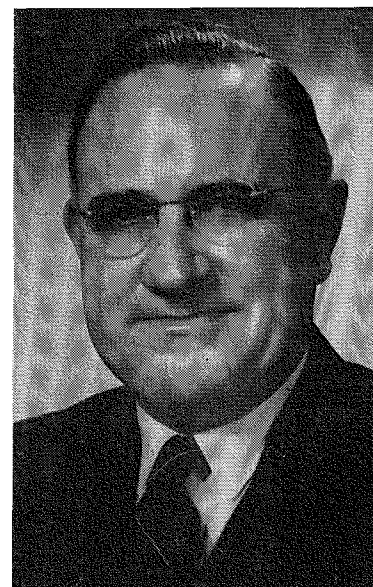
I read in today's paper an item about a man who has made considerable fame for himself as a newspaper reporter in various parts of the world, and just recently he arrived at the conclusion that we are helpless to do anything in this present world situation unless we return to God. This gentleman has retired to take up religious orders in the Catholic Church. I agree with his findings, but I do not agree with the method he has taken to solve the problems of the world. Probably he has never heard of the Restoration Movement—and that may not be his fault. There are a great many people today, not only in our land but abroad, who are becoming conscious of the danger that humanity may not be able to continue upon the face of this earth, and they are looking for some means to save themselves from this terrible situation. I have noticed in the Good Book not only that our Lord used parables to

impress upon the minds of his people certain spiritual truths, but that there were various incidents in his life which suggested great events to take place in the future. In other words, there were a number of situations in which the Master had experiences that foreshadowed modern conditions.

Now let us review that scene on the little ship where Jesus slept and see what lesson it may contain for us. One other writer mentions the fact that there were several vessels that sailed forth on this occasion upon the Sea of Galilee. Then a storm came up. In fact, it was a tempest of exceptional violence.

The companions of Jesus on this occasion were experienced sailors. They were acquainted with the Sea of Galilee and knew how to handle a boat. This storm was out of the ordinary, or they would not have troubled the Master to the extent of awakening him from a much-needed sleep. They became aware of the fact that the situation was such that they themselves could not control it. They recognized from past experience, and no doubt from their faith, that he who was asleep was the only hope they had.

So they addressed him, as one other writer describes the situation, "Carest thou not that we perish?" Jesus awoke. He reproved them for their lack of faith; then he rebuked the elements of the sea, and the wind became calm. They marveled, "How great a man is this, that even the sea and the winds obey him?" These experienced fishermen on a familiar sea became conscious that of themselves and by themselves they



could not bring to pass their own safety, so they turned to the Son of God. And answering their petition he arose, rebuked the elements, and saved their lives.

Our Modern Distress

Let us regard the present world situation as a terrific storm in which all nations are concerned. It is sad but nevertheless true that our physical being sometimes must be jeopardized before we recognize how dangerous a situation is. A great deal of the fear in the hearts and minds of men today rises out of their worry for what may happen to their bodies. Some of our missionaries have lectured on life after death, but few people are concerned about what happens after these three score years and ten—more or less. It is too bad that our physical beings and material interests must be in danger before we become concerned about our real welfare, which after all is the salvation of the soul. Maybe it isn't too bad, in the larger sense, that our physical existence is threatened, for in our attempt to do something to preserve our life here we may succeed in preserving our souls for the hereafter. A great many experienced individuals who have succeeded in the affairs of state in our nation and other nations are today recognizing

as never before that they themselves do not possess the power to bring calm out of this present storm.

Where Do We Look for Help?

Some of our leaders are attempting to do all in their power to bring to pass what they call a lasting peace. I think that many of these individuals, regardless of their political affiliation, are sincere. When we have wars and rumors of wars, our whole economy is upset. The whole social fabric is in great danger, and we know not what to do. We have turned to all of the established and recognized solutions that this world knows about.

When I was a young man we worried, not because of any opposition that we encountered in our attempt to introduce this work, but because of the lack of concern of men and women for the things that pertain to God. They were not interested in religion, and it was difficult to make them see the importance of the Restoration of the gospel.

In Our Trouble, Hope

I trust you will not misunderstand me if I say that I am glad people are becoming more concerned. I cannot rejoice in the price they are having to pay—in the loss of their sons in Korea and in sacrifice and uncertainty at home. But I do rejoice that as a result of the world situation more and more people every day are becoming concerned with life, looking about to find some avenue of escape or some solution for the problems which they cannot meet and successfully solve. As these conditions continue—and it is probable that they will—we may expect more and more people to show concern.

But for a while at least they will not be looking in the right direction. They are trying human sources and human powers, hoping that they can find a solution for their problems. I wonder how long it will be until they turn to the living Christ.

If there are any people on earth who should be in a position to testi-

fy that Jesus lives, acts, and works today, we—the Reorganized Latter Day Saints—should be. For, more than any other organization that has existed before us or has come into existence since the beginning of our own era, we stand out as a people who bear the last real testimony that Christ lives. What other church, originating since 1830, can bear testimony that a living Christ appeared and made himself manifest to men? No one has yet duplicated that experience of young Joseph Smith. In this sense, we are still unique as a people.

We can say—those of us who are members of this church (and if you can't you have never been born again, whether you are a member of the church or not)—that we join in the testimony of Sidney Rigdon and others: "We know that he lives." We who have this testimony know that God is concerned with the welfare of mankind. Reorganized Latter Day Saints are no more exempt from the terrific storm that threatens to engulf and destroy mankind all over the earth than any other people.

As members of this church, we should have this one thing in common. Of all the peoples on the face of this earth, we should know where to turn. We should recognize the fact that the Son of God has the power, and as a people we should be sufficiently concerned to call upon him and give him an opportunity to bring calm to this storm-tossed world.

Those men of two thousand years ago remarked how wonderful it was that the winds and the waves obeyed him. Would you be surprised if I were to point out that it is easier for the Son of God to control the elements than it is for him to control us?

A Difference in Us

There is a great difference between the elements and mankind. The elements—so far as I know—do not have agency as men do. We have our agency, a right and a power that distinguish us from most other crea-

tions of the universe. It is important in relation to a question we often hear.

People, including members of our church, sometimes ask, "Why doesn't God do something?" It is much the same as the question of the disciple, "Carest thou not that we perish?" There are some people who think it would be easy for God to help us by removing some prominent enemy leader. He could have an accident. But I do not believe that God is responsible for accidents. We bring them about ourselves.

When we were all troubled about Hitler, I said that some day Hitler would be no more. I have lived long enough to see that prediction come true. But when I made the prediction, I also called attention to the fact that it would not solve our difficulties. All of our enemies could be taken from this earth, but it would not solve our problems. There are people who have no doubt prayed that God would intervene. There are people praying all over the world, "God, do something."

It Is Our Move

I think they ought to change their prayers. They ought to give consideration to the fact that we should do something—all of us together—including Reorganized Latter Day Saints.

What opportunity have we given the Son of God to bring peace and calm to this storm-tossed world? Do we want God to destroy the agency of man? That is about the only way he could do it, if he were to grant our prayers.

Our great problem is not one in which the elements are involved. The real problem of the moment is mankind, and God cannot answer our prayers to bring calm and peace where we are involved unless we utilize our agency in such a way that we will choose to become and behave as the sons and daughters of God by the virtue of our relationship to him.

Peter said that our natures must be changed. We must put on the divine nature. God isn't going to

put it on for us. We must become transformed, and we can do this only by recognizing the law that governs our true relationship to God. The power behind that law is his Spirit. Every promise in the Good Book or in modern revelation stresses over and over again the necessity of obedience to the law of God. The obedient shall eat the good of the land in these last days. I am concerned about this storm that overshadows us. I wish it could be rebuked. I, too, would like to see lasting peace; but I know that peace and all associated with it can never be realized until mankind listens to the voice of God and conforms of its own free will to the mandates of heaven.

In studying the Scripture, we used to think how terrible it was that the people of Jerusalem rejected the Son of God. They told us that the shortest and saddest statement in the Bible was "Jesus wept." We know, of course, why he wept. It was because the people had rejected him. And most of the people of the world are rejecting the Son of God now. I do not think we do it deliberately. It isn't that we want to be disobedient, but we are not conforming to his teachings and his way of life to the extent that we become men and women of good will; for only men and women of good will can bring a lasting peace. God has done everything in his power to save us, while protecting our agency. The next move rests with us.

The Time Is Now

When are we going to make the move? The only answer I know is *when we become sufficiently concerned*. First of all we must become aware of the fact that there is no solution outside of Christ and his way of life. We must recognize that our existence is threatened, and that the only source of deliverance is Jesus Christ and his gospel. This means compliance with that gospel.

I have been amazed that there are so many people, even in our own church, who make the mistake of as-

suming that because we are in possession of the *means* of salvation, therefore we are saved. I can come to no other conclusion than that because I have heard individuals say, "Thank God, I am a member of this church." But when they don't do anything about it, they are showing in effect that they consider themselves saved. There's all the difference in the world between possessing something and utilizing it.

I appreciate very much the contribution that one third of the members of this church are making, for only about one third contribute by their presence and with their substance and with their ministry. I am referring now to the men who minister and support themselves in business and labor while they minister. They are the people responsible for whatever success this church has achieved, and I think we have made some success during the past few years. I have often wondered what would happen if we could have another third of our membership join us.

However, I have yet to meet those who are really active who are satisfied with the contribution they are making, for the most active members are the people who say, "We want to do more to bring to pass the purposes of God on this earth." There are few of us who have any reason to be satisfied with whatever contribution we have made up to date.

A Greater Concern

Not only must the members of this church become more concerned about the storm that is threatening our very existence today, but there must come a greater concern in the minds and hearts of others, so that they will be willing to listen to the message of the Restoration.

Some have asked, "Why is it that the church was organized in 1830, and this is 1952, and Zion has not been established?" I do not agree with those who say that it could not have been established before now. I would rather take my position with the Lord. He said many years ago

that it could have been established, and I still believe it could be established now if there were enough members sufficiently concerned to make a present-day application of the principles of the gospel to their way of life. We have gone part of the way, but we haven't gone far enough.

Predictions for the Future

I am certain that conditions will become such that there will be a sufficient number of us who will find it necessary to go all the way with God. When we do, then this way of life which we call Zion, or Zionism, will be revealed in and through us, in such a way that people will know where safety can be found—not because of a particular place, but in a way of life that guarantees safety, because this manner of life is free from dishonesty, corruption, and every other kind of sin that one can imagine. That is the only way we can ever really be safe, the only way we can ever find real security.

We may expect that unfavorable conditions in this world will continue to develop, regardless of any intermission, regardless of any false situations in which we think, "Well, now this is over." For instance, if we have a "cease fire" order in Korea tomorrow, many people will return to their old way of life. They are not going to be concerned at all. In fact, some of the boys who are coming back from Korea are telling me that they are shocked to find us taking the attitude we do. They can't understand why some of us, in spite of income taxes, are making money during this terrible situation.

Worse than this I find it necessary as a minister of this church to go into homes that have lost sons over in Korea. I went into a home where there was a sick father, and where two boys already had made their contribution in another war. After shaking hands, I learned that one of the finest lads I have known in this church was killed just two weeks after he went into action. If one

can go into a home like that and say to the parents, "Well, all this is helping to speed the day of Zion's redemption and to bring a lasting peace," then these parents can lift up their heads and say, "Thank God, our boy has not died in vain."

No Hope in War

Regardless of the sacrifices that war entails, there has never been any promise that war is going to bring peace and calm on this earth. I wonder, "How long, O Lord, how long" before the inhabitants of this earth realize their helplessness to such an extent that they are willing, like the disciples of old, to turn to the only power that is capable of bringing salvation and, turning to this power, become obedient to divine instructions?

Jesus said on one occasion, "Ye call me Lord, Lord, and do not the things that I say." The key to our failure is our disobedience.

A Better Prayer

What would happen if we, the members of this church, sensed the world situation to such an extent that we would go to God with open minds and hearts, not asking, "Carest thou, Lord, if we perish?"—for he does care; he has done everything in his power to prevent our perishing—but saying, "Lord, reveal to us wherein we lack; and give us the necessary power so that we can transform our lives to subject ourselves to thy will, that we might be able to manifest that thy Spirit can bring peace and calm and, exercising our agency in harmony with thy will, become thy sons and daughters."

If we could approach General Conference with open minds and open hearts like this—if we could give God Almighty the opportunity to inspire us—then we as a church would be in a position to reveal a condition of life to those who are turning today from the affairs of men and seeking relief elsewhere. We would give them an opportunity

to see God made manifest in the flesh again. The same power which brought this church forward is still manifesting itself wherever it has an opportunity in the body of Christ. The Spirit of God has not been withdrawn from us. It will continue, and

the promises of God concerning this church are sure, for there will be a sufficient number of Reorganized Latter Day Saints who will become so keyed to the voice of heaven that peace and all that pertains to peace will be experienced upon this earth.

Efforts to Shackle Christianity

DOUBTLESS many of our readers are watching with interest the conflicts in certain European countries where Communism has supremacy and national efforts are being made to bring Christianity into subjection to the state. Protestantism has suffered less than the Roman Catholic movement because it has less invested in its properties and has never reached the proportions in numbers and influence which Catholicism has. The struggle, however, is of equal interest because, we need make no mistake about it, the teachings of Christ are the real issue.

The subjugation program in Czechoslovakia illustrates the situation rather well. Catholics make up 75 per cent of the population. The government started its campaign by stripping the churches of almost all their possessions and revenues. In the midst of the frustrations which followed, it offered to put the clergy on the government payroll. All that was necessary was for the clergy to take an oath of loyalty to the "People's Democracy." In 1949, while the bishops themselves held out, they advised the clergy to accept the offer. All but a dozen did so. However, this was only the beginning of the campaign. The government soon began telling what they were to say to the people. The clergy protested that they would not instruct the people in anything that was "contrary to the law of God, the Church, or the natural rights of man."

One may have wondered why the Communist officials tolerate the church at all. The evidence was not long in coming. They needed the church for propaganda purposes. The fifty million Catholics living in eastern Europe could not be imme-

diately driven out of the church by an edict. Their program, therefore, was one of gradually corrupting the priesthood and bringing it into subjection to the will of the state. How well they have succeeded is not yet clear. Messages scrawled in scarcely legible letters reached the Vatican by circuitous routes which asked, "Shall we bury our dead like dogs? There is no Catholic priest here." "How can I baptize my baby?" "Can we marry a young couple at home?"

The church has paid back by excommunicating unfaithful priests and denying the sacraments to professing Communists. However, all the state had to do was to force many of the legitimate bishops whom it had put in jail to consecrate, as a bishop, some renegade priest. Thus endowed with spiritual powers by a Roman Catholic bishop, he could proceed to ordain new priests and consecrate new bishops who had learned to serve the state.

The Vatican then decreed that "any bishop, archbishop, or cardinal who consecrates a new bishop without the approval of Rome incurs the severest form of excommunication, even though he may have been 'coerced by grave fear.'"

Once again the church of Rome is going underground behind dark shades; laymen well grounded in the faith, secretly ordained as priests, say Mass in private homes. Men in overalls or business suits, secretly consecrated as bishops, have taken over in some dioceses where the bishop is no longer free. "We are going back to the catacombs," admitted one priest. "Harder times are ahead than the Church has known for centuries."

CHRIS B. HARTSHORN

www.LatterDayTruth.org

Question Time

Question:

We have been asked by the church to make an inventory of our resources, also to file a tithing report annually. Does the Bible, Book of Mormon, or Doctrine and Covenants teach this, and where can it be found? Or who is the authority?

Iowa

E.M.C.

Answer:

The scriptural authority for this is found in the Doctrine and Covenants:

... every man shall be made accountable unto me, a steward over his own property. . . . —Doctrine and Covenants 42: 9.

Now, verily, I say unto you, That . . . every elder in this part of the vineyard must give an account of his stewardship unto the bishop in this part of the vineyard. . . . —Doctrine and Covenants 72: 4.

... for it is expedient that I, the Lord, should make every man accountable as stewards over earthly blessings. . . . —Doctrine and Covenants 101: 2.

The foregoing set forth the principle of the accounting. This is amplified in a letter written to Bishop Partridge by Joseph Smith, Sidney Rigdon, and F. G. Williams, which indicates that this accounting is to be through the filing of inventories:

Brother Partridge, Sir:

I proceed to answer your questions concerning the consecration of property: first, it is not right to condescend to very great particulars in taking inventories. The fact is this, a man is bound by the law of the church to consecrate to the Bishop before he can be considered a legal heir to the kingdom of Zion. . . . —*Church History*, volume 1, page 300.

This was further clarified by the action of the General Conference of 1923, General Conference Resolution Number 847, October 13, 1923:

... that the Order of Bishops believe it to be the duty of every member of the church to acknowledge his stewardship by complying with the law as given in the Scriptures:

- Filing his inventory
- Paying his tithe
- Paying his surplus
- Making his offerings
- Thereafter giving an account of his stewardship annually as required by the law of God. . . .

Further action was taken by the General Conference, Resolution Number 851, April 6, 1925:

... (2) that the Bishopric secure completed financial statements by the selection of a corps of men qualified by special training if possible, who have been assigned territory with the view of securing these financial statements by personal contact. . . .

(4) that the members of the church be requested to file their financial statements annually.

PRESIDING BISHOPRIC

Question:

In Doctrine and Covenants, section 125, verse 9, we have this statement: "The only qualification for delegates chosen by branches or districts should be membership in good standing, it being given by the Spirit that those other than the eldership should be represented in this way."

Does this language mean that in the choosing of delegates, the Aaronic priesthood and lay members should be given preference, rather than filling the delegation with elders who already have all rights in Conferences, saving the casting of delegation votes, a thing very rarely called for in Conferences?

Missouri

D.H.S.

Answer:

This instruction was given at a time when many felt that General Conferences should be confined to members of the Melchisedec priesthood. We believe that the intent of the language quoted is to make clear that persons other than members of the Melchisedec priesthood may serve as delegates to General Conference. We do not think that the intention is to exclude the elders, but rather to include others with the elders. Certainly no action of General Conference and no interpretation given by the Presidency of which we are aware has been based on the assumption that this section means that those not holding the Melchisedec priesthood should have prior consideration in determining delegates.

F. HENRY EDWARDS

Question:

What is meant by the Scriptures which say that Christ came in the meridian of time?

Ohio

W.E.K.

Answer:

The statement was made to Enoch in answer to his question, "When shall the day of the Lord come?" "It shall be in the meridian of time" (Genesis 7: 53, Inspired Version). Christ, speaking by revelation in latter days, says that he is "the same which came in the meridian of time" (Doctrine and Covenants 39: 1).

We do not have a clear or certain chronology of time prior to Christ's coming so that the year of his birth is not definitely known, but the commonly accepted figure of 4,000 years from Adam to Christ is probably not far from correct. Estimating that whole period of the world of humanity from Adam to the close of the millennium at 7,000 years (Doctrine and Covenants 85: 34, 35), and adding to that the unmeasured "little season" which is to follow, and then the further period known as "the day of judgment," of which the length in years is not given, and which may be of considerable duration, we have a total of somewhere between 7,000 and 8,000 years. The prophecy was not intended to be exact, but it will be seen that Christ's coming was somewhere near the middle or meridian of this period.

Since Christ's mission was to the whole world, both those who lived before he came and those who should come after, a midway point for his coming would be most natural and appropriate.

CHARLES FRY

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel members signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name (not just initials), and address will receive attention.—EDITOR.

MARCH 10, 1952

(225) 9

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Friends of the Master

By Leona N. Hands

IT WAS EARLY MORNING. Though the sun had scarcely peered over the horizon, Martha had already laid the fire, set the table, and prepared breakfast.

Apparently everything was in readiness. The table, with its beautiful hand-drawn linen cover which Martha herself had woven looked very inviting. There were freshly stewed figs, a dish of honey, and wheat bread which had been baked the day before in the public ovens. Bowls and spoons were in place waiting for the wheat meal Martha was keeping hot. There was plenty of fresh, cold milk to drink and to pour on the wholesome porridge.

Yet, Martha surveyed the table critically. It still seemed to lack something. Her face brightened. A few flowers were needed to add cheer and color. She stepped outside into the courtyard where flowers were blooming in abundance.

The temptation to linger was almost overwhelming, for was this not the most beautiful part of the day? The air was sweet and fresh, the morning dew still heavy on flowers and green grass. Birds were filling the air with melody.

Martha paused to drink in the beauty of the bright morning—but for only a moment. Breakfast was ready and there was much work waiting to be done. Selecting an assortment of the brightest blossoms, she quickly picked a bouquet and hurried into the house.

"Mary will be delighted with this centerpiece," she reflected as she skillfully arranged the flowers in a blue bowl and placed it on the table.

MARY—where was Mary? They had risen from their beds and dressed together. What had Mary been doing all this time, Martha wondered impatiently as she brushed aside the woven tapestries that separated the rooms. At the sight of Mary, seated on a low stool gazing out the window, she spoke sharply, "What long thoughts are you thinking now, dreamer? And why do you linger here when it is long past sunup? Come! Have we not been warned against idleness since we were mere children at our mother's knee?" Then in a kinder tone,

"Mary, would it not be better for you to be helping me with the morning tasks? Surely there is plenty of work for both of us."

Mary arose quickly, smiling. "Of course, you are right, Martha," she answered—her voice displaying no hint of rancor. "I was but meditating on the sayings of the Master." After a moment of silence, she continued thoughtfully, "Some of them are so deep they seem as mysteries. Why is it that he speaks mostly in parables? Do you not think it strange that he should do so, even among his friends and those who love him?"

"I am sure I cannot tell," replied Martha rather curtly. "I have thought of it myself. Many of his teachings are deep and difficult to understand and would require much thought and study to uncover their meaning. And who, with many tasks, and the cares of life added, can sit and ponder for long? But come, our morning meal will be cold and not worth the eating after all my care in its preparation."

"Dear sister," said Mary affectionately, as they left the bedchamber and approached the breakfast table. "You are always so thoughtful of life's comforts." As they took their places Mary fingered the cloth of snowy whiteness and continued slowly, "I am sure I shall never be able to take such good care of a household."

Martha gave Mary a look of silent reproach just before they bowed their heads and together repeated a prayer of thanksgiving over the food. After filling the bowls with porridge Martha spoke abruptly, "I am sure that you could easily learn much more of the ways of household duties, Mary." A certain sharpness crept into her voice as she continued, "Have I not tried earnestly to teach you, even as our mother first instructed me? But you, dreamer, you do not think of the thing you are doing. It is a grievous matter to me. Surely I have tried, have I not?"

"You have indeed," Mary replied, humbly. "It is I who remain a poor pupil, though not because of any fault of yours, dear sister. But I fear that I shall never be able to accomplish as much during the daylight hours as you, Martha.

You move so surely and so quickly at even the smallest of tasks."

"My dear Mary," counseled Martha, "that is indeed the secret. You must keep your mind on your work. Instead, your thoughts are far away on other things; hence you work slowly. Have I not endeavored many times to teach you this lesson? Indeed, we have both been given much instruction concerning these things. Did not our dear mother often repeat to us the counsel of the prophet, 'Every wise woman buildeth her house'?"

"Verily, all these things I have heard and bent a listening ear whenever our mother would repeat the sayings of old," said Mary earnestly. "I dearly loved to sit at her knee for instruction and hear her repeat the teachings of the wise ones over and over again."

MARTHA regarded her sister silently for a moment, then spoke sternly, "You are inclined to much learning which I fear is not for your good. This is not the first duty of a woman, as I have tried to tell you. First you must look well to the ways of a household, and here again, I am giving you our mother's counsel which was in turn handed down to her. These are not idle sayings, but great truths from the past."

"I perceive that you are right indeed," agreed Mary, eager to please her sister. "And today, I shall endeavor to work diligently so that you shall yet be proud of me for my industry."

"Then let us begin at once to apply ourselves to the many tasks that await us. We have much to do in preparation for our honored guest tonight. Surely you have not forgotten that the Master has promised to have supper with us," reminded Martha.

"I have been looking forward to that hour for many days," Mary said, her face glowing with pleasure.

"Then come, there is no time for idleness," Martha urged, rising from the table. "Even now I must go to the market place, while it is yet early and the choicest meats are plentiful. After the dishes are washed, sweep the rooms well and see that all corners are free from dust. Do not linger over these tasks, Mary. There are herbs to be gathered from the garden, and the courtyard should be swept also, if there is time," Martha finished with a worried expression.

"I shall begin at once," Mary assured her, picking up the bowls and clearing the table. "It is well," Martha replied as she tied a colorful scarf of intricate design on her head. It was one that she had made and dyed herself, and she adjusted it carefully. Taking a market basket, she moved toward the door, then turned to give her sister a few parting words. "Try to finish before I return,

Mary. If you do, I may be able to prepare some small cakes that will go well with our supper."

"Now I am sure that I will be through with the tasks early," Mary said eagerly. "Some of your small cakes will turn our supper into a feast indeed."

"What a child you are," chided Martha, "to show such happiness over a few small cakes." She smiled indulgently at her sister and left for the market.

ALONE, Mary worked diligently. Soon the dishes were washed and dried and put back in their accustomed places. Then she swept the rooms carefully as Martha had admonished. Completely absorbed in her work she began to hum contentedly. The music brought the words of the song to her mind, for it was a hymn of praise. "How lovely are thy dwellings, O Lord, my God." She sang it slowly, as her mind pondered over the meaning of the words. "The dwellings of the Lord, God." That would be God, the Father, of course. But "Lord!" Why, that was Jesus, the Master! To dwell with God and Christ—how wonderful that would be! Again and again Jesus had mentioned his kingdom. When and where would it be, Mary wondered, as she sat down on a low stool, unmindful of the broom which she still clasped in her fingers.

And so it was that Martha, returning from the market, found her sister deep in meditation and the work unfinished. With an exclamation of impatience she set the market basket on the table, while Mary sprang to her feet in guilty surprise.

"Must I always be here to prod you to your duties?" questioned Martha angrily. "And what would our good mother say to your slothfulness? Would she not berate you soundly? Yes, and punish you also, though you are a child no longer. Indeed, I wish she were here, for I fear you hold my counsel far too lightly." She regarded Mary sternly then continued determinedly, "I shall speak to Lazarus when he returns from his visit. Perhaps he may be able to think of something to say to you that will cause you to correct your careless habits."

"Please do not make mention of this to our brother," pleaded Mary. "I fear he is not too well of late. Truly, I shall endeavor to do better and follow your wise example, Martha."

"Then let us have no more of this dreaming. Come, let us finish the work together, and I trust I shall no more have occasion to admonish you to be up and doing. Are we not both eager for the Master to find all things in order when he comes to our dwelling place?" asked Martha.

"Surely," answered Mary, quickly. "And I hope he shall be able to tarry long enough to visit with us and explain

some of the things which I have been pondering over in my mind."

MARTHA gazed at Mary deeply, a look of perplexity on her face. With a sign of resignation she began to busy herself, keeping her own counsel, but inwardly feeling resentment as she poked the coals of fire to quicken the blaze. "Mary knows I do not like to hurry my cakes," she thought, as she put the meat on to cook with just the right amount of herbs.

Martha did not hold her resentment long. Soon she was deeply interested in the preparation of the cakes—mixing the meal, egg, and oil, then adding spices to the flour. In a short time she placed the cakes in the oven to bake with a murmur of satisfaction.

"Now I shall gather fresh flowers for the table," she thought. "There is still time before the Master comes, if I make haste." She made her way to the small garden and quickly began to pick the choicest blooms. Completely absorbed, she did not see the Master coming until he was approaching her own courtyard. Running to the doorway of the house she called hurriedly, "Mary, our guest is here, and we are not ready. Perhaps he is hungry and would like to partake of the evening meal early. Hurry and set the table while I bid him welcome." But Mary, coming to the door to listen to her sister's instructions, had caught sight of her beloved friend and forgot all else but to hasten and greet him.

So Jesus met them both and smiled at their eager greetings. Well he knew that he was a welcome guest in this Bethany home which was but a scant two miles from Jerusalem. Often, though weary, he walked the extra distance so that he might spend the night with these beloved friends.

Lazarus, the brother, was one of his first and most earnest followers. Mary's keen intellect made her a joy to converse with, and Martha, the elder sister, was mindful of even the smallest physical comforts. Each one ministered to his needs, making this home a welcome retreat of peace and rest. Yes, he looked forward to these visits with those of like mind and understanding.

TODAY he felt the undercurrent of some disruption in this usually serene home, but wisely kept his own counsel, greeting them both with a smile.

Mary was the first to speak. "I am happy indeed that you have come early," she said eagerly, as she led the way into the house. "I have some questions to ask, if you are not too weary, my Lord."

"It shall make me very happy to answer them," replied Jesus.

"First the Master must bathe his feet," said Martha, giving Mary a significant

look for her thoughtlessness. "I have everything in readiness. You may set the table, Mary."

"Surely," agreed Mary quickly, her face flushing beneath Martha's gaze.

Under Martha's deft administrations, performed quickly and efficiently, the Master's feet were soon bathed and he was given the seat reserved for honored guests.

"It is good indeed to be in the house of friends who know one's needs," said Jesus.

Mary, who had finished her task, brought a low stool and, seating herself at Jesus' feet, gave the Master a troubled look. Jesus, the Son of God, the Messiah (for such she knew him to be)—what could be his needs? She weighed the matter carefully in her mind. Of a truth he had little of the comforts of life. Disappointment had come to him often, else why that look of deep sadness that often appeared in his eyes when he mingled with the people. Many of his friends misunderstood him; some of the closest even quarreled among themselves (so Lazarus had told her). Her face brightened. Jesus was happy to come to their dwelling place, to visit and sup with them.

"And what are the questions you have been keeping for me?" asked Jesus, smiling at her.

"The parables you relate so freely, Master. They are full of hidden meaning, and my heart yearns to know more of these mysteries."

MARTHA, busy with the food preparations in the outer room, listened to the voices of Jesus and Mary as they rose and fell. She thought to herself, "Jesus loves to visit with Mary. She gives him all her attention. Indeed," she contemplated with surprise, "they are alike in many ways. They talk and think alike. Perhaps," she decided shrewdly, "there are not too many who could fill this need of the Master, in the meeting of minds. But I, too, can meet his other needs for the comforts of life. Do I not see to it that all things are in order and a good meal is in readiness whenever he comes? Yes, it is I who must always take charge of all the duties in this household. Mary would never put the work first." The color in her face, which was already flushed from the heat of the oven, deepened in sudden annoyance as she left the room with firm tread. Without apology she interrupted the conversation between Jesus and Mary and addressed the Master.

"My Lord," she said, impulsively, "do you not see that my sister has left me to serve alone? Bid her help me, for she

is wont to leave all cares of the household on my shoulders."

Jesus gave Martha a look of deep understanding. "Martha," he said to her kindly, "will you thus so willingly receive me into your home and not into your heart? I do indeed see that you are full of care and troubled about many things. I did not come to dine, but to sup with you. A simple meal would have been sufficient, Martha. Then you, too, would have time to partake of the bread of life which I alone can give."

The words of the Master sank deep in Martha's heart. Sudden tears filled her eyes and in tones of utter humility she said, "Lord, I have yearned to learn more of thee and thy ways. It is only that my days are so filled with many tasks. There is so much to be done," she ended helplessly.

"It is indeed true," said Jesus. "But if my kingdom is to be built on earth it must needs come first in the lives of those who love me more than the things of this world. Will you not choose first the good part even as Mary has done?"

It was then that Martha forgot all else save love for the Master and the sweet Spirit that was flooding her heart and mind with a great peace. "I shall always cherish this moment," she thought, dedicating herself wholeheartedly and without reservation to the Master's service.

"Let us partake of the good meal that Martha has so ably prepared for us," Jesus said kindly, in recognition of her loving service, knowing full well the good intents of her heart and seeing the change that was even now taking place in her life.

"I shall help serve," Mary offered, promptly rising to her feet and hastening to bring to the table the dishes of good food that Martha had prepared.

There was food in abundance. While Martha lit the candles Mary brought in a huge tray, piled high with large, purple grapes from their own arbor, and a round gold plate which held nuts in the center, surrounded by dates and figs. The small, spice cakes on a gold plate also were placed on the table with a dish of honey. There were olives, wheat bread, fresh greens, and lentils from the garden.

Last of all Martha carefully dished up the flavorful meat and gravy into a large bowl, placing the cover on it immediately to keep it hot. This she set directly in front of the plate of their honored guest.

Now all was in readiness and Martha graciously invited the Master to be seated at the head of the table. The two sisters took their places, one on either side of Jesus, quietly bowing their heads while he asked the Father's blessing on

the food and on these two friends who loved him so dearly.

Outside a flaming sun sank below the horizon, shadows lengthened, and darkness settled over the land. Yet the three friends still lingered at the table. They had enjoyed their meal together; now they were deep in conversation and loath to break the magic spell of fellowship which bound them so closely together.

It was Mary who finally rose and left the room in search of a candle that she

might light the wall lamps and dispel the darkness. As she re-entered the room, bearing the lighted candle, she paused in the doorway, halted by the sight that met her wondering eyes. Then her face lit up with an expression beautiful to behold. The Master had once more seated himself in the guest chair, and Martha sat on the low stool at his feet. She was looking into the face of Jesus and listening with rapt attention to the words of life as they fell from the lips of the Savior of men!

Wash Your Heart

FOR CENTURIES the Chinese people had a pure concept of God, believing in him wholeheartedly as their prayers attest. There is a great similarity between their earliest statement on the beginning of creation and that found in Genesis in the Bible. It was not until around 2000 B.C. that idolatry began to creep in. Prior to that time the religion of the country was monotheist, the worship of one God, just as in the Christian doctrine. How did they keep that pure concept all those years? Why did they change?

Deeply religious by nature, the Chinese spent more money in the building of temples than on any other project. There are some holy mountains in eastern China and among these near the village of Ching Foo (where Confucius was born) is a lofty mountain at the top of which is erected the Temple of Heaven. The holy mountains are reached by flights of steps which have been laboriously cut out of the rocks by the Chinese. Sight-seers are transported by chair-bearers; the trip requires about four hours to go up and two to return. At various levels there are temples which are used as stopping places for the people to rest. Outside of the temple there may be a small court and pavilion for tea. Pine trees grow out of the naked rock. All along the way, the traveler sees numerous inscriptions in Chinese, carved in the rocky ledges. About half way up the mountain to the Temple of Heaven one encounters a very steep slope and an inscription which reads, "Wash Your Heart," which in effect is admonishing the traveler to prepare himself spiritually for the perilous journey ahead. The next inscription is at a place where one slip could plunge the climber to a great depth below on the rocks. It reads: "Go on at your own risk, but if your conscience is clear there is no need to worry." It was at this point that many Chinese would give up because of their sins and hurl themselves over the abyss, unable to face what was ahead. Later the ledge was blocked by huge boulders

to try to stop this practice. Inscriptions in Chinese are everywhere in the rock. There are many beautiful spots along the way—waterfalls and low clumps of scraggy pines. The sky grows bluer. At last in the distance may be seen the azure tile of the temple roof, erected in three tiers. The plaques and monuments along the way are all square in design but this last temple is built upon a circle of solid white marble. The Chinese used the number three in multiples, and there are three flights of steps leading to the temple. A circular court fenced in stone has a floor of flat rocks. In the center of this court is a square block upon which the emperor prostrates himself during the sacrificial ceremonies and prays to Tio for a blessing on the crops, etc. The holy temple is circular too, and the interior is beautiful beyond description. Few Americans have seen it, as it takes a bit of doing to obtain permission. The room of the Most High Tio is supported by huge pillars of a golden hue and steps leading up to a square plaque containing the one inscription: "Tio" meaning God.

"Wash your heart." Does this not coincide with our religion? The road is rugged and steep with many pitfalls along the way. Our fears and temptations make the climbing perilous, but we must climb on, clinging tenaciously to that Rock which never fails us. The inscriptions along the path are plain and simple to follow if we place our trust in Him. We catch glimpses of beauty in the climb to our mountaintop in the sincere smile of a fellow-traveler whose word of encouragement urges us on. As we progress we must reach to help those weaker than we and skirt that great abyss which waits to hurl us to destruction. At that most dangerous spot where the sign reads: "Go on at your own risk, but if your conscience is clear, there is no need to worry," we must examine ourselves sharply, remove the thorns of doubt and fear, the dirt and grime of wrong thinking, selfishness, and distrust. It is then that we wash our hearts. HELEN HESTER HINTZ

Urban Survey of Minority Groups

By Chris B. Hartshorn

CHRISTIAN PEOPLE living in the urban centers of America often feel a sense of outraged justice when they are made conscious of the discrimination that is practiced against some of the minority groups; yet they do nothing about it except to criticize. A few months ago a race riot occurred in Cicero, Illinois, a suburb of Chicago, where Negroes attempted to move into a house they had purchased. We also recall the war hysteria which did unconscionable things against fellow Americans of Japanese and German ancestry. Every now and again we catch the tail wind of a whispering campaign against the Jews in this community and that. All of these things are so contrary to the spirit of the Christian religion that we wonder why those who know something of the tolerance and kindly consideration of Jesus would be found aiding and abetting, if not actively fomenting, racial prejudices.

One of the most heartening articles we have read in recent years appears in the *Woman's Home Companion* for last October entitled, "How Minneapolis Beat the Bigots." Minneapolis, Minnesota, as recently as five years ago, became stigmatized as "the capital of anti-Semitism in the United States." It was also noted for its cruel barriers against Negroes, Japanese-Americans, Indians, and Mexicans.

MANY MUNICIPALITIES have promised to treat more kindly their minority groups only to find that after considerable talk, the people settled down to cultivate their own brand of prejudice. However, in Minneapolis it was different because they set about their problem in a different way. The mayor—young Hubert H. Humphrey, now a United States senator—read a critical article of the city in a journal called *Common Ground*. It created a sensation in Minneapolis. Indignant readers denounced the author and the magazine as liars. Mayor Humphrey

said, "Let's find out if these charges are true. Let's make a survey and get all the facts." However, instead of using a small social committee for the survey, an appeal was made to Fisk University, which gladly provided a team headed by Dr. Herman Long, a brilliant sociologist, to organize a Community Self-Survey program. Dr. Long's team contacted the Mayor's Council on Human Relations, a small group of private citizens who had set out to do something about the race and religious relations. He showed the group exactly what needed to be done and that an aroused public opinion would have to be developed.

Dr. Long worked quietly and unobtrusively in selling the idea to some of the leading citizens who could best help with this survey. A vice-president of the city's largest flour mills was over-all chairman of the project. A priest, a rabbi, and a minister agreed to look into the church situation. The president of the Minneapolis realty board led the study on housing. A society woman and a labor union official were among the survey leaders. Volunteer groups—mostly women—were organized. Altogether it took about four hundred to do the job. They set out to find out what the real situation was. They interviewed real estate men, businessmen, and teachers; they rang doorbells and talked to the everyday citizens. Their mission was not to argue but to learn the facts.

JUST HOW did the Jew, Negro, Japanese-American, Indian, and Mexican fare in Minneapolis? What careers were open to them and what ones were closed? Where did they live and how?

One of the first discoveries made was that there is far less prejudice than appears on the surface. The bigots make all the noise; the people

who would like to do something about the situation remain silent. The social pattern—the exclusion of the Jews from the service clubs and the Negroes from jobs—gets set in the direction of bigotry and everyone goes along. People are afraid to violate the social pattern because of what their neighbors may think. There was some resistance, of course, but when the facts were publicized the decency of the people in Minneapolis rose to the top.

Even the Communists got in on the act. They made a charge that the public schools were discriminating in hiring teachers. Members of the Mayor's Council showed that Minneapolis did advertise under the new policy for Negro teachers in the southern colleges. They did away with the practice of requiring photographs with applications. The city has made enormous strides in stamping out discrimination.

Since this self-survey became effective, two hundred Negroes have attended a union convention in Minneapolis. They lived at two of the finest hotels, ate in all the different restaurants, and went anywhere they pleased. All during the convention there was not a single unpleasant incident. Later a union official wrote to the Mayor's Council: "A few years ago our organization couldn't even think of holding a convention in your city because of the discrimination that existed."

It seems that a group of property owners of the old type got together to keep a Negro from buying a house in their neighborhood. They hired a lawyer and told them their plans. After listening carefully he said, "What are you objecting to?" They gave him the old story of property values. "Did you buy your home to live in, or as an investment

(Continued on page 19.)



Organization of the West Virginia District

FIFTY-NINE years old and still growing" can be said of the West Virginia District, for which anniversary services were held on December 7, 8, and 9. The conference was honored by the presence of President Israel A. Smith and Apostle Maurice L. Draper. Many had never met President Smith, and that privilege alone was one of inspiration to the Saints who gathered at Parkersburg, West Virginia, to commemorate the fifty-ninth anniversary of the organization of the district.

It is not definitely known who the first Latter Day Saints were who lived in West Virginia, but Joseph Smith and associates stopped in Wheeling, Virginia (now West Virginia), on April 5, 1832, where they bought large supplies for the printing press in Independence, Missouri. They took passage on the steamer, "Trenton," and went down the Ohio River to Louisville, Kentucky, thereby passing several towns along the river where active branches are located today (Steubenville and Bellaire, Ohio; Wheeling, Wellsburg, and Parkersburg, West Virginia).

In 1870 a "Bickertonite" missionary from the Pittsburgh section was doing missionary work in Shinnston, West Virginia, then a small village near Clarksburg, and baptized two families—the Dexter L. Shinn and George Prichards.

About ten years later, Missionary Luther R. Devore of the Reorganized Church was sent to visit the family of Sister Eliza Jane Leeson who lived in Doddridge County on Cabin Run. Sister Leeson had been baptized in Kansas on February 26, 1879, by Brother J. N. Roberts, and on returning to her West Virginia home requested that a missionary be sent to establish the work there. The church sent Brother Devore, and it so happened that he stopped off at Shinnston on his way, met the Shinn and Prichard families, and explained the differences between the two Saints' churches. This resulted in the baptism of the two families into the Reorganized Church.

Brother Shinn was ordained to the office of elder, and a branch was organized on October 18, 1880, with him as president. This was the first branch in the old West Virginia District; still an active branch today, it is known as the Clarksburg Branch.

From there Elders Devore and Shinn visited Cabin Run and baptized Charles G. Ruley and others. A branch was organized there on

February 5, 1885, known as the Cabin Run Branch, with Brother Ruley as president.

Brother James Brown of Pennsylvania and others also did missionary work in this district. He and Elders Devore and Shinn continued their travels and organized branches at Fairview (Yellow Creek) on January 30, 1888, and Mount Zion (Goose Creek) February 28, 1888.

In the 1880's missionaries came from Ohio into the southern part of West Virginia, held services, and organized branches in Union Grove on January 8, 1882; Wayne on April 16, 1882; and New Hope on December 12, 1886.

On December 10, 1892, a conference was held at Mount Zion (Goose Creek) with Apostle W. H. Kelley and Elder T. W. Williams presiding. At this time the West Virginia District was organized with Elder D. L. Shinn as president, J. B. Russell as secretary, and Baronet Beall as bishop's agent and treasurer. There were seven branches comprising the district at that time, with five being represented at the conference. Apostle Kelley and Elder Williams were selected to represent the new district at General Conference.

The following day the new log church at Goose Creek was dedicated, the dedicatory sermon being given by Apostle Kelley and the prayer of dedication by Elder T. W. Williams. An ordination service also took place the same day, Elder D. L. Shinn being ordained to the office of seventy.

The work in the district grew, with branches being organized during the next few years at Buffalo City in 1893, Harmony (Indian Creek) in 1896, Bell Grove in 1897, Genoa in 1901, Girta in 1910, Morgantown in 1911, Parkersburg in 1920, and Fairmount in 1924. In later years many of the isolated branches became disorganized, and of the fifteen that had been organized since the beginning of the work in the state, eleven had been disorganized, with only four branches remaining in the old West Virginia District in 1941: Clarksburg, Harmony (Indian Creek), Morgantown, and Parkersburg.

A special conference was held on September 13 and 14, 1941, at Moundsville, and the Wheeling and West Virginia Districts were amalgamated under the supervision of Apostle J. F. Garver. This newly combined district was to be known as the West Virginia District, with Elder Robert E. Rodgers as president. The union of these two districts resulted in a much stronger district spiritually

and numerically. The Wheeling District added six branches, making a total of ten branches at the time of the amalgamation: Bellaire (Ohio), Clarksburg, Fairview (Glen Easton), Harmony (Indian Creek), Morgantown, Moundsville, Parkersburg, Steubenville (Ohio), Wellsburg, and Wheeling.

On October 2, 1951, the Follansbee Branch was organized under the supervision of Apostle Maurice L. Draper, with Elder Willard Allen as branch president. This increased the number of branches to eleven in the district today, with missions being located at Beckley, Greenwood, Orlando, and Morristown (Ohio).

On December 7, 8, and 9, 1951, the Saints met to observe the fifty-ninth anniversary of the organization of the old West Virginia District. On Friday evening a reception was held at the Parkersburg Church for President Smith and Apostle Draper. Slides were also shown the same evening by Brother Draper on the Restoration; the theme of the anniversary program was "The Christ of the Restoration."

On Saturday afternoon, December 8, the anniversary service was held at the Log Church at Goose Creek, where the district was organized on December 10, 1892. An address was given by President Smith, and a history of the growth of the work and the organization of the district was presented by Elder Harry B. Smith.

The anniversary program was made possible by the untiring devotion and work of the district officers. According to their schedule a special program of ministry is given to all branches of the district regularly. This has helped to build up the interest of the Saints.

President Smith spoke again on Sunday morning, and Apostle Draper on Saturday evening and Sunday afternoon.

"Fifty-nine years old and still growing" can be truly said of West Virginia District, where the Saints are more determined than ever before to assist in the building of the kingdom of God.

MABEL SMITH
District Reporter

NEWS AND NOTES

(Continued from page 2.)

APOSTLE IN MICHIGAN

During February 9-16, Apostle C. George Mesley visited Toronto, Ontario; Detroit International Stake, and Port Huron, Michigan, setting up reunion programs for the coming season, and participated in the final organization meeting of the Blue Water, Michigan, Branch. This branch is comprised of the members and congregations in St. Claire County in Michigan.

APOSTLE FARROW IN FLORIDA

January 23 through February 5, Apostle Percy E. Farrow and Bishop Joseph Baldwin made a trip through the lower part of Florida, contacting Orlando, Miami, Tampa, Jacksonville. They held a priesthood and workers institute for the entire southern organized territory of Florida, at Tampa from February 1-3. The institute closed at noon on February 3, and on the same day, the men participated in the organization of the Orlando Branch. At Tampa plans are underway for an annex to the new church. Miami is sponsoring, under the supervision of Edgar Chevalier and L. O. Tankersley, a mission of about thirty-five members at Fort Lauderdale. The men also visited the Brewton, Alabama, Branch which is now meeting in the new church building. On February 23 and 24, Brother Farrow with Bishop Baldwin and Seventy J. H. Yager attended a district conference for the Kentucky-Tennessee District at Memphis, Tennessee.

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Letters

From an Isolated Member

The *Herald* and *Daily Bread* bring much food for thought and strength to go on when I yearn to attend church. Isolation has made me appreciate church all the more whenever I do have the opportunity to attend. Brother Dykotra of Nashua, Montana, has held some services here and plans to have two each month when the weather permits. We ask the Saints to remember our little group so that nonmember loved ones will awaken and help us carry the message to others. We request prayers also for those who are investigating the work.

That God may bless his church is our humble prayer.

Box 185 MRS. DON BALDWIN
Opheim, Montana

What Prayer Service Means to Me

Prayer meetings are inspiring, strengthening, and a means of coming into closer contact with God. In prayer meetings a person seems to have more of a part in the service; everyone present has an opportunity to offer a testimony of the many blessings that God has given to them, and to share in the testimonies and prayers of others.

There have been many outstanding spiritual manifestations of the Spirit of God in the prayer services at our branch in Council Bluffs, and we have had many inspired messages and prophecies given to us by Brother Ruch.

The two most outstanding experiences I have ever had were given to me recently at prayer services. The first was in September, 1951, while I was recovering from a severe illness. The Lord spoke to me through Brother Ruch, telling me to be of good cheer even though I was unable to work, for I still would be able to perform my priesthood duties and help in the Master's work. Since that time I have made wonderful improvement in health and have been able to teach my Sunday school class and continue in my priesthood work without any ill effects.

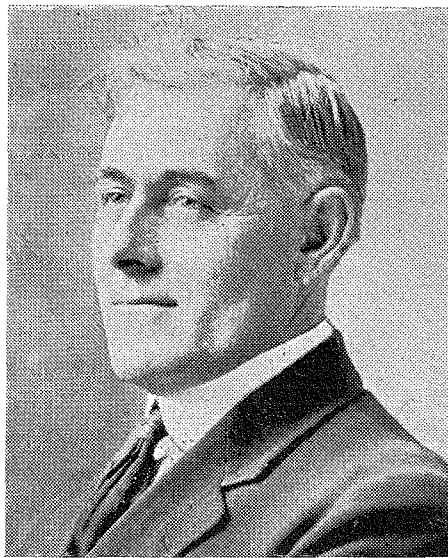
My second experience was at prayer service on December 5 of last year. At this meeting I arose and gave my testimony. It seemed that the Spirit was with me throughout this meeting, and I knew I had a testimony that I should give to the people gathered there, yet I waited until it was nearly too late. But I did give my testimony after many promptings of the Spirit, and after I had given it a sister from Crescent, Iowa, who was visiting our branch arose and said, "I didn't intend to give a testimony when I came here tonight, but something has happened which has changed my mind."

This is her testimony: "While Brother Hoyt was giving his testimony I saw a personage in white standing behind him with its hands held over his head. This personage held that position until Brother Hoyt had finished his testimony and sat down, then it disappeared as though through the window behind him."

When this sister arose to give her testimony the Spirit was so strong within me that I knew she was going to speak to me.

Truly it is a wonderful feeling to know that God is always with us, willing to strengthen us and work with us, and give knowledge and understanding as we need it.

2646 Avenue B J. E. HOYT
Council Bluffs, Iowa



Charles E. Harpe

The passing of Brother Charles E. Harpe on January 26 has removed from our ranks another veteran who served in the time when Lamoni was the administrative center as well as a spiritual powerhouse of the church. He was one of the school companions of President Frederick M. Smith and was always proud of this personal friendship. He expressed his devotion to the church and its gospel in more than thirty-one years of missionary work under General Conference appointment and sixteen years of pastoral ministry. His was a familiar figure at the Conferences, and on occasion he participated in the debates on the floor. A speaker of force and conviction, he possessed a colorful personality and a gift of originality in expression. His face was often lighted by a genial smile, and he had many friends. Granted a long life, he survived many of his contemporaries. There are not so many of his generation remaining here now, but he will be reunited with hosts of friends on "the other side."

Church Men in the News

Honor has come to Samuel S. Smith, Jr., for bravery in the Korean War. The Bronze Star Medal was awarded to him for heroic achievement during 1951. At that time he was serving as commander of a rifle company and was a captain with the First Marine Division (Reinforced). He displayed "outstanding tactical ability in the deployment of his platoons" and "coolness under intense enemy fire. . . . His personal bravery and heroic actions were an inspiration to all members of his command."

Brother Smith has also been awarded the Navy Cross "for extraordinary heroism while serving as Commanding Officer . . . in action against enemy aggressor forces . . . on December 6 and 7, 1950. . . . He daringly exposed himself . . . to direct his company. . . . Personally leading his men up the icebound, rocky incline in the face of overwhelming odds, he succeeded in attaining his objective. . . . By his brilliant strategy and leadership, he contributed directly to the capture and maintenance of valuable ridge lines."

Captain Smith received his commission as Major in January, 1951. He has been stationed at Camp Joseph H. Pendelton, Ocean Side, California, since his return in August, after spending eleven months in Korea.

He is the son of Mrs. S. S. (Pearl) Smith, Sr., 1011 South Main Street, Independence, Missouri, and of the late S. S. Smith who was a missionary of the church for forty-nine years.

His wife Alice and son Stephen have been with him in California. He was released January 10 and returned to his home in Independence, where he is a member of the Missouri State Highway Patrol.

The Church History

Herald House is printing the final edition of the four volume *Church History*. Books will be ready the last of March. Send your order *now* to be sure you have your set. Bound in durable, dark-blue buckram imprinted with gold.

The Set (4 large volumes) \$20

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Briefs

District Conference Held

NORTHERN CALIFORNIA DISTRICT.—The district conference was held in Berkeley, January 26 and 27. District President L. A. MacDonald presided. Every branch and mission in the district was represented. The first class, on stewardship, was presided over by Bishop E. C. Burdick. Elder Alma Andrews taught a class on evangelism following this. Apostle Gleazer was in charge of the business meeting in the afternoon, and the following men were approved for ordination: from Berkeley—Charles F. Mottashed, priest; Russell H. Bessire, elder; Roy G. Peck, elder; Billy G. Rogers, deacon; Raymond G. Lucas, priest; from Fresno—Alvin O. Woods, elder; Kenneth Cline, elder; Wayman A. Vance, teacher; Jack C. Smith, teacher; Caesar Milla, deacon; from Sacramento—Keiller M. Winsor, teacher; Jabez A. Elam, elder; Ives J. Honeychurch, priest; Lawrence R. Schall, priest; Donald J. Damron, deacon; Neil R. Honeychurch, deacon; Earl E. Horton, priest; from Santa Rosa—Maynard E. Whitley, deacon; Glenvil D. Crownover, priest; from Seaside mission—Robert G. Park, priest; from Yuba City mission—DeWitt Filer, priest.

Thirty-three delegates were elected to represent the Northern California District at General Conference.

Luncheon and turkey dinner were served in the lower auditorium by the East Bay Branch women.

Apostle Gleazer was the evening speaker, and the choir was directed by Lena Guilbert. Hazel Damron sang a solo.

The Sunday morning service opened with a prayer meeting. Homer Gatchett sang a solo during the anthem by the choir, and Brother Gleazer gave the closing address of the conference.—Reported by EULA DAMRON

Travelog of Mexico Given

BUFFALO, NEW YORK.—Elder W. Williams of Kirtland, Ohio, held a series of cottage meetings in Buffalo and Niagara Falls.

On January 24, a movie travelog in color was shown of the ruins of Mexico. Exhibits of Mexican handwork and relics were on display. Elder Williams, Elder Stanley Johnson, the pastor, Elder Harold Constance of Blue Springs, Missouri, and Priest Robert Auther made a trip to Mexico in December.

On November 14, High Priest Percy Weegar was ordained to the office of evangelist by Apostle Maurice Draper and President W. Wallace Smith.

The combined choirs of Niagara Falls and Buffalo presented the Christmas cantata entitled "Chimes of the Holy Night" during the holiday season at both branches, under the direction of Sister Maurine Whitehead.

Elder Stanley Pfohl, new church appointee from Buffalo, and his wife Lois are living in Lansing, Michigan, where Brother Pfohl will assume his new duties.

The church has been redecorated. The upper auditorium has been painted, and new light fixtures have been installed. Work is being done on the basement.—Reported by JEAN AUTHER

Seventy Hold Series

RIVERSIDE, CALIFORNIA.—The following children were blessed by Elders H. L. Bausell and Charles Mottashed November 25: Donald Stephen, son of Mr. and Mrs. Donald White;

Rodney Franklin, son of Major and Mrs. Milard Caldwell; William Fredrick, son of Mr. and Mrs. Robert Nichol, Jr.; and Diana Gail, daughter of Mr. and Mrs. Dick Harrison.

The Christmas program was held December 23. A play entitled "Christmas Lost and Found," written by Mary Lynn Nichol, a member of the Zion's League, was enacted by other members of the group.

Elder George A. Njeim of the Quorum of Seventy held a series of meetings January 6-25 in the San Bernardino Branch, including Redlands and Riverside missions. On January 25, eleven people were baptized by Elder Njeim. The following were converts of the Riverside mission: James Harold Shriver, Mildred Shriver, Delores Shriver, Billie Schriver, Evelyn Peters, June Nichol, Sharon Buschbaum, and Donald Peck. An all-day meeting and basket dinner was enjoyed on January 27. At the afternoon service, six people who had been baptized were confirmed by Elders H. L. Bausell, Charles Mottashed, and James Cooper. The other two candidates were confirmed at the weekly prayer service January 30, by Elders H. L. Bausell, Walter Morey, and J. Bates.

On February 2, another baptismal service was held. Violet Steele, Carol Erickson, and James Henry Shriver were baptized by Priest M. F. Caldwell. They were confirmed prior to the Communion service February 3, by Elders H. L. Bausell and Charles Mottashed.—Reported by ANNA M. CALDWELL

Missionary Holds Meetings

VANCOUVER, BRITISH COLUMBIA.—During the month of February, Missionary Aleah Koury, assisted by the branch missionary, Edwin Spargo, and the priesthood of the branch, held a series of cottage meetings. Several homes were visited, and at the close of the series seven candidates were baptized on February 3. They were Benjamin Dack, Norman Dack and his wife Betty, John Dack, Douglas Evans, Ethel Mogg, and James Wadsworth. Elder Koury and Priest Alfred Beer officiated.

The confirmation service was held in the Vancouver church February 10, with Elders Koury, Spargo, Taylor, Embleton, and W. Cornish of Senlac, Saskatchewan, officiating. After being confirmed members of the church, Brother and Sister Norman Dack brought their infant daughter, Beverly Jean, to be blessed by Elders Koury and Cornish.

Apostles E. J. Gleazer and D. O. Chesworth, together with Bishop Monte E. Lasater, visited the branch. Brother Chesworth spoke to the Saints in Vancouver and New Westminster. This was his first visit to Vancouver, and while at the branch he also spoke to the women's department.—Reported by EDWIN SPARGO

Baptismal Service Held

CHEROKEE, IOWA.—Five adults and a twelve-year-old girl were baptized January 27. The service consisted of the dedication of the new font, the baptismal service by candlelight, and the confirmation service. District President Sylvester Coleman was present and gave the dedication talk, as well as the charge to the candidates. The new members are Mrs. Rosella Miller, Egon Hansen, Albert Witcomb and his daughter Beverly, Gilbert Nielson, and Mrs. Gayle Ballantyne.—Reported by EDWIN J. HOEPPNER

High Lights for the Year

MCGREGOR, MICHIGAN.—Various activities were held in 1951, beginning with a class in the financial law of the church taught by the solicitor, Kenneth Rich. Four babies were blessed at the Children's Day program which was under the direction of William Stollicker, director of the church school.

The women's department sponsored a special Memorial Day service. Alice McFarlane and Wendall Whitman were married at the church in August. One of the high lights of the year was the baptismal service where ten candidates were baptized. Six of these were adults, and the service united five families in the church. At the annual business meeting Trayton Rich was chosen branch president.

An installation service for the women's de-

The Pastor's Handbook 1951-1952

THEME FOR THE YEAR:

"The Significance of the Restoration"

The purpose of this handbook is to aid and assist pastors in their preparation of the year's program for their branches. Included are monthly themes, sermon topic suggestions, hymn suggestions, suggested records, page for the branch budget, and a listing of church pastors all over the world.

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partment was held. Jennie Campbell is the leader.

The annual supper and bazaar was held in October.—Reported by MRS. ROBERT BOOTH

Branch Organized

WEST MONROE, LOUISIANA.—Seventy Z. Z. Renfroe held a series from January 20-27. He spoke to the women's group at their Wednesday meeting. On the closing day of the series a business meeting directed by Brother Renfroe was held. Sister Lloyd Salter, in the absence of her husband, served as secretary of the group. Brother Renfroe was acting in behalf of Apostle Farrow, who could not attend the meeting. Brother C. C. Fuller spoke to the group stating the progress made, and made the motion that the group be organized into a branch. Brother A. W. Dean seconded the motion, and it was carried unanimously. The same officers were elected to serve until the new church year. Missionary James Renfroe welcomed the group into the Arkansas-Louisiana District. Brother Henry Blazier, a member of the building committee, presented the key to the church to Brother Dean, the group solicitor. He presented it to the pastor, Brother C. C. Fuller who gave it to Brother Huntsman, the custodian. Each man spoke concerning his position as he accepted the key. The dedication sermon was delivered by Brother Z. Z. Renfroe, and Brother James Renfroe offered the benediction.—Reported by Mrs. B. A. JARVIS

Alaska and Hawaii Pictures

BREMERTON, WASHINGTON. — Elder Davis was installed as pastor of the branch in the fall. Other officers installed were Helen Davis, secretary; C. R. Glover, treasurer and solicitor; Harry Turner, church school director; George Weller, young people's supervisor; Gladys Glover, book steward; Stella Heins, women's leader; Eva Lundeen, historian; Mary Mascher, branch hostess; Edra Boling, music director.

In November, Missionary Arthur F. Gibbs assisted by Don Landon held a series of meet-

ings. Each evening before his lectures Brother Gibbs showed pictures he had taken in Alaska and Hawaii as a travelog.

On the last Sunday of the series, Lee Glover, son of Mr. and Mrs. C. R. Glover, was baptized by his father. He was confirmed by Elder Harry Turner and his grandfather, Evangelist A. W. Lundeen.

The church school presented a Christmas program December 21. The pastor gave the morning sermon, and Elder Harry Turner spoke in the evening.

A hall is rented once a week for the branch to have recreation together, and volleyball teams have been organized.

At the January Communion service, Bishop Monte E. Lasater of Seattle was the speaker. A potluck dinner was held at noon. In the afternoon, Bishop Lasater held a class pertaining to the financial law.

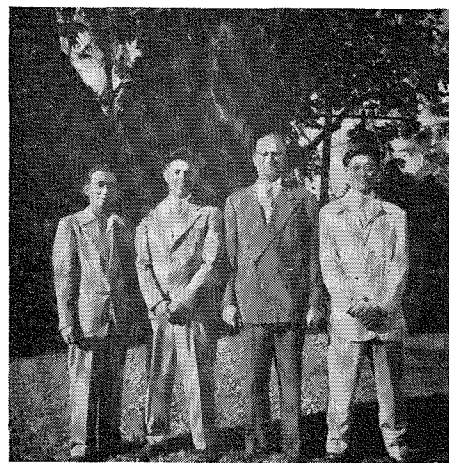
On January 13, Brother and Sister A. W. Lundeen were honored on their thirty-fifth wedding anniversary.

The Laurel Club was active during the fall and winter. They were privileged to see a picture, "Children Limited," taken at one of the state schools for defective children.—Reported by EVA LUNDEEN

Active Zion's Leagues

NAUVOO, ILLINOIS, DISTRICT. — The Zion' League of the Fort Madison, Iowa, Branch sponsored a Parent-Leaguer banquet for the Nauvoo District on December 4 in the church basement.

Seventy-three Leaguers and parents attended. The tables were all decorated to represent one of the four commissions—study, service, worship, and recreation. Edward McKiernan, Fort Madison, served as master of ceremonies, and presented the welcoming address. Madelyn Hartman, Nauvoo young people's leader, spoke on "Worship"; Lloyd Tripp, Nauvoo, spoke on "Study." Then a duet, "Christ of the Upward Way," was sung by Delores and Loretta Breeze of Fort Madison. Alice Johnson and Ralph Gunn of Fort



Ordained at Hilo

Four men were ordained on Sunday, February 3, at the church in Hilo, Hawaii. They are (left to right) Frederico Cachola (Filipino) of Kohala, Hawaii, deacon; Arthur Kong (Chinese) also of Kohala, elder; Elwin R. Vest (General Church appointee), seventy; and Lloyd Hara (Japanese) of Hilo, deacon. Officiating at the ordination service were President W. Wallace Smith, Evangelist Walter J. Swain, and High Priest A. Orlin Crownover. Elder Kong is in charge of the work at Kohala.

Madison then spoke on "Service" and "Recreation." Following these talks, the entire group sang "Give of Your Best to the Master."

Betty Tripp, district young people's supervisor, completed the evening's program by presenting a challenge to the parents.

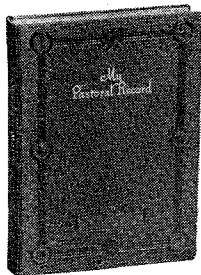
On December 31, the Nauvoo Zion's League was host to the district young people at a New Year's party. The theme for the program was "We Turn a New Leaf." The first part of the evening was spent in recreation, headed by the recreation chairman, Edith Nehring. One hour before midnight, the group of forty young people assembled in the main auditorium for a candlelight fellowship service. Lee and Lynn Ourth of Nauvoo were in charge of the service.

At midnight a chili supper was served and the Leaguers spent the night in the Arnold Ourth, Harold Smith, Floyd Hartman, Elbert Tripp, and Albert Nehring homes.

Breakfast was served in the morning, with a special worship service following.—Reported by BETTY TRIPP

Youth Convention Held

ONTARIO, CANADA. — A youth convention was held at Ontario at Camp Geneva, near Orillia, October 6-8. Recreation was held Saturday afternoon, and Bishop Joseph E. Baldwin was the speaker that evening. Apostle C. George Mesley conducted classes, as did Apostle Paul M. Hanson. They also showed slides on the Book of Mormon and Australia. Missionary Al Pelletier gave the address at the Sunday fellowship. The committee planning the camp were Apostle C. G. Mesley, C. E. Muir, E. M. Kennedy, Alex Cadwell, A. Pelletier, William McMurray, and Shirley Green.—Reported by E. M. KENNEDY



My Pastoral Record

Compiled by J. N. Greene

This handsome, durable book gives space to record all work of an active ministry for a span of 50 years. Space to include the following: record of pastorates, baptisms, marriages, funerals, sermons delivered, pastoral calls, evangelistic meetings held, special funds raised, churches built, lectures and special addresses delivered, writings published, personal giving, salary received, notable events, photographs, and others. 486 pages. Bound in grained maroon embossed fabrikoid, with plastic slip case and white gift box. Published by Abingdon-Cokesbury. 7 7/8x11 inches.

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HERALD HOUSE INDEPENDENCE, MISSOURI

The Second Forty Years

By Mrs. Alec Jensen

MUCH IS BEING WRITTEN on this subject today. The old saying, "Life begins at forty," may be true. Some think forty is the peak, and after that, one starts downhill. This, of course, varies with different people.

If you have lived intelligently and formed the habit of enjoying life, you will find it fun to be forty. If you haven't kept your mind active, your body healthy and firm, and your emotions under reasonable control the first half of your life, you may find it difficult to freshen your outlook and change your poor habits into good ones. Amiel says: "How to grow old is the master work of wisdom and one of the most difficult chapters in the art of living." According to him it will not be an easy task to age successfully.

The University of Chicago has been studying old people to see what makes some of them happy and some unhappy. Four things were found which people should have to be happy:

1. Health—good health
2. A comfortable place to live and enough money to live on (no definite amount of money will meet the needs of all kinds of people)
3. Recognition and approval by neighbors, family, and community
4. Social participation—taking part with other people in social, business, and community affairs.

The first amazing and astonishing medical fact of today is that between 35 and 50 per cent of all sick people are sick principally because they are unhappy. It causes pain and malfunction in different organs of the body and is brought on by unpleasant emotions such as fear, anxiety, discouragement, and disappointment.

ALL OF us change with age whether we want to or not, and whether we choose to bless or regret this day-by-day process. Some of us

are eager to make use of these changes in a constructive, agreeable manner. Others prefer to imitate the proverbial ostrich and pretend that growing old is something that happens to someone else. But every once in a while our fear makes us take a quick look at our lives and, hard as it is to admit, we note that in all living things, including ourselves, life must go on.

HOW CAN we have a satisfying life as we get older? How long our life will be no one knows. The Insurance Actuary observes that our life span is judged by how long our parents and grandparents have lived. Some people who have lived to be over one hundred years old have not had any specially favored environment or better medical care or advice than others who lived only a short while. Negative cautions, such as "don't do this," "avoid that," "rest," "give up this or that," tend to make time seem longer and duller.

An older person's daily schedule should be filled with many interesting and useful things to do. Perhaps some changes in vocation have to be made. Practically considered, we achieve more when we seek to add "not years to our life but life to our years." A successful life should be able to give much good counsel to younger people.

No matter how long or how short one's life expectancy, to be still interested in the possibilities of one's future is a major youthful trait that is always appropriate because it is basic to the life process. To lose interest in setting up personal goals—some distant, some near—and to give up the struggle for achievement is to grow old, regardless of when it happens. Emerson said, "We don't count a man's years until he has nothing else to count."

Age is not a matter of years altogether; it includes habits, attitudes, and activities. Everyone needs to work as long as he lives. Purposeful activity which does not overtax

is essential to physical and mental health. Feeling wanted and needed is essential to the happiness of both old and young. The sudden stoppage of work and the subsequent idleness leads to a loss of force for most people. They brood and tend to exaggerate whatever physical ailments they have because they have more time to think of themselves. The saying "We are what we eat" is changing to "We are what we think."

Superior achievement is partly a natural gift, but mostly it is persistence, self criticism, and reworking. If we do not make new acquaintances as we advance through life, we will soon find ourselves alone. We must keep our friendships in constant repair. "To have friends we must be a friend."

There are three times we have to grow up or struggle anew to achieve what is maturity for that period: eighteen, forty, and sixty. In adolescence we have the problem of growing to life. In the forties we realize we are becoming too old to be young, yet still too young to be old. People live longer today than in grandpa's time. With the new discoveries in medicine, more babies grow to childhood and maturity. More boy babies are born than girls, but girls can withstand the dangers of living better than the boys. Mrs. America can expect to outlive her husband by four years. The average Missourian lives nine months beyond the nation's average. So it makes a difference where we are born as to the number of years we live.

THERE ARE eleven million grandparents in the United States. In Mellville, New Jersey, there is a small colony of three-room cottages for old people who are living on pensions. That community is trying to keep them healthfully and profitably occupied. These are homes, not institutions, which allow them to be individuals.

President Truman called a conference to find new ways to help people live happier in their twilight years. At this conference it was

pointed out that health, vigor, and spirit must be retained if life is to be enjoyed. Mrs. Adelaide Johnson, an artist of 104, stole the show. She said:

I have always walked the straight and narrow way, which has kept my conscience clear. I believe in God and the Bible. I couldn't have lived as long without God's blessing and help. I have done most what I wanted to do. . . . To live a long and happy life, keep busy. Work will keep you from fear and worry. Diet and regular habits are very important. For fifty years I have not eaten fish, flesh, or fowl.

She gets her daily protein requirements from buttermilk, American and cottage cheese, eggs, nuts, and legumes, avoiding heavy sweets, pastries and desserts. She finishes her meals with fresh and frozen fruits and plain pound cake. She is a nonsmoker and teetotaler. When asked why more Americans didn't reach her age she answered:

Too many are getting soft on the luxurious life. The easy life is robbing us of our full powers of accomplishments. We do not work as hard as the pioneers, many of us deteriorate on soft, highly refined, commercial foods and habit-forming beverages we drink. . . . Kind friend, strive to be patient, relax, and keep fear and worries from your mind. Refill both mind and hands with noble, useful work and deeds. Age is merely a state of well-being, and well-being comes by being temperate in all things. Keep working and exercising in some fashion.

If we profit by these quotations and experiences we may be able to improve our second forty years. We are fortunate to live where we can do many of these things. Our church is one of the biggest assets to help us all through life and is a cure for many trials and disappointments if we have a desire to help in every way we can.

Many aged people have lived a very enjoyable life in their last years because of their association with the church. Among our objectives in the women's department number thirteen reads: "To encourage all homemakers to prepare for a satisfying life in their later years."

God's Way

By Violet Adair

FAR ABOVE the earth's surface the Matterhorn lifts its hoary head. Its stony brow sends the clouds in tatters on their way. There, the ageless mountain stands an eternal challenge to the spirit of adventure in man. To climb the mountain we must journey to its foothills, gather supplies, pack animals, food, tents, clothing, and knowledge of the mountain and its moods. We then start our climb and leave behind us a base camp to shuttle supplies to the next stop. At last we must leave our pack animals, due to the lack of oxygen, and carry on our backs the supplies we will need for our last camp high above the timber line. At this point we even leave our friends and all the help and co-operation they have given us to bring us so far on our climb. Now we go on—just two of us—to the final assault upon the peak. Shall we succeed? Our success depends upon the base camp and all its mates strung up the mountainside. It depends on the strength we have gathered in arms, legs, heart, and lungs. If we succeed, we shall stand where few have stood and see what few have seen.

How like the Matterhorn is life. Its foothills are the world. Its base camps are steps to higher ground and broader views. As we progress we find fewer companions at our side, until at last, God willing, we see the peak. We may even then still have one to lend us a helping hand and in turn be helped on toward the peak of a Christlike life.

Let us strive to stand upon the summit. Let us never be content to gaze up to its majestic heights and say, "Impossible! Others have tried and failed. I shall not bother to try." Let's start our climb and take with us all who will go. Where we falter

others may walk with assurance, giving us aid and courage. In turn we may be strong where others are weak. Each year that slips away without finding us at a higher camp is a year lost. Each year we drift with the tide of humanity among the foothills is a backward step. Each hesitation and postponement may leave us too little time remaining to succeed. Let us rise up, take our friend's hand, and be on our way—God's way!

Urban Survey of Minority Groups

(Continued from page 13.)

for profit?" To a man they said, "We bought them to live in." He reached for his hat as he said, "Why don't you just go on living in them and forget all this?"

The results of later investigators show that the property values have not been depressed by the new policy. It also shows that stores which have hired Negro sales ladies have not lost customers or accounts. Bigotry can be licked by Christian tolerance and enlightenment.

The Tonic of Praise

Praise is not only gratifying—it is the source of fresh energy which can be measured in the laboratory.

Dr. Henry H. Goddard, in his years at the Vineland Training School in New Jersey, used the "ergograph," an instrument devised to measure fatigue. When an assistant said to a tired child at the instrument, "You're doing fine, John," the boy's energy-curve soared. Discouragement and faultfinding were found to have a measurable opposite effect.—GRETA PALMER

Home Column

All in a Hat

By Emma M. Phillips



MOTHER," Merilee Clark said as she came into the kitchen where the evening meal was in the process of preparation, "I got the most darling hat for Easter. It's navy blue straw with little white bows and just a whiff of white veiling."

Her mother, knowing that no woman can pass her opinion on a hat while she is making a salad, dried her hands hurriedly on a towel. The hat was pulled from the bag and Merilee put it on. She primped before the small mirror that hung near the back door. To her, the hat couldn't have suited her better if she had designed it herself.

"It's beautiful," her mother agreed. "It's becoming to you. I think we must have the same taste in hats. I always like yours, and you always like mine."

"After I got through work at the office I took a little walk around town. It was so nice out today. I saw this in Miller's window, and I just couldn't resist it."

Mrs. Clark smiled, "I'm glad we had nice weather today, or you might never have found that particular hat." Her smile increased to a laugh. "But I know what your father and Bob are going to say about it."

"What, Mother?"

"They are going to say it looks like a flowerpot turned upside down. Men are all the same. They either say that our hats look like baskets of fruit or like flowerpots turned upside down."

"I'll be on the alert," Merilee answered as she took off the hat and started upstairs to her room. "Bob and I are going to the play tonight. I'll tell you what he thinks the hat is like." She hummed a bit to herself as she went up the stairs. "I can cross another day off," she told herself. She could remember how she had counted the months before her marriage. Now she could count the weeks until June 10.

AFTER DINNER she put the hat on for her father's inspection. "It looks like a flowerpot turned upside down," he commented. When both the women laughed he declared, "Well, it does. It's got a hollow place in the top just like a flowerpot turned upside down would have."

"That's just what mother said you would say," giggled Merilee. "Tonight I'm going to find out what Bob says about it."

Merilee helped her mother with part of the dishwashing then hurried upstairs to bathe and dress. She hurried, but time seemed to be hurrying faster. In her haste she upset a box of body powder. It puffed across her dark skirt and spread powder across the floor and her suede pumps. "Oh, rats," she said, and stamped her foot. The powder puffed out around it. "Now I've got to change my clothes and clean the floor before someone tracks through this mess." She heard her mother letting Bob in the front door.

She continued to hurry. On a last minute impulse she grabbed the new hat. She would wear it tonight. There was little chance to talk until she and Bob were in the car.

"Got a new Easter bonnet, dear?" he asked.

"Yes. What's your opinion of it."

"That's a dangerous thing to ask."

"I want your honest opinion, Bob. We ought to learn to talk frankly to each other."

"Even about hats?"

"Yes, even about hats."

Bob took a quick look at the hat then looked back at the road. "It looks like a crow's nest on a ship. If you had a couple of little sailors up there I'd be tempted to hit you over the head with a bottle for a launching."

"Bob Kivel, that's a perfectly horrid thing to say."

"You asked for it."

"You didn't have to be so blunt about it. Now my whole evening is ruined."

"Aw, honey, just because the hat doesn't do you justice is no reason to get upset. Forget it."

"I won't forget it." She brooded about suede pumps still covered with powder. And her hat looked like a crow's nest. She sat silently feeling sorry for herself.

"I'm sorry, Merilee."

"Oh, shut up."

"Ok, ok," he shrugged his shoulders.

The evening wore on somehow and came to an unpleasant ending. When Bob said, "I'll see you tomorrow at church," she answered, "If you want to." She slammed the car door and ran into the house without a moment's hesitation.

SHE LAY AWAKE a long time trying to decided just what her next move should be. By the time morning came the smart of having her new hat referred to as a crow's nest had diminished—not entirely but a little.

With an air of determination she put the hat on when she went to morning services. Her friend, Patty, sat next to her in the young people's class. "That's a cute hat," she whispered. "It does something nice for you."

Merilee smiled. But she knew the hat *didn't* do something nice for her. It caused her trouble. It caused trouble with Bob; it had ruined the play for her. It had made her feel sour and bitter inside.

After the services Patty remarked again about the hat. "Bob doesn't like it," Merilee said dryly.

"Men never understand women's hats."

"He was insulting enough to tell me so."

"That's not insulting. That's being honest. That's the way you want to train him to be, if you plan to marry him."

"Sometimes I don't know if I should marry him."

"Why?"

"He said my hat looked like a crow's nest."

"That's not a good enough reason."

"It is to me."

"Merilee, you ought to read a book I have about growing up socially."

"What do you mean?"

"I mean that physically you may be old enough to get married in June, but emotionally you throw tantrums like a three-year-old."

"I'm just as mature as you are."

"I'm no shining example, but I still think you ought to read that book."

ALL SUNDAY AFTERNOON Merilee waited for Bob to call. There was no call. Time seemed to creep along. Late in the afternoon she decided to call his house. She was thankful that it was Bob's mother and not Bob who answered the phone. "I just wondered what time Bob would be over," Merilee asked hesitantly.

"The way he looks right now, you wouldn't want him," said his mother.

"Why?"

"He had car trouble this morning. He's been working on it all afternoon, poor guy. Do you want to talk to him, Merilee?"

"No, he's busy. Just tell him whenever he comes I'll be waiting."

After the phone call Merilee went back upstairs to her room. There on her dresser was the hat. She wondered how anyone could ever call such a beautiful thing a crow's nest. As she stood looking down at it she thought of the conversation she had had with Patty.

She began to weigh her own actions. She pretended she was someone else watching herself, checking her behavior. She had been child-

ish. What if Bob had made fun of her hat? That wasn't as important as the other ideas he had. He was a grand guy. He was the type of man a woman should choose for a husband.

A twinkle of amusement suddenly appeared in her eyes as she stared at the hat. She picked up a sheet of typing paper, folded it over and over, and began cutting it with her small scissors. The result was a row of little sailors holding hands. She penciled in their faces. From her shoe bag she took the green crayon that she used to cover the cracks in her green shoes. She colored the face of one of the sailors a pale green. He was seasick. She stood the row of sailors inside the "crow's nest" part of the hat.

She put the hat on and giggled audibly as she viewed herself in the mirror. That's the way she would wear it for Bob when he came tonight. And she did. Bob took one look at the hat and turned away as though he wanted to avoid an argument. Curious, he took another look. Then he began to laugh.

"You said it needed some sailors to be a perfect crow's nest, so I put some sailors on it. But please don't break a bottle over my head."

Bob walked around her as he viewed the hat. "What's the matter with this guy? His face is green."

"He's seasick."

Bob laughed louder. He gave her a bear hug and said, "You're precious."

HER PARENTS came from the next room to see what was causing so much laughter.

"Look what this crazy kid has done," Bob said, pointing at the hat, "she's put sailors in the crow's nest, and one is seasick."

Her parents joined in the fun. Merilee's father observed, "Bob, you're right. It does look more like a crow's nest than an upside down flowerpot."

Bob lifted the paper sailors from the hat and handed them to the father. "Be careful with green-faced boy," he grinned.

After they were in the car, Bob said, "Merilee, I want to apologize for the way I acted last night. Instead of carrying a grudge, you managed very cleverly to make me see my mistake. I don't care how crazy your hats are. A fellow would be mighty stupid to let a hat interfere with his getting a good wife."

Merilee smiled but she thought, "I must get that book from Pat so we can both read it."

New Horizons

Briefs

(Continued from page 17.)

Meetings Held at YMCA

CORPUS CHRISTI, TEXAS.—The Saints meet in a mission church school each Sunday morning at ten o'clock at the YMCA. As frequently as possible a Sunday morning preaching service is held. Brother Raymond T. Jackel, 909 Park Avenue, Corpus Christi, is in charge of the group. Servicemen stationed in or near Corpus Christi are urged to attend services.—Reported by JOHN G. WIGHT

Women Contribute to Building Fund

ALBUQUERQUE, NEW MEXICO.—Alvie Barrett, Rt. 3, Box 3502, telephone 3-3616, is pastor of the group. Church school and preaching services are held regularly each Sunday at the V.F.W. Hall, 416 North Second Street, with an average attendance of 40 to 50.

A Halloween party was held in October under the direction of Georgia Rose at the home of Zelma Schrader. There were forty-five in attendance.

The women's department, under the direction of Mrs. Nettie Shepherd, meet twice a month and are studying "Witnessing for Christ," by Blanche Mesley. On December 7, the women held a bazaar and bake sale. The proceeds amounted to \$175, which was given to the building fund.

A Christmas party was held December 19 at the home of Mildred and Cole Moffett. The children presented the program, directed by Jane Watson. Paul May was in charge of the treats for the children.

Evangelist William Patterson visited the congregation January 13-15. Evening meetings were held at the homes of Brothers Ott Jones and Gerald Rose.

Seventy Russell Ralston conducted a missionary series February 10-24, using visual aids.—Reported by MILDRED MOFFETT

Box Supper for Church Fund

BAYOU LA BATRE, ALABAMA.—At a baptismal service on December 30, James Arthur Bosarge, James Earl Bosarge, Nadine Tillman, and Bobby Pendarvis united with the church. The confirmation service was held January 6 immediately following church school, enabling those confirmed to partake of the Communion on the first Sunday of the new year.

Elders W. J. Breshears and J. A. Pray were in attendance at an ordination service held January 27. Priest Alma Tillman was ordained to the office of elder. Calvin Gazzier and Willard Pendarvis were ordained to the offices of teacher and deacon respectively.

A box supper social held February 14 at Irma Tillman's home netted \$83.85 for the church fund. The adults joined with the Zion's League for this social.

The Saints in Bayou La Batre attended some of the services held January 13-27 at Mobile, Alabama, by Apostle Arthur Oakman.—Reported by HAZEL RUTH NELSON

Cottage Meetings Held

PENSACOLA, FLORIDA.—Richard Allan, son of Mr. and Mrs. Kirby Vickrey, was blessed by Elder Ira Hawks, assisted by Elder T. F. Vickrey, on February 3. Brother T. F. Vickrey is the grandfather of the infant.

Evangelist A. D. McCall and District President W. J. Breshears alternated Sunday nights between Pensacola and Belleview Branches, holding cottage meetings during the week in December and January.—Reported by J. D. HALL

Priesthood Institute Held

TAMPA, FLORIDA.—The south Florida priesthood and workers institute was held at the Tampa Branch February 1-3. The theme was "We Go Forward With Christ in 1952." This was the second institute held in this area. Miami, Fort Lauderdale, and Orlando Branches attended.

Apostle P. E. Farrow and Bishop J. E. Baldwin were in charge of the institute. They were assisted by Seventy B. H. Doty, Trav-

erse City; and Evangelist E. R. Carter, Lansing, Michigan. Also assisting were the pastors of the following branches: A. J. Chevalier, Tampa; Edgar Chevalier, Miami; William Martin, Orlando; and L. O. Tankersley, Fort Lauderdale.

Classes were conducted for the priesthood, and general classes were held. A banquet was held on Saturday night with an attendance of over one hundred. There was an early morning Communion service followed by a prayer and testimony service.

At the morning service, L. O. Tankersley was ordained a priest by Elders Arthur and Edgar Chevalier. Perry Snyder was ordained a deacon by Elders N. L. Booker and William Martin. Bob Dobry of St. Petersburg, a graduate of Graceland College, sang "The Lord's Prayer." Apostle Farrow and Bishop Baldwin directed the services at which over 175 were present. Visitors were from the Middle West and Canada.—Reported by ROY MCGAHAGIN

Women's Group Active

ANAMOSA, IOWA.—Election of officers was held October 7, and the following officers will serve: C. A. Beil, Clinton, Iowa, pastor; Mrs. Ruth Hoke, secretary and treasurer; Mrs. Nada Globes, church school director, women's leader, and solicitor; Mrs. Hazel Raymond, church school and women's department secretary; and Maurice Raymond and Mrs. Wilma McIntosh, auditors.

On December 1, Debra Key Knott was blessed by Elder Lyle W. Woodstock; on January 13, Barbara Jean Allison was blessed by Elder C. A. Beil.

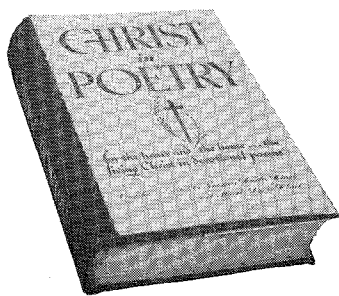
The women's department meets twice a month. One meeting is the usual business meeting with lesson study. The second meeting is an all-day social with dinner held at the home of Nada Globes. The women as well as the entire branch are working to boost the building fund. The Anamosa Saints are handicapped by the lack of a church building and priesthood members. Church and church school are held in the home of Sister Nada Globes. Church is held the first Sunday of each month when the branch pastor, Elder C. A. Beil, makes an eighty-mile trip from Clinton, Iowa, to conduct the Communion service.

John Stiegel of Moline, Illinois, conducted several evening services during July and August. Seventy Fred Bevan and Warren Hinkle were present for services in July. Patriarch W. W. Richards of Davenport, Iowa, met with the Saints on August 25 and 26 to confer seven patriarchal blessings. Elder Eckright assisted in recording the blessings.

Lyle W. Woodstock, Rock Island District President, conducted preaching services. He also spent a week in November, holding evening preaching services in the community room of the Jones County Courthouse at Anamosa.—Reported by RUTH HOKE

Youth Rally Held

SOUTHERN NEW ENGLAND.—The Southern New England District youth rally was held in Attleboro, Massachusetts, January 19-20. A roller skating party was held Saturday afternoon as a mixer. Elder Sanford L. Fisher, president of the Fisher School, Boston, was the guest speaker at the banquet held Saturday evening. Elder Ralph Powers of Attleboro was the speaker at the fellowship service on Sunday. A discussion period followed this. Lloyd V. Gress, the new district youth leader, was the morning speaker. The theme for the rally was "The Strength to Lead—The Faith to Follow."—Reported by LLOYD V. GRESS



Christ in Poetry

Compiled and edited by
Thomas Curtis Clark and
Hazel Davis Clark

More than 450 of these 529 devotional poems were written in the present century. This is a Christ-centered anthology. The selections are arranged, mainly chronologically, in sections dealing with "The Nativity," "The Way of the Cross," "Resurrection," "Calvary," "Come, Follow Me," "The Continuing Christ," "The Revolutionist," "The Lost Christ," and "The Triumphant Christ."

\$3.49

Herald House INDEPENDENCE, MO.

Bulletin Board

Special Service at Brownsville, Texas

A baptismal service will be held at the Brownsville Mission on Sunday, March 9. Elder Wayne Simmons, who has been ministering to the Latin-American people in Brownsville, is to be in charge. There will be a basket dinner at noon.

Notice to Servicemen at Ft. Sill, Oklahoma

Church school services are held at 10:00 a.m. each Sunday in the I.O.O.F. Hall, Sixth and D Streets, Lawton, Oklahoma. Further information may be obtained from Mrs. A. R. Johnson, 1010 East Street, telephone 1021-M, or Mrs. Seth Osborn, 2111 Lake Street, telephone 2279-J.

Requests for Prayers

Prayers are requested for Mrs. Mary Puryear, 964 Acoma Street, Denver, Colorado, who has a serious heart ailment.

Emma Cooper, Route 2, Castleberry, Alabama, requests the prayers of *Herald* readers.

Stanley Stoutenburg, 293 Ontario Street, Collingwood, Ontario, requests the continued prayers of the Saints.

WEDDINGS

Kennedy-Van Buskirk

Jocelyn Van Buskirk, daughter of Mr. and Mrs. E. Melville Van Buskirk, and James Kennedy were married November 25 at the Reorganized Church in Moline, Illinois. Elder Lyle W. Woodstock performed the ceremony.

Henage-Bath

Katie Lou Bath, daughter of Mrs. T. I. Bath of Independence, Missouri, and George Henage, son of Mr. and Mrs. G. E. Henage of Liberal, Kansas, were married December 21 at the Stone Church in Independence, Missouri. Elder William Bath, grandfather of the bride, performed the double-ring ceremony.

Haw-Ray

Daisy Marlene Ray, daughter of Mr. and Mrs. Jack Ray, and Jack Earnest Haw were married February 7 at the Presbyterian Church in Dundalk, Ontario, by the Reverend A. E. Bailey. They are making their home in Dundalk.

BIRTHS

A son, Orval George, was born on February 9 to Mr. and Mrs. K. G. Fisher of Saskatoon, Saskatchewan. Mrs. Fisher is the former Isabella Shaw of Calgary, Alberta.

A daughter, Roberta Ann, was born on January 13 to Mr. and Mrs. Robert Smith, members of the Clio, Michigan, Branch.

A daughter, Debra Lee, was born on January 22 to Mr. and Mrs. John Schanick. She was blessed on February 17 by Elders James McBride and Elwood Hester at Clio, Michigan.

A son, Rex Kevin, was born on September 26 to Mr. and Mrs. Richard Hardie of Boone, Iowa. He was blessed on December 9 by Elders John N. Loren and Paul Winans. Mr. Hardie is a graduate of Graceland College, class of '39.

A daughter, Deborah Lea, was born on January 16 to Mr. and Mrs. Larry A. Marlowe of Buckner, Missouri. Mrs. Marlowe is the former June Grant. Mr. Marlowe is a graduate of Graceland College, class of '50.

A daughter, Kathy Jane, was born on November 6 to Mr. and Mrs. Gordon Harvey of Mt. Morris, Michigan. Mrs. Harvey is the former Erma Surbrook.

A daughter, Yvonne Elizabeth, was born on January 19 to Mr. and Mrs. Fred Batchelor of Proton Station, Ontario.

Mr. and Mrs. Samuel Andes of Joliet, Montana, announce the birth of a daughter, Betty Ann, born February 6 at Billings, Montana.

DEATHS

ROGERS.—Abraham L., son of Mr. and Mrs. David Rogers, was born at Plainfield, Illinois, on September 23, 1861, and died December 17, 1951, at Independence, Missouri. He moved, at the age of three, with his parents to a farm near Manteno, Illinois, where he lived continuously until June, 1935, when he moved to Independence. He was married on October 14, 1908, to Mildred Bell; two sons were born to them. Baptized on October 11, 1906, he was ordained a deacon on June 5, 1910, and a teacher on November 30, 1919. While living in Independence he attended Liberty Street Church.

He is survived by his wife, Mildred, of the home; a son, Wardell, and two grandsons, all of Independence. One son died in infancy. Funeral services were held at the Dixon Kopley Chapel in Independence, Elders R. D. Weaver and Elmer Hart officiating.

SPRINGER.—Anna, daughter of Jacob and Caroline Hines, was born May 22, 1886, in Dallas County, Iowa, and died February 8, 1952, in Perry, Iowa. On August 30, 1908, she was married to Alonzo Springer; one child was born to them. She had been a member of the Reorganized Church since September 5, 1920. She was also a member of the Garden Club in Perry, and one of her chief delights was to cheer others by giving them beautiful bouquets of flowers from her garden.

She is survived by her husband; a daughter, Mrs. Dorothy Marker of Perry; a sister, Mrs. Lena Berkemann of Perry; and two grandchildren. Funeral services were held at the Workman Chapel, Elder Asa E. Smith officiating. Interment was in the Violet Hill Cemetery, Perry.

SELBE.—Sarah Grace McLeod, was born April 30, 1868, near Lebanon, Missouri, and died January 1, 1952, at Blue Rapids, Kansas. The family moved to Kansas in 1879 and to Ontario in 1881, where she received her education. She learned the dressmaking trade and was head seamstress in a shop for several years. She was baptized into the Reorganized Church at the age of seventeen and remained a faithful member until her death, although most of her life she was not privileged to attend services of her faith. She was married to Alonzo Selbe on September 30, 1896, who preceded her in death on August 5, 1905; two children were born to them; a son, John, now of Phillipsburg, Kansas, and a daughter, Dona Hardman of Blue Rapids. She also leaves a brother, W. T. McLeod of Pontiac, Michigan; six grandchildren; and two great-grandchildren. Funeral services were held at the Miles Chapel, the Reverend F. M. McDonald officiating. Burial was in the Fairview Cemetery.

JACK.—Hannah Martin, was born April 15, 1880, and died suddenly at her home in Dundalk, Ontario, on January 17, 1952. She was married in 1901 to William Jack who preceded her in death on April 10, 1949. She had been a member of the Reorganized Church since 1902 and was active in the women's department of Proton Branch until her death.

Surviving are four daughters: Mrs. Nathan Haw of Dundalk, Mrs. Emerson Gallagher of Wareham, Mrs. Harry Hinton of Trenton, and Mrs. Robert Switzer of Mt. Forest; three sons: Willard of Proton, George and Ernest of Dundalk; three brothers; and three sisters. Funeral services were held at the Reorganized Church in Proton, Elders Fred McLean and Robert Black officiating. Interment was in the family lot in the cemetery adjoining the church.

SMITH.—Joseph M., son of Joseph and Eliza Hester Smith, was born June 10, 1874, in San Antonio, Texas, and died January 23, 1952, at the Jackson County Emergency Hospital near Independence, Missouri. He was married on August 18, 1905, to Grace B. Joiner; nine children were born to them. Two sons, Elbert and Cary preceded him in death. He was baptized into the Reorganized Church on November 5, 1912. The family moved from Texas to Independence in 1930.

He is survived by his wife; three daughters: Mrs. Miriam Sellmeyer, Mrs. E. E. Perry, and Mrs. Grace Lewis, all of Independence; four sons: Edward of Devine, Texas; Glau, Milton, and David of Independence; a brother, Albert of Von Ormy, Texas; a sister, Mrs. Ruth Steele of Bakersfield, California; a half-brother, Amos Smith of Hebronville, Texas; five half-sisters: Mrs. Olga Utz of San Antonio; Mrs. Amelia Klempkie of Von Ormy; Mrs. Ella Speakerman of Victoria, Texas; Mrs. Nora Dozier of Jennings, Louisiana; and Mrs. Lena Posch of Benavides, Texas; and thirteen grandchildren. Funeral services were held at the Roland Speaks Chapel in Independence, Elders Glaude A. Smith and Almer W. Sheehy officiating. Interment was in Mound Grove Cemetery.

SELF.—Walter Mann, son of Robert Mann and Emily Baldery Self, was born August 25, 1855, in Norwich, England, and died January 27, 1952, at the Independence Sanitarium. He came with his parents to America in 1867, settling in Lowell, Massachusetts, and later homesteading at Palmyra, Nebraska. On January 1, 1878, he was married to Minerva Jane Tucker; nine children were born to them. Two sons died in infancy, and his wife Minerva died on August 22, 1907. On September 11, 1909, he was married to Rachel Kuykendall, who preceded him in death on April 21, 1934. He became a member of the Reorganized Church on April 28, 1886. On February 19, 1888, he was ordained a priest, on October 7, 1889, an elder, and on April 18, 1902, a seventy. He served thirty years as a local and General Church minister in Nebraska and Iowa.

Surviving are three daughters: Mrs. Lottie Sarratt and Mrs. Leta Chapman of Independence, and Mrs. Jessie Sarratt of Collins, Missouri; three sons: Carl T. of Omaha, Nebraska; Owen H. of Genoa, Colorado; and Warren H. of Nebraska City, Nebraska; twenty-six grandchildren; and thirty great-grandchildren. Funeral services were held at the H. W. Stahl Chapel in Independence, Elders Glaude A. Smith and Harmon Higgins officiating. Interment was in Mound Grove Cemetery.

BRACKENBURY.—George Wesley, son of Lester and Cora Hammon Brackenbury, was born December 1, 1888, at Riverside, California, and died February 8, 1952, at Research Hospital in Kansas City, Missouri, following a heart attack. He was baptized into the Reorganized Church on June 12, 1898, and on April 5, 1909, was married to Myrtle Dunning. One son, George Wesley, Jr., was born to them. Prior to his retirement three years ago he was office manager for Armour and Company's Sioux City, Iowa, plant, where he had been for fourteen years. He was visiting relatives in Missouri at the time of his death.

He is survived by his wife and son; his mother; a sister, Mrs. Irene Cassell; a brother, Lester H. Brackenbury; and a grandson. Funeral services were held at the George Carson Chapel in Independence, Missouri, Elders Glaude A. Smith and C. Ed. Miller officiating. Interment was in Mound Grove Cemetery.

MASON.—Lodusta, was born October 1, 1899, at Ansley, Nebraska, and died February 4, 1952, at Denver, Colorado. She was married on December 9, 1919, to Ira Mason. Their only child preceded her in death. She had been a member of the Reorganized Church since December 9, 1951.

She is survived by her husband; three sisters: Mrs. Clarence Searl of Ft. Morgan, Colorado; Mrs. Hugh Dever of Cheyenne, Wyoming; and Mrs. Louis Marion of Dallas, Oregon; three brothers: Adolph and Rudolph Martin of Cheyenne, and E. W. Martin of Helena, Montana; and her mother. Funeral services were held at the Howard Chapel, Elder Ward A. Hougas officiating. Interment was in Crown Hill Cemetery.

STRAYER.—Clara May Williams, was born October 22, 1869, in Sullivan County, New York, and died February 7, 1952, at her home in Independence, Missouri. She moved with her parents to Missouri when she was very young. On October 24, 1906, she married J. F. Strayer, and on October 27, 1923, they were baptized into the Reorganized Church along with their adopted daughter.

She is survived by her adopted daughter, Mrs. Fred T. Holland of Chihuahua, Missouri; a stepson, A. E. Strayer of Gary, Indiana; fifteen grandchildren; twenty great-grandchildren; three great-great-grandchildren, and a brother, Lewis Williams of Springfield, Missouri. Funeral services were conducted by Elders Glaude A. Smith and Fred O. Davies at the George Carson Chapel in Independence. Interment was in Mound Grove Cemetery.

HEWITT.—Amelia May Wilder, was born in 1889 in Macomb County, Michigan, and died February 4, 1952, in Windsor, Ontario. Her husband, George G. Hewitt, preceded her in death. She had been a member of the Reorganized Church since childhood.

Surviving are two daughters: Mrs. F. Frank Moore of Windsor and Mrs. George Body of Lakeview, Ontario; a son, Wilmer James of Windsor; her parents, Mr. and Mrs. James Wilder of St. Cloud, Florida; a brother, Andrew Wilder, also of Florida; and a sister, Mrs. Eva Hunt of Yale, Michigan. Funeral services were held in Windsor, Elder James Pycock officiating. Burial was in the Victoria Memorial Park Cemetery.

P.S.

Mrs. Stella Newman
Route #2
Dunlap, Iowa

86975
h52
h

* YOU LIVE AGAIN

If your life has fallen into a daily pattern, a routine with no change or surprise, no disappointments and no hope; if the safe walls of every day have turned your cozy refuge into a small prison, here's hope for you.

Monotony is a deadly thing, and the rut of experience needs only to be chopped off to become a grave. You feel a kind of desperation. What to do?

Go and learn something new. Learn more about your work if you can. Do not be satisfied with what is near at hand. Find new sources of information. Meet new teachers if possible. Doors will open and bars will fall down if you put your weight against them and push. New worlds of discovery and adventure will open to you.

The most fatal of all illusions is the idea that you have learned all there is to know about your specialty. It is false because you have been stopped by small obstacles and have quit trying.

Make the move, and you will soon find yourself traveling on a new highway. Challenge and uncertainty re-enter your experience. The gray overcast of your personal sky will be broken up into storm and sunshine; you may climb to new heights if you will, and the horizons that were closing in upon you will expand to vast distances. Years will roll off your shoulders, and you will become young in heart. It is in learning something new that you live again.

* SMILES

So many kinds of smiles in the world. Do you ever notice all the different varieties? As an old song says, "There are smiles that make you happy, There are smiles that make you blue. . . ." A small boy's smile that wallows in sunshine like a sailboat on a choppy sea, sloshing all over his face and sending ripples to the ends of his fingers and toes. The bland commercial smile that is broadcast at the world in general and means nothing to anybody in particular. The rich warm smile of your sweetheart, accompanied by stars in her eyes, and meant for you alone of all people. The smile of your mother, full of wisdom and understanding. The smile of a little girl, unconscious of her charm and loveliness, the bud that will open into the full flower of beauty. The tight smile that appears briefly on a bleak face, quickly snuffed out like a stinging candle, a poor thing peeking for a moment out of its prison cell. The unhappy smile, shining with the light of courage above a broken heart. The smile of an old friend who knows all about you and likes you in spite of it.

* CLUBS

The cover picture of a recent "Herald" shows "an old war club used for ceremonial purposes." . . . So? . . . If the tales that come out of the divorce courts are true, there isn't much ceremony in the way that warring couples hurl weapons of all kinds—including clubs—at each other. Question for debate-of-the-month forum: Should war clubs be included as standard domestic equipment? It would save the smashing of so much costly furniture, dishes, pictures, etc.

subscribe now!

Daily Herald

at home — and

at Conference . . . both **\$2.25**

Two weeks ago, we mailed you a special notice about the Conference *Daily Herald* for '52. And since those letters were mailed, orders have been pouring back in to us!

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Remember *Daily Herald* is not included in your Registration fee this year.

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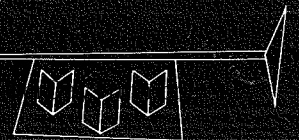
Queen for a Day
—the Student Nurse

(See page 23)

the Saints' Herald

March 17, 1952

Volume 99



We'd
Like
You
To
Know . . .

Deam Ferris



MR. FERRIS is a teacher in the science division, director of the teaching materials and audio visual department, and director of campus life at Graceland. He joined the faculty in 1948.

Born in 1912 at Mankato, Minnesota, he moved at an early age with his family to St. Joseph, Missouri, where he was reared. He was graduated from Central High School in 1930 and continued his education at St. Joseph Junior College. He then studied at Drake University in Des Moines, Iowa, from which he received his Bachelor of Arts degree in 1934 with a major in sociology. He taught biology, physics, and hygiene at the Osawatomie, Kansas, high school from 1935 until 1938, and then completed his Master of Arts degree in zoology at Drake in 1938, his studies being primarily in the field of parasitology. From 1938 to 1942 he taught in Des Moines high schools.

In 1942, he enlisted in the infantry, and from 1943 to 1946 served in biological warfare, leaving the service as a captain. At the end of the war he served six months as head of the Research Photographic Laboratory in Biological Warfare. He has recently been appointed Division Chemical Officer of the Thirty-fourth Infantry Division of the Iowa National Guard, holding the rank of major.

Deam returned to school in 1946 to work on his doctorate at the University of Wisconsin, teaching full time in the Audio Visual Aids Department and working half time on his degree. He returned to Des Moines for a year before joining the Graceland faculty, and has continued his studies during the summers. He is studying a virus disease in cattle similar to hoof and mouth disease. His particular problem is to discover the cause and why it strikes in the United States about every twelve years. He is a member of Phi Delta Kappa, an honorary professional fraternity for teachers, the American Association for the Advancement of Science, and the American Society of Parasitologists.

(Continued on page 7.)

The Saints' Herald Vol. 99 March 17, 1952 No. 11

EDITORS: *The First Presidency:* Israel A. Smith, F. Henry Edwards, W. Wallace Smith
ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

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

News and Notes

PRESIDENT AT LAMONI SERVICE

The new church at Lamoni was opened March 2. In spite of the weather, for a heavy snow fell during the preceding night, the church had a capacity attendance, and appropriate services were held under the supervision of President R. S. Farnham, pastor, and his assistants. A fuller account of the service will appear in a later issue.

General officers present and participating were President Israel A. Smith, Presiding Patriarch Elbert A. Smith, President Paul M. Hanson of the Council of Twelve, and Presiding Bishop G. L. DeLapp.

MEMBERS OF PRESIDENCY SPEAK

President F. Henry Edwards delivered the Communion address at the Stone Church, March 2. On the same day, President W. Wallace Smith, recently returned from a trip to the Hawaiian Islands, spoke at the Communion service at the Englewood church in the Center Stake.

MEETS WITH STUDENTS

Apostle Maurice L. Draper was in Iowa City March 2 and met with the student group and church members for sessions with the priesthood, a class, and a sermon. The sermon topic was "Research Evidences of the Authenticity of the Book of Mormon." The class topic was "Reorganized Latter Day Saint Marriage Standards." Brother Draper commented on the fine attendance despite inclement weather.

IN HUNTSVILLE, MISSOURI

Apostle D. O. Chesworth was in Huntsville, Missouri, March 2, in association with Brother John Puckett and Brother Norman Cox, missionary appointees.

APOSTLE JENSEN IN OKLAHOMA

Apostle D. Blair Jensen and Bishop G. Leslie DeLapp attended a district conference in Tulsa, Oklahoma, at which time R. J. Jones was ordained an evangelist.

JOHN DARLING AT INSTITUTES

Elder John R. Darling, Associate Director of Religious Education, was in St. Joseph and Cameron, Missouri, February 28 and 29, respectively, for religious education institutes. "How Persons Learn" was the theme developed in these Far West Stake conferences. Elder William Twombly is the stake director of religious education and presided at both meetings.

HISTORIAN IN NEW OFFICES

Elder John Blackmore, General Church Historian, and his department have moved into new offices. Sister Pearl Gardner is now working in the department. Elder Don Lents, assistant to the First Presidency, has his office located with this department. The new offices feature a reading room for persons who come to the historian's department to do research.

CHOIR REHEARSING FOR CONFERENCE

The Stone Church choir is working on "Fantasy on the Old One Hundred and Fourth Psalm Tune" for General Conference. The Independence Symphony Orchestra and the choir will accompany the piano soloist for the performance. Doris Gray, pianist, from Mt. Prospect, Illinois, will be the soloist. This will be directed by Franklyn S. Weddle.

(Continued on page 13.)

Are You Going to Conference?

"How sweet to my soul is communion with saints."

—Hymn 107.

THE SPIRIT of our church life is indicated in the familiar words of the prayer meeting hymn quoted above. We appreciate deeply the "Sweet bonds that unite all the children of peace."

In the early days of the church when the forces of persecution and the hope of Zion kept the people on the move, they lived—as we may paraphrase the words of Sholem Asch concerning the family of Saul at Tarsus—in little islands of faith surrounded by seas of sin. Their leader often spoke to the people of the "congregations of the wicked."

The early gatherings and General Conferences had among their principal functions the edifying of the people, giving them the association with others "of like precious faith," and permitting them to enjoy in groups greater blessings of the Spirit of God than they could alone. Conferences often brought beautiful Pentecostal experiences. Church people had great business to transact with God.

THOUGH the Gathering has been going on for years, and numbers of our people live near the "Center Place" and in other concentrations, there are still thousands who worship in tiny groups or live "in a scattered condition." And for many of our people today, as in earlier times, a great value of the General Conference is the opportunity for fellowship and united spiritual experience.

In earlier days of the Reorganization, General Conferences were held in the basement of the Stone Church in Independence. The church leaders and workers in the general offices and ex officios would fill that space today, with scant room for visitors.

In those days, the church people who could attend Conferences slept

on cots, tables, and floors in the homes of relatives and friends. Meals were served in the homes, too. People who lived here would have scorned the idea of letting anybody "stay in a hotel" like a stranger—such was the hospitality of the times.

The 1952 General Conference will probably bring many hundreds of visitors into the city from distant points. They will find conditions crowded, for in recent years the spacious old homes have been divided into small apartments for the many

Remember

Sunday, April 27

is Sanitarium

School of Nursing Day

Our college for nursing
education is depending
on you!

working people who need homes. Different standards of comfort and convenience prevail today, and visitors prefer to receive (and pay for) better accommodations and more privacy.

Conference visitors will notice, too, that transportation costs have increased. The intercity bus service charges twenty cents for the shortest ride anywhere, and a quarter to Kansas City. In many cases, "group riding" in automobiles will be cheaper.

THE SIZE of our General Conferences has increased so that a large and complex organization is necessary to provide all the services required. So much more is done for the people than ever could be done in the old days.

A mother said recently, "It used to be possible to know everybody that came to the Conference, and we were proud that we were able to do it. But we can't do it any more."

Yet it is true today, as it always has been, that one of the principal reasons our people come to General Conferences is for fellowship—for the sweet "communion with Saints." Many church members are still isolated, or worshipping in small groups where they are still little islands of faith surrounded by seas of doubt. Conference brings them something deeply personal and necessary to their souls.

"Are you going to Conference?" is a question that will be asked wherever "two or three are gathered" in the name of Christ. It is a question that each one asks of himself—"Can I go to Conference this year?"

GOING to Conference is something of a pilgrimage. It is more than a vacation, more than a social event, more than a trip. It is taking care of the business of the soul with God. For in visiting this historic place, where bright hopes and dreams have envisioned the walls of a city of light, and where dark tragedy has stained the soil with blood, church people feel, and have always felt, that they are treading on holy ground.

Conference in this place reminds us that we cannot forget the sacred memories of the past; we cannot ignore the hopes and dreams that lie ahead as the goals of future effort and achievement. Conference is more than a convention. It is a pilgrimage of faith. It is a religious memorial. It is a symbol of that greater Gathering, from which we shall never be dispersed again.

L.J.L.

Editorial

MARCH 17, 1952

(243) 3

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Official

Baptisms for January

There were 224 baptisms reported to The Department of Statistics in January, 1952. This compares unfavorably with the 311 for January, 1951, but otherwise is topped only by January, 1930, and January, 1950.

The five districts and stakes reporting the highest number of baptisms in January are as follows: Flint-Port Huron District, 25; Center Stake of Zion, 20; Central Oklahoma District, 18; Gulf States District, 17; and Eastern Colorado District, 14.

The five branches reporting the highest number of baptisms in January are as follows: Port Huron, Michigan, 17; Denver, Colorado, 10; Escatawpa, Mississippi, 8; Skiatook, Oklahoma, 7; and Wichita, Kansas, 7.

Also noteworthy are the figures reported by two missions: Little Sioux, Iowa, 7; and Black Gum, Oklahoma, 6.

THE DEPARTMENT OF STATISTICS
By Merle P. Guthrie

Reserved Conference Parking

Always at General Conference there are people who raise the question why some people are given preferred or reserved parking. Reserved parking is arranged and provided for those whose duties at Conference make this imperative. Many people have considerable business at the Conference, as well as at their respective church institutions, and need available parking space so that work can be accomplished.

If you drive to Conference, we ask you to please park in the unmarked section south of the Auditorium and in the Stone Church parking lot. Conference visitors have also been invited to use the parking lot at Slover's Drive-In.

Your consideration and co-operation in leaving the reserved areas available for those assigned space will be appreciated very much.

Conference Prayer Services

The success of the Conference prayer services will depend upon the quality of the participation during the allotted time. For this reason we have asked members of the Council of Twelve to be in charge of the services, and through their careful planning we anticipate we shall attain a high level of spiritual participation. We would specifically urge, however, that members of the quorums of high priests, seventies, and elders, be prepared to participate in these meetings to help assure their success.

THE FIRST PRESIDENCY

From Elder Eugene A. Theys, Rotterdam, Holland, February 11:

On January 15 we started work on the new mission house at Hannover, Germany. On the twenty-fifth we laid the cornerstone and held a short service invoking God's blessing on our building and the work to be accomplished through its building. Brother Franz Beil, former pastor at Hannover and now mission patriarch, gave a short address and I placed a small metal box containing several letters, newspapers, German coins, and one of the late copies of the German mission paper in the cornerstone. At present weather has slowed up construction but we still have plans to finish the building completely by the end of June. When this is done, my work here in Germany will be completed for the time being. I am enjoying this opportunity to acquaint myself with this phase of our work, as well as learning something about building construction.

We find the work in the German mission making steady progress. Brother Louis Zonker is fitting in fine with his new work. We are also proud of the good work that Elder Oskar Stüve, our new missionary in Germany, is doing among the members and nonmembers. We believe he will be able to render a fine contribution to the work in this mission.

We hope that President I. A. Smith can visit Germany this year and dedicate the new mission house and the church in Berlin. We believe that the ministry he can bring to the people in this area will have a lasting effect upon our work here.

I have counted these years in the German mission one of the greatest experi-

ences of my ministry. I only hope that the Saints and friends have received as much from my ministry as they have given to me. I know, when we leave Germany, that part of our life will remain with them. One cannot labor in this work unless he has love, and truly we have come to love these good people.

Our prayers go with you brethren as you prepare for the arduous tasks that are a part of the General Conference.

From Evangelist J. Charles May, Papeete, Tahiti, February 20, 1952:

Since Communion Sunday, April 1, last year, when Elder Horahitu was ordained to the office of Seventy, I have been associated with him most of the time. We visited most of the islands of the mission during the months of May, June, and July. During these months we visited twelve of the leading branches of the mission. It was Horahitu's first visit among them as a seventy, and my first appearance among them as a patriarch. We were given fine receptions on all of these islands. Our first visit was for the purpose of reviving the Saints, advising them that we would later return, and that then I would give them their blessings, also advising them to make the necessary preparation for the receiving of their blessings.

We spent several months again with the native Saints in these same branches, and I am happy to report that up to the present in our labors together Elder Horahitu and I have baptized fifty-three. Seventy Horahitu did most of the preaching and baptizing, and I gave 325 blessings. Several more members will be blessed within the coming week. This is much more than I had anticipated at first.

I have enjoyed my association with our native missionary, Horahitu, and feel much encouraged by reason of the work accomplished. I am pleased to report, too, that several of our Saints have repented and made themselves ready for their patriarchal blessings.

During last December I had the happy privilege of meeting with Elder Sorensen and his good family for the first time. I am also glad to report that Elder Allen Breckenridge and family are well and doing fine.

I have my reservations for returning to America by plane, leaving here March 6, via Fiji and Hawaii. I will spend some few days in Hawaii and hope to reach Independence by March 25.

Across the Desk

THE FIRST PRESIDENCY

www.LatterDayTruth.org

The Church on TV at Los Angeles

The *Herald* is glad to present the story of some excellent public relations promoted by the president of the Los Angeles Stake, Garland E. Tickemyer, and his associates on February 10. This is the first time any branch has had an hour's program televised. Short programs were televised this winter by the Stone Church and Central Kansas City pastors, Glaude A. Smith and Herbert Lively, from the Kansas City studio of WDAF-TV. Elder Tickemyer learned, by accident, of an opportunity to appear on the "Great Churches of the Golden West"—a regular Sunday program—sold the church and himself to the sponsors, and was accepted for the service.

This program has the second largest listening audience on the air at 11:00 a.m. Sunday mornings in Los Angeles. With a 2.8 rating it is believed that 27,600 sets tuned in to the service or a total of 77,208 listeners—a rather large congregation for the Reorganized Latter Day Saints to serve.

From Elder Tickemyer's letter to the Presidency we present the following graphic paragraphs:

Sunday morning, February 10, the service was televised over KTTV—Channel 11, one of the largest stations in the city. The program cost the Inglewood Cemetery fifteen hundred dollars and was a full hour in length. A choir made up of singers from all congregations was as fine as any choir presented on this program to date. There were a considerable number of technicians on the job to handle the four large cameras which were set up in the church. Mr. Moore allowed us to write our own continuity with no restrictions whatever; and since he had to be out of the city, asked us to select our own narrator. We chose Blaine Bender, and he was splendid.

Bishop Kelley, Tom Beil, Brother Elbert, and I were on the stand. We selected our finest looking young men as ushers, and they made a good appearance. Despite the distractions of moving cameras and floodlights, Brother Elbert had excellent liberty, using well-prepared notes and seeming to be completely relaxed. Preaching on the subject of "Repentance," he gave a message that was acclaimed a masterpiece.

Mr. Reedy who had charge of the program for the sponsor told me that ours was the friendliest congregation that he has had the privilege of seeing in action. The ladies prepared a dinner to be served following the morning service. They invited the technicians in and gave them hot drinks, and the men felt very much at home. They were surprised and delighted with the treatment they received. Brother William Moyle talked with them for about fifteen minutes, and the information that he gathered from them and passed on to me was that ours was the most carefully prepared and most genuine service of worship they had televised. They were especially impressed with the beauty of the choir music and the vigor of the congregational singing.

During the week preceding the broadcast, we mailed out newspaper releases to

the 125 news and trade papers on our mailing list. I have no way of knowing just how many of these papers carried the announcement, but five or six of them have been sent in to this office. There were a few Mormons present at the service, and I feel quite sure that we had a considerable audience of Utah people.

We feel fortunate also to be able to present the sermon Brother Elbert A. Smith preached for the occasion on the subject of "Repentance." Sometimes our leaders see big opportunities to serve the Master but fail for lack of man power or preparedness. Often they are ready, but the opportunity to serve in a big and effectual way is lacking. In Los Angeles the opportunity and ready servants met on this grand occasion.

C.B.H.

Repentance

By Elbert A. Smith

MY THEME is repentance. In view of the fact that the audience immediately before me is composed largely of church members, that theme may seem inappropriate at first glance.

Our late President Joseph Smith once told of one of our young ministers who was out for his first Sunday of preaching. At the morning service he had a congregation of church members and took for his text, "O generation of vipers, who has warned you to flee from the wrath to come?" In the evening, having moved on to a new appointment, he had a congregation of non-members and chose the text, "Fear not, little flock, it is the Father's good pleasure to give you the kingdom."

I trust my theme is not that inept. It might seem to be if we take a superficial view of repentance. Repentance is not all tears and sackcloth and ashes. It has two phases. The prophet Isaiah stated the proposition tersely in his admonition: "Cease to do evil and learn to do well."

We may cease to do evil in a short time, given will power and

divine aid. Learning to do good and to do it well is a lifetime job and longer. It may continue in the beyond until we reach the full development of all our inherent powers. So my theme has a challenge to all—and always. Perhaps some of you have powers and talents you have not even begun to explore.

An Old Doctrine

Repentance is an old doctrine. Adam learned it the hard way when he was cast out of Eden. He repented and, according to the Inspired Version of the Bible, preached repentance to his children and grandchildren.

Jesus began his work preaching repentance. We are told that he began preaching in Galilee, "Saying, Repent ye, and believe the gospel."

In a revelation to this church in these modern times we are told, "Say nothing but repentance unto this generation" (Doctrine and Covenants 10:4). That would seem to limit us most strictly did we not recognize the twofold character of repentance, ceasing to do evil and

learning to do good. That view opens a field of vast possibilities.

Again we have been told, "Cry repentance to a crooked and perverse generation" (Doctrine and Covenants 33: 1).

How About America

Is there need for such preaching today in America? Revelations that have come to us day after day through the Kefauver commission and other agencies, concerning crime conditions in America, have shocked right-thinking people. It is a time to cry repentance in no uncertain tones.

The Promises to America

We believe in the Bible, and we also believe in the Book of Mormon—not in any sense as supplanting the Bible, but as an added witness for God and Christ. From the Book of Mormon we learn that long before Columbus, God declared through his prophets that America was to be "choice above all other lands." And the promise was given that its inhabitants should never be brought down in bondage to any other people. But the promise is conditional, the condition being that the people must be righteous and obey God.

America is in danger today—at home. Recently the Attorney General appointed ninety-five special grand juries to investigate crime conditions in all parts of the United States. The guilty should be uncovered, apprehended, and punished. But punitive measures do not get at the roots of crime. In Jesus' words, "the axe shall be laid at the root of the tree."

Today, perhaps more than when Lincoln stood up at Gettysburg to make his great speech, America needs a new birth. America must be made strong in arms and men, but first she must be made strong morally and spiritually. She must be a regenerated nation rededicated to the ancient religious and political beliefs that made her great. Her citizens must be rededicated to honesty and decency, and the service of God and Christ.

"Lord God of Hosts, be with us yet, lest we forget!"

Back to the Individual

Let us go back to the individual. The nation is only as strong and fine as her individual citizens. So also is the church strong and fine only as her members are strong and fine.

Jesus had a social message—and still has. But first and always his message is personal. To Nicodemus the message came, "You must be born again."

On the day of Pentecost the message to those to whom the apostles preached was "Repent and be baptized, every one of you, in the name of Jesus Christ."

To Paul, so miraculously converted, the same message came: "And now why tarriest thou, arise and be baptized and wash away thy sins."

Not so long ago we celebrated New Year's Day. Any day may be the beginning of a new year and a new life to the person who will accept and obey that message.

Repentance is an abiding principle. It is a time of sorrow and also a time of rejoicing—a time to start life all over, having washed the slate clean, a time of getting right with God and self and fellow-men. This is righteousness.

That is the beautiful side of repentance—the bringing forth of "fruits mete for repentance." Sin consists not alone in doing that which we should not do. In a major sense it may be a failure to do the things we should do.

We Are at War

In a very real sense we are engaged in a warfare of a spiritual nature—even within ourselves. It is a war against all the forces that destroy the souls of men—body and spirit.

It would be a wonderful thing if we could fight the battle all in one day and have done with it. Life is not like that. Each day calls for decisions. They should be made in accord with the over-all decision made the day we were baptized.

These day by day decisions confront us in amazing variety, sometimes suddenly and in subtle ways.

I recall an experience when I was young in the ministry. I was pastor of the church in Burlington, Iowa. The world's fair was in progress in St. Louis. Those were the days of wonderful world fairs in which nations united to build a miracle city where each might display its arts and culture. I wanted very much to go to that fair, but times were hard and money was scarce. It would cost me, I calculated, twenty dollars. And I did not have twenty dollars.

Then one day, not far from my home, I found a billfold lying on the sidewalk, and in it were twenty dollars and twenty cents. I had a decision to make. The twenty dollars did not tempt me—the world's fair did. There I held in my hand the world's fair and twenty cents left over for incidentals. The decision was made in harmony with my baptismal covenant. I inquired around in the neighborhood and found the owner of the billfold. I never did get to the world's fair. But I had something better—a clear conscience. More grave temptations assail us. We see around us daily the ruin of those who surrender. We see the fine lives of those who fight and win.

Conversion Is not Instantaneous

Conversion is not instantaneous as some suppose. Some of you may have decided to remodel and redecorate the house in which you live. Such a decision may be made in an hour. The job requires more time. You may buy materials, if you can find them, and hire workmen, if they are to be had, and expedite the work of remodeling.

But this conversion of which I speak is not something that you can hire someone to do for you. It is a growth, and growth takes time. A mushroom springs up in a night—and wilts down in a day. Jesus is not interested in cultivating mushrooms.

Even after Peter had been with Christ for nearly three years and had been ordained an apostle, Jesus

said to him, "When you are converted, strengthen your brethren." Was not Peter converted the day he chose to follow Christ? No, his conversion had just begun.

The Law of Liberty

The Apostle James compares the gospel to a mirror in which men see themselves as they are. Discontented with what they see, they may repent. More than that, they see in the mirror the sort of men they should become.

Years ago a young man came to some of my services in San Bernardino. Later, Elder George Wixom and I called on him in his hotel rooms. He was a wealthy, well-educated, talented young man, and had traveled the world over. He seemed impressed by our message but broke down and confessed, "The trouble with me is I know what I ought to do, but I can't do it. I know what I should not do, but I can't keep from doing it." I looked at him in surprise and said, "You—young and strong and talented—know what you should do but cannot do it and what you should not do and cannot keep from doing it? You are not a free man."

It was his turn to look at me in surprise. But it was true. He lived in America, "the land of the free." The constitution guaranteed his political liberty. The Army and Navy existed to protect his liberty. The flag floated over him, but he was not free.

Christ said, "If the Son of Man shall set any man free, that man shall be free indeed." That is why his gospel is called "the perfect law of liberty." Under that law of liberty we have the right and the power to do what we should do and to be what we should be.

The Greatest Miracle

When Christ and the apostles of old were on earth wonderful miracles of healing were wrought upon the bodies of men who had the faith to be healed. I have been personally knowing to miracles of physical

healing in these later times that seem as wonderful to me.

But the greatest miracle wrought by the Master was through his gospel in the healing of men's souls—both spirit and body. There was Peter, at the first a loud-mouthed, violent, profane fisherman. He was transformed and became one of the greatest of the apostles.

There was Paul, bent upon the destruction of Christianity. He went about casting Christians into prison and consenting to their murder. Converted, he became perhaps the greatest missionary of all time.

There was Mary Magdalene, a wayward, abandoned woman, said by some to be possessed of seven devils. People thought one devil could not think of all the wickedness that Mary Magdalene seemed to personify. Converted, she became a fine Christian woman and one of the witnesses to the Resurrection of her Lord.

I have seen the transformation of human lives that seemed to me as great a miracle as those recorded in the Bible. The gospel of Jesus Christ "is the power of God unto salvation"—not alone in the great hereafter, but here and now. If they would accept that gospel it would save men and women from the pit of hell into which they fall while still alive.

It was my privilege to be associated for some years with Joseph Smith, president of the Reorganized Church of Jesus Christ of Latter Day Saints, who succeeded his father, the Prophet Joseph Smith who functioned in organizing the church in 1830.

President Smith presided over this church for fifty years (1860-1914). He was such a person that when he died in Independence, Missouri, the leading daily paper in Kansas City bore him an editorial tribute, which in part said, "He was the prophet, but first of all he was the Christian gentleman and the good citizen."

This fine man lost the vision of his eyes in his old age—not his spiritual vision. One day I visited him and found him for the moment sit-

ting alone. He was trying to bring to mind all the words of a favorite song, Julia Ward Howe's "Battle Hymn of the Republic."

He said to me, "Elbert, what is that stanza which begins, 'In the beauty of the lilies?'" So I repeated the stanza for him.

In the beauty of the lilies Christ was
born across the sea,
With a glory in his bosom that trans-
figures you and me.

His memory thus refreshed, President Smith then repeated the hymn in its entirety, stressing the words, "With a *glory* in his *bosom* that transfigures you and me." Yes, there is a glory in his gospel that transfigures you and me—if we wish to be transfigured. It comes to us through faith, repentance, and baptism and grows brighter and stronger as our lives develop under his guidance:

Till we, in the unity of the faith, all come to the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.—Ephesians 4:13.

We'd Like You to Know . . .

(Continued from page 2.)

Deam was a track and cross-country runner throughout high school and college. In college he was elected to the Sigma Tau Delta, an honorary writing fraternity, and participated in music and drama activities. Photography is a hobby he uses in teaching biology. He is also interested in the philosophy of science and religion. He enjoys hunting, fishing, boating, and swimming. He and his family live in a tent near Lake Mendota in Wisconsin for two months each summer in connection with his doctorate at the university.

In 1935, he married Merle Wildey, a Graceland alum; they have three children: Sarah Jo, 13, Tary Jeanne, 11, and Deborah Joanne, 6. Karen Tiner from India, who is six years old, is also living with them while her mother and stepfather complete their doctorate studies at the University of Illinois.

Deam is an elder in the church and is a leader in campus religious life.

A Day in Our "College of Nursing"

By Sadi Moon Nagel

I HEARD the sound of young girls laughing, smelled the aroma of good food cooking, and found myself in one of the most interesting places anyone can go—a kitchen.

This was more than an ordinary kitchen, and these were more than ordinary girls, for beyond the laughing and the cooking stands the promise of a better society, formulated by those who love to serve others. These young ladies were in the diet laboratory of one of the church colleges—the college of nursing, whose purpose is to graduate from its three-year, basic course in nursing, professional nurses who are capable of filling first level positions, such as those found in hospitals of all types, physician's offices, health centers, and public health agencies.



2 The student nurse learns her medicines. Graduate nurse Josephine Thompson Stewart instructs student Delores Hawkins.



1 Instructor Iola Tordoff with the model of a human torso in Medical Diseases class. One student points to a chart showing a large figure of the heart. Both the model and the chart were purchases for the girls from "San Day" funds.

"We're getting ready for our big dinner tomorrow night," one of them volunteered. A neat and friendly instructor dressed in her starched, crisp uniform invited me to be a guest at the annual dinner which is given by the freshmen girls for the supervisors of the school and hospital.

"We're practicing our cooking on them, but we think they'll not be disappointed," she said. Mrs. Myrtle Quitmyer is herself an alumna of this most pleasant college. She looks like anyone's favorite aunt, and wields a most loving—though at the same time, a most demanding—hand over her share of the education of these young Reorganized Latter Day Saints and friends who are in her classes.

"Come here, and let me show you what we're working on now," she invited me. I went to a neat and colorful bulletin board where she unpinned a list of "Elements of Social Grace When Dining."

"Why do you teach nurses such a thing as that?" I queried.

"A nurse should be a very social citizen, at home in every social situation," she answered. I read down

a sheet of thirty-two points on the subject, including "How to Spend the Food Dollar," "Menu Planning," "The Formal Dinner," "China," "Linens," "Use of Silver."

"This looks wonderful," I said. "I wish every Reorganized Latter Day Saint could have the privilege of seeing the facilities of our college of nursing." I remembered my own college days in other schools and universities and recalled the classes we had in the foods laboratory. Perhaps this wasn't much different in physical equipment, but I knew it was different in spirit. Most of the girls themselves were young Reorganized Latter Day Saints preparing to be of service in the building of Zion. This instructor, as all the others, was well trained, true, but more than that even, she was a woman who prayed over her work, bringing God's own spirit into her teaching.

THIS was my introduction to the girls in the Independence Sanitarium and Hospital School of Nursing.

"How many are there?" I asked.



3 A scene in the nursing arts lab. At left is instructor Myrle Quitmyer. The girls are seated on the observation bleachers watching proceedings.

"One hundred four," was the answer. "Forty-one freshmen; twenty-eight juniors; and thirty-five seniors." I looked at some of the addresses opposite their names: Denison, Iowa; Osseo, Minnesota; Hilo, Hawaii; Memphis, Tennessee; Madison, Wisconsin; Portland, Oregon; Bald Knob, Arkansas; Lemon Grove, California; Otis, Colorado; Cleveland, Ohio.

I didn't have to ask what drew girls from such wide areas. I knew. I was seeing the spirit of Christlike teaching in the faces of the girls and the eyes of the teachers and staff members.

Certainly it is no accident that such should be the case in a college that sets forth such aims as these:

1. To assist the student in developing so that she might live a successful personal life and be a contributing citizen in her community.

2. To give the student a basic course in the theory and practice of nursing which will enable her to give expert bedside nursing care; this includes the care of the patient's environment, his physical and mental comfort, his personal hygiene, assistance to the physician in diag-

nosing and treating the patient, and observation of the emotional, social, and physical factors involved.

3. To teach the student to attain and maintain good physical and mental health for herself, and to create within her the desire and the ability to co-operate with other pro-

fessional and lay persons in the community in promoting a program of positive health.

4. To stimulate the student to continue her education beyond the bounds of the three-year basic course in nursing.

5. To assist the student in developing a philosophy of practical religion which will motivate her to serve others with tolerance and understanding, and help her to derive personal satisfaction from this service.

I was seeing that this college of our church was fulfilling well these aims, for I knew the marks for good its alumnae left upon Independence and the creative influence they carried back to their home congregations. I was seeing the provisions made to accomplish the first four aims, and I have known for some time of the excellent environment that the Center Stake gives to these student nurses who come from far places. Many of them become active in local congregations, and can take home with them not only a profession that gives service, but an enlarged soul and trained spirit.



4 Student nurses Barbara Moore and Mary Lundgren, Independence, relax in their room waiting to go on duty at the Independence Sanitarium and hospital.

WHEN we think of college instruction we think of having the best in teachers. Proudly our own nursing college can present the best trained instructors. Among them is Miss Vida Butterworth, R.N., B.S., M.A., who is the educational director of the school. The girls must think a lot of her; they dedicated their attractive yearbook of last season, the *Sanilog*, to her.

My guide showed me her office. My attention was immediately drawn to a lovely painting of the grand lady of all nurses, Florence Nightingale, hanging above the desk. I saw in a cabinet a collection of dolls, all similar in size, some ten inches tall, dressed in many different styles of nurses' uniforms. "These aren't for fun," my guide said, "though it makes learning the history of nursing a lot of fun. Miss Butterworth uses these dolls in her teaching. You can see the various costumes of different periods and localities."

I asked about other members of the faculty. "Of course there is Miss Nelle Morgan, director of nurses at the hospital. She's away now at the University of Michigan for a year's special training. She and Miss Shirley Butler, the assistant director, are both on the teaching staff. Miss Signe Carlson, supervisor of operative rooms, teaches a course in operating room nursing. And then the doctors have their special fields of instruction." As the guide named some of the excellent surgeons and physicians of the community, I knew the girls were really getting the best of teaching.

Science instructors include Iola Tordoff, Helen Hinde, and Florence Welch. Several instructors have been taking further nursing education on funds provided by the Sanitarium and Hospital School of Nursing Day. I saw the chemistry laboratory where some of these teachers work and sniffed the "usual" laboratory odors.

We walked on a bit. I saw a blond-wood pulpit and a piano with



5 Nursing instructor Myrtle Quitmyer and student nurse Patricia Smith conferring on school work.

chairs lined up neatly, filling an average-sized room. "Oh, this is the famous chapel," I exclaimed, for like so many church members I have heard about the daily worship services which are held in the early morning hours. The chaplain, Almer Sheehy, directs them and often invites ministers of the several churches in Independence to help him in the services. "You'll notice that this chapel is not in the nurses' home itself, but in the hospital," I was reminded. We have it here because patients like to hear the girls singing hymns in the morning, and sometimes some of them are able to attend."

I saw the chaplain hurry around a corner and pick up a phone. "He's part of the teaching staff, too," I was told. "He teaches psychology and sociology to the students. He's a fine teacher, too, bringing several years of public school instruction to the job besides his many years of youth work and general church ministry."

WE CONTINUED our walk through the halls of the lowest floor of the nursing home where the classrooms of the school are found.

"How wonderful," I thought, "to be able to live in the same building where classes are held." I could see how it facilitated a better use of energy, otherwise the girls would have to put on wraps and go outside several times a day, for with students interspersing classes with floor duty at the Sanitarium itself, they could save themselves much energy in having everything so convenient. The nurses' home is connected to the hospital by a large brightly lighted tunnel, the use of which gives one the illusion of being in a single building rather than in two. This provides a similar saving of time and energy.

There are three floors of the nurses' home entirely above the ground. The classes are held in cheerful rooms on the ground level. As I passed one door I saw one of the maintenance staff polishing the floors until they shone like satin. As he finished he shoved back into place a large cabinet which I couldn't resist looking into, for its contents were most unusual.

My guide said, "These are some models. They are expensive, but very useful in instruction on the

(Continued on page 22.)

When the Lamp Burns Low

By Ruby Tinkham

TIMOTHY CARVER, the fourth in a line of illustrious missionaries, sat at the small desk and studied his hands miserably. The long length of him was sprawled in a kind of dejection that filled the tiny room with despair. The frown on his young face clung stubbornly to his hands. Hands were made for work, to create, to beautify, to accomplish! He envied those men whose hands were big and hard with callouses and huge knuckles and overpowering strength—men whose sweat came from shoveling coal, lifting freight, or driving a truck. He hated his hands, slim and soft and white like a woman's.

He clenched them into fists and laid his head on them in a kind of agonized frenzy. He wanted to pound them on the desk but that might bring Margie, and she had it hard enough being a missionary's wife. He compelled himself to sit there quietly, to talk himself into some kind of forced tranquillity. "Go back," he said, "go back and go over it all again. You wanted to be a missionary. You asked for it. You wanted to burn up the world with your eloquence and save souls. You thought you had something. You were going to set people on fire and change men into supreme beings. Now face it—you're a failure! You, Timothy Carver, the man who was going to light the whole world with your lamp, have burned out." Two years in the mission field and he was through. He knew it. He had failed. They could pat him on the back and say nice things like, "Now, Timothy, you have to have experience. It takes time. You have to

learn things as you go along." Even his own father had been kind, "Look, Son, you grow up with God; you don't take him by force. You expect too much. Slow down; quit trying so hard."

There was nice casual talk from men who had accomplished big things. Men who had felt the Spirit of God like his father could afford to be generous with kids just starting out. But they didn't fool him. A man either had it or he didn't. And if he didn't, it was better for him to find it out in time.

HE GOT UP and rammed his hands into his pockets. It was better this way. Maybe if he moved around a bit—loosened up—he could think of something to say Sunday. It would be his last sermon. Funny how he had thought of that before. It was always going to be when he was an old man; all the people would love him and have tears in their eyes when he spoke. Even the children would be very attentive so as not to lose a word he was saying. He sighed bitterly. He knew how it would be all right! About half the congregation would be there. Margie would sit up front to encourage him. The children would squirm and be restless unless he told them stories. He stopped pacing and grinned. That was one thing he could do . . . he could really tell stories. Maybe he'd go into teaching. He closed his eyes and shook his head against the thought of this last sermon. A few would nod quietly, and old Mrs. Barnes would sit there like the Almighty waiting to pounce on any mistake he hap-

pened to make. He studied the toe of his shoe belligerently. Funny how that woman bothered him. She never missed a chance to remind him of how little he knew. He cringed inside whenever he had to meet her eyes. How he'd like to tell her off, just once!

Somewhere he had read, "If you write down all the things you have to be thankful for, you can change your whole attitude toward life." He sat down at the typewriter and rolled in a clean sheet. But the sight of that glaring white expanse was like the accusing barrenness of his own soul. Thankful for what? For losing his place? For being a failure? For having to throw away his hopes and dreams and admit defeat? Resentment and bitterness rose like nausea inside him, and suddenly he was angry, furiously angry. All right, so he had failed. Why? Why had God let him down? He had tried. He had tried harder than he had ever tried at anything. He jerked the sheet out of the typewriter and just as violently shoved it back in again. OK, he would write down the things he didn't like. Other men could go to their boss and find out what was wrong. They could ask and get a straight answer. They could complain or find fault and work out something. They could even get mad and speak their piece before they got fired. He would too! The typewriter responded vehemently to his angry touch.

Dear God:

You will notice that I did not call you Father, because this is strictly business and I do not expect any favors. This is a letter of complaint and I hope you are not too busy to consider it carefully yourself. Don't push it off on some angel who has not been to earth recently and does not understand what I'm talking about. I will not use any fancy words, for you already know how I feel and can read between the lines anyway. When I started out two years ago I felt positively that you were with me and that you were pleased because I was going to work for you. Now I am not so sure. But wait a minute, I am not complaining

about the places, the small congregations, or the salary. It's like this:

I don't like working a whole week—reading, studying, and praying—and then preaching a sermon to less than half of my congregation.

I don't like being pounced on to prove every statement I make with a backlog of scripture a mile long.

I don't like administering to the sick and then having them doubt you and me when they don't get well.

I don't like praying and fasting to prepare myself to serve Communion and then finding my congregation in a turmoil over some business aspect left unsettled at a previous meeting.

I don't like visiting in homes with the hope of telling the story of the gospel and winding up trying to prevent my hosts from telling me the life story of every other member in the branch.

I don't like living frugally and then having other members with new cars tell me they can't pay their tithing.

I don't like preaching the truth and then having individuals come to me and ask me to make exceptions in their personal lives for they have so much more to bear.

And most of all, I don't like people expecting Margie and me to give up our right to a freedom of choice and expecting us to live without errors simply because we are missionaries.

But, God, I can't finish this letter without telling you how much I've enjoyed the children. They are wonderful. I've loved every one of them, and teaching them has brought me the only real happiness I've ever known, outside of Margie. So if you could just accept my resignation and make room for me somewhere with them we'll call it even.

MMARGIE came quietly into the room and laid her arm across his shoulders. She felt the tenseness before she spoke, "I heard you writing, Tim, and I knew you had finally found out what you wanted to say. How's it coming?"

Without bothering to acknowledge her kindness he tore the sheet of paper out of the typewriter and handed it to her with exaggerated politeness. "Yes, dear, I finally found out what I wanted to say." Then letting his glance strike hers boldly he added brutally, "Read it and weep; you are looking at my last sermon." That wasn't enough; he had to dramatize his act with sarcasm. "The light of the world is

going out in a blaze of glory. Timothy Carver, the boy wonder, is going to preach a sermon that will knock your eyes out. For the first time in his life his congregation will listen to what he is saying."

Margie pulled away in mock consternation. "My, don't we feel sorry for ourselves today?" Then grinning good-naturedly, "I knew I should never have left you in here alone so long. Better you should be drying dishes." She glanced at the sheet of paper in her hand. Tim watched her face covertly and waited impatiently. She read it through slowly without glancing up and her face showed no expression when she finished. That was bad, and Tim knew it. Up went his guard.

She laid it carefully on the desk. "Timothy Carver, you are *not* going to make that the basis for a sermon Sunday." It was a flat statement with just the right note of contempt. Ordinarily it would have worked, but not this time. Somehow it became extremely important to Timothy that he say all of those things; that he flay himself and his congregation mercilessly; that he inflict some of the pain he felt on others.

"It will be the best sermon I've ever preached, Margie. At least it will be the truth."

"But you have no right to say those things. You might hurt somebody."

"And who has a better right? Didn't the prophets of old scourge their people when they felt they needed it?"

"Not unless God directed them to do it, and then they weren't personal grievances like these. You have no right to carry personal grievances into the pulpit. Your job is to teach and preach Jesus Christ and leave people's faults out of it."

Suddenly he hated her firm rightness. He pointed his finger dramatically at the sheet of paper. "I suppose none of these things have ever hurt you. You live in a perfect little heaven with God loving and protecting you and answering your every prayer."

Margie's voice rose. "What's got into you? Of course I'm not perfect. Neither are other people, but that isn't God's fault."

He came back scornfully. "He created them, didn't he?"

"Yes, and you'd be out of a job if they were all perfect. Jesus didn't come to save the well, he came to save the sick." And then defiantly, "And there were probably days when he worked hard and didn't save anybody, but he didn't run back to heaven. He stayed and finished the job!" With that she marched righteously toward the door. There she paused, and he could see her lip tremble. "Tim, if you feel that you want to quit, that's all right. I'm with you all the way. But let's not blame God or the people. Let's just go out quietly with what oil we have left in our lamps still burning."

He dropped his head quickly and felt a sudden flush of shame. It had always been a secret between them about keeping their lamps burning.

THEY left it like that until Sunday. But Margie saw Tim slip the sheet of paper in his pocket, and she prayed silently. She didn't understand this new Timothy with the bitter determination to hurt—he who had always been so quick to understand, so eager to help.

Timothy felt justified in what he was going to do. He looked down at his congregation and felt no surge of pity or regret. He glanced over his people appraisingly. There was no hurry. A thing of this kind had to be worked into, built up cunningly, with fuel added gradually so there was no suspicion of intent to scorch and burn. He took out the sheet of paper and unfolded it carefully before him. Margie was waiting anxiously in the front seat with a little girl beside her. The child had her hand tucked warmly in Margie's, and her eyes were raised expectantly to his. He saw the eagerness written on her face and the childlike innocence. She smiled at him engagingly, and he knew she was waiting for a story. Tim could

never resist that kind of look. Where could he find a story that would fit in with this sermon? And just as suddenly he knew one. He would tell her about Moses. It wouldn't take long. Before her eyes he began to draw pictures of a little baby hidden in a homemade boat. He was weaving weeds into a basket and dabbing them with mud to make them watertight. He noticed his hands and was fascinated by them. He felt as if he were standing off somewhere and seeing them for the first time. They were creating, and he felt a sudden exultant joy in them. He knew that never again in his whole life would he ever be ashamed of them.

As he continued he forgot about the child, for he was telling the story completely. He was under compulsion to finish it, for he was lost in the telling. He heard the words drop from his lips as if they were coming from someone else; he knew the story was for him and him alone. The story of a man who time after time had wanted to give up, in humiliation, in dejection, even in anger. A man who had labored, suffered, and died outside the boundaries of his hopes and dreams. A man who had gone back again and again over the same road trying to teach a rebellious people about God. And yet, a man whose refusal to desert those same people had won for himself the highest honor of all—the right to walk and talk with God.

As Tim listened to that story he looked out over his audience and knew that none of them suspected what was happening—that right before their very eyes a man was being reborn. And he was certain then that many such miracles occur all the time. He wanted to shout, "Timothy Carver, you fool, you blind, stupid fool. God never let you down! He's only been waiting for you to open your eyes and grow up!"

Suddenly he felt humble. He was so humble that he felt great. In that moment he discovered something amazing. He learned that a man

earns the right to the possession of God's Spirit by his willingness to love and forgive his fellow-man.

The luminous quality of Margie's eyes told him that she understood in part what was happening. He finished his story and sat down. Now that it was over he felt weak and very tired.

AFTER the service his listeners gathered around him shaking his hand and patting him on the back. They told him what a fine sermon it was and wished him well on his new assignment. Up through the throng came Mrs. Barnes. She clapped him on the shoulders and pumped his hand up and down like a man. "Well, Son, I hate to see you leave. You've got a brilliant future, I can tell you that. But no matter where you go you'll never preach a better sermon than you did tonight." With that she clapped him again and was gone. He watched her plodding down the aisle and felt as if he wanted to run after her and hug her. He didn't resent her anymore; he loved that old woman. She had prodded him, pounced on him, and antagonized him until she had forced him to grow up. He could see that now. And he knew as surely as he stood there that she would do it to the next missionary, and the next, and the next. He grinned in spite of himself and thought, "More power to her!"

When the church was empty he took Margie's hand, and they walked out into the night. Without speaking they matched their strides and were content.

Her voice came out of the darkness softly but tremulously, "We're not quitting, are we, Tim?"

He came back strong and triumphant, "No, not now—or ever!" Then affectionately, "Margie, did you pray for me?"

"Oh, Tim, I couldn't pray. I just kept saying over and over, 'Please, God, don't let him make a fool of himself.' And you didn't!" She

squeezed his arm lovingly. "What did you pray for?"

"Well," and she could feel his grin in the darkness, "I didn't exactly pray. I said, 'Just leave me alone, Lord; I'm going to preach the best sermon I've preached in my whole life!'"

She joined him in loving laughter. "And you did, darling. God surely answered our prayers."

"Yes, but not in the way I expected. You know, Margie, I learned something tonight. It happened to me while I was telling that story. I found out that God can work miracles right under your nose or before your very eyes and no one know it but you and him." He stopped and turned her toward him. "I found out something else, too. God can make a man feel humble and not make him feel little at all. It's wonderful, it's exciting—like starting out on a special kind of adventure."

She stopped him with her hands on his chest. "And I found out something too, Tim." Her voice dropped so low he had to bend over to catch it. "I found out that when your lamp burns down until you think it's going out, that's when God pours in a fresh supply of oil!"

NEWS AND NOTES

(Continued from page 2.)

STAKE HAS INSTITUTE

The church school teachers of the Center Stake of Zion met in an institute February 20, 21, and 22, at the Stone Church. Classes were instructed by Kleta Finley, Aleta Runkle, Franklyn S. Weddle, Chris B. Hartshorn, John Darling, Glaude Smith, Carl Mesle, and Reed M. Holmes. Stake President Charles V. Graham was in charge of the closing service at which Apostle C. George Mesley gave the dedication sermon. Vernon C. Young is the director of religious education for the stake, and the institute planning committee was Fred W. Burrows, chairman, A. Neal Deaver, and John McArthur. Projectionists were Edna Easter, Marvin McDole, Mrs. George Kelley, Warren West, Lee Hart, and Stele Bryant.

ATTENDS WEST VIRGINIA INSTITUTE

Merle Guthrie, General Church Statistician, attended a district institute at Wellsburg, West Virginia, February 22 and 23. Associated with District Missionary James Menzies, Brother Guthrie taught classes and preached.

Question Time

Question:

Does the fact that an individual was told in his patriarchal blessing that his life would be spared until his work was completed give any indication that it would be a lack of faith on his part to carry insurance for the benefit of his family?
MRS. C.J.H.

Answer:

It should not be considered a lack of faith. Insurance is but one of the means whereby such benefit could be provided for his family, and it would seem there would be no greater lack of faith in carrying insurance than there would in making other provisions through savings in some other form.

G. L. DELAPP

Question:

Have we, as men called by God and ordained and therefore having authority to represent him, any right to take, either on their request or our invitation, men of other faiths who have no authority or right to represent Christ whatsoever, into our pulpits to preach?
Ohio W.E.K.

Answer:

Our church stands unique among churches in that it holds a system of gospel truth and ordinances distinct from all others, which system was revealed directly from heaven in original purity and fullness, in substitution of the perverse systems which have arisen since the days of the apostles. To administer that primitive gospel restored in latter days, the Lord delivered from heaven to chosen men by angelic hands the holy priesthood, giving them power and authority to officiate in the preaching of the word, the administering of its ordinances, and in the government of the affairs of the church, which he made the repository and administrator of that gospel.

It is apparent that the divinely appointed and commissioned officers of the church (as it would be in any other organization) are without right to turn

any part of the official administration over to anyone who is without official standing within the organization. Any action performed in such a case by an unauthorized person would be without force, nonbinding, and must remain without sanction by the Lord and the church. The rule of consistency applies here.

However, this does not require that our pulpits may not be opened to proper representatives of other movements who may come desiring to set forth their appeals for help in social, charitable, community, educational, and other needs, in which the Saints are concerned in common with their neighbors; or to educators who may offer helpful instruction and counsel to the Saints in such matters as health, economy, obedience to civil law, et cetera. There might be special occasions when those of other faiths could be permitted to state their faith, though the identity of that faith should be clearly expressed. Even a contrast may help clarify the gospel in the minds of members. In all such matters wisdom should govern, and a consistent policy be maintained.

CHARLES FRY

Question:

In my patriarchal blessing I am told that I belong to a certain tribe of Israel. I do not understand this and wish it could be explained.
Ontario Mrs. R.C.

Answer:

In "Evangelists and Patriarchs," etc., by Presiding Patriarch Elbert A. Smith, we find the following:

A Word of Caution: In the past some have come for blessing, seeking primarily to find out about their lineage. However, naming of lineage is *not* the primary function of the blessing. It is more important to be counseled concerning a Christian way of life and to be blessed and dedicated and inspired for such a life than it is to learn about one's far-off ancestry. The naming of lineage must have importance or it would not be provided for. Still it is not *the* essential feature of the blessing, as it may be omitted entirely. At this point the patriarch is guided by the Spirit. He may or may not name lineage (See Doctrine and Covenants 125:3). And the Saints should understand that failure to name lineage in no way invalidates the blessing.

There is some justification for pride in tribal or family ancestry if it be honorable. But such pride may become bigotry. The Jews at the very time when they were plotting to kill Christ boasted to him that they were "of the seed of Abraham." Paul had a pride in that he was "of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews" (Philippians 3:5). Converted to Christ, all that meant less to him, and he saw that in Christ there "is neither Jew nor Greek," but all are "one in Christ" (Galatians 3:27, 28).

Concerning the twelve tribes of Israel: This subject takes us back to the twelve tribes of Israel. The Jews are of Israel, but not all Israelites are Jews. Judah was one of twelve. The naming of lineage does not as a rule go back of or outside of the twelve tribes. It has been observed that the lineage of Orientals is seldom if ever mentioned in a blessing. Probably that is because such races go back in antiquity too far to be of Hebraic origin.

This matter of Israel is of great importance. God did make covenant with Abraham. In him and his seed the peoples of the earth were to be blessed. The promise has been kept in part—gloriously. From Abraham's seed came the inspired prophets, the apostles of the Christian dispensation, Christ himself, the books of the Bible, both Old and New Testaments, and the Book of Mormon. Not all of these things came from the Jews. And not all of the prophecies concerning Israel have yet been fulfilled.

Value of naming lineage. It may be of comfort and inspiration to some people to feel that they are members of a certain group of the "chosen people" of such distinguished religious history. The matter may also have a forward-looking phase of it, looking forward to the return of Israel and the appointment of inheritances before or during the millennium. The older patriarchs dwelt on that theme. A blessing given by John Lake said: "You belong to the tribe of Ephraim, and when the time comes that the allotments shall be made by Jesus Christ, you shall receive your inheritance with that tribe, and there carry out the purposes of God in the great thousand years." There seems to be scriptural ground for such hope. In Matthew 19:28, it is said that Jesus is to judge the twelve tribes of Israel. (See also Revelation 7:4.) ISRAEL A. SMITH

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel members signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald* Editors rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

The Music of the Dance

By Alan D. Tyree

A Department for Debatable Topics

The views expressed in this article do not commit the "Herald" or its editors but stand on their own merits. Should other views on this topic be offered for publication, they should be affirmative, free from personal references, and possess literary merit.—Editors.

THE DANCING QUESTION is still one that commands attention in many Latter Day Saint homes; thus it demands attention from the church as a whole. Even those young people who have no inclination to engage in dancing find its study is included in their school curriculum as a required subject. It has been defended for its social benefits; it has been attacked from a sensual viewpoint; it has always been left to the individual as a matter of his personal stewardship. There is one area of this question which probably has not been previously discussed—the music and its effect upon the dancer.

Really, this should be of prime consideration, for in a study of the history of the dance, one finds that dancing came as a response to the rhythmical aspects of music. As a musician, I believe that if there is anything inherently wrong with dancing, then it must be at least partially the fault of the music.

Anyone who has caught the spirit of the Restoration Movement and experienced somewhat of the purposes that God has in mind for mankind is impressed with the many ways in which man perverts himself and his desires. We so often seek for ends which in reality or in eternity do not exist. The drunk can find nothing more pleasurable than another bottle. The gambler will stake all he has or holds dear for another card or the next race. The business tycoon will inflict poor health upon himself in order to make another million. The father who unwisely loves, who sacrifices all he has in order to spoil his son, thinks that the greatest thing he can do is to make life easier for his son than it was for himself. The "jazz hound," while listening to the latest "terrific" record, is "sent" so far that he more nearly resembles a dope addict or a drunk than a rational human being. These are forms of perversion—seeking to satisfy selfish desires, instead of God's desires. Music can be an instrument of perversion.

SOME MUSIC elevates; some degrades. The soul-stirring music of a worship experience, the driving, forceful beauty of a Beethoven symphony, the cohesive Zionism of a chamber ensemble, the voices of Brother Joseph Luff, or Sister Josephine Mader, or others, as they have sung under the influence of the Spirit of God—these win men's souls to beauty, to truth, to God. These challenge men and women and children, calling forth the best that is within them. But music can take on other forms—serve other masters.

Plato was one of the first to discover this. Realizing that the emotions are susceptible to the suasion of music, he saw great possibilities in the Perfect State's educational system of developing good moral character through the wise use of music and the other arts. "Wrongness of form and the lack of good rhythm, poor use of harmony, are," says Socrates, "fraternal to wrongness of mind and character; and the opposite qualities to the opposite condition—the temperate and good character: fraternal, aye, and copies of them."

Educators have long since been advised of this, and the current studies of leading authorities in psychology confirm Plato's earlier statement. And yet, partially in order to keep the young people out of the taverns and to cut down delinquency, the educators have found it necessary to organize recreation centers which serve as tame night clubs. The "new philosophy" of education proclaims that it is the business of the school, since the home is failing as well as religion to "save souls." This is an admirable ambition, but I very seriously doubt if many souls are going to be saved from the night club by compromising with it.

A RECENT ARTICLE released to the United Press by Dr. Grey Walter, formerly of Kansas City and now of London, England, states that scientists are discovering correlations between types of music and "brain waves." Dr. Walter, famous for his research at the Burden

Neurological Institute, says: "There is an intriguing relation between the rhythm of the music, the rhythm of the dance, or the way the pop fans move to it, and the brain waves." He carefully indicated that intelligence had nothing to do with the effect the music had on the brain waves. Dr. Walter also said that he found that closing the eyes changes the rhythm rate of the brain and may explain why jazz fanatics often close their eyes as if in ecstasy as they listen to the music.

Actually, just what all these "brain wave" studies may mean is not certain. Indeed, any direct relationship between the emotions and "brain waves" has yet to be proved, but it has long been known that music "has been an emotional governor for every tribe, nation, and race of people."¹

To illustrate briefly, we can contrast the music which was a part of the American diet during the last war, and the music which appeals to us today. During the war, we were easily swayed by the rapid, energetic, erratic type of music. Jitterbugging came as a natural response to the type of music that was both created and craved for consumption. Today, people demand the ballad, and our hit parade indicates folk songs such as "Shrimp Boats," "Good Night, Irene," *et al.*

In Communist Russia, where authorities recognize how music may shape the nation, the composers are compelled to write according to a dictated pattern and are forbidden to imitate the current styles of composers of other nations. The psychology of music in Russia is definitely calculated to create a pattern of thinking and action in the minds of the people.

"Music, in many cases—even more than language—functions as a moving and dynamic agent because *it meets with little or no intellectual resistance and does not need to appeal to logic or reason to initiate action.* . . . It may secure at times an emotional dominance of undesirable aggression and the purely sensual."²

From a further reading of the same source I have observed that in scientific studies of people and their music the world over, it has been proved that sexual activity is generated in direct proportion to the emphasis of rhythm, to the increase of tempo, to the increase of dissonance, to the increase of dynamic intensity, and to the diminution of melody. And thus it is not surprising that we find it historically recorded that there is an increase of illegitimate children following a revival series which employs the highly rhythmical, emotional, and excit-

able aspects of so-called religion. This includes the attitude of preaching as well as the use of the music in the service.

ACCORDING to one of the leaders in this field of psychological research, the lusty moan of the torch singer, the wail of the trombone in its high register, the "gut-bucket" tone of the tenor saxophone—these and other influences of the modern jazz ensemble are psychologically representative of the mucous and saliva secretions of the body under sexual stimulation.

There is nothing wrong or sinful about sex in its proper relationships, but there is something wrong with music and musical environments which stimulate promiscuous sexual responses. It does make a difference of what music we partake.

It is not like the situation of the person who attends the "strip-tease" show for the excitement which he may get from it. For he goes purposely, knowing why he goes. But these musical effects enter the subcortical (or the relatively uncontrollable) part of the brain and lessen the inhibitions without his apparent knowledge of it. And, unless he has a sound religious background and greater than average will power, his passions rule him.

While teaching a class of young people on one occasion I attempted to illustrate to what extremes some individuals go in their perverted sense of music. Unwisely, I imitated the actions of young men and women, "bop fans," as they listen to their favorite records. I have had ample opportunity to observe their behavior, for I once worked in a music store and became well acquainted with them. Out of its usual surroundings, such action is ridiculous to say the least and caused persons in other church school classes to think perhaps I was having an epileptic fit. But had I been in a small night club such as youngsters often frequent, my behavior would have been quite acceptable.

IT SHOULD make a great deal of difference to Reorganized Latter Day Saints what kind of a musical diet they feed their children. For, whereas the night club is always associated with popular music, bop, and jazz, the church is always connected with classical and sacred music. Classical and sacred music more often than the popular and secular is uplifting. Popular and secular music more often than the classical and sacred is degrading.

For a good, well-rounded musical education, our people should know all music and appreciate it *for what it is*, not what we think it is. This is not a matter of taste—instead it is a matter of the differ-

ence between that which is temporal and that which is eternal or absolute. It is a common belief today that it doesn't make any difference what one believes—that all churches have the same goal, that all roads lead to Rome—each man according to his taste. Reorganized Latter Day Saints revolt at this idea, for they believe it does make a difference what one believes; and this is true in the field of music. The prevalent philosophy here is that it doesn't make any difference what music we like to listen to; it's all according to our taste.

Quite to the contrary, however, it does make a difference what music we like. My music professor was amused at an immature statement I made one day. I had said that I didn't care for Mozart's music. And he wisely replied, "Do you know what you have just done? You haven't judged Mozart, for his music remains the same and stands for what it is. You've just judged yourself, and 'have been weighed in the balances and found wanting.'"

Many of our homes are also found wanting when it comes to the question of music appreciation and dancing. Are we going to sell our spiritual birthrights for a mess of musical pottage and physical pleasure? Many have.

Here is an opportunity for us to build Zion in appreciating the elevating, and casting aside all that tends to degrade.

¹Gaston, E. Thayer, "Psychological Foundations for Functional Music," *The American Journal of Occupational Therapy*, Volume II, Number 1, February, 1948.

²*Ibid.*

Briefs

District Conference Held

OREGON DISTRICT.—The Oregon District spring conference was held February 1, 2, 3, at Portland, Oregon.

The conference opened Friday night at the Central Church of Portland, with classes taught by Apostle E. J. Gleazer and Apostle D. O. Chesworth.

Saturday the sessions convened at Washington Hall. Prayer and fellowship meeting was held with Apostle E. J. Gleazer in charge, associated with him were Apostle D. O. Chesworth, District President J. L. Verhei, Elder Miles Whiting, and Elder James Kemp.

The morning classes were taught by Apostle E. J. Gleazer and Apostle D. O. Chesworth. The young people of the district, under the leadership of Elder Kieth Kinart, served the noon lunch.

At the district business meeting in the afternoon the following delegates were chosen for General Conference: J. L. Verhei, Effie Verhei, James Kemp, Arthur Gibbs, Elvin Chapman, Roycie Chapman, Harold Carpenter, Leona Carpenter, Robert Taylor, Wanda Taylor, Lloyd Shannon, Leonard Hoisington, Albert Nelson, Nan Nelson, Jack Livingston, P. G. Hager, Lillian Livingston, M. H. Cook, Floyd Whiting, Lloyd Mathison, Virgie Mathison, Ephraim Barnhart, and Elvin Penrod.

It was decided at this meeting to give the reunion committee power to set the date for the Lewis River reunion.

A sack lunch was prepared and served by the women's department of Forest Grove. The concluding service of the day was a sermon by Apostle E. J. Gleazer.

The Sunday services began with prayer and fellowship. Apostle Gleazer was in charge, assisted by Apostle D. O. Chesworth, Bishop Monte Lasater, District President J. L. Verhei, Elder James Kemp, and Lloyd Shannon.

The morning sermon as well as the concluding service of the conference was given by

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Herald House INDEPENDENCE, MO.

Apostle D. O. Chesworth, with 661 in attendance.

The Sunday afternoon sermon was delivered by Apostle E. J. Gleazer with over five hundred present. Special music for the conference was under the direction of Elder Lloyd Shannon, district music leader. The district choir was directed by Elder James Kemp. The Forest Grove A Cappella was directed by Sister Ray Rogers. At the electric organ was Sister Rosalee Smith.—Reported by LEONA CARPENTER

President at Anniversary Services

WEST VIRGINIA DISTRICT.—District officers visited the Follansbee Branch November 10 and 11, and the guest speakers were High Priest Samuel Zonker, Elder Clyde S. Rice and Bishop's Agent Otto Melcher. Evangelist Robert E. Rodgers gave the special prayer at the morning service of November 11 in observance of Armistice Day. Carl Anderson, district church school director, was in charge of the church school hour. Dinner was served in the hall where the meetings were held.

Clyde Zonker, Jr., was ordained to the office of deacon on October 22 at Graceland by Evangelist Roy A. Cheville and Elder Raymond D. Zinser.

Sister Blanche Martin, district women's leader, visited several branches, giving instruction which she received at the Institute in Independence in October. She visited Follansbee, Wellsburg, Bellaire, Wheeling, Glen Easton, Morgantown, and Parkersburg.

Samuel Zonker, Robert E. Rodgers, and Otto Melcher attended services at Parkersburg November 17 and 18, and Brother Rodgers gave several patriarchal blessings. Speakers during the meetings were Brothers Zonker, Rodgers, and Melcher.

The fifty-ninth anniversary of the organization of the West Virginia District was observed December 7, 8, and 9 at Parkersburg, and also at the old Goose Creek Branch where the organization took place. President Israel A. Smith and Apostle Maurice L. Draper were present for the services.

Apostle Draper gave an illustrated lecture on the "Restoration Story" December 7. Following the service a reception was held and everyone was given the opportunity to meet President Smith, as it was his first visit to Parkersburg.

Brother Draper conducted a business meeting December 8, and recommendations for ordination of the following men were approved: James Jeffries, Morgantown, elder; Charles Dueker, Wheeling, elder; George Ries, Wheeling, teacher; William Young, deacon, Wellsburg; Charles Nixon, teacher, Wellsburg; and Melvin Robey, deacon, Wellsburg; Laco Wilson, priest, Follansbee; and Carl Chadwell, deacon, Follansbee.

Twelve delegates to General Conference were elected. They were Elder Wayne Wilson, Evangelist Robert E. Rodgers, Elder Clyde S. Rice, Seventy and Mrs. James Menzies, Bishop's Agent Otto Melcher, High Priest Samuel Zonker, Elder W. A. Schoenian, Elder Willard Allen, Elder Charles Dueker, Elder Samuel Martin, and Sister Margaret Pack.

A Graceland College scholarship fund has been established for worthy young people of the West Virginia District, to be designated as the "George G. Lewis Scholarship Fund."

A committee was appointed, consisting of Lawrence H. Phillips, Sister James Menzies, and Carl Anderson to study ways and means of providing a camp fund for young people of the district to attend the area camp in 1952.

President Israel A. Smith and Apostle Maurice L. Draper were in charge of the priesthood meeting held before the morning

prayer service December 9. President Smith delivered the morning sermon. Apostle Draper preached in the afternoon. Soloists during the services were Mrs. Charles DuBois, Mrs. Eva Black, and Miss Peggy Schupbach.

A district council meeting was held in Wheeling on December 15 and 16 to outline the program of work for the officers for the next three months. Meetings were held under the supervision of the district president, Samuel Zonker.

On December 30, Seventy James Menzies, missionary to West Virginia, Ohio, and Pittsburgh Districts, was called to Lacombe, Alberta, Canada, because of the death of his mother, Sister Florence Menzies.

Continuing the policy of visiting a different branch each week end, the district president and counselors met with the Morgantown Branch on January 5 and 6; the Follansbee Branch on January 12 and 13; the Wellsburg Branch on January 19 and 20; and the Moundsville Branch on January 26 and 27.—Reported by MABEL L. SMITH

New Study Course for Women's Group

PAINESVILLE, OHIO.—The annual business meeting was held September 21, and the following officers were elected: Elder H. T. Freeman, pastor; John Hardy, church school director; Dorothy Davidson, secretary; Clifford Buck, treasurer; Mable Bushnell, women's department leader; Lillian Hardy, young people's leader; Dorothy Buck, chorister; Mable Freeman, book steward.

October 4 was the first new church year meeting of the Temple Workers, the women's group of the branch. The new officers began their duties then. "The Angel Message Tracts" is the new study course. Various activities have been held. On November 17, a bazaar was held. Potluck suppers are held for the branch twice a month. A rummage sale was held December 7, and a Thanksgiving program and Christmas dinner were held for the group. Two speakers reported on the Women's Institute held in Independence.

On October 11, the Zion's League held an installation service. The young people have also had a Halloween party, birthday party, and box social.

A Christmas program was presented by the church school members December 23, under the leadership of Dorothy Buck.—Reported by GLADYS WEBSTER

Building Fund Is Branch Project

DU BOIS, PENNSYLVANIA.—Under the leadership of Elder Thomas Freeland, pastor, the mission has been working to raise funds to build a new church. The women's department has been sponsoring projects for the building fund, and approximately \$1,000 has been raised for the purchase of a lot.

Bishop's Agent Clarence Winship held a two-day conference, using slides and flannel-graph teaching the financial law, November 17 and 18.

The church school under the supervision of Vernon Wilson presented the play, "The Christmas Story." The white gift service was also held at Christmas, and a special offering for the building fund was collected.

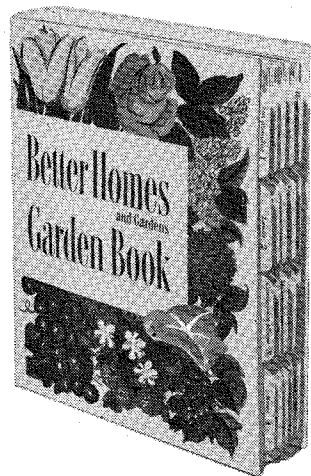
The New Year's watch service was held with a special prayer circle at midnight.

David Freeland was home from Graceland over the holidays.

Members of the priesthood who visited the branch were Priest William Horn of State College; Elders Donald Ross, Sr., and Donald Ross, Jr., of Pittsburgh; Elder Sam Winship, Elder Arthur Warner, and Priest Barker of Fayette City; and Elder Earl Brennan of Punxsutawney.—Reported by BESSIE ROSS WILSON

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Herald House INDEPENDENCE, MISSOURI

Utah District Women's Institute

Reported by Lara Louise Jones

A GOOD INVESTMENT in your home was the advertising forerunner of the Utah District women's institute. Women from Provo and Ogden, Utah, and Malad, Idaho, who made advance arrangements for the care of their families and came to join with the women of Salt Lake City January 26 and 27 found that the two-day meeting lived up to the advance advertising. Beginning with a truly beautiful worship service on Saturday morning, where an abundance of God's Spirit was present, through every meeting flowed rich fellowship, inspirational teaching, and answers to many specific problems.

Guest speaker at the institute was Mrs. Alice Burgess of the General Women's Council. Many of the women felt that they already knew her for they had used her quarterlies. She was particularly well qualified, not from her work with women on the General Church level, but also from the richness of her experiences as a homemaker, mother, and grandmother. She brought a warmth and humor into the sessions that made each class a vital experience.

FIFTY-FIVE women registered for the institute, which was under the supervision of Mrs. Adah Mueller, Utah District women's supervisor. The theme for the institute was "Let us liken our lives to the beautiful garden of prayer." This theme was memorably introduced at the Saturday morning worship service, first meeting of the series. A beautiful setting of red and white carnations and tall tapers directed all eyes and thoughts to the altar with its picture of Christ in the Garden. Beautiful violin and piano music added much to this service.

A get-acquainted period followed, during which time the women met Mrs. Burgess from Independence; Russell F. Ralston, President of Seventy; and the following women's department leaders: Mrs. June Goodman, Provo; Mrs. Goldie Egan, Salt Lake City; Mrs. Nada Silverster, Ogden; and Mrs. Ella Thomas, Malad.

The opening class was "The Challenge of the Restoration for the Women of Today." Mrs. Burgess reminded her listeners that part of the philosophy of

Christ was that every personality has *somewhere* the divine spark. During this session the women were made aware of the important role they play in religion. Examples were given of outstanding women in Bible times and in the early days of the Restoration. With such inspiration the women of today should feel keenly their sense of responsibility and a challenge to carry forward the important work that only they can do!

At noon a buffet luncheon was served downstairs. After the meal a capable crew of men took over the dishwashing and clearing up.

The subject for the first afternoon class was "Centering My Children's Lives in the Church." Mrs. Burgess said that mothers could not accomplish this unless they truly centered their lives in the church without reservation. She stressed the importance of taking children to church as soon as they are old enough to go at all, of teaching them reverence and the acts of worship at an early age (such as kneeling at family prayer and bowing the head when grace is said), and of the responsibility of preparing them for baptism. Finding God is the only real security children can be given in a changing world.

A ROUND table discussion on "women's work in the branch and district" followed. In her first class Mrs. Burgess pictured for her listeners a "woman of stature"—reliable, wise, discreet, understanding, dependable. Then she reminded them that these were the qualifications for leadership in women's work. Such a woman not only could inspire and uplift her family to Zion living, but could be of inestimable value in furthering the work of the branch and district. The discussion concluded on the thought that in order to work successfully as local women's groups it is necessary that all work together in harmony with the laws of the church.

On Saturday evening ten men volunteered to cook and serve the dinner without feminine assistance. The *piece de resistance* was a meat loaf containing beef, pork, venison, and elk; it was fittingly dubbed "Mongrel Meat Loaf." Russell Ralston, minister in charge, revealed a new side of his versatile nature when unaided and without an apron he baked more than 150 delicious biscuits and didn't get a single smudge of flour on his dark trousers. Newcomer Bob Fredenberg (formerly of Independence) proved to be a talented man with the salad bowl; while Jim Everett, resplendent in a white coat, presided over the punch bowl. The food was delicious, and the women were amazed at the quiet efficiency with which the men worked.

Realizing that the men had dipped into their own pockets to buy the food, the women took up a freewill offering to help with these expenses. Upon being presented the money, the men conferred and decided to donate the entire sum to the women's institute fund.

After dinner Mrs. Burgess conducted an interesting class on the techniques and objectives of friendly visiting. She said that one of the main purposes of this program is for the women to keep in touch with each family of the branch so that in times of illness, death, or other emergencies they are able to offer needed assistance. There are times of family rejoicing also when the interest and congratulations of one's fellow church members is strengthening. Again during this session Mrs. Burgess reminded her listeners that the "woman of stature" could serve well in this capacity, for the friendly visitor must be understanding, wise, and discreet as well as friendly.

THE FIRST activity on Sunday was a consecration service. An organ prelude, lighted tapers, and an altar picture of Christ helped to create an atmosphere of worship. A duet, "Heed the Voice," was sung by Mrs. Burgess and Russell F. Ralston.

District President Jim Everett gave a short talk on the real meaning of prayer. He said that wishes are wasted effort and that sometimes prayers are merely "wishing sessions" in which "we wish God would change us." Prayer, to be effective, should be the first step in action. Following the singing of a hymn by the congregation, short prayers were offered by a number of women. Prior to the testimonies a talk was given in which

Home Column

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the listeners were reminded that if they dedicate themselves to Christ, that dedication should be made on the basis of what they would do immediately and what they should strive to do in the future. Short dedicatory testimonies followed.

During the church school hour Mrs. Burgess conducted a class for women on the financial program. She stated that women administer and spend from 75 to 80 per cent of the family income. She talked of their responsibility to educate themselves wisely so that they can give stability and peace to their homes. She said that thrift and good management are a part of religion. Giving children a feeling of co-ownership in family possessions and including them in family budgeting counsels will help to give them a feeling of responsibility regarding money. Being kind to a child does not include a purchase for him that is not within the family's means. Overspending and overindulgence are merely expressions of personal pride. A brief question and answer period followed, after which Mrs. Burgess closed the service with a brief address.

At 11:00 o'clock a solo, "Rest in the Lord," was sung by Mrs. Burgess. In his sermon, Elder Everett told of the important place held by various women in biblical history. He said the Bible records that the first witness for Christ was a woman, and that a woman was the first to catch the vision of atonement. Coming down to the present time Mr. Everett spoke of churches in the Utah area, where in many cases women alone had carried on capably until suitable priesthood leadership could be provided. He pointed out that the tools of service are increasing and challenged his listeners to press forward for the high mark and calling of Jesus Christ.

IT WOULD be impossible to list all of the people whose efforts made this women's institute such a success. On the planning level Mrs. Adah Mueller, together with Elder Everett and his counselors, Richard Nies and Hilton Williams, functioned well. Advertising and the printing of programs was handled by Mr. Nies. Ivan Vallier helped with registrations. Music was furnished by Kenneth Walden (violin), Florence Raiston, Elizabeth Fife, Goldie Egan, and Eliza Ward. Other men who helped with the dinner were Hilton Williams, Marvin Jones, Wendell Silvester, Smith Ridgeway, Lavon Herbert, Orville Richards, and James Wardle. Gretchen Wardle arranged for sleeping quarters for out-of-town guests. Much credit also should go to the many husbands, daughters, and sons who stayed at home to care for families so that women could attend the institute.

The Seeds of Faith

By Grace E. Crocker

A FLOWER in full blossom is a thing of beauty. But such beauty does not spring out of mid-air. It was planted as a tiny seed by someone who cared. The Heavenly Father sent sunshine and rain to nurture this seed until one day it pushed itself upward, broke through the ground, and was on its way to becoming a plant. It had to have proper care, or it would never have blossomed into a flower. The laws of God prevail, and only as we work in harmony with them can we expect them to tap the spiritual roots of our soul.

Faith is much like the flower. It is planted as a tiny seed within us by someone who cares very much—our Heavenly Father. It must be nurtured or it will die. The joy that comes to us when we work and pray with others, when we know of a surety that "the fellowship of kindred minds is like to that above" helps our faith to grow. Byron said, "All those who would win joy must share it; happiness was born a twin."

But we need more than joy. We need responsibilities, for through them and the faith of others in us we begin to grow. We need to become discontented in the sense that we do something to improve our lives. And when things come that are not easy to understand we need to remember that the Master has said, "Fear not." The unpleasant experiences of our lives are never so important as what we do about them.

In the book *Magnificent Obsession* by Lloyd Douglas we see the seed of a great surgeon sown within the life of Bobby Merrick—young, rich, carefree, and usually drunk. It took the death of another man, a famous brain surgeon, to awaken the seed within him. Here was a boy who realized that what he had done was not so important as what he did in the future. And so he consecrated his life to studying medicine and to living as the Master Physician had lived and taught others to live.

The gospel is the keynote of the faith in our lives, and the way in which we live the gospel taps the roots of our faith so that the power of God is able to work with us in love and understanding. Then we begin to grow.

THERE is the faith of a young soldier in Korea that I would like to tell you about. He writes:

I know no fear over here, for I have seen the hand of God directing many things that have happened to me. That is why I looked forward to being here. God had a purpose, and I trust in him. Part of the purpose I see, for here I have been able to do the studying I never would have done otherwise. I have gained a deeper love and understanding of humanity, regardless of race. My mind is

clearer than ever before, and I am just beginning to grow spiritually.

Here, out of an experience from which self-pity might have been the result, we find the birth of a deep faith in the purposes of God. Instead of prejudice, this soldier has seen the beauty of the Christ in the lives of other peoples.

There is Mary, a music director, who because of her faith drives forty miles to church each Sunday that she might share her talents.

There is Bob, a religious education director, who was able to give up some of the temptations of life because of the faith of others in him. He smoked and often drank; he was out fishing the Sunday morning the branch elected him director. Here the seed of faith opened, for he decided that if the people had that much confidence in him, he would do something about his life.

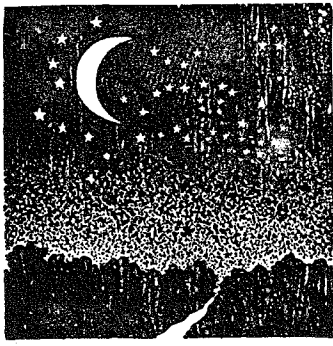
There are the Jacksons who for two years opened their home that the Saints might have a place to meet on Sundays. Here a little group of seventeen started out in faith, and one year later was organized into a mission. Two years later they bought a lot and now are well on the way to building a church. They have grown from an average attendance of seventeen to fifty. "Faith is the assurance of things hoped for."

There is Brother Storm who lives forty miles from church on unpaved roads, yet even when it is snowing he drives to services. He has faith enough to come, and because of his faith others are strengthened.

There is Sister Newman, an older woman, who keeps smiling through the heat of reunion. Those who have known her for years say, "We never heard her complain." Faith has given her a surety about life, and no matter what happens she sees the good and goes on from there.

There is Grandma Morris who is in her eighties (when most people would be settling down to a comfortable rocking chair by the fire). She is women's leader of a group. At reunion she is one of the most ambitious workers when it's time for her group to help in the kitchen. Her faith is a living thing, and she finds happiness in sharing it with others.

Faith and what it can mean in our lives is largely up to us. I remember what I heard Dr. Cheville say one day as I sat in religion class, "Faith is meaningful only as interpreted in the world in which we are functioning." And somehow I believe that how big our world is may depend on how deep and alive our faith is.



The Expanding Universe

By Bernard Butterworth

And worlds without number have I created . . . for behold there are many worlds which have passed away by the word of my power; and there are many also which now stand, and numberless are they unto man; . . . The heavens they are many and they can not be numbered unto man, but they are numbered unto me, for they are mine.

—Doctrine and Covenants 22: 21, 23

IT IS DIFFICULT for us sometimes to appreciate the wisdom of men who lived a century ago but who have lived in advance of their time in regard to their thinking. The last hundred years have brought outstanding and phenomenal advancements in the physical and natural sciences. Coupled with this advance has been improvements in means of communication which make dissemination of this information available to the common man. Our vast background of information at times obscures our appreciation of the work of men who anticipated their age.

The revelation, as recorded in Section 22 of our Doctrine and Covenants, must have sounded strange indeed to the people at the time it was given. Nothing was known then about stellar systems. It was incredible that anyone in 1830 would imagine the earth as a mere speck in space. Yet the prophecy suggested that, and later investigation is finding it to be true.

The expanding universe theory is relatively new. Astronomers in 1830 did not think in terms of outer space or systems of stars. In fact, it was not until the middle of the century that distances to stars could be determined. And yet Joseph Smith spoke of countless worlds, both past and present, and many heavens—numberless to men. The invention

of such giant eyes of the sky as the one-hundred-inch telescope on Mount Wilson and the enormous two-hundred-inch reflector telescope on Palomar Mountain is bringing to light facts which are vindicating the utterances of the youthful leader of the Restoration Movement.

ASTRONOMY, like so many of man's creations, began in a homocentric world. Man was all-important. Around him was the earth, and over him bent the sky full of stars which nightly rose and set and moved westward with the changing seasons. Ptolemy and Hipparchus upheld a geocentric view—that the earth was the center of the universe—and that the sun and planets were revolving around it. Later Copernicus established the heliocentric view—that the sun is the center with the earth and planets doing the revolving. Each of these advancements provided solutions to unanswered questions. Newton's laws of motion and gravitation further aided in the discovery of the natural laws. Emphasis was shifted gradually from the earth to the solar system. Later, details of stellar systems began to appear. The motion of the sun in star fields, double stars, clusters of stars, and galaxies aroused in-

terest in regions beyond the solar system.

Only recently, with the aid of the spectroscope, photographic plate, photocell, and larger and more penetrating telescopic power, we have been able to piece together the picture of our own Milky Way system. The difficulty lies in the fact that we are inside the system looking out. The job of determining what the system looks like is a problem similar to a worm inside an apple trying to picture what the apple looks like to those on the outside. But man, using his instruments, counting stars in all directions, studying spectra of those stars which reveal motions by the Doppler shift, came up with some important facts. Amazing as it may seem, the sun is no longer the center of the universe, but is merely a medium-sized star in the vast Milky Way galaxy. In fact it isn't even in the center of the galaxy, but is some 30,000 light-years from the center. Larger and more powerful telescopes have found other galaxies similar to the Milky Way. It was found that our galaxy which measures some 100,000 light-years across, is one of a system of galaxies which operates on the same fundamental laws of motion as found in the solar system. Current studies with the two-hundred-inch telescope on Palomar Mountain suggest the possibility of clusters of galaxies!

EVIDENCES from spectral studies indicate that each of these galaxies is speeding away from the

New Horizons

others at tremendous speeds. This suggests that the universe is expanding and that this expansion has been going on for millions of years. Theories are being worked out. The problems are largely mathematical. Already the great distances stagger us. No matter how far out in space we look, we continue to find stars and star systems. We are beginning to picture a universe without end. We can now only slightly understand the words of that revelation in which the Creator speaking to Moses said:

The heavens they are many and they can not be numbered unto man, but they are numbered unto me, for they are mine; and as one earth shall pass away, and the heavens thereof, even so shall another come; and there is no end to my works, neither to my words.

Joseph Smith could have perceived this information only by divine revelation.

Earlier in the revelation Moses cast his eyes and beheld the earth:

and he beheld many lands, and each land was called earth; and there were inhabitants on the face thereof . . . and Moses called upon God, saying, Tell me I pray thee, why these things are so . . . and the Lord said unto Moses, For mine own purpose have I made these things . . . and worlds without number have I created, . . . but only an account of this earth and inhabitants thereof, give I unto you; for behold there are many worlds which have passed away by the word of my power; and there are many also which now stand and numberless are they unto man.

We have long been speculating as to whether life exists on other planets. Most of our contemplations, however, have been restricted to our solar system, which, with the exception of the earth and possibly Mars, barred the possibility of life. Recent advancements in the study of star systems reopens that speculation. There are vast numbers of suns with their planetary systems. Any number of these could possibly contain planets which fall within the exact conditions necessary to support life.

METICULOUSLY science continues its probing—working with precision instruments and complicated calculations. Many things must remain hypothetical. Many theories have been worked out already with great precision and mathematical accuracy. These theories can be defended by facts. The test of these decisions rests with time. The decisions are valid only if they explain the present problems and also stand the test of what future discovery will reveal. In any event, we are learning of the vastness of our universe and of its uniformity in the structure of matter. Gradually genius is confirming some of the things revealed to Joseph Smith over one hundred and thirty years ago. This is another test of the divinity of his work—time vindicating the prophet.

The most significant part of the revelation lies in its dramatic climax. God lays before us the grandeur of his creation—a vastness inconceivable to the human mind. Yet, all this glory centers in us. *“There is no end to my works, neither to my words for this is my work and my glory, to bring to pass the immortality, and eternal life of man.”* The theory of a universe, operating in harmony with physical laws, *expanding* to produce new worlds, or *contracting* to begin the process anew is still in the investigational stages. This need not concern us basically. Those minds which have been orderly arranged to such matters will keep us informed of their findings. Our minds, however, must be turned to our purpose in creation. God has placed us on this massive sphere with the great potential of earning for ourselves an eternal life with him. In this universe so great, we cannot afford to be small and insignificant; we must work diligently to enlarge our understanding. The challenge of God in us adds to our appreciation of him. A Creator of universes incorporating law, beauty, truth, and intelligence—this is the God I worship.



Sightless—She Brings Music to Many

THE PEOPLE of Macon, Missouri, smiled as the music from the organ drifted out on the crisp December air. The sound of Christmas carols created a feeling of good will to the harried shoppers. The music came from the second floor of a building on the main street of Macon, where the offices of Dr. M. E. Walker, osteopath, were located. Adjoining the professional office was the apartment of the doctor and his wife, Mrs. Thena Thomas Walker. Mrs. Walker was the organist whose music was heard in the downtown shopping section of Macon during the Christmas season.

This would not be a very unusual story were it not for the fact that Dr. Walker, osteopath, was blind at birth, and his wife Thena has been blind since she was fourteen. An automobile accident resulted in the loss of Thena Walker's sight. Yet now in her thirties she enjoys a rich full life, is independent in her radio career, and has made over forty public speaking engagements in the past year.

Mrs. Walker's natural abilities have played a major part in her con-

quest of a handicap. Yet she asserts that her greatest inspiration came from her husband whose philosophy was "Never let anyone tell you that you can't do anything, Thena." Dr. Walker encouraged his wife's interest in music, and two and a half years ago had a Hammond electric organ installed in their apartment. He purchased a tape recorder so that Mrs. Walker, who has never taken music lessons, could learn the melody of songs that were recorded from radio broadcasts.

Mrs. Walker lives alone in her apartment now, as Dr. Walker died in November. She does all her housework, conducts a radio program without any help, and solicits advertising for her sponsors.

A direct telephone line to the radio station KNCM in Moberly, Missouri, connects her living room to the studio. She gave a thirteen-week hourly series of organ programs before Christmas, and is now giving a spring series.

MRS. WALKER is not completely alone, however. Nicky, her cream-colored collie and German shepherd dog, is her constant companion. Nicky, a leader dog, was trained in Rochester, Michigan, and has been with Mrs. Walker for the past five years. The dog is a little

over seven years old, and is perhaps one of the few canines who is a regular member of a congregation of the Reorganized Church. Nicky has even attended General Conference.

Mrs. Walker is fortunate in that she has the Book of Mormon and the Bible in Braille. She feels that her ability to face obstacles has been from the source of strength she has found in her faith in God. Courageous, happy, and useful is the life of Mrs. Thena Walker whose talents have brought music to many.—By BARBARA PEAVY

"College of Nursing"

(Continued from page 10.)

parts of the human body. You'll be interested in knowing that some of them were purchased from funds of the past three 'San Days' of the General Church." I saw life-size, and larger, models of the heart, the eyes, the brain, skull, and torso, all with movable parts. Such lifelike visual aids! I wondered what the teachers did before they could purchase them.

Another feature that was interesting to me was a large long room with quite a number of hospital beds. At one end observation bleachers were arranged so students could see

over each others' shoulders. "This is the nursing arts laboratory. There are different kinds of beds here, two-crank and three-crank, giving the girls experience with both kinds. And notice this end of the room." We walked to the other end. "Here is the utility room," she said pointing out one small section with supplies, "the drug room, the kitchen, the linen closet, and the dressing room." For each she indicated a small section equipped in such a way that the student nurses can have experience in using standard hospital equipment before they ever go out on the hospital floors.

I WAS amazed at the completeness and efficiency of the entire school and living quarters. There was the dining room for the nurses; their own personal laundry room; an ironing room; a lounge with a baby grand piano, a record player, and a fine large television set, which was the result of combining several cash gifts to the girls themselves. I saw the newly decorated rooms, the attractive blond furniture, the sunny recreation room, and the library.

"We have definite needs, however, which must yet be supplied," my guide smiled. "One of them is more room and enlarged equipment for recreation." I nodded, realizing that one hundred girls would fill many times over the facilities I had seen for such.

I was proud that the college embodied one of our church institutions, and I sensed the responsibility of all of us in sustaining it. That's what the Independence Sanitarium and Hospital School of Nursing Day is for. "San Day" is the one day of the year when we can show our personal interest in this college and the service it brings to the cause of kingdom-building. On April 27 in all the branches of the church, we can bring our individual offerings and know that they will be used to enlarge the facilities for and improve the training that these young Zion-builders shall receive as they learn to minister efficiently to those in need.

The Church History

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Requests for Prayers

Viola Capellen, Lamoni, Iowa, requests prayers for the spiritual welfare of her children, particularly for her son in Germany.

Mrs. Jess D. Henson, Box 382, Rankin, Illinois, requests prayers for her three-year-old granddaughter, Kathy Ann Henson, who has not been able to hear since she has had pneumonia and whooping cough. Being deaf she has not learned to talk either.

Mrs. Arthur Matthews, Route 2, West Branch, Michigan, requests prayers for the spiritual and physical welfare of her father, Eber Goheen, who is a patient at Gladwin Hospital. He has both legs broken.

Mrs. Iona Dustin, Rural Route 1, Weyerhauser, Wisconsin, requests prayers for the spiritual welfare of her daughter, Mrs. Frank Wheeler, and family, who recently joined the church.

Prayers are requested by Mrs. Marie Anderson, Box 71, Davilla, Texas, for her mother, Mrs. M. B. Keith, who is suffering with rheumatism and has been bedfast the last few weeks with flu, and for her five-year-old grandson who, because he cannot hear well, is slow in learning to talk. They are isolated members and will appreciate hearing from other *Herald* readers.

WEDDINGS

Grover-Prince

Helen Marie Prince of St. Louis, Missouri, granddaughter of Mrs. G. M. Knight of Mill Spring, Missouri, and Robert J. Grover of Mill Spring were married February 19. They are making their home in Mill Spring.

Gurwell-Schneider

Erma Schneider, daughter of Mr. and Mrs. Alex Schneider of Loveland, Colorado, and John Gurwell, son of Elder and Mrs. K. S. Gurwell of Loveland, were married February 10 at the Reorganized Church in Fort Collins, Colorado, Elder Gurwell officiating. They are making their home in Kingsville, Texas, where Mr. Gurwell is stationed with the Navy.

Bayless-Snively

Mary Ellen Snively, daughter of Elder and Mrs. Frank Snively, and J. C. Bayless, son of Mr. and Mrs. Cleo Bayless, were married February 22 in Tulare, California. The bride's father performed the double-ring ceremony. They are making their home in Visalia, California.

DuRocher-McQueen

Mildred Virginia McQueen and Robert J. DuRocher were married February 28 at the Reorganized Church by the bride's uncle, E. B. Sherman. The bride, a graduate of Graceland College and the Independence Sanitarium School of Nursing, is employed at the Veterans' Hospital in Biloxi, Mississippi. The groom is an electrician at the veterans' facilities. They are making their home in Biloxi.

BIRTHS

A son, Tommy Allen, was born on December 12 to Elder and Mrs. Edwin C. Kent of St. Louis, Missouri. He was blessed by Elder Ralph Briggs. Elder Kent is pastor of the Brentwood, Missouri, Branch.

A son, Randall Mark, was born January 6 to Mr. and Mrs. Roy M. Smith of Minneapolis, Minnesota. Mrs. Smith was the former Gerry Metcalf. Both parents are graduates of Graceland College.

A daughter, Jo Ann, was born on February 17 to Mr. and Mrs. Robert Darmon of Independence, Missouri.

Mr. and Mrs. Lawrence D. Pack of Beckley, West Virginia, announce the birth of a son, Jon Stephen, born February 1. Mrs. Pack is the former Frances Leise of Albion, Iowa.

Mr. and Mrs. Roy M. Smith of Minneapolis, Minnesota, announce the birth of a son, Randall Mark, born January 6. Mrs. Smith is the former Gerry Metcalf. Both parents are graduates of Graceland College.

A son, Ricky Lynn, was born on February 4 to Mr. and Mrs. Lawrence Corbett of Osborne, Kansas. He was blessed on February 24 by Elder H. F. Chapin.

A daughter, Peggy Jo-Ann, was born on February 13 to Mr. and Mrs. John A. Grant of Detroit, Michigan. Mrs. Grant is the former Carole Ross. Mr. Grant is in the Mediterranean with the United States Navy.

DEATHS

ANDERSON.—Eva, daughter of John and Susan Whitesel, was born September 27, 1860, in Grant County, Wisconsin, and died January 8, 1952, at her home in Excelsior, Wisconsin. She was married on April 20, 1879, to John W. Anderson; three children were born to them. Her husband and a son, Theodore, preceded her in death. She had been a member of the Reorganized Church since March 15, 1892.

Surviving are a son, William, of Rock Falls, Illinois; a daughter, Phoebe Harwood of Excelsior, Wisconsin; ten grandchildren; twenty-three great-grandchildren; and two great-great-grandchildren. Funeral services were held at the church in Excelsior, Elders Philip Davenport and Howard Sheffield officiating. Interment was in Greenwood Cemetery.

BROONER.—Velma Edna, daughter of John A. and Mable Waterman, was born August 31, 1897, at Logan, Iowa, and died February 15, 1952, at Des Moines, Iowa. On August 29, 1929, she was married to William H. Brooner, who survives her. She had been a member of the Reorganized Church since her youth.

Besides her husband she leaves a daughter, Marilyn; a son, Keith; her mother of Logan; two sisters: Mrs. L. M. Spence of Council Bluffs and Mrs. Franklyn Weddle of Independence, Missouri; and two brothers: Carroll Waterman of Logan and Orville Waterman of Persia, Iowa. Funeral services were held at Dallas Center, Iowa, Elder Herbert Scott officiating. Burial was in the Logan cemetery.

GRAY.—Ada May, daughter of Dudley and Sarah Emerson Closson; was born March 25, 1865, at Sedgwick, Maine, and died February 13, 1952, at the home of her daughter, Mrs. Austin Saunders in Ellsworth, Maine. She

was married on July 19, 1884. Her husband and two daughters preceded her in death. She had been a member of the Reorganized Church since October 12, 1913, and served as clerk of Sargentville Branch for thirty-five years.

Surviving are four daughters and a foster daughter: Mrs. Lura Black of Surry, Maine; Mrs. Masie Closson of North Bluehill, Maine; Mrs. Alta Saunders of Ellsworth; Mrs. Beulah Filous of Detroit, Michigan; and Mrs. Gladys Flannery of North Penobscot, Maine; twenty grandchildren; and twenty-seven great-grandchildren. Funeral services were held at the Reorganized Church in Sedgwick, Elder Ray Ashenhurst officiating. Burial was in Walker's Cemetery, Brooksville, Maine.

WINSHIP.—Jesse B., died February 25, 1952, at Baltimore, Maryland, at the age of seventy-five. He had been a member of the Reorganized Church since he was thirteen and held the office of teacher at the time of his death.

He is survived by his wife, Blanche Heeter Winship; two sons: Robert H. of Yakima, Washington, and Frank L. of Baltimore; a sister, Mary Givens of Baltimore; and two brothers: Sam of Fayette City, Pennsylvania, and Bob of Lock Four, Pennsylvania.

WOOD.—George Elias, son of Henderson M. and Nancy Ann Wood, was born December 12, 1874, at Woodbine, Iowa, and died February 1, 1952, at his home in Woodbine. On March 12, 1907, he was married to Myrtle Shundlemire; five children were born to them. His lifelong occupation was farming. Since November 4, 1917, he had been a member of the Reorganized Church.

Besides his wife he leaves two daughters: Lucy Wagner of Woodbine and Florence Vanderpool of Albert City; three sons: Fred James of Marathon; Raymond Lester of Storm Lake; and Frank Elias of Neola, Iowa; and twenty-two grandchildren. Funeral services were held at the Reorganized Church in Woodbine, Elders Francis Harper and E. L. Edwards officiating. Interment was in Bigler's Grove Cemetery.

The Cover Picture:

Miss Betty Bills, student nurse at the Independence Sanitarium and Hospital School of Nursing, was one of the six queens chosen at the fiftieth anniversary celebration of Kansas City's American Royal Live Stock Exhibition last year. A significant fact was that she reigned as queen for one day in that event. April 27 is the day when each student nurse at the "San" is Queen for a Day, sponsored by each church member.

Foundations of Zion

By Frederick M. Smith

This 87-page paper-bound text contains a series of radio addresses delivered in 1938. Into them has gone much of the basic philosophy of our stewardship program. Some of the topics are "Social Themes in Jewish and Christian Law," "Problems of Capital and Labor," and "Laws of the New Jerusalem." Prepared especially for study in priesthood groups, church school classes, as well as for personal meditation.

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* THE DOG

A cheerful dog has taken up a station on the main street. He likes people and always returns a lick of the hand for a friendly pat on his head. He has conceived the idea that it is meritorious to chase cars from the street. They are always coming, and he always chases them away. It is an exhilarating and noble sport. One of his companions, engaged in that same sport, was killed the other day, and his crushed body lay in the street until a city employee came and removed it. But this dog learned nothing from the lesson. He will never be able to do much thinking about the utility of chasing cars. We smile at the poor dog. . . . But we, too, engage in the game of life, and we never stop to think how useful some phases of it are. We do them, we know not why. It is an exhilarating and noble sport. We see some of our companions crushed, but we learn nothing from their tragic experiences. We are brave—we are braver than wise—as we play the game of life. The machines are too fast for us, and may some day exterminate us. But there will always be people willing to play the game. . . . Sometime there will be a people who will learn that God has a better plan for his children—a kingdom to build.

* KNOW YOUR MAN

The visitor to the club had a figure like a duck. He seemed a dull, unimaginative sort of man. His face was stolid and expressionless. He never said anything, never registered any excitement or interest. We sometimes wondered why he came, and what he got out of the meetings.

At our dinner meetings we sat four to a table, and one day he came to ours. Something was said that started a conversation, and he took part in it. He was well informed and talked fluently. His eyes sparkled with interest. In a moment he revealed himself as a very different kind of man than we had supposed him to be. We were delighted with him. How easily we underestimate other people! How careful we ought to be. How long we should reserve judgment.

When you pass a ship at sea, you know nothing of the ports it has visited nor of the cargo it bears. You see the outside only, battered by storms, dark with sea and weather. Only when you know the ship, read its log, and meet its captain, do you know what kind of ship it is.

People are like that too.

* THE ANIMALS

Now a big manufacturer is featuring "the poodle skirt" for teen-age girls. There has already been too much emphasis on the pooch look for bobby-soxers. The pony tail hair-do didn't help matters. What are they trying to do to our children?

As Job inquired (18:3), "Wherefore are we counted as beasts?" Then there is Joaquin Miller's line, "A brother to the ox" in the famous "Man With a Hoe."

Perhaps, in the words of the proverb, "It is best to let sleeping dogs lie." . . . Oh, this is just Uncle Towser, wanting to know a few things.

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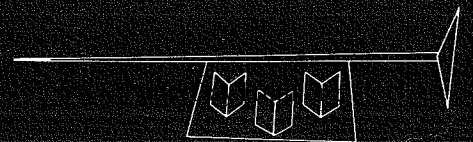
Photo by Charles Neff

When "practicing" is a joy

the Saints' Herald

March 24, 1952

Volume 99





We'd
Like
You
To
Know . . .
Dr. Gustav A. Platz

News and Notes

BUILDING PLANS DISCUSSED

President W. Wallace Smith, Bishop G. Leslie DeLapp, and Henry Livingston met with a delegation from Dallas, Texas, to discuss the possibility of building a new church on the lot which the Saints have purchased in Trinity Heights in Dallas. The officials have expressed appreciation to the committee composed of Hal Davenport, Henry Williams, and Glen Fordham who made the trip from Texas to Independence to discuss the matter.

PRESIDENT EDWARDS PREACHES

President F. Henry Edwards preached at Bennington Heights in Kansas City, Missouri, at the Sunday morning service March 9. The Presidency, Presiding Bishopric, and Council of Twelve are meeting in Joint Council in preparation for the General Conference.

YOUTH SERVICES AT CONFERENCE

Three special programs will be featured each day for young people at General Conference. They will all be held at West College church, with the exception of the closing fellowship service on Sunday morning, April 6, which will be held at the Kansas Street church. In addition to the classes for young people, a class for young adults will also be held, instructed by Dr. Roy A. Cheville.

The classes for young people begin each morning at ten o'clock with a panel on "My Vocation and the Church," and will feature people who are making contributions to the church as well as being successful in their vocations. Following this a class will be held with representatives of the quorums of the church speaking and answering questions on the programs and objectives of the church for the next ten years. Each evening, following the regular preaching hour, a special young people's program will be held.

Daily classes will also be held for junior high leaders, including Scout workers, and Orioles, taught by Lee Hart; Zion's League leaders, taught by Carl Mesle; and youth camp workers, taught by Lyle Woodstock.

PREACHES IN MEDOC AND BUTLER

Apostle D. O. Chesworth preached in Medoc and Butler, Missouri, March 9. He preached at the morning hour in Medoc, and was present in Butler in the evening, and preached following an ordination service where six men were ordained to the Melchisedec priesthood.

AUSTRALIAN SAINTS TO CONFERENCE

Evangelist and Sister J. Swain, Sister Ruth Hendricks, and Sister Alfred Poole have arrived in Independence from Australia to attend General Conference. Brother Victor Alberts and Norman Smith will fly from Sydney, Australia. Apostle Roscoe Davey and family with two Australian young people are en route via England. The two young people, Barry Fuller and Jo Parks, plan to attend Graceland next year.

RECEPTION TO BE HELD

A reception will be held Wednesday, April 2, in the basement of the Stone Church for women who are participating in Girls' Work. The reception is planned for General Conference visitors, and will be handled by women of Independence, directed by Mrs. Helen Elledge.

HISTORIAN IN KANSAS

Elder John Blackmore, General Church Historian, preached at Topeka, Kansas, March 9. He also spoke at Lawrence, Kansas, March 16.

(Continued on page 23.)

DR. GUSTAV A. PLATZ has been a member of the Graceland faculty in the science division since the fall of 1920 with the exception of three years for advanced study.

Born in Burlington, Iowa, in 1885, Dr. Platz moved with his family to Schuyler, Nebraska, at the age of one and was reared on an acreage about two miles out of Schuyler. He was graduated from high school there in 1904, and then taught in a country school near by for three years, after which he moved to Scottsbluff County on a homestead and taught school, as well as working at other odd jobs. In 1912 he returned to eastern Nebraska and taught school for another three years before coming to Graceland in 1916 as a student. After graduating from Graceland in 1918, he continued his studies at the University of Iowa and the University of Nebraska, receiving his bachelor's degree in 1920 with a major in education and a minor in science. He received his master's degree from Iowa State College in 1924 and his doctorate in 1928, his major being in the field of plant pathology. He is a member of the American Association for the Advancement of Science and the Iowa Academy of Science.

Dr. Platz is a charter member of Graceland's scholastic honor society, Lambda Delta Sigma. While at Iowa State College he became a member of Gamma Sigma Delta, an honorary agriculture society; Phi Kappa Phi, a scholastic honor society; and Sigma Xi, an honorary science society.

On December 27, 1913, Dr. Platz joined the Reorganized Latter Day Saints Church at Omaha, Nebraska. He was ordained a teacher on November 30, 1919, an elder on February 5, 1922, and a high priest on August 2, 1931. Since 1931 he has been a member of the Lamoni Stake High Council, and for a number of years has taught college and high school students in the Lamoni church school. He was superintendent of the church school in 1928-29.

In June of 1920, he married Nellie L. Grover of Omaha, Nebraska. They have two girls, Mary Louise and Amy Grace.

Within the last several years Dr. Platz has completed an attractive brick home which he has largely built by himself. His main hobby is gardening.

The Saints' Herald Vol. 99 March 24, 1952 No. 12

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith
ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

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

Regarding the Use of the Church Seal

Questions as to various uses made or desired to be made of what has been called the "church seal" come along almost perennially. A few years ago a question as to the existence of such a seal was raised. I prepared an editorial on the subject which was published in the *Herald* for March 29, 1947. It was as follows:

The Church Seal

Having occasion to look up our records as to the Church Seal, I find that on April 8, 1874, a "committee of three was appointed to draft a style and form of church seal"; that "on the same day the committee reported a design for the church seal, with legend, date, and motto as follows:

"Reorganized Church of Jesus Christ of Latter Day Saints." Emblem, a lion and a lamb lying down at rest. Motto, "Peace." "Incorporated 1872." The report was adopted, and the committee empowered to purchase the seal.

In 1917 General Conference Minutes, we find:

Adoption of the following was moved and seconded:

Moved to amend as follows General Conference Resolution No. 163, referring to the church seal.

Third paragraph, second line, insert, "a child" after emblem, and cross out, "lying down at rest," following the word "lamb."

Third line same paragraph insert "and 1891" after "Incorporated 1872."

Paragraph as amended will read, "Reorganized Church of Jesus Christ of Latter Day Saints. Emblem, a child, a lion and a lamb. Motto, 'Peace.' Incorporated 1872 and 1891."

A motion to refer to the Presidency and Presiding Bishopric with power to act was adopted.

We have not found anything to show what the quorums named did under their "power to act," though we may suppose that the design used now for many years was produced by them.

The church was incorporated in Illinois in 1872. That corporation still maintains perpetual legal existence. In 1891 the church in Iowa was incorporated in that state. And it is obvious that the leading men were of the opinion that the second (Iowa) incorporation superseded the former (Illinois). That may have been the intention of the church administrative officers, though there have developed many legal difficulties since then, not essential to explain in this article.

The Iowa corporation being limited to fifty years by its terms, as also by the law of that state, it became necessary to

reincorporate in Iowa in 1941, which was done.

It is apparent that at some more recent time the seal now used on our letter heads has been modified, as it obviously does not comply with the specifications set out in the action of the church in 1871 or in the proposed action in 1917. The present seal was not intended apparently for use as a corporation seal, but simply as a "church seal," although there is no record of the seal of present design ever having been adopted by official action.

It does not appear that a new seal has yet been "prescribed" by the 1942 Iowa corporation or that a new seal has been prepared for use by it.

So much for the history of church corporation seals.

Church "Emblem"

About forty years ago, while I was engaged in editorial work for the *Herald*, I called attention to the fact that the articles of incorporation of the church in Iowa provided that it would have a corporate seal, but no seal had actually been used by it; no seal had even been "adopted" by it. Soon thereafter President Frederick M. Smith asked Brother Henry C. Smith to design one, and what we have known through the intervening years as the "church seal" was what he prepared. The design on this seal or emblem was used in preparing the corporate seal for the Iowa incorporation referred to.

The church corporation (Iowa) never took any official action to constitute this design as its official corporation seal. A seal of another design was secured, as we have shown.

There never has been any attempt to copyright this emblem or to protect it by law, or—so far as I am advised—to register it. The corporation seal showed incorporation in "1872-1891."

From these circumstances I have always held and must necessarily hold now that the church has no such proprietary ownership in the design, or any legal interest in it that entitles the church to *forbid* its use.

Under the Federal Fair Practice Act, now in force for some decades, it is conceivable that attempts to use the seal to deceive might be prevented or stopped, though the whole intent of the Fair Practice Act is to protect business concerns from imposture by the use of trade names or trademarks or even similarity in advertising, the theory being that business, after spending money in establishing a reputation as to a product, should not be the victim of piracy in appropriating designs or advertising matter. However, this could hardly be applied to our situation.

Therefore, as a matter of law, no one has any rights in and to our seal which the law is obligated to protect. How, then, can its use be denied lawfully? And no one having any legal ownership with respect to it, who can lawfully grant its use to anyone?

I can and do recognize that with members of the church there may be sentimental reasons involved in considering the church seal, by virtue of which they, or many of them, would not ignore official resistance or embargo on its use; but sentimentality does not have legal implications.

Emblem of Identification

I am a member of a civic club, and today we realize civic clubs are doing a tremendous work in every city or town of any considerable size. We note that members of these clubs exhibit a commendable pride in wearing a pin or lapel emblem giving the name of their clubs. If this may be done without impropriety, why may not a member of the greatest association on earth wear with equal or more pride—and with more justification—an emblem designating himself as belonging to the church?

(Continued on page 12.)

Editorial

Directory of Churches

In the *Herald* of February 25, 1952, a call was made to all stake and district presidents, as well as pastors of branches and missions in *unorganized* territory, to provide a list of all places of meeting. The time limit for receiving this list so that the next issue of the *Church Directory* will be complete and accurate is getting close. Surely all the facts on locations of meetinghouses are as well known to you today as they will be a month from now, so why not act now?

Please send the list to Herald House, 103 South Osage, Independence, Missouri, giving only the name of the city with the street and number or nearest town and direction in miles from the nearest town in the case of a rural church. Check the data carefully just before you seal the envelope.

THE FIRST PRESIDENCY

By Israel A. Smith

Across the Desk

THE FIRST PRESIDENCY

From a recent letter by Elder Carl F. Crum (address: General Service Administration, Emergency Procurement Service, GHQ FEC, APO 500, c/o Postmaster, San Francisco, California) we excerpt the following which will be of interest to many readers:

I welcome the opportunity to be of service to the men and women of the church who are in the Armed Forces. The following is a list of members I have contacted either by telephone or personal visit: O. R. Tice, Harold Fowler, Lela Gurwell, Pat and Betty

Samuella, Sgt. Bob Anderson, Sgt. Thelma S. Perry, A. R. Hacker, Vernon Smith, Charlie Bickel, Rollin Postlewaite, Thomas Kemple, Sgt. Clifford Brown, and S/Sgt. Norman Charles.

In addition to these I have the addresses of several others but have not yet been able to contact them: Charles Bragg, Peter Chosocaba, Robert Moran, and Harold Martins.

We have not been able to get together as a group, although some of us at various times have enjoyed the hospitality of the Samuella home at Camp Drake. New Year's Day, Lela Gurwell, Curtis Pettigrew, Thomas Kemple, and I had the privilege of partaking of a bountiful New Year's dinner with Brother and Sister Samuella and their children. I express the gratitude of the group by saying we thoroughly enjoyed the delicious home-cooked food. After dinner the dishes were pushed aside, and for nearly two hours, while the snow was gently covering the countryside with a blanket of white, we enjoyed a gospel feast around the dining room table. We talked informally but as the Scripture unfolded regarding Christ and his mission, we sensed very keenly the responsibility of witnessing in this strange land where Sunday is not observed or recognized. The seriousness of the present world situation seemed to weigh heavily upon us, and we each felt and expressed a desire to live a life of example with the hope that somewhere among these eighty-three million people some might learn of the hope contained in the message of the Prince of Peace. I can't help wondering what the young people of this nation have to look forward to or to hope for—eighty-three million people cooped up in an area no larger than the state of Montana with approximately $\frac{2}{3}$ of that area mountainous. These young folks remember that nine million were killed or starved to death during the last war, and they realize the possibility of other wars and other millions to die. It is not *something* they need—it is *someone*, and that one is Jesus Christ the Savior of the world.

In late December I received a telephone call from Bob Anderson and Dick Hacker requesting me to meet with them for a Communion service at Camp Schimelpennig near Sendai, Japan (approximately 200 miles from Tokyo). I could not make the trip immediately. But upon learning their division would soon be leaving it seemed necessary that I make a special effort. I also received a cablegram from Brother Clark, pastor of Sherman Oaks Branch in California, stating that one of this group had been called to the priesthood and his ordina-

tion was in order if I could arrange it. So it was on the evening of January 12 that I took the train for Sendai. I arrived at seven o'clock the next morning and was met at the station by Bob and Dick. We drove to the camp in an army jeep and had breakfast with the boys at their regular mess. It was then that I realized this was my last opportunity to meet with them because the barracks were like a deserted village. The whole division was packed and ready to move on ten minutes notice. I know now something of the feelings and concerns of soldiers about to move into battle action.

I haven't heard from any of the fellows since they moved into the Korean battle zone, but I know they will long remember that Sunday when six of us met, undisturbed in the quietness of that "upper room" on the third floor of an almost deserted army barracks to partake of the emblems in remembrance of the broken body and spilt blood of the Savior of the world. Preceding the Communion I had the privilege of ordaining Sgt. Robert Anderson of Sherman Oaks to the office of deacon. I am not sure, but this is perhaps the first official act of the Reorganization in this land of the "Rising Sun."

Participation in this service was 100 per cent, each one offering a prayer and bearing a testimony—not a pleading for protection in battle as would naturally be expected under the circumstances, but rather of thanksgiving for the privilege of partaking of the Communion and of being called a child of the kingdom. With our arms around each other we promised and pledged to live clean lives worthy of God's blessings and asked him to watch over and protect us from all evil of any nature.

I am happy to report also that Harold Fowler and Charles Bragg are doing their bit to spread the gospel among their shipmates. Both are deacons and are stationed aboard the Navy LST No. 715. I am informed they conduct church services aboard ship every Sunday while at sea. They say it is not always possible to hold services while in port, because most of the fellows are on shore leave. They are to be commended for their desire and willingness to serve in the capacity of chaplain in addition to their other duties.

Probably there are other servicemen and women over here who belong to the church. I would like very much to hear from them, or to receive addresses from parents or relatives so I could contact them. I hope that sufficient numbers can be located in or near Tokyo and Yokohama so it will be possible to arrange for regular services.



Significance of the Priesthood

By Apostle D. T. Williams

A message delivered preceding the ordination of Charles D. Neff to the office of high priest at Omaha, Nebraska on November 18, 1951.

And again: my brethren, I would cite your minds forward to the time which the Lord God gave these commandments unto his children;

And I would that ye should remember that the Lord God ordained priests, after his holy order, which was after the order of his Son, to teach these things unto the people;

And those priests were ordained after the order of his Son, in a manner that thereby the people might know in what manner to look forward to his Son for redemption.

And this is the manner after which they were ordained: being called and prepared from the foundation of the world, according to the foreknowledge of God, on account of their exceeding faith and good works; in the first place being left to choose good or evil;

Therefore they having chosen good, and exercising exceeding great faith, are called with a holy calling, yea, with that holy calling which was prepared with, and according to, a preparatory redemption for such;

And thus they have been called to this holy calling on account of their faith, while others would reject the Spirit of God on account of the hardness of their hearts and blindness of their minds, while, if it had not been for this, they might had as great privilege as their brethren.

Or in fine: in the first place they were on the same standing with their brethren; thus this holy calling being prepared from the foundation of the world for such as would not harden their hearts, being in and through the atonement of the only begotten Son, who was prepared;

And thus being called by this holy calling, and ordained unto the high priesthood of the holy order of God, to teach his commandments unto the children of men, that they also might enter into his rest,

This high priesthood being after the order of his Son, which order was from the foundation of the world:

Or in other words, being without beginning of days or end of years, being prepared from eternity to all eternity, according to his foreknowledge of all things.

Now they were ordained after this manner: Being called with a holy calling, and ordained with a holy ordinance, and taking upon them the high priesthood of the holy order, which calling, and ordinance, and high priesthood, is without beginning or end;

Thus they become high priests for ever, after the order of the Son, the only begotten of the Father, who is without beginning of days or end of years, who is full of grace, equity, and truth. And thus it is. Amen.—Alma 9: 62-73.

WE HAVE GATHERED HERE today for one of the most solemn ordinances of our church, in fact, one of the most solemn ordinances that God has initiated in connection with his work. In this ceremony we will set aside one of his servants to occupy in the high priesthood of His church upon earth. This is such an ordinance as that in which the good consciousness of man who accepts responsibility under God is recognized.

As we come to this house of our Lord, we feel that there should be and probably is in the heart of each present a disposition to better qualify himself before God and seek humbly the presence of his Spirit. Without this sweet influence we can accomplish nothing which would be worth while. We are called constantly to a recognition of God's power. We should realize something of his concern for the human race, which concern is manifest in his desire to bring salvation to the souls of men. Looking toward this human exaltation, God had a plan of operation. Sometimes our own movements may seem without point or purpose, but this is only because we have not already acquainted ourselves as fully as we should with the divine will and purpose. But God has a plan, and that plan has been instituted for the salvation of humankind. He has expressed this desire and purpose in beautiful language: "This is my work and my glory, to bring to pass the immortality and eternal life of man" (Doctrine and Covenants 22: 23). Here we have set forth for us what is the essence of his hope and the center of his purpose.

God is passionately concerned in bringing to pass the "immortality and eternal life of man." He thought so well of this plan that he sent his Only Begotten Son as part of its implementation into the world that whosoever would believe in him might be saved, and that those who

accepted him would find the character of salvation which we often speak of as being celestial.

At times some of us find a response without doubting in God and his purpose; at other times we find ourselves lacking. Our lack is in not reaching out to the high ideals his plan implies. As a consequence, we may fail so utterly in our own minds of achieving the godly purpose that we know there is no help for us except it be by the mercy of God which mercy has been manifested in his willingness to give us such a precious gift as his Only Son. All of this was so that we might be brought to a point of proper evaluation in right thinking as well as right living. Only thus can we be worthy of the ultimate salvation he has in store for us.

IT WAS NOT ENOUGH that God's Son should come into the world to spread the gospel of salvation. Jesus knew his time here would be limited, so through three and one-half years of ministry he invited earthly individuals to assist in bringing this great hope to achievement. When he left this world, he gave of his responsibility to men, and to these men he said: "Ye have not chosen me, but I have chosen you and ordained you." In-

deed, they had not called him. He was sent as the first-born of God; they as his ambassadors were to go forth and perform for him the task which he could not further implement here because he was to go back to his Father. So God through him left responsibility and a commensurate authority with his servants that they might assist other men in working out this salvation in their lives.

The opening quotations indicate that God has a work, and that his work is his glory, and that the purpose of his work and his glory is to bring to pass man's salvation. The Lord said through Alma that this high priesthood, being after the order of his Son—which order was from the foundation of the world—was above all other authority in his church and kingdom. And thus men are "called by this holy calling, and ordained unto the high priesthood of the holy order of God, to teach his commandments unto the children of men, that they also might enter into his rest."—Alma 9: 69.

The responsibility of holding high priesthood is to teach others the way of God, that they in turn might "enter into his rest." While such a heavy responsibility is laid upon us, there comes along

with the arduousness of the task the blessings that attend the ordinances that God has initiated through this ministry. In all these tasks and privileges we are vouchsafed the leadership of his Spirit, that his church upon earth may be directed according to his intent and purpose. None of this authority or privilege is granted for any man's aggrandizement, but for the purpose that God's will may be accomplished among the children of men and that his kingdom shall be built in these last days.

TODAY WE LOOK out on the world and discover how critical the human need is in this tragic hour. How can we observe the unseemly conditions existing throughout the earth and not know something of the need of man for the saving grace of our Lord Jesus Christ? How can we survey the ungodly conditions evidenced upon every hand and not realize that the world is in no way capable of saving itself? It was Jeremiah who said: "It is not in man that walketh to direct his steps" (10: 23). There is some power aside from our own which must be recognized within us, for we do not possess such knowledge and understanding of spiritual forces as will lead us in a successful attempt at self-government, except we be directed through the Spirit and revelation of God. Before the nations of the world can learn to walk with God, they must make themselves available to God's Spirit and presence through individual action. We must have this help which God has made available if we are to succeed in any attempt at self-government. Because of God's knowledge of our inability to follow alone and unaided the path of salvation, he gave us his Son to be our guide. No wonder Jeremiah, who was looking forward to the coming of the Lord, gave vent to such sentiments as he expressed in recognizing that man cannot walk successfully except as directed by his Maker.

One of our chief difficulties in this present age is that we seem to have a mistaken sense of our own self-sufficiency. We seem to think that we can make the most and the best of life by caring only for ourselves. We know enough about God to know that he is concerned about our well-being. We cannot reach out to the ultimate in the good available without having the help of our Father in heaven and of his Son, Jesus Christ. We know, too, that in this age in which we live, as well as in ages past, God has made the Spirit of that Christ available to us through the extension of his authority in men chosen by revelation to represent him. This is true

today as well as in past ages of the world's history. Without this Spirit and power of priesthood there is no salvation for humanity. It seems that the whole matter simmers down to the realization of the truthfulness of the statement of Jeremiah: man cannot of himself guide himself. Any attempt upon his part to do this and thus set aside God's power and authority in the affairs of the race is to prove both futile and ultimately disastrous to the nations of the world.

ONLY as we learn to accept the direction of God as manifested in his Son, Jesus Christ, as well as in those whom Christ has sent, can we find the ultimate rest promised through doing the will and keeping in mind the purpose of God. This God whom we serve may easily become meaningful to us if we observe his manifestations in nature. We often look into the sidereal universe to see the greatness of our Creator. The wonder which is his is so tremendously

Remember
 Sunday, April 27
 is Sanitarium
 School of Nursing Day
 Our college for nursing
 education is depending
 on you!

great that it is incomprehensible to us. I wonder if we know that the observable universe extends into space from our point of vantage twelve sextillion (12,000,000,000,000,000,000,000) miles. I cannot comprehend such distances. Man has been able to push his vision that far out into the universe. Yet the universe evidently goes on and on far beyond the ability of man to observe it. Nevertheless the God who has made so great a universe and placed it in space has made a world so infinitesimally small that it takes a microscope which magnifies eight hundred thousand times to see even the dim outline of the atom.

Scientists tell us that by comparison the space inside the atom leaves room for the movement of its electrons (positive and negative electricity) with such relative distance between them and their nucleus as is the case in the heavenly universe. The Creator has made one uni-

verse so magnificently large that it challenges us with its enormity and another so infinitesimally small that we have not reached the point in our scientific development where we can observe its creative units clearly except by calculation.

Scientists say that to observe the atom at all, there must be, first, such calculations which reveal its position and tell where the atom is before they are able to focus the sights of their microscope upon it. They cannot observe it in the ordinary sense of observation. They inform us that a perforation of one ten-thousandths of an inch in a piece of mica must be had and the atom must be brought into focus through this small aperture; but even then the atom still can be observed only in dimmest outline.

What an amazing world we are living in! Yet, no matter how small the atom may seem, it is through this small creative unit that we have learned to realize the power with which we can disintegrate cities. However, we are not to be satisfied to use this vast power to destroy civilization. We are now hunting for even greater power. It is said that the bomb which is to be empowered with this same atom will now be a thousand times more powerful than those used in the past. What kind of a world are we living in? What kind of a God are we worshipping? It is demonstrated through the powers we have mentioned that God who created all things must be greater and more powerful than all of his vast creation. His power is beyond all description or comparison. We cannot comprehend his greatness nor understand the smallest element of his creation. Yet he has invited us to such a partnership with himself as is manifest in the high priesthood into which we shall induct one of our brethren this morning.

I imagine that we would consider it a great honor to be asked to be an assistant to the man whose job it is to look through the giant telescope at the heavens which God has created. To look these twelve sextillion miles into space should humble us and make us teachable. The God that we worship has asked us to be his partner in working out the salvation of the human race, and he who invites us to this magnificent partnership made the worlds. He made the hundred billion suns which constitute the great constellation of which we are but a very small part. Should we not think of it as an honor today that we have been called to assist him in the salvation of our brothers and sisters?

THIS HIGH PRIESTHOOD is the greatest authority God has bestowed upon any of his children—and may we add not only the greatest authority but also

the greatest responsibility. Because of its presence among us, men are called and ordained to various offices in the church. They are set apart to be bishops, because they hold the high priesthood. They are called to be evangelists because they, first of all, are of high priestly authority. They are called to be apostles because they possess this same power. They are called to the First Presidency of the church because of this fundamental authority which lies underneath and is the source of all godly authority to men upon earth. To all who occupy in these responsible places, God extends his Spirit to work with, in, and through them.

Seemeth it but a small thing unto you, that the God of Israel has separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them?—Numbers 16: 9.

Today, as Brother Neff accepts the responsibility of the high priesthood, he will be coming nearer to God, and likewise, nearer to the hearts of God's people. If the people respond and are brought nearer to their Father in heaven, then God is brought nearer to them. It is the responsibility of those to whom they would minister to lend themselves to such ministry in co-operation one with another. The minister and the people thus may be lifted up and come nearer and nearer to the throne of God. Jesus said, "I, if I be lifted up will draw all men unto me."

The significance of this priesthood is that it exercises leadership, but not as the world exercises it. It is the leadership of love, of humility, and of direction which helps men and women to see the way. If with the exercise of this leadership there is also the exercise of fellowship upon the part of the people, and a willingness to be taught, then this combination will lend itself to the achievement of God's high purpose in the ultimate salvation of those who participate by receiving the benefits of this ministry. God's purpose is the ultimate salvation of those who participate here by receiving the benefits or by the exercise of this holy authority which God has brought to pass through the ministry of his Son Jesus Christ.

Today, my friends, heavy responsibilities come to Brother Neff. To the congregation that meets here in Omaha, to the district over which he presides, and to others to whom he may be called to minister in future years, comes the responsibility of working together with him toward the purpose of God to realize in men "immortality and eternal life." In such working together will salvation come to the human race far beyond man's ability to anticipate in his present state.

Thoughts About the Sacrament of the Lord's Supper

By Callie B. Stebbins

THE COMMUNION SERVICE is so called because it is intended to bring us into communion with the One whose body and blood we hold in remembrance.

It is some years since I was present in a Communion service. My condition of health has kept me at home, where, by the kind provision of the church, the emblems have been brought to me.

Hearing the sacrament prayers read once a month did not satisfy me, so I sometimes read them at home. Recently I desired to study them. I looked up all the passages referring to the blood of Jesus Christ "that was shed for us." I have kept in mind the thought, "We are not our own," for Christ "hath purchased the church with his own blood"; he "suffered that he might sanctify his people." And "if we walk in the light as he is in the light, his blood cleanseth us from all sin." I gained added light by reading these and other references.

I found "the body of Christ" mentioned in Hebrews 10: 5. "When he cometh into the world, he saith, . . . a body hast thou prepared me." That would be the perfect body of the Son of God of virgin birth—beautiful as a baby and as a little child. We see that body increased in size and strength as pictured in the boy of twelve years. Developed in perfect manhood, it carried him through the years of his ministry. Standing before the high priest, Caiaphas, he was buffeted and spit upon, then sent away with his cross to Calvary. There he was nailed to the cross, and it was then set up in its place.

After enduring all this agony there, he let his precious blood be shed for us—blood from the nails in his hands and feet, from the crown of thorns, from his side pierced by the spear.

That is the body and the blood we hold in remembrance as we take the bread and wine. This sacred body—moved from youth to death by the sacrificial spirit that overcame the world, and by doing the will of the Father—is our pattern.

Can we comprehend it? I know I have been slow to take it in, and yet I am reminded of it every Communion day. I am reminded too that, as members of his church, we take his name upon us and are always to remember him and keep his commandments. This is for the purpose "that we may always have his Spirit to be with us"—the blessed Spirit that teaches and leads and comforts. There are certain things necessary if we are to remember him. We must read his word; we must know his life and teachings; we must seek him often in earnest prayer.

From the old hymnal we used to sing, "How can I forget my Lord? Dear Lord, remember me." He always remembers us. It is for us to remember him and receive his rich blessings as members of his body, the church.

Prayer Logic

One of the best prayers I ever heard was that of a little Negro boy who was competing in a race. He kept dropping behind and his chances seemed slim; then suddenly his lips began to move with great regularity, his legs picked up speed, and he won the race. Asked later what he was whispering to himself, he said he was talking to the Lord, saying over and over: "Lawd, You pick 'em up, and I'll put 'em down. You pick 'em up, and I'll put 'em down."—A. D. in *The Sphere*



Miss Jean Nagel

WHO DOESN'T LIKE a good adventure story, particularly when it is about real people? The story is in its first pages for two young women who are closely related to us, though not members of the church. They are of special interest to church members because they are products of the Independence Sanitarium and Hospital School of Nursing.

Miss Jean Nagel, a gentle, soft-spoken young woman, graduated from the "San" college three years ago. She is an Independence girl and chose the Sanitarium because it was a good school close home. After her "San" days she spent three years in the Moody Bible Institute at Chicago taking a course in Missionary Christian Education. Today she is preparing to take a trip—far from home and friends. She's going to sail April 8 from Brooklyn, New York, for Togoland, South Africa, as a medical missionary among the Ewes.

It was while she was a student nurse that the idea of using her nursing experience for the good of those in distant lands came to her. She was doing affiliation work in pediatrics at the Children's Mercy Hospital in Kansas City, where she became friends with some nurses interested in foreign service. Since then that has been her goal.

She is a member of the Evangelical and Reformed Church, which church does much of the missionary, educational, and medical work in British Togoland. There are some two hundred schools in the territory sponsored by her denomination, but there is great need for medical help. Already preceding Jean Nagel is Dr. Doering, a German doctor of the same church, with his wife and four children. He has started a small dispensary, and it is to this settlement that Miss Nagel is taking her talents as a nurse.

Adventure for Nurses

HER WORK THERE will be mostly of a medical nature. She will be teaching nurses' aid courses, hygiene, and home-nursing techniques to the native women. She may start a nursing school of her own, and of course she will be assisting Dr. Doering in her capacity of a registered nurse.

But first comes the responsibility of learning the language. There will be native helpers for this. For a year she will room with another American girl. Then her friend will go to a native group near by. The two young women will be learning different native languages while they are together.

Miss Nagel received her commission in her church on February 10. She has taken this assignment as a life-long mission. She will be in Togoland for three years and then have a year's furlough to the United States, followed by another three years in Togoland, and then nine months at home.

For this long journey and working under such primitive circumstances Miss Nagel must go prepared with clothing, cooking utensils, a one-burner kerosene stove, stainless steel tableware, plastic dishes, and bedding. She will wear a light spring coat and take a raincoat. All her clothes must be suitable for the tropical climate. Her nurse's uniforms will be seersucker, for she will have only an old-fashioned flatiron for pressing. There is no electricity where she is going. She'll buy a gas refrigerator necessary for perishable drugs and foods when she reaches there. It is an expensive item, but if she took one from here customs would make the cost equally prohibitive.

"I'm grateful for the good training I've received at the 'San,'" she said, "for there I was given a chance to learn more techniques than in many other schools. I find that I can go into any hospital anywhere—and I've worked in several since graduation—and do any kind of nursing."

SENIOR nursing student Doris Beckstrom is eager for this coming year to pass. She is the first married student to be accepted in the school. Her good record has paved the way for others.



Mrs. Doris Beckstrom

Mrs. Beckstrom lives in Independence with her husband Carl. Together they are officers in charge of the local corps of the Salvation Army.

A year from now this young couple will be making a long journey to a spot only about 150 miles from the place where Jean Nagel will be serving—the Gold Coast of South Africa.

Carl asked for missionary service to the Gold Coast a few years ago. He had heard that it is called the "white man's graveyard," because the climate is so hard on light-skinned people—the torrid swampy conditions being a hotbed for fevers and tropical diseases—but he wanted to go to that place because there is such a great need for workers. Of course when Doris married Carl, she made application to go with him as an officer.

When Carl applied for the appointment to the Gold Coast, world headquarters of the Salvation Army in London requested that he receive his M.A. degree in education. The British government, which has jurisdiction over the Gold Coast, insists that educational missionaries go there educationally qualified. In the meantime he was appointed to Independence with his wife. During the past few years they have been here he has finished his A.B. in psychology and his M.A. in education from Kansas City University.

When it appeared necessary for Carl to take the several years of training before he could qualify, the regional staff of the Salvation Army in Chicago said to Doris, "Why don't you apply to a school of nursing and become a registered nurse?" which is exactly what she set about to do, applying immediately for admittance to the Independence Sanitarium and Hospital School.

"It's hard work for a married woman to be a student nurse," said Doris. "The five months of affiliations in St. Louis demanded our being separated for that length of time. Then, too, as a Salvation Army lieutenant, I have joint responsibility with my husband over the local corps."

The two of them are in charge of all church services and daily meetings for the corps, as well as supervision of all the social work, which includes care of needy families and aid for unmarried mothers. Her staff, knowing she is preparing for foreign missionary service, has excused her from much of what ordinarily would be her responsibility as joint officer with her husband.

THEY will learn their exact assignment in about a year. At first they will be in a colony where they can learn the language of the natives. They may be in one of the colonies close to the coast. Later they want to go deeper into the jungle. In preparation for the work she knows she will be called upon to do, Doris wants to take a course in midwifery when she reaches Africa. In their African mission they will be paid from the world mission fund, according to the standard of the place where they work. Here in the United States they are sustained from offerings of the local corps and community where they work.

"We're both looking forward to our experience," says Mrs. Beckstrom. "Once we are there it will be nine years before we can return to the United States, and then for only six months. But we know we will have a grand adventure, and we want in every way to serve. We know there is great need in that part of the world for education and medical care, and we are glad to have the opportunity to prepare ourselves here for that service."

"I like the atmosphere of the 'San,'" she adds. "It's nice to be with girls who believe in clean living." Her husband Carl says he can also sense the difference between the San and other hospitals where they have worked, and he too appreciates the good spirit.

"I'm so grateful for the opportunity to take nursing education," Mrs. Beckstrom says. "When I was a young girl I had wanted it. Then I decided to take Salvation Army officers' training in Chicago. After that I was assigned hospital work and thought that would be as close as I could get to nursing. But I came to independence and the way has opened up for me to fulfill my dream. I do want to be of service, and what I'm getting at the 'San' will mean I can really help in our work on the Gold Coast of Africa."

—SADI MOON NAGEL

"San" Day Funds Help Many Students

WHEN you place your offering in the basket on April 27 it will begin a chain of events which will bring Zion closer in a very special way. April 27 is "San" day. On that Sunday throughout the congregations of the church all general offerings will be tagged for the Independence Sanitarium and Hospital School of Nursing. It will be used to help your church college of nursing education by providing important items that the students would have had to go without. Your gift, then, will mean better teaching for this important institution of the church.

The first "San" day was in the spring of 1949. Over \$12,000 was received. Two such special days have been held since, in the spring seasons of 1950 and 1951. Each day brought over \$12,000 to help make this a better school.

WHAT has the money been used for? First of all \$2,000 is taken from the amount as a reserve for future major needs of the school. This has made \$10,000 available each year for the immediate benefit of these college students of nursing. The Board of Trustees is ultimately responsible for the expenditure of these funds.

The first thing done back in 1949 with the money was to add another instructor to the nursing faculty. That was Mrs. Florence Nowack Welsh, herself a graduate of the school. Mrs. Welsh is teaching today while her husband is with the Army in Germany.

Each year one member of the faculty has been given the opportunity for advancing her own nursing education for benefit of the girls at the "San." At present Miss Nelle Morgan is at the University of Michigan in Ann Arbor, finishing work on her B.S. degree in Public Health nursing. Others who have gone to school are Miss Iola Tordoff and Miss Shirley Butler. These instructors go to school with assistance from these funds. The system of bringing the latest in nursing education and techniques to the students has already resulted in many obvious benefits.

Each year about \$500 has been set aside for instructors to attend nursing conventions, helping them thus to keep up with the newest and best methods available. About \$500 this year is set aside to buy new books for the nursing library.

The microscopes used in the School of Nursing have become antiquated, so each year two new ones are bought to replace two old ones. They cost about \$250 apiece. Some valuable anatomical models and charts have been purchased for classwork. A tape recorder and a typewriter have been purchased also. These items are materially increasing the technical facilities of the school.

OTHER major improvements have been realized. A new asphalt tile floor has gone into the diet laboratory. This is an obvious improvement over the dull, hard, concrete floor it covers. Fluores-



Student nurses with instructor who is explaining eye model purchased with "San" day funds.

cent ceiling lights have been put in all the rooms of the nurses' home, replacing the one small bulb that previously hung in the center. The student nurses do most of their studying in their own rooms because of crowded library space, so good lights are important. Soundproof ceilings have been put in all their rooms—first floor is still in the process of this change—which has made studying easier for the girls. Nurses must work and sleep at irregular hours. The soundproofing on the ceilings has been an added blessing to them by cutting out the noise from the floors above. The ceiling for the first floor this year will require an expenditure of approximately \$1,600.00.

Each room of the nurses' home has been redecorated with an attractive wall-paper known as Fabron. It is a washable plastic paper of many interesting designs. Each room is different. Here again, work on the first floor awaits more funds.

What student, whether in a school of nursing or a liberal arts college, would feel complete without her book shelf? Brother Will Smith, the man who can make anything, has made a bedside cabinet for each room, using "San" day funds. This holds books and a lamp beside the beds. Before he made these the girls had to use orange crates.

A most popular center is the lounge of the nurses' home. Here is the piano, also some chairs and davenports providing places to relax. Here the girls entertain visitors and gather in small groups to talk between classes. The furniture receives much wear, and this year two new sets were purchased for the girls. No wonder this is a popular place, for the tiny library is housed in two small rooms just off the lounge. The girls stop to relax on their way to read text books.

Venetian blinds and new linens have been bought for the nurses' home, including bright new spreads. Articles such as pans and silverware have been purchased for the diet laboratory. The observation bleachers in the nursing arts laboratory were constructed with part of the "San" day funds and comfortable pads made for them. The chemistry laboratory has benefited with some new equipment.

THE MONEY you have given has stretched a long way and yet there are pressing needs for the better instruction and well-being of our girls in this college. The lounge isn't adequate for their recreation. Many student nurses say, "We wish we had a place to play ping-pong." Many times they look

about them with discouragement at the meager space available for small socials, for teas for their town mothers, and for dinners. There is no place to go for quick snacks when the dining hall is closed. It is natural that the girls and faculty alike dream about the erection of a recreation center.

The nurses' home redecorating needs to be finished. More teaching models are needed. The diet laboratory needs a new stove, and a mixer for the large-quantity cooking the girls must do. More typewriters and microscopes are needed. And most of all, there is a desperate need for library facilities. In fact, a larger library has one of the first priorities on the "must" list for the girls at the "San" college. You can help them receive it.

—SADI MOON NAGEL

Petroglyphs

The editors have received from Mrs. Bertham Norman of Seattle, Washington, a copy of the newspaper *The Constructionaire*, which is published on the Island of Guam. She has called our attention to an article and some accompanying pictures showing petroglyphs found on the walls of a cave on the Island of Guam. These are carved on the stone by a prehistoric people. Dr. J. Henry Baird is making a study to interpret the hieroglyphics. However, this seems to be very difficult with the data available. Our interest is largely that peoples of all ages seem to have tried to preserve their records by the best means available to them, and in some instances, like the Rosetta Stone and the Book of Mormon, these efforts have proved of great value to succeeding ages.

Democracy in Action

The Lord has admonished the church that when the wicked rule, the people mourn, therefore, "honest men and wise men should be sought for, diligently" (Doctrine and Covenants 95: 2). It then becomes our duty to uphold such men in the performance of their duties.

One of the problems confronting an electorate in a democracy is that we are faced with a choice between one of two or three candidates, no one of whom may represent our ideals entirely. Sometimes we vote for a man as a protest against the policies for which another man stands, rather than for a candidate who entirely satisfies us. This situation has discouraged some voters from going to the polls entirely. It is wrong to say that people are indifferent to the kind of government they have simply because they do not vote; rather it is that their vote is too ineffectual to bring about the changes desired.

There is some degree of blame attached, however, that so many of us fail to take any interest in party caucuses and nominating conventions. It is well known that the party leaders who select the candidates are much more concerned about the clever candidate who can win votes and who will permit the politicians to dictate the terms of his administration and the patronage accruing to it than they are to select a man of high quality who will consider as primary the best interests of all the people of the nation. The remedy for this evil, however, is in our hands. We must take an interest in nominating the candidates who will be our standard-bearers and then support them, not only until they are elected, but as long as they need our support.

This is election year in the United States. We are bound to hear a great deal about platforms and policies. The only thing which lies within our control, however, is to nominate the men who stand for the policies which we think should control our government.

Recently there came to our attention a list of ten questions written by Wheeler McMillen as "a test for voters." This was published in *Pathfinder*, December 26, 1951, and is reprinted here by permission of the publisher.

1. Does the candidate propose to take from one group of people in order to give to another?
2. Does he promise favors to a group or locality at the nation's expense?
3. Does he advocate any new powers for government?
4. Does he appeal to prejudice of any kind to gain favor?
5. Does he support measures which will be found to put limits on individual freedom of choice?
6. Does he view government as a manager, or only as an umpire and a fair policeman?
7. Will his program increase the cost of government, and thereby further lessen individual ability to save?
8. Does he support measures which will interfere with freedom to buy and sell?
9. Do his record and associates indicate that he will restore strict integrity to government on all levels?
10. Does he appear to understand that all physical well-being and goods result only from work—energy and tools—applied to materials? And that laws cannot create wealth, but only the conditions under which it may be produced?

We believe that it would do any of us good to review these questions occasionally, so that we can have them in mind as we go to the polls from time to time to exercise our sacred rights of franchise.

C.B.H.

How Is Your "G.Q."?

By Verda E. Bryant

YOU'VE HEARD about the "I.Q." (Intelligence Quotient); some of you may know about your "E.Q." (Educational Quotient) and other "Q's," but at this time of the year when you are visiting Independence for General Conference, have you considered your G.Q. (Guest Quotient)? How are you going to rate as a Conference guest?

There is no relationship in this world that compares with that of the host and guest at Conference time in Independence. Emily Post's etiquette rules don't always apply to this situation, because General Conference is the important factor and the host-guest relationship revolves around it. General Conference demands so much from both host and guest that understanding must exist between them in order to keep the association happy.

To begin with, remember that Independence people have made preparation for you. They aren't merely "lucky because they are already here." Your preparation has consisted of arranging for your transportation, packing your suitcase, settling details for the care of little Johnny, and considering the needs of your congregation as a basis of selecting among the many activities offered at the Conference.

Here in Independence the preparation has been different—but preparation it is, none the less. A paint brush and a mop are synonymous with Conference readiness. Every nook and cranny must be shiny clean, and even though the weather man may not be the least bit co-operative, the yard must be raked and the winter's accumulation of rubbish hauled away. After all, "Zion must put on her beautiful garments" so that the visitors will see her at her best, brightest, and cleanest. Toward this effort weeks are spent throughout our fair city.

THE HOUSING COMMITTEE, in order to secure rooms for the multitude of guests at Conference time, often asks people not of our faith to share their homes. Appeals are frequently made through the local newspapers. What kind of impression are you, as representatives of the church, giving these people? You are as truly representative as a church official in his capacity at Conference. In some instances your host may be getting his first glimpse of our church through you as a Conference guest. Sometimes the hosts may be people who are on the borderline of becoming affiliated with us. Your G.Q. may have a de-

cidenced effect on his future relations with the church.

Reorganized Latter Day Saints are moving to Independence in large numbers each year. As more of our people come in, those of other faiths are being cramped a little more. If we are to be allowed to bring in so many people, a fine relationship must be maintained between our people and those not of our faith; otherwise resentment might be built up as our numbers grow, rendering the establishing of Zion more difficult. We want no repetition of events of a century and a quarter ago.

With the intimacy of a woman whispering to another when a fringe of white shows beneath her dark dress, we caution, "Pardon me, your church is showing" in all that you do while in Independence. Keep your G.Q. high!

HERE are some types that rate a low G.Q. as Conference visitors.

1. *The holiday-seeker.* Regardless of any arrangements, financial or otherwise, your host has put himself out to take you into his home at this busy time. He is happy to accommodate you because he wants to share the privilege of attending Conference with as many as possible. The visitor who uses General Conference as an excuse to get away from home and to have a holiday may find relations strained between him and his host. It is irksome to have a guest who can't attend some part of Conference because there is a movie he must see or some shopping he wants to attend to. The one who comes to Conference to attend Conference rates high on the G.Q. list.

2. *The meeting-skipper.* If you are too worn out to attend a particular service in which you may have no specific interest, bear in mind that your host may want more than anything to attend that particular one. Retiring to your own quarters will leave your host free to follow his own inclinations. And if, after you've rested, you take a moment to run the vacuum sweeper or dust the furniture, your G.Q. goes high.

3. *The pernickety guest.* The meticulous, squeamish, finical person who is too nice to come down to earth rates low in his G.Q. If he wants a private bathroom, he'd better go to a hotel. If he wants the best in food and service, he should eat at the Lounge or the Pioneer. Simple living is a must during General Conference, and more meals are eaten at the kitchen table than in the dining room.

4. *The bathroom hog.* Common sense indicates that guests and hosts alike share equitably the bathroom. If the man of the house and the children are on a normal schedule of work and school, their needs must be considered. The guest who squeezes in his bath during a time when the traffic is light, and who remembers that the one who follows him also likes a neat bathroom, rates high in his G.Q.

5. *The washer-outer.* Akin to the bathroom hog—possibly the one—is he who constantly washes things out and hangs them in the way of others in the home. Find out from your host if he minds your using the kitchen sink or if there is a laundry room in the basement.

6. *The Utilities Waster.* The guest who never turns a light out, who leaves the water running in the bathroom, and who runs up toll calls on the telephone (without reimbursement) will find his welcome wearing thin by the end of his stay.

7. *The V.I.P.* General Conference is not held for the main purpose of entertaining visitors. Independence people are not here solely to serve the visitors. The Very Important Person who must have his meals served on time, be bowed into and out of the house, and handled with kid gloves hits the zero point on the G.Q. thermometer.

8. *The armchair administrator.* He who knows definitely what is wrong with the church and all its officials, who knows all the answers, and who, if given an opportunity, would pull the church out of its doldrums, is a decided bore and his G.Q. goes down and down.

ON THE WHOLE, I would rate our Conference guests of the past as very high on their G.Q. Some of my friends have not been so fortunate. Possibly our H.Q. (Host Quotient) may be lacking in some respects.

When someone is with us for the first time, I like to tell him in the beginning what to expect. He knows from the start that at our house we go to General Conference. That comes first on our priority list. All other things give way to the Conference. My husband works that week and our children (now young people) are in school. That much of their schedule must be kept "business as usual."

We don't attempt to feed our guests, though there is seldom a meal that some of them are not present. Usually some special evening is set apart during the Conference period as a get-together at dinner time. Then the best linens, china, and silverware are brought out for the occasion. Other than that it is "potluck" or eat out.

Our meals are the simplest during Conference. Everyone who stays with us knows that there is cereal in the cupboard and milk in the refrigerator, and for those who must have their "waker-upper," the coffee pot and coffee are handy. Most every morning I put on something in the deep well or oven—soup, stew, or a casserole dish. It is ready to eat at noon. Anyone who wants to come home at noon is welcome to eat—family and guests alike know that. Dinner in the evening is what is left from lunch and something that is easy to fix. Even the family knows that everyone is free to follow his own inclinations to eat in the dining hall or at the corner cafe if he wishes. Each person cleans up his own dishes, or a group joins to make the work light.

Each guest is responsible for his own sleeping quarters, and each assumes some share of responsibility toward the living quarters. Keeping the space between the four walls livable becomes a co-operative venture for guests and hosts.

DURING the four Conferences we have been in Independence, in our seven-room, one-and-a-half bath home (which includes also a basement recreation room) we have had from nine to eighteen guests in addition to the four of us. When the housing shortage was most acute we lined up cots upstairs and in the basement. Most guests bring some bedding with them.

We have found that a good sense of humor helps span the rough spots. The year we were most crowded my husband made a clever sign for the newel post in the front hallway. It showed a man with his feet sticking out of the covers trying to sleep on a davenport; it bore this caption, "Bryant Flop House, where you hang your hat and lay down your head—you hope." Every time anyone came into the house he saw that sign and couldn't help smiling. A sign on the bathroom door read "Whistle stop only—no layovers" and was illustrated with an animated train. It was a gentle reminder that there was a line waiting.

Conference time is a joy for us. We renew old acquaintances, make new friends, and "eat, drink, and sleep" General Conference. When it is over, we are tired—even worn out—but we always agree that it was wonderful. But for some of my friends it has been different.

One friend has lived here through five Conferences and never yet has been able to attend more than a couple sessions each time. Why? She is too busy taking care of her eight or ten guests. There are meals to be served on time; cakes, pies, light rolls, and other delicacies to bake; beds to make; and personal service to

be rendered. By the time the evening dishes are done she is only too glad for a couple hours to relax. When I asked, "Why?" she replied, "Oh, there are always some of our people among our guests. They expect it, and I do want them to enjoy Conference." But she always adds, "Some day I'm not going to have any Conference guests, I'm just going to Conference myself." Are relatives naturally low on the G.Q. thermometer, or are their Independence kin-folks just afraid of them?

Keep your G.Q. high during General Conference and you will find an open door for you on your next visit to Independence. If that visit occurs other than during General Conference, you may be assured that even Emily Post will be satisfied with the reception accorded you.

Regarding the Use of the Church Seal

(Continued from page 3.)

Rotary members meeting in foreign places instantly become fraternal when coming into contact. Why should we not have an appropriate emblem so that we may let our fidelity to the great cause be at once known to other members whom we chance to meet?

Graceland College pins are worn by alumni every place. For what purpose? The answer is obvious; it need not be stated. Is loyalty to Graceland College a thing to be declared in this simple way? The church is a far greater cause. Why limit the wearing of a pin or an emblem to civic clubs, or to colleges, or to secret societies?

Not long ago a young man was killed. He had recently been baptized into this church. His sorrowing mother rejoiced that he died within her church, and desired to have cut into his grave marker the design which we called the "church seal" (though the term is not wholly proper—it should be "church emblem"). When the question was presented to me I was happy indeed, in the light of my knowledge of the facts and the law, to inform the sister's pastor that it was a matter wherein there is neither "let nor hindrance"—nobody having any lawful right either to give permission or to prevent.

There is still a further question involved. Even if there had existed or now existed any legal protection, only a perfect—or at least an exact reproduction—could come within its terms. A *similar* design might come under the ban of the Federal Fair Practice law, provided any trade or business or monetary factors were involved. But as a matter of fact, I do not suppose that this "seal" of ours used in different ways has ever been a real and true facsimile of the original, if indeed there is at this time any drawing or sketch that could rightfully be held to be *the official seal or, more properly speaking, official emblem.*

The question so lately raised refers to "official use." I really do not believe there is in fact any official use of our seal. I do not believe it has ever been placed on deeds of conveyance or similar legal instruments. Perhaps its portrayal in articles and books comes as near "official" as any.

As I view it, there is no right on the part of anybody to "permit" its use or any right on the part of any to "deny" its use. It is not protected by any law, statutory or common, and no right of any kind is invaded by its use for any purpose.

ISRAEL A. SMITH

Real Listening

The first requisite of a good conversationalist is not ability to talk, but ability to listen. And very few of us know how to listen. Real listening is something positive, not merely closing the mouth, letting another talk, and waiting until you can break in again. If you think it an ordinary trait, try paying strict attention to the next person who addresses you. Decide firmly to make no reply until 30 seconds after the last period. Listen to the tones of voice, watch the speaker's eyes, observe how he puts his sentences together, his choice of words, the cogency of his ideas, his sincerity or lack of it, his shrewdness or naïveté. Follow it as closely as if you intended to write it down. You will realize you are having a new experience. And from the face of the person opposite you, you will realize that he is having a new experience, too. —Loren Carroll in *Esquire*

Question Time

Question:

Is there any difference between the Holy Spirit and the Holy Ghost?
Oregon Mrs. W. W.

Answer:

The terms "Holy Spirit" and "Holy Ghost" mean the same. Notice I Corinthians 12: 3 which says:

No man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost.

The word "Spirit" and the word "Ghost" in this passage are from the same Greek word, *pneumati*, according to the *New Testament in Greek* by Westcott and Hort, and also in the *Emphatic Diaglott*. Many other passages of the New Testament are the same. In all the versions of the Bible made in the last hundred years the term "Ghost" has been dropped and the term "Spirit" only is used. The connotation of the word "ghost" has come to have an objectionable meaning since the King James version was printed 300 years ago.

C. B. HARTSHORN

Question:

Which did God create first—animals or man? According to the biblical account of the six days or periods of creation, the animals were created first. However, our Inspired Version states man was "the first flesh upon the earth, the first man also" (Genesis 2: 8, Inspired Version). This seems contradictory.

Answer:

The creation story as given in the Inspired Version of the Bible contains no contradiction upon this point. Two distinct creations are described, the first being upon the fifth and sixth days, the animal creation first, and man second. But the Lord tells us that this creation was spiritual and not natural or physical, and what he created was the spirit forms possessing life, at which time he says, "There was not yet flesh upon the earth, neither in the water, neither in the air."

For I, the Lord God, created all things of which I have spoken, spiritually, before they were naturally upon the face of the earth.

And I, the Lord God, had not caused it to rain upon the face of the earth. And I, the Lord God, had created all the children of men, and not yet a man to till the ground, for in heaven created I them, and there was not yet flesh upon the earth, neither in the water, neither in the air.—Genesis 2: 5-6.

At a later time Enoch, by the Spirit of God, "beheld the spirits of men that God had created" (Genesis 6: 38). They were as yet the unborn of humanity, and lived in the spirit world. All these forms, both animal and man, were before prepared for life upon the earth; the animals first and man second.

The account of the physical or temporal creation is a distinct story. In this the Lord began with man, forming him "of the dust of the earth," and breathing into him the breath of life, or in other words causing the spirit of life to come into him, and "man became a living soul—the first flesh upon the earth." (The soul is the spirit and body united. Doctrine and Covenants 85: 4.) It was after this creation that "Out of the ground, I the Lord God, formed every beast of the field, and every fowl of the air, and commanded that they should come unto Adam to see what he should call them. And they were also living souls."—Genesis 2: 25, 26.

This second creation took place after the six days and also the rest day had passed, and was altogether distinct from the first. While the order is reversed in the two creations there is no conflict.

CHARLES FRY

Question:

Is the church in position at this time to receive surplus? What is surplus used for, and how can I find out if I should pay surplus to the church?

Answer:

Yes, the church is at this time in a position to receive surplus. At the General Conference of 1950 a document was presented to the Conference and approved by it which invited members to pay surplus. This document was printed in the *Conference Daily Herald* of April 9, 1950. In this document were listed specific purposes for which surplus can be consecrated. These are

1. For the purchase of lands for public benefit of the church

2. For the completion of the Auditorium
3. For houses of worship which are peculiarly the responsibility of the General Church
4. To provide for the costs for economic and community planning
5. For the development of business, industry, and agricultural stewardships
6. For funds for the care of the poor and needy

There is also included in this document the method by which one can determine whether or not he should pay surplus. It calls for the filing of the financial statement and payment of tithing in full. There must be mutual consideration of this by a bishop and the contributor consecrating it. Individuals should not send in funds as surplus through a solicitor or a bishop's agent, unless approval has been given by the Presiding Bishopric.

G. L. DELAPP

Question:

Was the Jewish Sanhedrin composed of only married men, and if so does this warrant the belief that Apostle Paul was a married man or widower?

Oregon

N.W.

Answer:

We are not aware of any rule relative to the Jewish Sanhedrin restricting membership to married men. Whether there were or were not such a rule, it does not appear that it would prove anything at all as to whether Paul was married, for there is no evidence that he was ever a member of that council. However, since in the New Testament writings which deal with Paul more than with all the other apostles together, no mention is made of a wife or children, it would be a natural assumption that he must have remained unmarried.

CHARLES FRY

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel members signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

The Land Shadowing With Wings

By C. J. Clark

A department for replies to debatable articles printed in the "Herald." The views expressed here do not necessarily reflect church policy nor commit the "Herald" or its editors. Limited space will not permit many articles on the same subject to be printed.

"Woe to the land shadowing with wings, beyond the rivers of Ethiopia."
—Isaiah 18: 1.

WE ARE TOLD that some versions translate this *woe, ho, ah, O*, and *ob*. The Inspired translation says "woe," and that's good enough for me. Besides I believe it's right. This was given about 640 B. C., and at that time the Jaredites, after enjoying the blessings a just God gave them, departed from the truth and were on the road to complete destruction.

About 1,400 years later, the Nephites were in the same predicament, refusing to hear the counsel of a kind and loving Heavenly Father. But that's not all. Today America is facing conditions that are as bad or worse than it has faced in the past. Members of the present government warn that the United States is facing another war, not later than 1952. Such a war could mean national extermination. In view of this, "woe" seems an appropriate term.

I think the outcome depends on this church. The hastening time is here, and I believe that if we get down to work as God has made it known we should, we can see the fulfillment of the prophecy which says, "Come, let us go up to the house of the Lord and he will teach us of his ways, and we will walk in his paths, and they will beat their swords into plough shares and their spears into pruning hooks, and they shall not learn war any more."

The Scripture doesn't say, "Woe to the land shaped like wings," but "shadowing with wings." There's a lot of difference.

At one time in American history both North and South America were ruled by foreign powers; all of them, I believe, were monarchies. The United States was the first to rebel against foreign governments. It adopted for its symbol of liberty the bald eagle. From the earliest times the eagle has been universally regarded as the emblem of might and courage. *National Encyclopedia*, Volume

2, pages 879 and 880, says that the eagle can fly higher than all other birds, so it is a symbol of liberty that the United States has lived up to.

In 1810 South America was subject to the nations of Europe. We are told "All South America was ripe for revolution" (*History of the Nineteenth Century Year by Year*, Volume 1, page 372). We are also told (pages 404, 405) that two men had come to South America to help the patriot cause: Francisco Miranda, who had served with Lafayette under Washington, and Bolivar, who had just returned to his country after a personal study of republican institutions in the United States.

On July 5, 1811, after a fiery speech by Bolivar, Venezuela was declared a

republic. Its declaration of independence was modeled on that of the United States of North America. The United States of Brazil has a constitution with a general resemblance to the constitution of the United States of North America.

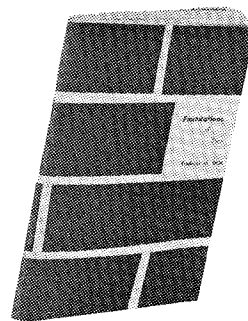
Canada has a governor-general appointed by the crown, but members of the house of commons are elected by the people for five years. The governor has a right to veto, but appeal lies with privy council. British dependencies in the Americas have governors appointed; but the legislative councils or executives are elected.

All the rest of the South American countries, also the islands of Cuba and Haiti, are republics patterned after the United States with presidents and houses of representatives, patterned like our senate and house, elected by vote of the citizens. In other words the wings of the American eagle, symbolic of a government for the people and by the people, have cast their shadow over the whole of America.

So when Isaiah says, "Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia" he meant just what he said. He meant North and South America.

Foundations of Zion

By Frederick M. Smith



This 87-page paper-bound text contains a series of radio addresses delivered in 1938. Into them has gone much of the basic philosophy of our stewardship program. Some of the topics are "Social Themes in Jewish and Christian Law," "Problems of Capital and Labor," and "Laws of the New Jerusalem." Prepared especially for study in priesthood groups, church school classes, as well as for personal meditation.

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Briefs

President W. Wallace Smith Visits Branch

EAST BAY BRANCH, BERKELEY, CALIFORNIA.—The following people were elected as officers for the year: Alma Andrews, pastor; James Cummings, E. A. Miller, Jack West, and Clark Vincent, counselors; Margaret Christensen, director of religious education; James Cummings, youth leader; Pauline White, women's leader; Cleo Cummings, director of music; Jane Vincent, director of drama and secretary; A. C. McDonald, treasurer; Roy Day, auditor; Luella Hawley, recorder; A. C. McDonald, bishop's solicitor; Gladys Carmichael, historian; Mabel Roy, book steward; Thelma Gibson, publicity agent; Russell Bessire and Edward Lewis, missionary supervisors; Jack West, visiting supervisor; Lily Peslin, Elmore McDonald, librarians; Fred Peslin, assistant treasurer and assistant bishop's solicitor; Archie Severy, building committee; Roy Day, finance committee. Ernie Miller was elected president of the priesthood group.

Five new members joined the church. Blessings at the East Bay Branch have included Pamela Souza, daughter of Pat and Carl Souza, and Leslie Rogers, son of Joe and Ann Rogers, now of Tulsa, Oklahoma.

On January 13, President W. Wallace Smith spoke in Berkeley. District conference was held there January 26 and 27. Apostle Gleazer assisted with classes and lectures. About 300 members of the Northern California District attended.

The Berkeley choir presented the Christmas portion of *The Messiah* on Sunday evening, December 23. They gave a variety show on February 4 in Berkeley and the same show at the San Leandro Branch on February 16.

The following men were ordained February 9: Russell Bessire, elder; Roy Peck, elder; Billie Rogers, deacon; Ray Lucas, priest; and Charles Mottashed, priest.—Reported by JANE VINCENT

Zion's League Has Party

JUNIATA, MICHIGAN.—Mr. and Mrs. George Davison were honored at a twenty-fifth anniversary party February 16 at Juniata Branch by their children, Mr. and Mrs. Robert Davison of Juniata; Mr. and Mrs. George Davison, Jr., of Germany; Harry of Pontiac; Don, Larry, and Ruth Ann of Mayville. A program of music and speaking was presented. Guests were present from Juniata, Mayville, Reese, Pontiac, Port Huron, and Sandusky. Refreshments were served in the church dining room, following the presentation of gifts to the couple. The wedding table was centered with a six-layer wedding cake baked by Mrs. Raymond Seabright, and Mrs. Angus Dickerson took pictures of the bride and groom.

Brother Davison was ordained a teacher February 10, and Angus Dickerson was ordained a priest. The ordination service was performed by Pastor E. S. Grinell and District President Jack Pement. Three candidates were baptized in the font at Marlette on February 10.

The Zion's League meets on Sunday evening for an hour of study which is followed by a song fest. The parents meet with the young people, and the group is studying *Commentary of the Doctrine and Covenants*. The Christmas drama, "The Unwanted Child," was presented by the League; Sisters Bob Davison and William Wells were the directors. The League held a box social and valentine party at the home of Mr. and Mrs. Willard Phelps, as a farewell party for President Keith Kowits, who left for the service.

Mrs. Angus Dickerson has organized a junior choir, which has nine members.—Reported by MRS. WILLARD PHELPS

New Building Under Construction

DECATUR, ILLINOIS.—The branch is in the process of building a new church. Plans have been made for the cornerstone-laying service to be held in May, at which time President Israel Smith will meet with the group. Also at the cornerstone service will be placed a stone from the Nauvoo Temple. The building fund is being helped by soliciting for suggestions for the inscription to go on the stone, accompanied by a consideration fee. The church building was planned by the architects who planned the Auditorium and will feature several unique ideas, including a cry room with one way glass, a baptismal font backed by glass brick, the church seal painted in colors on a glass panel four feet in diameter. This will be placed in the tower and will be lighted each evening. An amplifier will carry music from the tower preceding the services. A radiant heating system will be included in the building.—Reported by O. D. HENSON

Group Organized into Branch

CHANUTE-IOLA, KANSAS.—Mrs. T. W. Bath, district women's leader, addressed the women October 19, at the home of Mrs. Earl Bain in Chanute. The theme for the day was "Faith for These Times." The theme was also carried out in the devotional talk given by Mrs. W. R. Hill.

In the evening of the same day, Apostle D. O. Chesworth, District President Stephen Black, and Missionary Ralph Bobbitt were present at the organization of the group into a branch. The group met in the Federation Room of the Memorial Building in Chanute. The following officers were elected: Elder A. C. Barker, pastor; Priest W. R. Hill, assistant pastor; Mrs. George Carlson, women's leader; Mrs. Robert Vohs, young people's leader; Mrs. George Carlson, secretary; Leon Morrow, treasurer; Mrs. Howard Earnest, music leader; Mrs. Roy Trammel, historian; Mrs. Ennis Starkey, recorder; Mrs. Earl Bain, auditor; Mrs. Howard Earnest, solicitor; Robert Vohs, church school director; Mrs. Earl Bain, book steward; A. C. Barker, Leon Morrow, George Carlson, Roy Trammel, and Sam Matney, building and finance committee.

Missionary Ralph Bobbitt gave the sermon November 25 in Chanute and conducted a class at the home of Mr. and Mrs. Robert Vohs in Iola, Sunday evening. He conducted a series for two weeks, holding cottage meetings, from November 19 to December 2. As a result of missionary endeavor, eight new members were baptized by Brother Bobbitt at the branch in Independence, Kansas, December 2. They were Mr. and Mrs. Stanley Maple and son Charles; Mr. and Mrs. Chester Moore; Sheila Morrow, Donald Wiles and sister, Miss Thelma Wiles. Elder Guy Cadwell was in charge of the confirmation service, assisted by Elders Myron Cadwell, Charles Cadmus, Norman Gray, Charles Anderson, and Stephen Black. Fifteen people joined the church in the past year from this group.

Robert Vohs was ordained to the office of priest and Leon Morrow to the office of teacher at the priesthood institute held at Racine, Missouri, October 21.

John Thomas was ordained to the office of deacon on November 15, at the home of Mr. and Mrs. R. C. Walton, Iola, Kansas. Elder Black was in charge of the service. Brother and Sister Thomas and family are living in Lawrence, Kansas. Their small daughter, Jan Ann, was blessed at the service in Independence, along with the son of Mr. and Mrs. Stanley Maple.

The women's department sponsored a Christmas party and covered dish dinner for the branch Friday evening, December 14, at Iola, and another dinner at the Little Theater in Iola on January 24. This was a covered dish birthday dinner, and each member brought his birthday offering. Brother Black was the guest speaker. Approximately seventy members and guests attended.

The regular Sunday morning services of the Chanute-Iola Branch are held in the Odd Fellow's Hall in Chanute where the group has met since 1943.—Reported by MRS. EARL BAIN

Money Raised for Building Fund

CHEROKEE, IOWA.—The women's department sponsored a fried chicken supper February 14 in the basement of the church. They served approximately 200 people, and \$130 was cleared. The proceeds will go to the building fund, to help in the completion of the remodeling.—Reported by Mrs. H. F. MCCARTY

New Pastor Elected

LAWTON, OKLAHOMA.—The group meets in the I.O.O.F. Hall, Sixth and "D" Streets. The women's group meet twice each month and have named their group the Achichoyho Society.

On December 16, the group held a Christmas party at the Clyde Detty home. The children exchanged gifts and provided the entertainment. Thirty-five guests were present, and refreshments were served.

Brother Francis Presler was elected to succeed Brother Seth Osborn as pastor. Brother Osborn is now in the Far East Command. Sister Marie Detty was elected to replace Brother Alan Stiles as church school director, and Mrs. A. R. Johnson will act as his assistant.

On February 14, Brother R. W. Bunch of Wichita Falls, Texas, met with the group, and presented an illustrated lecture.

Several members attended the district conference in Davidson, February 23 and 24.—Reported by MRS. BETTE LINDMARK

Appointees at District Conference

MCALLEN, TEXAS.—The winter conference of the Southwestern Texas District was held February 9-10 in the Rio Grande Valley. On Friday evening prior to the conference, Elder and Mrs. J. E. Martin of Independence presented a study of technique in the use of flannelgraph. District President J. E. Wilder directed the opening service of the conference. Bishop Joseph Baldwin was the speaker on Saturday and Sunday mornings. A district business meeting was held on Saturday afternoon, at which time General Conference and reunion committee delegates were elected and several recommendations for ordination were approved.

The evening speaker was Evangelist L. S. Wight of Skokie, Illinois. Following the evening service, the young people had charge of the evensong.

Also present for the conference were Elders Wayne Simmons and Jack Wight.—Reported by SALLY WILSON

Seventy at Stake Conference

DETROIT INTERNATIONAL STAKE.—The February stake conference had an attendance of 512 members of the stake. Thirty-nine delegates were elected to General Conference. Approximately 100 or more will be in attendance at the Conference from the stake. Seventy F. Edward Butterworth preached the evening sermon and told of his experiences in Tahiti.

The stake presidency and the stake bishopric presided over the conference. Some of the features were a children's chorus, a string trio, a male quartet, and pictures of the islands. The conference was held in the Piemontese Club, 13221 Puritan Avenue, Detroit, Michigan.—Reported by W. BLAIR McCLAIN

Five New Members Baptized

OTTAWA, ONTARIO.—Elder Al Pelletier brought to a close a two-week series of missionary services on Sunday, February 17. Five new members were baptized Sunday morning. They were Linda Smith, daughter of Mr. and Mrs. Leonard Smith; Kenneth Flegel, son of Mr. Herman Flegel and the late Mrs. Flegel; Dorothy Benn, fiancée of Kenneth Flegel; Mr. and Mrs. Lawrence McCooeye. Mrs. McCooeye is the former Leona Carkner. The confirmations took place at the evening service with Elders Pelletier, Evan Shute and A. E. Caldwell officiating.—Reported by MARIE FARROW

Mission Organized

ORLANDO, FLORIDA.—On Sunday evening, February 3, the branch was officially organized under the direction of Apostle Percy E. Farrow and Bishop Joseph Baldwin.

The Saints of Orlando and surrounding area were organized as a mission in December, 1948, by President W. Wallace Smith who was then apostle in charge of the Southern Mission. Average attendance has grown to around fifty on Sunday mornings. Midweek fellowship services have been well supported by attendance and participation.

Meetings have been held for the past two years in a studio which has been available on Sunday and Thursday evenings. Plans are developing for their own church home.

All officers elected in September, 1951, who chose to remain in office were re-elected. Mrs. Howard Roberts, recently of Kirtland, is the new leader of women.

There are approximately fifty charter members of the new branch.—Reported by GERALDINE MARTIN

Five Men Ordained

ROCK ISLAND, ILLINOIS.—The church has had improvements made on the interior. A new front for the church has been completed and the kitchen has been remodeled. An electric organ has been purchased. Five men were ordained to the priesthood. They are Leo Sheppard, elder; George D. Sheppard, teacher; Jack Waddell, priest; William Shafer, deacon; and Abe Miller, deacon.—Reported by ORA BURGESS

Successful Carnival Held

DETROIT INTERNATIONAL STAKE.—The women sponsored a carnival, and the amount of money netted was over \$1,000. A large club hall was rented that offered space for the many varied and interesting booths. Activities of interest were offered, and the money will be used for the Commodity Shop to be opened in Detroit. Other projects to raise money for this are being planned.—Reported by MINNIE TRUDELL

Activities in English Mission

ENFIELD, ENGLAND.—At the annual business meeting in September, High Priest J. F. Schofield was sustained as pastor; he appointed Priest D. A. Oakman and Elder F. W. Judd as counselors.

Other branch officers sustained were Rose Worth, secretary, Deacon Albert Worth, treas-

urer; Elder Frank W. Judd, young people's leader; Violet Worth, church school director; Freda Schofield, women's leader; Dover A. Judd, musical director; Walter S. Wicks, historian; Lily Oakman, publicity agent and librarian; Flossie Tatman and Rose Worth, auditors. William Lawrence is bishop's agent; Frances Castle, Oriole leader, and Joyce Maloney, assistant; Jennie Wicks, Skylark leader, and Lillian Carr, assistant; Albert Worth, Boy's Club leader, and Phillip Maloney, assistant.

An alteration was made in the finance and maintenance committee to which Brother F. W. Judd was elected in place of Brother D. A. Oakman. The latter has served on the committee for the past ten years, and a vote of thanks for his services was passed.

At the Zion's League business meeting Roy D. A. Oakman was sustained as president, Lillian Carr as vice-president; Gladys Castle, secretary; and Frances Castle, treasurer.

The women's department re-elected Freda Schofield, leader. Edith Lawrence was elected assistant leader; Kitty Elmes, treasurer; Nellie Wicks, secretary; and Rose Butler and Gladys Judd, visitors to the sick.

The infant daughter of Brother and Sister Frank W. Judd, born March 2, 1951, was blessed April 1, and given the names Ruth Florence. The pastor officiated.

Baptisms since February, 1951, have been as follows: Miss Ida Hart, Mr. and Mrs. E. Hydes, J. A. Judd, Sr., Adrian Adams, Lewis Folkes, David Worth, Derek Judd, and Peter Judd. James Worth, elder son of Seventy and Sister Thomas E. Worth, was baptized and confirmed at Enfield in August.

Two members have been lost by transfer. They are Sister Barrett and her daughter, Merle North, who emigrated to the United States in June. Two other members, Brother and Sister W. Tearall have moved to Bognor Regis, a south coast resort, for the benefit of Brother Tearall's health. Lois Schofield of Birmingham is worshiping with the branch and helping in the church school, while attending college in London.

Priesthood institutes, under the direction of District President F. A. Fry, were held in March and November of 1951.

The following projects were sponsored during 1951 to raise funds: A Zion's League rummage sale, Boy's Club paper drives; women's department socials; and the annual bazaar in November. Monthly contributions are also made to the building improvements fund.

Youth services are held periodically, and junior worship services are held once a month.

Special services have been held including Sanitarium Day, Graceland Day, Auditorium Sunday, and special Christmas programs. The church school presented a missionary Christmas play December 16.

Seventy T. E. Worth visited the branch for missionary work in the fall.

The Skylarks and Orioles presented plays in April. An outing to Kew Gardens was held on Easter Monday. The annual church school outing was in June at Southend-on-Sea. The women's department also went to this resort for their annual outing in June. In July and September Saturday afternoon rambles were held. The first was followed by tea and a vesper service at the church, and the second was to pick blackberries with a picnic tea and recreation following.

A statuette of Christ holding a child, made by Brother J. A. Judd, Jr., to hold the Three Standard Books, and an Inspired Version of the Bible, given by Brother Arthur H. Wicks, have been presented as gifts to the branch. The front of the school hall platform has been redecorated by young men of the branch with the aid of the Boy's Club. Albert Lawrence, a nonmember, donated many hours to help paint this.

Visitors to the branch during 1951 were Brothers Fred and George Furness from Kansas City, Missouri, and Owen Sound, Ontario, respectively, in May; Bishop and Sister Mark H. Siegfried in June; Brother and Sister Fisher of Boston, Massachusetts, in July; Richard Cheville of Lamoni, Iowa, in August; Brother and Sister Hicks in September; and Elder Percy Judd of Brooklyn, New York, in November.—Reported by LILY E. A. OAKMAN

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Seventy Shows Slides of Tahiti

MIAMI, OKLAHOMA.—A joint meeting of the women's department was held February 14. The worship setting and devotional was centered on our country. Mrs. Edward Butterworth, the guest speaker, gave a very interesting talk on the homes in Tahiti and the work of the women, after which a short business session was conducted by Mary Leka, branch women's leader. A valentine motif was carried out in the refreshments. Hostesses were Mrs. Charles Angel, Mrs. Carl Angel, and Mrs. B. F. Kyser.

District President Stephen A. Black was guest speaker at the morning service on February 10. His sermon was on "Witnessing."

The first meeting of the Skylarks for girls between the ages of seven and ten was held at the home of Mrs. Ralph Bobbitt on February 5. Skylarks will meet each Tuesday afternoon. Mrs. Bobbitt and Mrs. D. W. Guinee are co-leaders.

Sixty-four members were represented in the filing of financial statements which were presented to the bishop's agent, Walter N. Sample, at the Communion service on February 3.

Margeva Bishop and Alex Lakebrink were married by the pastor at the church on Saturday evening, January 26, in the presence of relatives. Lois Washington and Clifford Carr, son of Mr. and Mrs. John Carr, were married by Priest E. G. Gilbert at a candlelighted afternoon service January 27. Lois and Clifford are making their home at Norman where he is a student at the University of Oklahoma.

A party for the children's department was held January 26 in the lower auditorium. The program was planned by Mrs. Bob Warnberg.

The Young Matrons are sponsoring a story hour for children between the ages of four and twelve each Saturday afternoon in the lower auditorium. Mrs. Carl Angel is directing the story hour. She is assisted by Mrs. Guinee, program; Mrs. Charles Angel, transportation; Mrs. J. D. Rook, refreshments; and other members.

Seventy F. Edward Butterworth showed colored slides, which were taken in the Soci-

ety Islands, to the Marietta Circle in the lower auditorium on January 25. Husbands and members of the Young Matrons were guests. Brother Butterworth was the speaker at the morning service on January 27. At the evening service he showed several sound movies followed by a short talk on some of his experiences in Tahiti.

The pastor, Elder B. F. Kyser, was presented with a birthday gift on his birthday January 20.

The Zion's League raised \$46 with a cornbread and beans supper on January 18. This will be sent to the district funds for the swimming pool project at the reunion grounds at Racine, Missouri.

Spring River District Missionary Ralph Bobbitt was the speaker for the morning and evening services on January 13. Alex J. Lakebrink was baptized by the pastor. He was confirmed by Elders Alvin Smith and B. F. Kyser.—Reported by BETTY KYSER

Evangelist Holds Series

PALM CITY, CALIFORNIA.—Evangelist Louis J. Ostertag conducted a series at the National City mission the week of January 20-27. Meetings were held every evening except January 26. Brother Ostertag also gave five patriarchal blessings. Those receiving blessings were Sisters Grace Kelly, Jean Bradshaw, Adeline Bozarth, and Ermine A. Garris of National City, and Brother Robert Martin of the Escondido mission.—Reported by W. BRUCE BOZARTH

Bishop Visits Branch

CLIO, MICHIGAN.—Five new members were baptized at a special New Year's Eve service. The confirmation service, a flannelgraph story, and a candlelight Communion followed this. Refreshments were served in the basement of the church. Lois Bechtel, Robert Luce, Elaine Hagel, Violet Walken, and her son Edward were baptized. The flannelgraph of the Nativity story was presented by Sisters Little and Morrison of Flint.

A Flint poet, Reginald Holmes, presented an "Hour of Poetry" one Sunday in January. He attributed his talent and inspiration to God. Mr. Holmes is a cousin of the late Oliver Wendell Holmes.

The Zion's League is printing a monthly paper, "The Zion's Messenger." The name was suggested by Sister Cora Cook. The first edition was dedicated to the late Robert Luce who was the first elder in the Clio Branch to pass away.

Bishop T. A. Beck and his companion, Sunshine, visited the Clio Branch on February 3, 4, and 5. He was present for the priesthood early morning prayer service and the Communion service. Bishop Beck met with the young people in the afternoon and discussed the "Youth's Responsibility in the Financial Law." He visited the choir rehearsal, and ended his visit at a potluck dinner for the priesthood on the evening of February 4.—Reported by ANN PHILLIPS

Baby Blessed

ANDOVER, IOWA.—Crystal Leone, infant daughter of Mr. and Mrs. Richard Snethen, born January 9, 1951, was blessed Sunday, November 11, by Elder Roland Prather and Bishop Earl T. Higdon.—Reported by MRS. RALPH NAUMAN

Seven Baptized at District Conference

SPOKANE, WASHINGTON.—The winter-spring two-day conference of the Spokane District of the Reorganized Church of Jesus Christ of Latter Day Saints was concluded Sunday afternoon, February 17. More than 280 were in attendance from various church branches and missions throughout the district comprised of eastern Washington and northwestern Idaho.

Delegates selected to represent the Spokane District at the General Conference were Elder R. V. Webb, pastor of the Spokane Branch, Dallas Webb, J. F. Curtis, Warren Farber, Eunice Farber, David W. Gordon, Donna Myers, Leo V. Taylor, and Ella Goodfellow, all of Spokane. Also selected was Dwaine Whiting of Richland, Washington.

The calls of the following men to the priesthood were ratified by the conference membership: to the office of elder: Warren L. Farber, of Spokane and Charles M. Emslee, of Bridgeport, to the office of priest: Leo V. Taylor, Elbert Elefson, David W. Gordon and John L. Portor.

There have been seven baptisms in Spokane in 1952, all taking place during the district conference. Irene Collins, Gary Collins, Larry Collins, Billy Collins, Louis Purcell and Betty Elefson were baptized. Also baptized was Harold Cosand of Lewiston, Idaho.

Conducting the two-day conference were Apostles D. O. Chesworth and E. J. Gleazer, Sr.

The North Hill Mission has been organized since November 25, 1951, with Elder A. F. Coleman in charge, assisted by Elder T. A. Beck. The mission enjoys an average weekly attendance of seventy.

A birthday dinner was held Friday, February 1, sponsored by the women's department of the branch and mission. The women's department has also conducted a number of successful bake sales.—Reported by DAVID W. GORDON

Ordination Service Held

SEASIDE, CALIFORNIA.—On February 3, preceding the Communion service, Robert G. Park was ordained to the office of priest by Elders Lewis H. Adams and Kenneth Richmond. A building fund has been started and progress is being made in the group.—Reported by LEWIS H. ADAMS

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Fitly Framed Together

By Mrs. C. G. Mesley

THIS ASSIGNMENT of gathering up the various speeches of the Institute might be easy or difficult, according to the individual's point of view. One speaker said that while she sat in the congregation, piece by piece some of her choicest thunder was stolen. That was about three quarters of the way through the sessions. Now, at this closing day, it would be easy to say everything has been said so beautifully that all that is needed is a good-by and "pleased to have been with you." It would be equally easy to wax poetic by quoting—

What shall I sing when all is sung
And every tale is told,
And there is nothing in the world
That was not long since old.

—then sit down.

It would even be possible to be perverse by saying, "I am so full of good things brought by the speakers, that I am not in the mood to talk—I just want to sit and think!" I could even quote Scripture to support this position: "For if you have not the spirit, you shall not teach." But a person of unsavory reputation is credited with quoting Scripture when it suited his purposes. That would put me in undesirable company. So, putting all frivolity, light-mindedness, and natural naughtiness behind me, I accept a difficult assignment.

I WANT to thank God for the privilege of being here. There are many sisters overseas whose hearts and prayers are turned toward this institute and who long to be here with us. In this country there are hundreds who would be here if they possibly could. I am here—and I

want to express my deep gratitude for the privilege.

I want to thank you for coming, and for coming in so splendid a spirit. It has not been easy for some of you to make the necessary arrangements. Perhaps it has meant giving up some treasured project in order to finance the trip. But you are here.

From the Council point of view I should have found it most disappointing if, after all the weeks of preparation, you had failed to respond to our invitation, or if, having come, you were in supercilious or critical mood. But by the grace of God and your own earnestness you are here—intelligent in your listening and generous in your response. For this I thank God.

In this spirit of gratitude I wish to read part of Paul's letter to the saints at Ephesus:

In time past we walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; Among whom also we all had our conversation in times past in . . . fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, hath quickened us together with Christ, And hath raised us up together, and hath made us sit together in heavenly places in Christ Jesus. . . . Wherefore, remember, that ye being in times past . . . aliens from the commonwealth of Israel and strangers from the covenants of promise . . . now, in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both, one; and hath broken down the middle wall of partition between us . . . that he might reconcile both unto God.

Therefore ye are no more strangers . . . but fellow citizens with the saints, and of the household of God:

And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone;

In whom all the building, fitly framed together, groweth unto an holy temple in the Lord:

In whom ye also are builded together for an habitation of God through the Spirit.

LESS than a week ago we came here—not as strangers exactly, but certainly as individuals. We came from various parts of the country. At least one sister is here who lived in Maine until recently. Some are from California, Alabama, Texas, Canada, Michigan, and all the middle western states. Some are from overseas. We came from varied homes, some small, some larger; some modern, some not so modern; some spilling over with babies; some with a moderate supply; some where the babies have grown up and gone away; some where there never have been any babies; and some where the babies are just beginning to arrive! Various occupations are represented here. We are mostly homemakers, but we have been teachers, stenographers, nurses, secretaries, photographers, writers, actresses, and so on. Indirectly, through the occupations of our husbands we represent lawyers, doctors, dentists, ministers, and craftsmen. The industries, commerce, and agriculture are all here, and all cast their influence over our homes and help to form the patterns of our daily living.

We came from varied backgrounds. Racial backgrounds are here—Welsh, English, German, Dutch, French, Greek, Polish, and those who came in the "Mayflower." Different cultural, social, and economic backgrounds are here. What a heterogeneous group! No wonder no two of us are alike.

During these days together something has been happening—a divine alchemy has been at work. In medieval times alchemy was a chemical science having two great objects: one, to transmute base metals such as lead, tin, and iron into gold; the other, to discover the universal cure for diseases and the means of in-

definitely prolonging life. During this week a divine alchemy has been at work on some of the less worthy aspects of mere individualism, transmuting them into a "togetherness." We may have come here as individuals—and we still will preserve some of our individuality—yet we have grown into an integrated whole. We stand here today as a group of women different in many ways, but, because of our having been here, we are more united in the greatest Cause on earth—the establishment of the kingdom of God. We have been lifted up, together, into heavenly places.

THESE last few days have brought us many speakers on various subjects. Specialists have most graciously given of their knowledge, training, and experience in such far-flung fields as public speaking, welfare work, music, and evangelization. These talks were prepared separately with no collaboration, and with very little help from the Council. Yet through these diversified fields one note has been sounded common to all—a note fundamental to success in each area and every undertaking—and sounded either consciously or unconsciously by each speaker.

In the very first address of this institute, Sister J. Harry Paxton struck that note when she spoke of having come to the place when she wanted to love and understand everybody. This is a big step forward in spiritual maturity. Sister George Shippey spoke of the many practical ways of loving and sharing in helping a new leader begin her work. Sister W. S. Bennet and Sister Stephen Black, speaking on the preparation and delivery of a speech, both emphasized that a speech must well up from the overflow of a loving, eager heart. Sister S. A. Burgess pleaded for an especial outreach of loving understanding in all welfare work, and Brother Evan Fry listed this same quality as basic for successful evangelism.

So it went through speech after speech—when two of our guest

speakers came in just for a day or even an hour, this same note was emphasized. Doctor Adams spoke of our obligation to try to understand our young people and the need to stand by them at all times, especially when they make mistakes. Sister Velma Ruch, not having heard other addresses here, was completely in tune, begging us not to condemn young people but to understand and serve them. Through speech after speech ran this fundamental requirement of intelligent, disciplined, sacrificial, joyous love. Nor has this been mere theory alone with these speakers. Each was a personal testimony; each was motivated by this spirit of divine sharing. Because of the messages they brought, and because of the quality of lives behind those messages, our hearts have been thrilled, our souls uplifted, and our strength renewed. "All fitly framed together"—musician and executive, friendly visitor and public speaker, teacher and doctor, homemaker and evangelist—all made one in purpose by the grace of God and by his Spirit dwelling in and among us. This Spirit of God is the divine alchemy that has been at work among us, unifying the work of the speakers, purifying the motives of us all, and transforming us from a group of individuals into a great and worthy fellowship.

Paul, writing to some of his converts, reminded them that "God had set in the church apostles, prophets, evangelists, pastors, and teachers; for the perfecting of the saints . . . for the edifying of the body of Christ." To this list might be added the various departments through which the work will be done. Something like this: "And God set in his church, his priesthood, and the department of music, and that of drama, the Department of Religious Education, and the department of recreation and of young people, the

financial department of the church, and the Department of Women, for the perfecting of the saints, until we come to the measure of the stature of Christ Jesus."

THIS WEEK we have seen the Institute enriched by contributions from various phases of church endeavor and have caught a glimpse of the possibilities of this department in turn strengthening and supporting their work. All individuals in each department, by the grace and power of God, are "fitly framed together."

Very soon we shall be leaving here; going back to stakes, to districts, to branches; going back to Maine and California, to Canada and the Gulf. We stand here today in proud humility. We go back to our responsibilities as those who gladly serve.

Some shipping companies have an interesting custom. Passengers are supplied with several rolls of brightly colored paper streamers. From the deck of the liner, they hold one end of the streamers and toss the rolls to friends waiting on the dock. As the ship moves out the streamers unwind making hundreds of gay ribbons stretching from ship to shore. You will be going. We shall remain. Between us will stretch the invisible streamers of mutual endeavor, devotion, faith, prayer, and the power and presence of God—streamers going from here to the smallest group in which you serve.

And as you go, what will you take to your branches? Important techniques that you have learned? Your broadened vision? Yes, for without vision the people perish. Your enthusiasm and renewed strength? Yes, indeed. Your memories of happy friendships? Surely. Take these, for they are important. Take them, but take infinitely more. Take

(Continued on page 22.)

Home Column

Release for Barabbas

By Berde Rooney

THE HOME of Barabbas was not a beautiful place—only two rooms in a large, dingy house that sheltered many families, most of whom were concerned only with their own way of life, asking little more in the way of diversion than the privilege of exchanging stories and jokes as they drank their wine, sitting around the tables of the tavern in the lower chamber of the big apartment house.

They had all things in common, these tenement dwellers of the old world. No one was considered better than his neighbor, only more or less clever, for, by profession, they were thieves.

This was the only home Barabbas had ever known. His parents had lived here before he was born, and he had been trained since childhood in the art of thievery.

But such was not the case with his wife, pretty, dark-eyed, soft-voiced Rachel. She could remember a childhood home in the country, with clean rooms, good food from a carefully tended garden, and a grassy meadow for a playground.

That was before her parents died leaving her bewildered and heart-broken. Her only known relative was a distant cousin who generously offered to care for her. He brought her to this house to live with him and his wife.

Rachel was then but ten years old, and Barabbas a handsome lad of fourteen. Something about the shy little stranger touched his heart, and he at once assumed the role of protector, for the tenement boys were often rude in their play and Rachel was frightened. As the years passed their friendship ripened into love, and they were married.

By that time Rachel had, in a measure, become accustomed to surroundings so that she made no outward sign of her true feelings, but

secretly she never ceased to hate the whole evil business of which she had unwittingly become a part.

Often she dreamed of a time, somewhere in the future, when she would be able to persuade her husband to seek a better way of life. Although his profession brought out a cruel side of his nature, Barabbas was kind to Rachel, and in the only way he knew he loved her devotedly. He did not suspect that his gifts of beautiful garments and flashing jewels lost their value in her eyes because they were stolen goods.

Then little Nathan was born, and her desire to leave their sordid way of life behind them grew stronger day by day. "Surely," she told herself, "there will be some way out. Nathan must not grow up in such an environment."

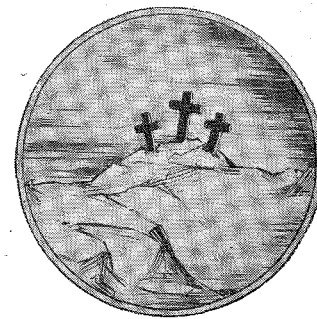
But no way presented itself, and Barabbas continued to slink stealthily through darkened alleys, or way-lay unsuspecting merchantmen on lonely highways until almost two years had passed by.

ONE DAY when the tiny boy was playing near the stairs that led to the basement, he dropped his ball and it rolled down the steps to the floor below.

In baby fashion he slid from one step to another until he reached the bottom and with the bright red ball in his hand was making his way again to the top.

At that moment Barabbas, trying to elude the officers, dashed into the house and down the steps on his way to a secret hiding place in the basement.

As his huge bulk encountered the creeping child half way down the



dim stairway, there was a sickening crush, a scream of pain, and father and son rolled down the stairs together. Frantic with dread Barabbas gathered the now unconscious form of his baby in his arms and, carrying him to his bed, sent a neighbor to summon a doctor. Breathlessly the parents waited while the doctor examined the broken little body and shook his head.

"It is better that your baby should die," he told them, as kindly as he was able to say it. "If he lives he will always be a cripple."

Then the officers came and took Barabbas away to a dungeon to await trial for his crimes, and Rachel was left to bear her burden of grief alone. Friends came to offer help and sympathy. As the days went by, someone told her of a healer called Jesus who could work miracles when even the doctors failed to cure. He claimed, they said, to receive his power from the Almighty.

RACHEL remembered when she had prayed to Jehovah, kneeling with her parents in the home of her childhood. Now, in her despair, she fell on her knees again, praying that God would help her to find the healer. Then lifting her precious little one in her arms she set out in search of Jesus.

Meanwhile Barabbas had been found guilty and was sentenced to death. On the day set for his execution, which was to be crucifixion on

New Horizons

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Golgotha, there was confusion in the court of Pilate. It was the custom, during the feast of the Passover, to release one prisoner who had been condemned to die.

Pilate would have released Jesus of Nazareth, in whom he found no cause for death, but had condemned him at the insistence of the mobbers who again cried out riotously for his execution, demanding that Barabbas be released instead. For the second time Pilate yielded to their wishes, and Barabbas was set free.

It was good to leave the darkness of the dungeon, but Barabbas was not happy as he walked out into the sunshine. There was no exaltation in the thought that he no longer needed to be on his guard to escape apprehension by the law of the land. Dully he thought that now, freed of the fetters that had held him bound to his companions in crime, he could take Rachel away to seek the life for which she longed. But the thought brought him no joy.

Before him rose the picture of little Nathan, who but for his own blundering to escape punishment for his evil deeds would be strong and happy. How could he go home to face the tragic eyes of Rachel and look upon the suffering of his child?

AS HE LINGERED Barabbas heard the people talking to the man who was being taken to his execution—the man who was to die in his stead. Fascinated he followed the crowd to Golgotha. He saw the mother of Jesus as she watched her son being nailed to the cross.

His heart was heavy as he thought of Rachel, also mourning because she was helpless before the suffering of her son.

Barabbas drew nearer. What was it the friends of this man were saying? That he went about doing good! That he healed the sick, cleansed the lepers, lifted up the fallen! Then why should he be put to death?

Puzzled he turned away and slowly started for home. Reaching the door he opened it softly, dreading to enter. But a shout of joy greeted

him as little Nathan came running to meet him.

Stunned, Barabbas fell to his knees and the baby's arms went around his neck. There Rachel joined him, her eyes shining.

"Jesus healed our little son," she said. "Oh, Barabbas, let us go together to find him again and follow after him, for his is the good way of life."

Barabbas' face paled. "Who?" he stammered. "What is the healer's name?"

"Jesus," was the glad answer. "Jesus Christ! He healed our child and spoke peace to my soul. Oh, I wish you might have seen him."

For a moment Barabbas stared at his wife as one paralyzed. Then his lips moved. "Jesus Christ gave me back my son." The dark head bowed against Rachel's shoulder and his words came in sobs. "I have seen him. . . . I watched while they nailed him to a cross that was meant for me."

From Heels to Souls - By Jane Parks Vincent

THE LITTLE BELL tinkled merrily as I opened the door of the shoeshop. It was almost closing time on New Year's Eve, and the shop was deserted. A short, smiling man in a black shoemaker's apron came toward the counter. I set my shoes down on the bright, linoleum-covered top and said, "A pair of heels, please."

The little man placed my shoe on an old iron frame and began to repair the heel. His tired eyes smiled as he looked up and asked—over the hum of the machinery—if it were still raining outside. I replied that it was, and we discussed briefly the "unusual" California weather.

"Too bad—this bein' New Year's Eve. So many people will be out celebrating." Then he added: "I suppose you're going out, too."

I explained that my husband and I had just returned from a week-end church yule camp with 120 teen-agers, and now felt like a quiet evening at home.

"What church was it?" he asked as he tacked away at the heel of my shoe.

"Here it comes," I thought to myself. I took a deep breath. "The Reorganized Church of Jesus Christ of Latter Day Saints."

I thought he would gulp as he waded through that and forget the whole thing. But instead he said, "Oh, yes, I'm familiar with your church."

Thinking immediately that he must have the wrong church, since so many confuse it with the large Mormon church in town, I quickly added, "That isn't the Mormon Church, you know."

"No, yours is down on Ashby Avenue, isn't it?"

"Why, yes—that's the one."

"A member of your church gave me a little pamphlet to read some time ago, and I was quite interested in it."

We talked for some time, and I was amazed at his ready willingness to discuss religion over the counter. He asked me several questions about the differences between our church and the Mormon Church, and I explained as well as I could, telling him that the next time I came in I would bring him a tract that would explain our doctrine more in detail.

I fully expected him to shy away at this point, but he was very eager to receive the tracts and to pursue the subject at a later date.

He handed me the shoes, and I paid him. As I turned to go I thought how very much it had helped our discussion to have had someone prepare the way by giving him the first tract.

I had been almost overwhelmed by his eagerness to hear the Restoration Message as I realized perhaps more fully that, "The field is white, all ready to harvest."

Fitly Framed Together

(Continued from page 17.)

to your branches this "togetherness"—which has been demonstrated again here—that with all your individuality you may be one in your devotion to the building of the kingdom. Take to your branches this sense of the grace of God working in our hearts and lives as it has worked here this week. Take back the deep love that, if need be, suffers long and is kind, is not easily provoked, thinks no evil, is not puffed up, seeks not her own. Take them a sense of obligation. God has been so good to us; he has raised us up together and has made us to sit together in heavenly places.

God, who is rich in mercy, for his great love, . . . hath raised us up together, and made us sit together in heavenly places in Christ Jesus.

For he is our peace, who hath made both one, and hath broken down any middle wall of partition between us; . . . for through him we both have access by one Spirit unto the Father.

Ye are . . . built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building, fitly framed together groweth unto an holy temple in the Lord, . . . an habitation of God through the Spirit.—Eph. 2.

Letters

On the Word of Wisdom

I feel that the Word of Wisdom is particularly timely now because of the blessings promised to those who observe it. Yet I believe there are many who do not fully understand it. One sister said that we should not use hot soup or any other hot liquid, but God said he gave us the Word of Wisdom in consequence of designing men. I am a living witness to the benefits received from observing it. I do not remember that there was ever a time when I was too ill to get up and dress myself, and I have never called for a doctor—except the Great Physician.

I wonder when we shall learn to govern our appetites instead of letting them govern us. I am convinced that God's plan is sufficient for every need I have and that it will provide for me to the end.
Columbus, Kansas C. C. RANDALL

The Lord Will Provide

I am writing this little sketch on the island of Niau, a Tuamotuan island, where Seventy Horahitu and I are waiting for a schooner to take us to Tahiti. It was upon this island at a mission conference in 1911 that we had a very wonderful experience. Saturday, April 17, our food supplies were very low indeed, save for a few sacks of flour. We were wondering what to do for food for the following day and we found no solution until late in the afternoon when a great flock of birds were seen dipping down into the sea. This was a sign of fish, the *aubopu*, and the birds were feasting on the small fish on the surface, while the *aubopu* were feasting on them from below. A great call was made and several natives with their canoes and *aubopu* fishing tackle made haste to reach the point where the fish were. They made a great haul, bringing in 880 *aubopu*. The average weight of the *aubopu* is about three and a half kilo or seven pounds, which amounted to over three tons of fish—

more than sufficient for the thousand and more Saints and friends who had gathered for the mission conference.

Our mission paper, *Te Orometua*, of April, 1911, had this to say: "Because of this gift of food all the people rejoiced as they 'ate the loaves and fishes.' The people marveled at this gift of food for the like of it had never been known on this island from the beginning."

I might also add that this is the island where Apostle Clyde F. Ellis and I dedicated one of our finest church buildings in the Society Island Mission in 1935, which together with the new assembly house makes a very fine appearance.
J. CHARLES MAY

From a Little Child

Soon after I was baptized into the Reorganized Church I wrote to my Catholic parents to tell them about my new belief. At first they didn't write to me at all, but one sister, who had been closer to me than the others, did. She said, "You are dragging our mother's and father's souls to hell by leaving the church!" As I read, tears filled my eyes, but since my four-year-old daughter Betty was near and wouldn't understand my emotions, I fought for composure. Then I went to the woodpile and started chopping, thinking I could work off my pent-up feelings. Tears came so fast I could hardly see, and I could almost feel the pain in my heart because of those words of condemnation. Suddenly I stopped; little Betty had walked out on the porch and was singing, "He promised never to leave me, never to leave me alone." Ordinarily Betty couldn't carry a tune, but she was singing this perfectly, so I knew it was a message from heaven for me. I went up on the porch and put my arms about her. She said, "Mamma, you worked so hard your eyes are wet. Oh, you're squeezing me too tight!"

Just as I believe this was a revelation from a loving, living God, so I believe the testimony of Joseph Smith and Sidney Rigdon in Section 76 of the Doctrine and Covenants. I am thrilled to know that this wonderful hope is not for me alone, but for all who will listen. Someday I believe my family will hear and accept the gospel as I have.

I have had other experiences that have comforted my troubled heart and brought peace to my soul. I sincerely hope these lines may bring comfort and hope to others who are burdened.

1502 Avenue E
Council Bluffs, Iowa

G. BART RUBY

Hears "Messiah" Broadcast

For various reasons we had never listened to the "Messiah" broadcast until this year. We began planning early in December to listen, but then the radio broke. We sent it to the shop to be fixed, and for a while it worked well. Then it began grinding and roaring around December 20. The only way we could listen to a program was to sit by the radio and turn it off when the static started, and then turn it on again immediately. On the evening of the program we turned the radio on before the "Messiah" broadcast, and the noise was worse than ever. However, when the program did start, the radio cleared with the first few strains of music. We enjoyed every note of it and didn't have to turn the radio off once. After it was over my husband said, "Wasn't that wonderful? It's the clearest reception we've ever had." I said, "Yes, God's hand was at the switch."

The next morning when we turned the radio on, the same roaring and grinding was back again. Truly God works in many ways his wonders to perform.

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Fairfield, Illinois

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and

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Herald
House

Independence, Missouri

Bulletin Board

To All Wahdemnas

The Wahdemna Choral Club will sing at the evening service on March 30, the first Sunday of Conference. In preparation there will be two rehearsals: the first at 2:00 p.m., March 23, in the choir room of the Auditorium for all those in the greater Kansas City area who have ever been members, and the second at 8:00 p.m. in the Englewood Church, Saturday evening, March 29, for both residents and conference guests who have belonged to the organization. This second rehearsal will be combined with a reception. If you are a former Wahdemna and have not been contacted, please save these dates and attend one or both of these rehearsals if possible.

Port Elgin Reunion

The Port Elgin Reunion will be held July 13 to 20.

REUNION COMMITTEE

Arkansas-Louisiana District Reunion

The Arkansas-Louisiana District Reunion will be held July 20 through 27 at Camp Clearfork, Hot Springs, Arkansas.

JAMES E. RENFROE
District President

Books Wanted

Jean Galbraith, Nauvoo, Illinois, would like to purchase copies of Estella Wight's *In the Shelter of the Little Brown Cottage and The Vineyard Story*.

C. C. Cannon, Route 4, Athens, Alabama, would like to purchase copies of *The Fall of Babylon and Man Here and Hereafter* by W. J. Hayworth and *The Instructor* by Gomer T. Griffiths.

Change of Address

Grand Rapids Church
2140 Union Avenue, S.E.
(Corner of Union and Winchell)
Grand Rapids, Michigan

ENGAGEMENTS

Ranney-Allred

Mr. and Mrs. James Allred of Council Bluffs, Iowa, announce the engagement of their daughter, Shirley Ann, to Delbert Ranney, son of Mr. and Mrs. Clifton Ranney, also of Council Bluffs. Both will be graduated from Graceland this spring. No date has been set for the wedding.

Walden-LeRow

Mr. and Mrs. R. W. LeRow of Kansas City, Kansas, announce the engagement of their daughter, Maxine, to Lee Walden, son of Mrs. Lottie P. Walden of Bremerton, Washington. Both are graduates of Graceland College, class of 1950. Maxine is now attending the University of Kansas, and Lee is a student at Washington State College. The wedding will take place on June 22.

WEDDINGS

Burnham-Godwin

Mildred Godwin, daughter of Mr. and Mrs. George Godwin, and Ellis Edward Burnham were married at the Reorganized Church in Pensacola, Florida, Elder Bruce C. Jones officiating. They are making their home in Pensacola.

White-Moser

Lois L. Moser, daughter of Mr. Ralph Moser of Colesburg, Iowa, and Jason T. White, son of Mr. and Mrs. Jason C. White of Independence, Missouri, were married February 28 at the Englewood Reorganized Church in Independence. Chaplain Almer Sheehy, assisted by the Reverend Donald McKay, performed the double ring ceremony. The bride attended Graceland College in 1948-49 and is now a senior in the Independence Sanitarium and Hospital School of Nursing. The groom is a graduate of Kansas City Junior College and the Kansas City College of Mortuary

Science. He is now serving with the medical corps of the Army.

Barritt-Berryman

Evelyn R. Berryman, daughter of Mrs. J. W. Potter of Royal Oak, Michigan, and Ward Leroy Barritt, Jr., son of Mr. and Mrs. W. L. Barritt of Council Bluffs, Iowa, were married October 28, at the Englewood church, Elder David E. Dowker of Detroit, Michigan, officiated. The bride is a graduate of Graceland College, class of '49, and the Independence Sanitarium School of Nursing, class of '52. The bridegroom graduated from Graceland in 1950 and is stationed with the U. S. Navy in Norfolk, Virginia.

Moss-Davis

Betty Ann Davis, daughter of Mr. and Mrs. Alma C. Davis of Oak Grove, Missouri, and Lt. Roy Eugene Moss, son of Col. and Mrs. Roy P. Moss of Providence, Rhode Island, were married March 1 at Cherry Point, North Carolina. Lt. Moss, a graduate of William and Mary College of Williamsburg, Virginia, is serving in the Marine Corps at Cherry Point. They are making their home in Beaufort, North Carolina.

BIRTHS

A son, David Roy, was born on January 9 to Mr. and Mrs. Joseph Smith of Kennett, Missouri.

A daughter, Vicki Lanette, was born on December 6 to Walter and Margery Kennick of Beaumont, Texas. She was blessed on January 7 at the Saints' Home in Lamoni, Iowa, by her grandfather, Elder Clarence Heide, and Elder James Burdick.

DEATHS

BROWN.—Malinda Elizabeth, daughter of Mr. and Mrs. Alec Chuning, was born September 20, 1872, and died February 29, 1952. She was married on July 4, 1891, to Samuel C. Brown; twelve children were born to them. Mr. Brown and four of the children preceded her in death. She was a member of the Reorganized Church and attended services at Fortescue, Missouri.

Surviving are six sons: Wilson of Savanna, Missouri; L. W. of Marsland, Nebraska; Charles V., John, Thomas A., and Sam E. of Chadron, Nebraska; Mrs. Fred Tyree of Chadron; and Mrs. William Tyree of Hay Springs, Nebraska; twenty-six grandchildren; and nineteen great-grandchildren.

SUGRUE.—John Joseph, was born February 7, 1891, in San Lorenzo, California, and was killed instantly in an automobile accident near his home in San Lorenzo on October 19, 1951. He had been a member of the Reorganized Church since March 31, 1940.

He is survived by his wife, Grace Edith; a daughter, Mrs. Frank Isola; his mother, Mrs. Jennie Sugrue; a brother; a sister; and a grandson. Funeral services were held at Sorenson's Chapel in Hayward, Elders David C. Holden and Gene Givens officiating. Interment was in Mountain View Cemetery, Oakland, California.

CROSS.—Fred, son of Walter and Margaret Palmer Cross, was born September 1, 1883, at Benton, Kansas, and died February 17, 1952, at Lower Valley Hospital in Fruita, Colorado. On June 1, 1932, he was married to Freda Peterson. He was engaged in farming until 1946 when ill health forced him to retire. He had been a member of the Reorganized Church since October 27, 1921.

Besides his wife he leaves four brothers: George of Loes, Colorado; Eddie of Akron, Colorado; Roy of Aloha, Oregon; and Ezra of Delta, Colorado; and one sister, Mrs. Lilly Johns of Delta. Funeral services were conducted by Elder William Patterson. Burial was in the Fruita cemetery.

GARNER.—Grace Goldie, daughter of William A. and Jenny Farrow, was born January 2, 1888, in Jackson County, Missouri, and died March 1, 1952, at the Independence Sanitarium. In 1914 she was married to Frank Hester, who preceded her in death in 1925. One daughter was born to them. On April 15, 1925, she was married to Willis Garner, who survives her. She had been a member of the Reorganized Church since childhood.

Besides her husband she leaves her daughter, Mrs. Margaret Ellen Hester of Kansas City, Missouri; a stepdaughter, Mrs. Ruth Barker of Independence; a half-sister, Mrs. Rosa Henson of Independence; and five grandchildren. Funeral services were conducted at the Roland Speaks Chapel, Elder Glaude A. Smith officiating. Interment was in Mound Grove Cemetery.

HEATH.—Frederick Joy, son of Mr. and Mrs. Fred Heath of Milford, Missouri, was born March 7, 1908, at Taberville, Missouri, and died February 7, 1952, at his home in Milford. In 1935 he was married to Guma

Shirk; four children were born to them. He had been a member of the Reorganized Church since early in life.

He is survived by his wife; three sons; one daughter; his parents; five brothers; and three sisters. Funeral services were held at the St. James Community Church, Elders John Noyes and Dewey Stukesbury officiating. Interment was in St. James Cemetery.

DAWSON.—Stella L., died April 29, 1951, of a heart attack in Cottage Hospital, Galesburg, Illinois, at the age of sixty-seven. She had been a member of the Reorganized Church for fifty years and was always a faithful worker.

DeFRANCE.—Mont R., was born February 5, 1872, at Sandy Lakes, Pennsylvania, and died February 25, 1952, at El Reno, Oklahoma. He was married on February 12, 1905, to Nettie Thomas; six children were born to them. He had been a member of the Reorganized Church since September 6, 1925.

He is survived by his wife; two sons, Fred and Clifford of Calumet, Oklahoma; three daughters: Mrs. Mildred Kappus of Calumet; Mrs. Mabel Dyer of Geary, Oklahoma; and Miss Rose DeFrance of Oklahoma City, Oklahoma. One son, Jim, preceded him in death. Funeral services were held at the Red Rock Church, Elder Elmer Richards and William Slanaker officiating. Interment was in Red Rock cemetery.

MILLMAN.—Rosella, daughter of John and Barbara Millman, was born February 11, 1866, at Winona, Minnesota, and died January 28, 1952, at Manteno, Illinois. She spent the early part of her life caring for her parents. After their death she resided in Chicago and Manteno. She had been a member of the Reorganized Church since November 15, 1896.

Funeral services were held at her home in Manteno, Elders Earl D. Rogers and Elmer L. Kahler officiating. Burial was in Beverly Cemetery, Chicago.

HAMPTON.—Grace E., daughter of Lon R. and Marie E. Holmes, was born on March 21, 1912, in Ft. Worth, Texas, and died February 22, 1952, in Independence, Missouri. As a child she moved with her family to Colorado, where she grew to womanhood. On September 3, 1930, she was married to Frank Schaeffer; one son was born to them. After this marriage was dissolved in 1935 she was married to Robert D. Hampton; one daughter was born to them. She had been a member of the Reorganized Church since she was eight years old and was an active worker, especially in the music department.

She is survived by her son, Pvt. Wayne D. Holmes of Ft. Riley, Kansas; her daughter, Barbara Myrna, of the home; her father; a sister, Mrs. Vernon Young of Independence; and a brother, Glen E. Holmes of Englewood, California. Services were held at the Dixon Kopley Funeral Home, Elders Glaude A. Smith and Almer W. Sheehy officiating. Interment was in Mound Grove Cemetery.

NEWS AND NOTES

(Continued from page 2.)

BISHOP KOHLMAN TRAVELS

Bishop Leslie Kohlman was in Council Bluffs, Iowa, January 13; Fort Madison, Iowa, and Nauvoo, Illinois, January 20; and in St. Louis, Missouri, January 27. These trips were made in accordance with special Financial Emphasis Day observance. On February 24, Brother Kohlman was in Springfield, Illinois, for the Central Illinois District Priesthood Institute.

SCOUT CONFERENCE HELD

Over one hundred Independence Scouters attended the two sessions of the training conference on Church-Boy Scout relations March 9 at the Stone Church Cottage. This is the first meeting of this type ever held in Independence. Carl Mesle, General Church youth director, was speaker at the meeting, and a group composed of Jay Keck, Kenneth Taylor, Mason Stobaugh, Carl Mesle, and the chairman, Lee Hart, discussed the techniques of instruction in the award program. Following this, Lee Hart conducted an open discussion in which the Scouters gave ideas and "recommendations for the promotion of the God and Country Award program."

*** THE TWIST**

At the local provisioner's I obtained a quaint bottle of "1890 French Salad Dressing." It bore the usual exhortation, "Shake Well Before Using." But then it added an odd phrase, "With a twist of the wrist." How long is it since you heard that antique expression?

Something to be noted: In the Gay Nineties they had the idea that they might accomplish something by just the right twist of their own wrists. Our trouble today is that we try to twist somebody else's wrist.

*** HOW FAR TO KANSAS CITY?**

On the highways, the driver takes a great interest in the mileposts. Outside each town and major intersection is a sign that records the distances to cities that lie ahead. Independence people watch for mileages to their neighbor, Kansas City. How far is Kansas City? Does the mileage mean to the city limits, or downtown? It spreads over a great area, flows around the little satellite towns, and slops over into surrounding counties, like a bucket much too full.

Independence is closer to downtown Kansas City—a mere nine miles—than is some parts of the south end of the city itself—fifteen miles from Tenth and Main.

In other respects, Independence is far, far away from the same city. Over here, we call folks by their first names. Over there, they may not speak at all, except for commercial purposes. Over here, we go to church on Sundays. Over there, they may go to the movies. Over here we have more homes. Over there they live in flats and hotels, unless they go far out.

Another thing has increased the distance to Kansas City—the bus fare is 25c now. We'll do more shopping at home after this. Local and neighborhood stores everywhere should pick up a bit of business.

Spiritually, the Auditorium, Stone Church, and the many church homes of our congregations make a great difference. We are far away from the city, in purpose, in hope, in outlook. We always will be different in that way.

*** AMBITION**

A tiny eating place carries this bold sign: "We serve a thousand, eight at a time."

If small churches could work on that plan, they could bring the gospel to great congregations. It has become a convention that the time to go to church is Sunday morning at eleven o'clock. This keeps a church dark and idle too much of the time.

*** SURPRISE**

It is not unusual, near the campus, to hear the long, low, two-note whistle that indicates appreciation, invitation, and expectation. For some reason they call it a wolf-whistle.

This time the notes were startlingly clear, but there was no car passing by, no lad on foot. In fact, there was no girl around. But high in a tree there was a mockingbird, practicing something he must have heard in the neighborhood. Think what higher education is doing for the birds!

subscribe now!

Daily Herald

at home — and

at Conference . . . both **\$2.25**

Two weeks ago, we mailed you a special notice about the Conference *Daily Herald* for '52. And since those letters were mailed, orders have been pouring back in to us!

Now this notice is for *you* if you *haven't yet* mailed in your Conference *Daily Herald* order. Please send it *now*—as soon as you can—and help us out during our busiest period! Save yourself time and trouble too by merely signing the little card we sent you earlier and mailing it to us. Don't forget: the *Daily Herald* at home only \$1.25; at Conference only \$1.25; a copy mailed home and one for you at Conference, too, \$2.25. Send us your order soon!

Remember *Daily Herald* is not included in your Registration fee this year.

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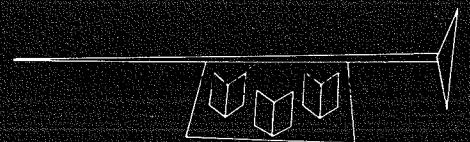
Photograph by Joseph H. White

Stone Church, Independence, Missouri

the Saints' Herald

March 31, 1952

Volume 99



Everyone Vote

1952 is to be a political year. The citizens of the United States will choose thirty-six senators and all members of the House of Representatives, as well as many state and city officials. So now, early in the year and before our plea can be thought of as favoring any specific party or candidate, we say to the members of the church who are also American citizens: "Be sure to exercise your franchise. Everybody vote." And what we say to members of the church in the United States we say, in principle, to members of the church everywhere: "Everyone vote."

There are some among us who regard politics as a sordid affair. In many places and on many occasions, this may be true. But it is not necessarily true. It is true only in so far as politicians are sordid persons; only in so far as the business of government is left entirely to selfish men or is given only spasmodic attention by men of good will.

The Saints were admonished long ago that "honest men and wise men should be sought for, diligently, and good men and wise men, ye should observe to uphold."—Doctrine and Covenants 95:2. We have been impressed that for our people today this means more than appears from a casual reading. Honest and good and wise men should be sought out *diligently* and upheld steadfastly. And as part of our diligent searching some should look steadily and honestly into their own hearts and lives to see if, perchance, they now qualify as such men; or if they can so qualify by diligent, sustained, and devoted effort.

Citizens discharge an important function when they exercise their franchise with intelligent understanding. But some must go further than this. If politics is to be redeemed, some among us must be willing to work in the precincts and wards and on committees, and to get out the votes, as well as to head the tickets. Surely, for some of us, this is included in the obligation of diligence so reasonably laid upon us.

One of the marks of the Zionically motivated citizen is his eagerness to be of both immediate and continuing service to his fellow-men. Here is a notable area for such service. Many can and should make distinguished contributions in local, state, and national affairs. Everyone should vote.

The foregoing advice is applicable to local elections, and we trust our members will by all means cast their votes in the Independence City election on Tuesday, April 1, 1952.

THE FIRST PRESIDENCY

By Israel A. Smith

The Saints' Herald

Vol. 99 March 31, 1952 No. 13

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith
ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

The *Saints' Herald* is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 108 South Osage Street, Independence, Missouri.

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

News and Notes

SPEAK IN ST. LOUIS

President F. Henry Edwards and Mrs. S. A. Burgess were speakers at the St. Louis District women's institute March 16. The institute was held in St. Louis.

WEEK OF PRAYER HELD

The Center Stake of Zion held its annual Week of Prayer March 9-16 at the Auditorium. Assisted by local and appointee priesthood, the Stake Presidency conducted meetings each evening with a weekly attendance averaging over 1,600, and an attendance of 2,400 on the first Sunday night and 3,000 on the closing Sunday night. During the week a total of 92 prayers and 233 testimonies were offered. The total offering received from the three offerings was \$1,187.65. The theme for the meetings was "The Christ of the Ages." The Stake Presidency has stated that this is the most successful endeavor of this type ever held in the Center Stake.

ATTENDS LAMONI STAKE CONFERENCE

Apostle D. T. Williams attended the first stake conference to be held in the new church building at Lamoni, Iowa. He preached at the morning service and attended the business session in the afternoon. The conference was held March 16.

SPECIAL SPANISH MEETING

Apostle Charles R. Hield attended a "Spanish night" at the Lawrence, Kansas, Branch March 15. He showed slides of archeological discoveries in South America. There were nine Latin-American students at the meeting. On March 16, Brother Hield delivered the morning sermon at the Malvern Hill church in the Kansas City Stake.

NEWS OF THE APOSTLES

Apostle C. G. Mesley spoke at Blue Springs, Missouri, March 16. Speakers from the Council of Twelve who delivered sermons in Independence on that date were D. O. Chesworth, Reed M. Holmes, Percy Farrow, D. Blair Jensen, E. J. Gleazer, and Maurice L. Draper.

Apostle Roscoe E. Davey arrived with his family in Independence on March 15, and met with the Council of Twelve and Joint Council in preparation for General Conference. Accompanying the Davey family from Australia were Barry Fuller and Jo Parks. Irene Adams of England made the trip to America with them and also arrived in Independence with the Daveys.

ATTEND PUBLICATIONS MEET

Kenneth L. Graham, manager of the Herald Publishing House, Mrs. Jeanne Miller, assistant to the manager, and Mrs. Audrey Howard, office manager, returned March 14 from Indianapolis, Indiana, where they attended the first annual meeting of the Protestant Church Owned Publishers Association. Mr. Graham was elected to the executive committee of the board of directors for a second year.

NEWSPAPERS FEATURE CONFERENCE

The two newspapers of Independence featured special editions for Conference. The "Independence Examiner" published the Conference edition of March 31, and the "Daily News" special edition was released March 28.

The Power to Do Good

"The power is in them."—*Doctrine and Covenants 58: 6.*

IN USING THE MICROSCOPE you must narrow the field of vision in order to increase its sharpness of detail. That is often true of language, too. If you would have a quotation remembered, make it as short as possible. Otherwise the point may be missed.

Consider, for example, the familiar and often used passage from *Doctrine and Covenants 58: 6.*

Men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness.

That much has been read to you many times. But how often your attention has wandered before the speaker reached an important corollary: "For the power is in them."

THERE IS A POWER in men to do good. This is a promise wrought out of God's love and wisdom. At first consideration it may seem to be a very small promise; but it is rich in implications and possibilities. Repeat it to yourself until you understand it. There is power in us. Each person has some of it. No one is left without. "The power is in them" are the words of the prophet. It lies within us as a reserve of strength that can be used at will. In many a person it lies dormant, never called into action in life's emergencies.

This is a power that can be used for good or evil. And each one of us has the right, or the agency, to use a more significant word, to determine what its use shall be.

Every man and woman is given an opportunity to leave the world a little better than he found it. It is a tragedy that so many, untouched by the divine love, leave it worse.

It is a pleasure to meet a man or woman who does good because he enjoys it and wants others to be well and happy. He knows, of

course, that the Scriptures promise a reward for some future time and place, but he doesn't do it for the reward, and he would do it anyway even if there were no hope of reward.

Such people carry within them the honor of true nobility. We respect them for their integrity and unselfishness. The Good Samaritan didn't expect any reward for helping a wounded man. In fact, his helpfulness cost him money and caused him to contract a debt for the future. But who can say that his satisfaction was not an immediate reward for his kindness?

"The power" was in the Good Samaritan. "The power" is in you and me, waiting to be used.

THERE IS a certain good man that I have known for some years. He is noted for the amount of good work that he does. I would have said that he loved God and his fellow-men. Recently, without knowing it, he revealed the object of his love. He said, "I must keep working to insure the salvation of my soul."

Remember what the Rich Young Ruler asked Jesus? "Good Master, what shall I do that I may inherit eternal life?" He had "I" trouble—I, I, and more I. Jesus tried to turn his attention away from himself to the greater obligations of service to humanity; to get him to save his own soul by first saving others. But he had so much power to do good, and he was hoarding it. There was power in him, but he wanted to use it for himself exclusively. He loved himself. And self-love is at the very heart of hell.

THE POWER is given in odd ways. In a certain home the wife is an excellent cook. She is also a gifted musician, and to hear her sing is a spiritual experience. She brings

happiness to others with these and other gifts that she uses in friendly ways. There are times when she needs to be freed of the burden of household drudgery in order to exercise her gifts. . . . The husband, alas. . . . Well, one might say that he has no gift. He cannot sing. His bathroom baritone is best with the door tightly closed and the radio going. His limit on the piano is "Sweet Hour of Prayer" with one finger. How he ever managed to marry that lovely woman is a mystery to their friends. But I was wrong about his talents. He has them, of course. They are for washing dishes and picking up things around the house. He can make it easier for his wife to serve. Perhaps the Lord knew he would be needed and made him for a very special purpose. His marriage brought him his field of service.

THERE is power in them." How could the Lord's wisdom be better expressed? Power—but so often it is hidden behind masks and screens of laziness, selfishness, and indifference.

Consider how many people remain hurt, needy, and suffering in the world because persons with power do not use it to do good. Consider what our homes and families lose. Consider what the church loses. Consider how the coming of the kingdom of God is retarded because men and women of power will not serve.

There is power in you. Sometimes you have heard the still small voice calling you into action and responsibility, but you sat in your chair. Sometimes people have come to you wanting help, but you have refused to serve. Your power, through the years, becomes a rusty chain in your hand, a little pile of ashes in your heart. At the great judgment, the testimony of your condemnation will be within you. L.J.L.

Editorial

Official

Notice of Appointment of Bishop's Agent of Northeastern Illinois District

Notice is hereby given of the appointment of Brother Burdette Heun, R.D. No. 1, Oswego, Illinois, as bishop's agent of the Northeastern Illinois District succeeding Brother Clarence M. White, whose resignation has been received. Solicitors are hereby notified to send their reports for the month of March and each succeeding month thereafter to Brother Heun at this address.

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

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

THE PRESIDING BISHOPRIC
By *W. N. Johnson*

Approved
THE FIRST PRESIDENCY

"We Are on the Air" *

For those who may live in or near the areas where church radio programs are on the air, a listing will appear each week in the *Herald*.

These programs are fifteen-minute devotionals of doctrinal and nondoctrinal nature and are available for a small rental fee and shipping charges. For better quality, the programs are available on tape. Where tapes cannot be used, sixteen-inch discs will be furnished.

For the branch that can locally furnish someone to give the radio talk, there is recorded music available, sung by a mixed quartet or the Stone Church Choir. Stone Church organ music for interlude and background is also available for local programming. An album of "Restoration Hymns," sung by the

Stone Church Choir, may be purchased from the Herald House. The regular fifteen-minute devotional transcriptions for broadcasting are complete with music, devotional talk, prayer, and opening and closing announcements. Background organ music closes the program, leaving time for any local announcement. For information, recordings, and any particular local problem in broadcasting, write *The Radio Department, The Auditorium, Independence, Missouri*.

FRANKLYN S. WEDDLE
Director of Radio

*See the Bulletin Board section each week for a listing of church radio programs.

Mail to Conference Visitors

All mail and telegrams for those attending the Conference should be addressed to that person "c/o The Auditorium, Independence, Missouri." Visitors should call regularly at the post office in the Auditorium foyer for mail. They should not expect personal delivery nor announcements from the stand.

Conference on Family Membership

This June Graceland College is sponsoring a Conference on Family Membership to be held on the campus June 1-7. This is offered as a service of the college to the membership of the church. It will be open to ministers, educators, departmental workers, family members, and young people. It will study the ways of participative membership in the modern family and of the family in contemporary church life. Announcements concerning registration, staff, program, and costs will be made in subsequent issues of the *Herald* and at General Conference. The program will be built for a registration of 200.

ROY A. CHEVILLE
Acting President

Across the Desk

THE FIRST PRESIDENCY

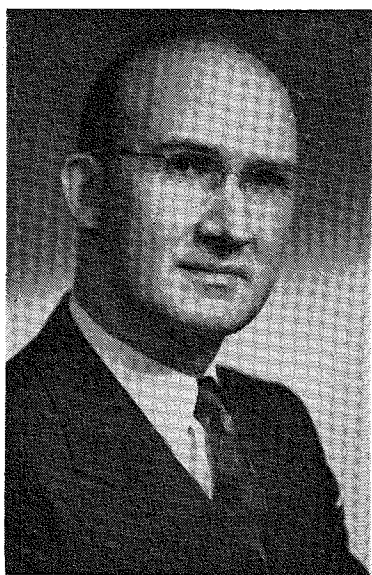
The following report comes from John R. Darling, associate director of religious education.

I was in Topeka, Kansas, March 7 and 8 completing a survey of the Kansas State Department of Education being made by the Midwest Administration Center Co-operative Program in Educational Administration of the University of Chicago. Persons interviewed included Adel F. Throckmorton, State Superintendent of Public Instruction; Ralph Stinson, secondary school supervisor; M. E. Cook, elementary supervisor; F. Floyd Herr, director of certification and junior college accreditation; and C. M. Miller, director of the State Board of Vocational Education. The main purpose of this research project, being conducted by the University of Chicago in co-operation with the Kellogg Foundation, is to aid in the improvement of school administration by improving consultant services provided by state departments of education. This extensive study is being directed by Dr. Francis Chase and Dr. Raymond Troyer, research associate. Brother Troyer, an active member of our church, recently received his Ph. D. from Chicago University.

From Priest C. R. Kramer, Jr., Honolulu, T. H.:

We will never know how to thank you for sending Brother Wallace to visit us. His simple, straight-forward manner of address, his mien and cognizance of his calling certainly bring dignity to his office which inspires faith in the young people of this congregation. It aids the young members of the ministry, particularly in the Order of Aaron, to continue their tasks in this part of our Heavenly Father's vineyard. I wish to thank you personally and in behalf of my class of young adults for scheduling this most timely visit in what we know to be a very busy time in the preconference arrangements.

Our prayers are for you and all the brethren in the various departments of the General Church as you prepare for the coming General Conference.



Our Risen Lord

By Chris B. Hartshorn

Based on a sermon given February 25, 1951, at the South Chrysler Church. Taken from a wire recording by Floy Patience.

Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen; And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.—I Corinthians 15: 12-22.

FAITH IN THE RISEN LORD is fundamental in the gospel. I know of no theme about which I would rather preach at any time of the year than this one. It is so full of hope, of encouragement, of power!

Jesus said, "I am the resurrection and the life." Now note that peculiar address. "I," Jesus speaking, "am the resurrection and the life. He that believeth in me though he were dead yet shall he live." What a challenging statement! Jesus is the resurrection and the life of men, and he promises that we, upon conditions of the gospel, may live with him even though we pass through the portals of death. In Paul's fifteenth chapter of I Corinthians is this statement: "If Christ be not risen then is our preaching vain, and your faith is also vain."

Preaching in Vain

Now the preaching of the word might be in vain to you for other reasons than that Christ has not risen. It might be in vain to you because the preacher does not touch a responsive chord—because the message is so presented that it does not appeal to you. Only as you are in accord with the same spirit the speaker has—which should be the spirit of the gospel, the spirit of God—will much happen to you when you hear the spoken word.

There have been all kinds of logic, sophistry, and historic criticism on

this theme of the resurrection of the dead. I am old enough to recall Clarence Darrow in his heyday. I remember when he went down into Tennessee to act as the defense attorney in the Scopes trial on the teaching of evolution. Many of his blasts reported in the press concerned the faith we have in Jesus Christ and in the power of God. One of the things that he said was "The beginning of a life yields no evidence of the beginning of a soul." Another time he said, "There is no more evidence of the persistence of consciousness after death than that coal survives fire."

I do not wish to set up straw men or even Clarence Darrow as a challenge to your thinking; I'm just using this by way of saying that all of us do not approach this theme from the same point of view. Some of you may feel that you are willing to accept part of the verities of the gospel, but you have your own reservations with regard to the fact as stated by Paul and others that Christ is risen from the dead and lives today. Perhaps the same applies to Korea. Twenty-five or thirty years ago you probably had never heard of it, but that did not mean its existence could not be demonstrated. You do not have to be there and see it and know for yourself by material evidences to have a sound faith and belief—though it does help many times and in many cases.

Proof or Reason

I agree with Brother C. Ed. Miller who says that there is nothing in nature to *prove* the Resurrection, but there are some strong evidences and reasons for *faith* as we look to nature. He wrote to me several years ago about one of his demonstrations, and Brother C. Ed. is very good at making clear his thought by way of demonstrations. He told about using a mounted caterpillar to attract the attention of his audience. He explained the life cycle of a certain caterpillar. In the fall it climbs slowly up a tree and finds a choice spot where it decides it will make its winter abode. Then it sets about excreting a salivary secretion in which it finally encrusts itself. This covering becomes as hard as cement. There it is ready for the winter. He said that science had long been wondering how this little creature could ever get out of its stone tomb. Of course a caterpillar doesn't stay a caterpillar; toward spring certain forces in its nature set to work and it changes its shape, its color, and its purpose in life.

But how can it get out of this cement house? Some scientists resolved to find out. They learned that after it changes itself to a butterfly, nature supplies it with two vials of chemicals. One is caustic potash and the other formic acid.

They are harmless when kept apart, but the intelligence of nature has so designed that at the right time this little butterfly can compress its wings so that the vials in which these two chemicals are kept will be broken, and the potash and acid are permitted to come together. The effect of the fumes and the acid so formed is sufficient to attack this cement and cause it to disintegrate. Then the butterfly, with a little pressure of the helmet on its head, makes its way out of the tomb.

That doesn't *prove* anything. It is interesting, but it doesn't prove anything if you do not want to believe in the power of the resurrection. There are other reasons, however, why you should believe in it. When this little butterfly comes out, it has an intelligence that causes it to protect itself. I've often wondered why a butterfly flies with such erratic movements. That again is some of the intelligence with which nature has endowed it. Its enemies have a more difficult time catching it.

With a Body

In the writings of the prophet Isaiah this is called to our attention: "Thy dead men shall live, together with my dead shall they arise. Earth shall cast out the dead." Then Paul asked, "With what body will they come?" The caterpillar comes out with a different body. Paul reasons in this same epistle,

Thou fool, that which thou sowest is not quickened, except it die; and that which thou sowest, thou sowest not that body which shall be, but grain, it may be, of wheat, or some other; but God giveth it a body as it hath pleased him, and to every seed his own body.—I Corinthians 15: 36-38.

Yes, there is a new body given to us, but we retain the same spirit, the same man.

Alma gives us a little light on this:

Yea this bringeth about the restoration of those things of which have been spoken by the mouths of the prophets. The soul shall be restored to the body and the body to the soul; . . . and every limb and joint shall be restored to its body; yea, even a hair of the head shall not be lost, but all things shall be restored to their proper and perfect frame. And now my son, this is the restoration of which has been spoken by the mouths of the prophets. And then shall the righteous shine forth in the kingdom of God.—Alma 19: 57-59.

Defying God

A certain atheist who lived many years ago in Germany spent much of his time trying to demonstrate his disbelief in the story of the gospel. He said that he did not believe in God or in the powers and miracles of the Bible. He requested that when he died the statement, "This grave shall never be opened," would be in-

scribed on his tomb. Yet I read to you this morning, "As in Adam all die, so in Christ shall all be made alive." *All*—not just the believers; the resurrection will have its force in the life of every man who has lived on the earth. Death, hell, and the grave shall give up the dead that are in them at some time. It is interesting that a little seed, smaller than the caterpillar, got in the dirt, in a crevice in this atheist's tomb. Now a tree a foot or more in diameter has turned the stone up on end. How man proposes and God disposes! We may defy God and ignore his words, but sometimes our foolishness is revealed in a little thing like this.

It is reasonable to believe the gospel writers were telling the truth concerning Christ's resurrection. I will present the evidences I have in four different lines of reasoning.

Christ's Mission

First, I think it is consistent with the extraordinary mission of Jesus that he should not have remained in the tomb, that he should have come forth to bridge the chasm between this life and the life to come. I do not need to labor that point. We accept the mission of Jesus Christ as being that he should come here and present a godlike life, and demonstrate that a man could live here on earth and do the things which God had asked him to do under conditions that are similar to our lives. His purpose was not finished until he had bridged the chasm between this life and the life beyond from which we came and to which we shall return.

Second, it is in harmony with his predictions. Jesus, at a certain time in his ministry, charged the disciples to tell no man that he was the Christ. From that time forth he began to show his disciples how he must go to Jerusalem and suffer many things of the elders, chief priests, and scribes and be killed and then raised again the third day. He predicted not only his death but his resurrection. This was not some evidence manufactured for *post eventum* telling, but something that had been told years before the actual experience of going through the calamity on Calvary, the darkness of the tomb, and the light of resurrection on Easter morn.

Results Followed

Now let's take another line of thought, because when this experience happened it changed doubters even among his own disciples to men of great faith and power. Nothing in the whole teaching experience and mission of Jesus changed the attitude of his disciples quite so much as his resurrection. I want to refer to some of this evidence as recorded in the history given to us by Luke in the Book

of Acts. After the Resurrection and Ascension, after he had appeared to the disciples and they knew for a certainty that he had conquered death, Peter who had been a doubter, a disbeliever, stood up under the power of the gospel and said to those who were almost ready to take the disciples and do the same as they had to their Master:

Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know; him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain; whom God raised up, having loosed the pains of death; because it was not possible that he should be holden of it.—Acts 2: 22-24.

That's strong language. A man who does not have convictions, a man who is bent on deserting the cause, would not say that in the face of what might seem to be death. But Peter, filled with the Holy Spirit after the day of Pentecost, stood and told these men that Jesus whom they took with cruel hands and crucified had arisen from the dead. And so I think it is reasonable to believe the gospel on this point too.

Then there was Paul, a strict Pharisee enemy of the church in his early life, who knew all the evidences that could be marshaled in his day against the church and the gospel, against the claim of this remarkable return from the dead. But Paul did not attempt to use his power and influence to disprove the power of the resurrection; rather he gives us our most potent argument for it in his Corinthian epistle.

We Are Assured

These four reasons should give us assurance that the good news of the gospel is true; that Jesus was able to bridge the chasm between life and eternity. Joseph also takes recognition of this fact of the Resurrection. In his book of *Antiquities*, the eighteenth section and the third paragraph of the third chapter he says that "there was one known among the Jews," and tells the story of his miracles, of his death, and of his resurrection as believed by the Jews of his time.

Many men have lived holy lives, have made sacrificial offerings of those lives before and since Christ's time. Simply that he died does not prove his divinity. There I find fault with those who used to hold up the cross and preach the blood of Jesus Christ. This blood and the cross are effectual but if the mission of Christ ended on the cross, it would have ended in failure. The thing I like to present is the risen Christ who triumphed over the grave, who is alive today and forevermore.

When I tell you that Christ did bring life and immortality to light, I give you the greatest hope there is in the gospel. This appeals to me as making a valuable contribution to the faith, the thinking, the aspirations of the human race. The power of God as manifest in so many wonderful ways would scarcely be worth while if all were to end with the grave. I appeal to your intelligence—is it logical to believe that one who has all power in heaven and on earth should prepare man just for three score and ten years; that he should enable us to have such a glorious existence here as we are privileged to have when we use the forces of nature and our lives aright, and then when we have achieved perhaps the very acme of knowledge, experience, and the comforts of life, suddenly to cause or permit death to forever end it all? I cannot believe that such is worthy of the God of power whom we know.

In my boyhood I had a fear of death that I think is not uncommon to children, especially if they have lost loved ones. I have overcome much of that fear as I have learned the hopes of the gospel.

For a few years it used to be part of my responsibility to go to Holden, Missouri, where the church had a home for the aged, and speak to the elderly ladies there. I remember that the matron told me on two or three occasions that the thing these sisters wanted more than anything else was the reassurance of eternal life. Maybe you have thought of that too. Maybe you are dissatisfied when you go to a funeral and no mention is made of the assurance of a life beyond. There's a sense of emptiness in that type of message.

Demands of Justice

People instinctively, as well as from the standpoint of their own reason, want to think that God has created them for a purpose. Inasmuch as justice cannot be done in the span of three score and ten years, God provides eternity for that which is imperfect to become perfected. The disadvantages of time and space and wealth and power are equalized in the mercies of a just God. Now this type of justice is a necessary concomitant of life eternal. John explains it in his writings: "And Jesus answered them saying, The hour is come that the Son of Man should be glorified. Verily, verily, I say unto you except a corn of wheat fall into the ground and die it abideth alone; but if it die it bringeth forth much fruit."—John 12: 23, 24. There is some reality and some value in the planting of these bodies that there might come forth from the grave an immortal life capable of existing with God and being eternally in his presence. Again I say that death is a necessary concomitant of eternal life.

Witnesses Speak

Now let's turn from logic to testimony. Men can brush aside the evidences that I have given and say, "Yes, but I don't believe it." And as Brother Miller has said, there is no evidence in nature that *proves* the Resurrection. In this matter of proving things I like the old adage, "Convince a man against his will and he's of the same opinion still." We've got to rely upon some different approach. I want to turn now to the statement of men who testify from personal experience that Jesus Christ is our risen Lord.

Let's go back to the very first experience. Let's think of the women who came to the tomb that morning to anoint the body of Jesus which they thought was still imprisoned in the wrappings and the tomb of Joseph of Arimathea. They found that the tomb was empty, and they saw what they believed to be a gardener and asked him where the body of their Lord had been put. Then Jesus spoke in such a way that Mary ran to tell the disciples that he was not in the tomb; that he lived, because he had revealed himself to her.

Paul says in this same fifteenth chapter of Corinthians that Christ "was buried, and that he arose again the third day according to the Scriptures; and that he was seen of Cephas, then of the twelve, after that he was seen of above five hundred brethren at once. . . . After that he was seen of James, then of all the apostles. And last of all he was seen of me also, as of one born out of due time."—I Corinthians 15: 4-8. Paul was not acquainted with the gospel. He was born about the same time Jesus was. We don't know why he hadn't heard about the gospel until after Jesus' resurrection and ascension into heaven. Then, as he was going about the business of destroying the church, the heavens opened and a voice declared, "I am Jesus of Nazareth whom thou persecutest." Paul says, "As of one born out of due time he was seen of me," so Christ couldn't be seen of Paul and these others if he had remained in the tomb, or if by some clever subterfuge his body had been stolen away by the disciples, and somebody else—some impostor—was posing as the risen Lord.

But that's not all; he was seen of Stephen too. When Stephen was being stoned a vision appeared to him; he looked up, and the heavens opened and he saw God, but he also saw Jesus at God's right hand.

And then there is the experience which came to the people on this continent. The Book of Mormon was given for this one purpose—to convince both Jew and Gentile that Jesus is the Christ and that he lives. Soon after his ascension into heaven, Christ did truly manifest himself

to the early inhabitants of America, showing his body to them and ministering to them. He spoke to them saying, "Behold, I am Jesus Christ whom the prophets testify should come into the world." We can't deny that these men had unmistakable evidence. They had the revelation that Jesus Christ lives, that he is our Risen Lord.

Last of all, in the year 1833 Joseph Smith and Sidney Rigdon had a wonderful experience in which the heavens were open to them and, like Stephen, they saw God sitting upon his throne and Christ at his right hand. They declared in words of solemn testimony: "Last of all this is the testimony which we bring to you that he lives for we saw him."—Doctrine and Covenants 76: 3.

I hope I have brought you some reassurance of eternal life. The purpose of the gospel is to bring life and immortality to light. I know of no greater hope than that of which I have been talking. I want to close by reading the testimony of our Lord from the seventeenth chapter of John's gospel:

These words spake Jesus and lifted up his eyes to heaven and said, Father, the hour is come, glorify thy Son that thy Son may glorify thee. As thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him, and this is life eternal that they may know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on earth, I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.—John 17: 1-5.

Symbols

All of man's written history on the earth, all of his philosophy, his research and learning, and all of his imaginative storytelling are expressed in an alphabet of twenty-six letters, more or less, according to the language. Then Braille, the written language of the blind, takes six little dots and by various arrangements can express all that the regular alphabet does. Think of it—all the literature of the world can be put into those six little dots! Teletype machines employ six dots, too, to send news stories over long distances, operate typewriters by wire, and run typesetting machines, able to express all we know in those dots. If, as they say, the great things are simple, it seems that the six-dot language qualifies for greatness. L.J.L.

One World - and the Restoration

By Maurice L. Draper

THE MORAL ISSUES involved in matters before the United Nations were dramatized in the sessions of the Third National Conference of the United States National Commission for UNESCO which I attended in New York City in January. The questions of human rights, disarmament, international economic co-operation, and the speedy solution to present military problems are fundamentally questions of moral and spiritual righteousness. For this reason we ought to be more concerned about them than a large segment of the American population is and at a level of higher intellectual and spiritual discernment than is usually the case.

Does the concept "one world" have real significance for the Restoration Movement? The answer must be sought honestly in terms of the divine intent about the nature of man. It must be found in terms of the overt expression of our highest spiritual ideals.

God "hath made of one blood all nations of men." For centuries men have theorized as to why individuals are born into such diverse circumstances. Some are poor; some are rich. Some are culturally favored with parents of talent and training; some are in cultural poverty. Some are black; others are all shades of brown, from the light complexion of the "white" man to the darker colors of the Mongolians, Pacific Islanders, and the American Indian. We theorize today and find no final answers. But this much we do know—our prejudices and narrow insights rob us of much rich fellowship and constructive association.

Not only do physical differences divide us because of lack of understanding, but national and lingual traditions are barriers to the elimination of misunderstanding. Surely one of the inevitable results of the industrial civilization which makes the world a neighborhood will be

the gradual break down of lingual barriers, and in generations to come men from opposite sides of the earth will have little difficulty in communicating with each other.

THE NATURE of our present problem was dramatically portrayed in a short film shown at the UNESCO conference. Dialogue was in Polish. A young woman crept into the kitchen door of a city apartment, obviously fearful of being caught returning home too late at night. But, unfortunately for her, the way was not clear. Indignation and anger showed in the expression and gestures of her father as he flicked the light switch. What curiosity we all had as they engaged in a heated exchange of conversation in a strange tongue. At the height of the argument he picked up a kitchen knife. How our imaginations went to work as he flourished it in the air. We could already see in our mind's eye the flowing blood of her unfortunate sweetheart, as the scene closed with his mutterings.

Then the whole scene was repeated in English, with exactly the same gestures, flourishes, and dialogue—but this time we could understand. Was the father about to decapitate a lover? A lover wasn't even mentioned. What were his flourishes? His way of emphasizing that a bowl of potatoes on the table hadn't been peeled because of her tardiness. What were his mutterings? "I'll peel the potatoes myself."

If we could only understand the scores of Indian dialects, of Asiatic tongues. If we could only understand the Chinese coolies, or the Russians, is it possible that many of our wild imaginings and dreadful fears would be similarly dispelled?

THE NEED for growing international understanding is basic to the program of the Restoration Movement. The gospel of the kingdom envisions the brotherhood of

many nations. Understanding between nations on the broader scale, however, depends upon a *willingness* to understand and the growing insight through accumulation of knowledge by many individuals in these nations. To us, the believers in the restored gospel of Jesus Christ and the kingdom of God on earth, this need for understanding is basic.

The history of civilization reveals an interesting pattern. Associations of men have developed from family groups into clans. Clans have grown into tribes. Tribes have developed loyalties which later provided the basis of political organization, even when the peoples concerned were still wandering hunters. In community life villages grew into cities, which extended their influence into the surrounding area to form "city-states." Then came federations of city-states and far-flung military empires. During the Middle Ages these empire areas became differentiated and grew into the modern national state. The trend is unmistakable—federation of individuals or families led to consolidation in the clan; federation of clans led to consolidation in the tribe; federation of villages and cities led to consolidation in the city-state; federation of city-states led to empires and consolidation in the national state. Is it unreasonable to suggest that federations of national states will lead inevitably to the world-state? This is, of course, oversimplified. Yet the end seems clear, whether we adopt the historical view of social evolution, or the mystical view of the divine plan as revealed in the sayings of the prophets.

FOR REORGANIZED LATTER DAY SAINTS the objective is clear:

And there shall be gathered unto it out of every nation under heaven . . . for out of Zion shall go forth the law . . .

(Continued on page 22.)

Christian Living and World Crisis

EDITOR'S NOTE: *The author wrote this article while serving with the Armed Forces in Manila in June, 1945. Today, nearly seven years later, our country is still engaged in war in that area, and we find all of the ideas presented here still apply to our lives.*

By Dr. Otto H. Elser

ANY PERIOD of great stress involving the nations and peoples of the world has occasioned, on the part of thinking persons, a re-examination or re-evaluation of human values, human rights and obligations, and their relationship to the events at hand. The great world conflict which recently had enveloped almost all the nations brought forth an abundance of such thoughts and focused attention once more on the lessons of history and on the means for attaining future world security and happiness. Evidences today point to the fact that the problems of international co-operation and right living remain elusive and that the world still gropes for the proper human relationship which will do away with the periodic conflicts that have plagued mankind to the present day.

In this situation there lies a particular challenge for Reorganized Latter Day Saints who profess an insight into the conditions of the dispensation of the fullness of times and a knowledge of the sure solution to the ills of society. The fact that we do not yet have a working example of righteous living for the world to follow should bring to mind again the slowness and the faltering steps which have marred the onward progress of our Zionistic movement. It would be well for us, the followers of Christ, to make our own re-examination of our sense of values, our hopes and aspirations, and our obligations to the great task in which we are engaged.

Undoubtedly one of the most vital questions for us to ponder is the attitude with which we regarded the prosecution of the war and with which we intend to regard ensuing world conditions. For us, whose fundamental and peculiar objective is the establishment on earth of the

kingdom of the Prince of Peace, the fact of war demands a mental adjustment and the formulation of an attitude in harmony with the tenets of our religious ideals. Necessity and the demands of government influenced the thinking of many of us with regard to our position in the conflict. A great number of young people rushed willingly into hazardous duty with the Armed Forces, taking for their own the attitude of hatred and vengeance which inspired the vast multitudes. Such action was, in most instances, deemed justifiable through obedience to the demands of lawfully constituted government, which is a prime statement in the creed of the church. It is in keeping with our idea of Christian living that we obey and adhere to the laws of the land, and there can be no question that in time of national crisis our people are bound, as good citizens, to contribute their full share to the preservation of our rights and liberties, even though that contribution involves the shedding of blood. But whatever our part may be in world events, it is secondary in importance. The primary considerations for us, as Reorganized Latter Day Saints, are our attitudes, our personal convictions, and our interpretations concerning the conditions of present times. They are a measure of our conversion to the gospel of Jesus Christ, of the seriousness with which we regard our calling as witnesses for Jesus. It is certainly a matter of deep concern to Almighty God whether his people seek first the kingdom of God or lose themselves in the vain efforts of men to establish justice and peace on the earth.

There have been many among us who, influenced by the pressure of events and the emotionalism rampant in the peoples of the world, have spent their total energies wal-

lowing in the depths of confusion, despair, uncertainty, and fear. There have been those who have permitted themselves to be influenced by the spirit of hatred, greed, and vengeance and have engaged in the war against our enemies to satisfy the demands of their perverted attitudes. There have been still others who, forgetting the powers of Divinity, have placed their trust in human devices and limited their hopes for the future to the gropings of unenlightened men.

CAN IT POSSIBLY be hoped that the mind of Jesus can reside in men who profess a knowledge of divine truth and then fall prey to the evils of a confused world? Can the church ever realize its ultimate goals as long as its members fail to live up to the standards of those goals and tend rather to devote their energies to lesser ambitions and ways of life which are more in accordance with human than divine values? Paul in his first epistle to the Corinthians (2: 4, 5) makes this statement: "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power, that your faith should not stand in the wisdom of men, but in the power of God." Here is emphasized, as it is in so many other parts of the Scriptures, the infinite gap between human and divine wisdom, and how necessary it is for us to put aside the things of the world if we are to demonstrate, as a people, the same spirit and power of which Paul writes. Whatever our position in the war or coming disturbances, we must consider them as things apart, not to be permitted to hinder our progress or thwart the purposes of the kingdom. Our goal is before us; our prime task must always be the accomplishment of God's purposes

on earth, all other things remaining secondary.

Some time ago a church member in Britain wrote some observations on the subject of "Reorganized Latter Day Saints and the War," which merit a good deal of consideration. They indicate a sincere desire to uphold the ideals and principles of the gospel, even under the duress of conflict and bloodshed. The article says in part:

Why is it . . . that the church doesn't come out into the open and renounce war and proclaim peace? We shall never kill hate with a bigger dose of hate. We shall never end war by war. No one is cleverer with the devil's weapons than the devil himself; we cannot defeat a master craftsman at his own game. We can only hope to build Zion and teach the world the way of peace as we ourselves show them the way to live and the source of life. . . . I know the hand of God is moving among the nations, but if the church had more zealously heeded the commands of God, Zion would have been a reality now and, instead of dashing off to kill, there would have gone forth a stream of sanctified men and women from Zion to bless the warring nations. But instead, we who claim the light of the restored gospel walk in darkness at noonday.

These are challenging statements for us to ponder in the present day, and they may well serve as a basis for evaluating our attitudes and responsibilities in regard to the future work of the church. There remains a tremendous task to be accomplished, and it will require a higher level of Christian living, a more consecrated devotion and service than has been manifested among many of our people. How glorious is the inspiring vision of a united people, living and working together in the reality of Zion, witnessing before the world the final and irrepressible triumph of the principles and purposes of Jesus Christ. How much more glorious still is the opportunity and the calling to engage in the task of translating the vision into the working reality of the kingdom of God among men. The Saints of the latter days have been called to that divine purpose.

IT IS OF LITTLE VALUE now to think back on the war and reflect regretfully on the fact that the church was not able, in this great period of crisis, to advance its mission and purpose more effectively in the world. The past becomes vital to us only when we learn its lessons and apply them to our future course of action. The tragedy of the days to come will be our refusal to awaken to the possibilities before us, and our unwillingness to lift our level of living to the Christlike plane which is demanded of those who would build Zion. There are all too many whose course of action in this direction waits upon the improvement of conditions sometime in the hazy future when Zion may more readily be established than at present. Too many concepts and plans for the glorious days to come remain confused and ineffective through dependence on the passage of time to work out desired results. It is safe to surmise that there will never develop favorable conditions for the completion of our task if we refuse to act now. Periods of crisis, evil

times, wickedness, and bloodshed have not been done away with, and they will certainly continue to plague mankind in times to come. The efforts of men, however sincere, in attempting to establish justice, peace, and brotherhood have been shown to be ineffective in the past, and there is little to hope for in the future. Jesus Christ came to earth to set the pattern; no other way can possibly succeed. It is a dangerous fallacy to assume that God can in any way be limited or circumscribed. He requires complete, unqualified obedience to his commandments, and he has opened up for us the only way for the accomplishment of his purposes.

It is for us, living in the last days when the hour is surely drawing near for the fulfillment of all prophecy, to heed the divine call to gather to Zion and build the kingdom. May we sense the importance of meeting the challenge and so order our lives as to consecrate our full endeavors to the completion of the task.

PRAYING AT A PRICE

To those of us who are used only to liberties of the democratic countries it must seem strange that men would be arrested for holding a prayer meeting of ten people in their own homes, yet this is reported by the *Montreal Herald* of December 2, 1951.

Rabbi Ferenc Lewy, a refugee from Hungary, was arrested recently for violating a city bylaw which forbids religious or educational activities in any building without a permit. Having suffered from religious persecution in Nazi Germany, as well as in his native land of Hungary, he came to Canada and was greatly surprised when brought into court.

He had held two Passover sessions in his home where he lived with his wife and four children, and was arrested because a neighbor had complained to the police.

Rabbi Lewy speaks neither English nor French, but through an interpreter explained that he was baffled by his arrest as he was under the impression that there was no law in Canada against a prayer service like this in one's own home. It was explained to him that the purpose of the law was to check meetings of questionable groups. He cried when he was given a suspended sentence explaining, "Where I came from you probably would be shot for anything like this. That would happen even if you could prove you didn't know the law."

Under Jewish regulations certain prayers cannot be said without the presence of at least ten persons. This incident should remind us that some of our own brethren in neighboring countries and in lands across the sea may still suffer persecution for their religion and may do so being innocent that such a simple thing as a prayer meeting is in violation of some city or state law.

C.B.H.

The Communist Bible

By F. Edward Butterworth

KARL MARX, who wrote the bible of Communism, was born a Jew, baptized a Protestant, and buried in exile outside of his native land. This prophet and founder of Communism had a philosophy which, as expressed by him, was "I detest all the gods." In some respects he resembled the typical patriarchs of early Christianity, having a beard and pious appearance.

Winston Churchill once described the Soviet policy as "a riddle, wrapped in a mystery, inside an enigma." This adequately sums up the western reaction to Communism. Only the first volume of his work entitled *Capital* was published during the lifetime of Marx, but the other two volumes were prepared by a faithful friend, Friedrich Engels, after his death from notes which Marx had left. A careful study of these three volumes is necessary in order to understand the message of Communism.

The appeal of Communism is extremely intense as it allies itself with the massive merchant class against the so-called feudal lords. The fallacies of the scheme are at once lost in its tremendous emotional appeal. The Marxian view can best be summed up in the following simple statements: Human history is like a river. From any given vantage point it looks much the same from day to day, but is actually changing daily. Its banks are crumbling, the channel widens and narrows and deepens as the torrent rushes on. Suddenly the rains descend; the banks weaken and burst; the river floods and may even take a new course. This new course, the Communists say, is the course of Communism—the natural "synthesis" brought about by the clash of two

accumulated forces, "thesis" and "antithesis."

As an example of the natural evolution, better known to Communists as revolution, it might be pointed out that the early United States could be called "thesis" and the rebel confederacy as "antithesis," while the modern United States is called "synthesis." But the United States synthesis did not suit the Communist end, as it did not end in a synthesis of socialism. Thus the Communist agents seek a constant agitation of the working class, splitting the nation into two hostile camps: the *bourgeoisie* capitalists and the proletariat workers.

They expect capitalism to become so intolerable to the worker that he will rise up and destroy it. Marx analyzed the capitalistic system and listed competition as its most immediate evil, as the producer in order to meet his competitor must keep his costs, and hence his wages, low. To speed supplies and fill the great demand, machinery will displace many workers and make "automata" of the rest. The middle class will virtually disappear into the proletariat as the weaker capitalists are eliminated. Markets will be glutted by fierce competition, and the dwindling market will produce a world-shaking depression. The foundation for the revolution is then laid.

This in its dazzling simplicity is Marxism—a brilliant achievement in the history of propaganda.

In 1850 Marx sent to the Communist League a letter advising a temporary alliance with an enemy in order to destroy another. Communists, he observed, would naturally ally themselves with the "petty bourgeois democrats" in revolt against Europe's autocracies, "But from the first moment of victory," he con-

tinued, Communists should turn on their previous allies, and while prolonging the revolution, agitate the former allies in "every conceivable concession and promise . . . the surest way to compromise them . . . dictate to them such terms that the rule of the bourgeois democrats shall bear within it from the beginning the germ of its destruction, and its displacement later by the rule of the proletariat become considerably easier."

THE BEST counterpropaganda in the world is found in Marx's own personal history. He lived in an environment of filth and condemned his family to lives of wretched poverty. Four of his seven children died in infancy, and two of the three remaining daughters who survived committed suicide. This shows a lack in his comprehension of the basic unit of society, the home. His own father called him "egoistic," neglectful of his parents, and possessed of a "demon."

A police officer who inspected his home in the slums of Soho where the Marx's lived for six years wrote,

There is not one clean or decent piece of furniture in either room, but everything is broken, tattered and torn, with thick dust over everything and the greatest untidiness everywhere. In the middle of the parlor is a large old-fashioned table covered with oilcloth. On it there are manuscripts, books, newspapers, as well as the children's toys, odds and ends from his wife's sewing basket, cups with broken rims, dirty spoons, knives and forks, lamps, an ink pot, tumblers, some Dutch clay pipes, tobacco ashes—all in a pile on the same table.

When you enter Marx's room, smoke and tobacco fumes make your eyes water to such an extent that for the first moment you seem to be groping about in a cavern until you get used to it and manage to pick out certain objects in the haze. Everything is dirty and covered with dust, and sitting down is quite a dangerous business. Here is a chair with only three legs, then another, which happens to be whole, on which the children are playing at cooking. That is the one that is offered to the visitor, but the children's cooking is not removed, and if you sit down, you risk a pair of trousers.

(Continued on page 22.)

Gethsemane

By Robert J. Miller

FOLLOWING THE FEAST of the Passover which Jesus observed with his disciples—and which he also chose to make the first Sacrament of the Lord's Supper (Luke 22)—he and his disciples went to a garden called Gethsemane. There he awaited the hour of his betrayal.

The record of this vigil is familiar to us for we have read it in the testimonies of Matthew, Mark, Luke, and John. It was a long night for our Lord—a night of heavy sadness. He must bear his watch alone; although he had asked Peter, James, and John to stand by and watch with him, sleep overpowered them.

During the dark and lonely hour Jesus turned to his Father, for his soul was exceeding sorrowful, and prayed, "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." Again the second and third time he prayed to God saying, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done" (Matthew 26: 34-41).

The passion of this night has been dramatized by all Christianity. The mental torture Christ suffered has been stressed, and the reasons for his intense suffering debated. Was Jesus afraid to face Calvary? Did he fear the jeers of the mob, the physical suffering, the pain of death?

It is very doubtful if any who are familiar with the life story of the Master, and have partaken of his Spirit, would concede that these fears played any part in the agony he suffered. He was a brave man. He proved that conclusively throughout his ministry, for he had never wavered in doing what became his duty. He was a man of such stature that others were attracted by his forceful personality and fidelity. He championed a cause so big and important that church and state alike feared his power and sought his destruction. He accepted this assignment with full knowledge of the cost to himself; indeed, he volunteered for the job (Genesis 3: 3).

IN VIEW OF THESE FACTS, can we even dare to suppose he shrank from his hour of trial because of personal fear? It is said the two causes of greatest physical suffering are childbirth and migraine headaches. Thousands upon thousands suffer these torturous pains and

endure them patiently without sweating, as it were, "drops of blood." In very truth countless thousands of women have accepted the pains of childbirth as a reasonable price to pay for the privilege of motherhood. Love surmounts this fear with ease. Yet we do not dramatize these many acts of personal devotion and stoicism.

There was a far deeper reason for the mental pain Jesus suffered—a reason so great that even he was shaken in his faith and cried, "My God, my God, why hast thou forsaken me?" (Matthew 27: 50).

It must be remembered that Jesus was and is the true Son of God, by whom all things were created and made, according to the testimony of the Father and the prophets as recorded in the Holy Scripture (Doctrine and Covenants 22: 21; 90: 1; Colossians 1: 15-17).

It should be remembered also that Christ's mission upon earth was to effect a reconciliation between God and man, that God's work—which is "to bring to pass the immortality and eternal life of man" (Doctrine and Covenants 22: 23)—might be advanced.

The purposes of God could not be promoted as long as men remained in ignorance of his will—as long as they remained in sin. It became necessary, therefore, for them to receive the truth that they might intelligently choose the way they would go. Jesus said, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin."—John 15: 22.

JESUS CAME NOT as a mere man among men, who had developed his natural powers to a marked degree. He came as the true Son of God by whom all things were created and made. His knowledge of the facts was complete because he was and is a genetic part of all creation. This is a pertinent point to remember in the drama of Gethsemane.

During his ministry he spoke the words to his disciples and the multitudes which it was wisdom in God that he should speak (John 12: 49). At no time did he give testimony from his vast store of knowledge except that which was commanded of God.

In Gethsemane he reviewed his work, he considered the feeling of the people toward him, he felt their resentment—their failure to grasp his message. He even discerned that his own disciples

(John 17: 6), whom God had given him out of the world, recognized in him unusual power but failed to grasp the fact that he was actually the Son of God. He discerned that they failed to realize that his kingdom was not of this world, but universal—eternity itself.

Jesus foresaw that Peter, the bold and fearless, would be so confused in his failure to comprehend that he would deny him. He foresaw the mobbers as they scorned him and laughed at his claim of fellowship with God. He knew the majority of those whom his life had touched would refuse to believe and accept instead the judgment of the masses.

These were the things which tortured the mind of Christ, as he reviewed the past and looked to the future. These people were all a part of his creation, by the will of God. He had made them in the image of God and after his likeness (Genesis 1: 27), and they denied him. These he loved—the workmanship of his hands—laughed him to scorn.

Jesus wanted to reach them and save them from themselves. He hoped sincerely there was a way compatible with the designs of God that these people could be helped to see, to know, to understand. And he probably wanted to be vindicated in the eyes of some at least before he faced Calvary.

We who are parents know the sorrow—the Gethsemane—that must be endured when our children refuse to take our counsel and persist in their own willful way. We know what it is to pray for them unceasingly that they will see the truth and turn to God. We know how we wish we could take upon ourselves their pain when they become hurt or afflicted. We know in part the sorrow that Christ felt; for it is God's way that the souls of some be placed in our keeping.

THE "BITTER CUP" was not personal fear. The Master probably gave that no thought, for he had received a commandment of the Father that he had the power to lay down his life and take it again (John 10: 17, 18). But he grieved because of the people's unbelief, which is reflected in his answer to his accusers when they asked, "Art thou the Christ?" And he said, "If I tell you, ye will not believe" (Luke 22: 67).

Is it any wonder that as Christ hung from the cross on Calvary, with the powers of evil so heavy about him in an atmosphere of complete unbelief, that he should examine himself for some failure on his part, either in the creation of these souls of men or in his mission among them? Is it any wonder that he should cry, "My God, my God, why hast thou forsaken me?" when he found no answer to his self-examination?

Truth itself was about to be crucified.

Question Time

Question:

Do our missionaries receive a salary from the General Church as well as the offerings taken up for them in the branches?

Answer:

Missionaries' families receive a family allowance which covers the expenses of the family. The amount contributed to the elder from offerings either individually or by branches or districts cover his traveling and personal expenses. These are reported to the Presiding Bishopric, and each contribution is accounted for.

G. L. DELAPP

Question:

Why is Detroit Stake called the International Stake?
Michigan

Mrs. G.A.W.

Answer:

The International Stake was so named because the term most fittingly applied to the territorial extent which was partly in the United States and partly in Canada. To have called it the Detroit Stake (U. S.) or the Windsor (Canada) Stake, would have given a wrong impression as to its location.

CHARLES FRY

Question:

How would you interpret "and whosoever among you are sick . . . shall be nourished with all tenderness with herbs and mild foods, and that not by the hand of an enemy" (Doctrine and Covenants 42: 12).

No one would, knowingly, rely on a personal enemy. Could it mean an enemy to this method of treatment? There are opposing methods in the field of medicine.

L.C.

Missouri

Answer:

We may take the words of this admonition for their face value. We have more enemies than personal enemies. We do have enemies because of the way of life for which we stand and the Christ whom we serve.

This certainly does admonish us not to trust our welfare to the hands of personal enemies or to enemies of what we stand for in Christ. This includes those who carry animosity to Christ's method of bodily care.

The use of "herbs" (medicine) is herein recommended by God. We have them for a purpose and, when used for the right purpose, we may have their benefits.

The phrase, "with all tenderness," carries a connotation of love, compassion, and skillful concern. This cannot be done at the hand of one at enmity with the individual or what he stands for.

For our best welfare, we should submit ourselves to the ministry of good, skilled persons whose ideals are compatible with God's purposes. Through such persons the healing Spirit of God can minister, supplementing their skill with his own.

ALFRED H. YALE

Question:

In whose possession was Kirtland Temple between 1838 and 1860?
Michigan

Mrs. G.A.W.

Answer:

Kirtland Temple remained in the possession of the church with Joseph Smith, Jr., holding title as trustee in trust for the church until his death in 1844. In the breaking up of the church at that time nothing was done as to securing the title; since Kirtland was generally forsaken by the Saints, the Temple remained without legal title, not being in the legal possession of anyone. It was open to whosoever chose to use it. Several factions attempted to revive the work there without success, and one did some urgent repairs. For a time an academy was held there by Drs. Lord and Nichols, the story being current that James A. Garfield, whose parental home was at Mentor three miles away, attended there. Ministers of various faiths held services there, candidates held political meetings, and showmen exhibited their juggling. Sheep at times found shelter in the pews of the main floor. Vandals tore off gilt letters from the pulpits, and bits of trim for souvenirs. The building fell into great disrepair.

Several families of Saints moved into the locality about 1860, and two faithful women, Rebecca Dayton and Electra Stratton, successively assumed charge of the building in love for its sanctity and henceforth the doors were locked and visitors entered only with their presence. Their names are worthy of record, for they did much to preserve the property.

In 1880 the Reorganized Church entered suit in the courts, asking a clearing of the title, and was given a clear title as being the successor of the original church which built the temple. The building was in due time restored and improved, and for many years an attendant appointed by the church has been present to conduct through the many visitors numbering as high as twenty thousand a year. The temple is yet to serve important divine purposes.

CHARLES FRY

Question:

Are those candidates for baptism for the dead (*Church History*, Volume 2, pages 552-790) recorded on church records? Who were they? How were their names revealed to the church?

Michigan

Mr. W.D.H.

Answer:

There are no records of the candidates baptized, or for whom they were baptized, in any instance in which baptism for the dead is noted in the *Church History*. This being true, it is not known who they were.

The whole matter of baptism for the dead is so very indefinite that it would be difficult to come to any conclusion as to just what did occur. There are no records of any revelation of God coming through the prophet telling any one individual to be baptized for any specific dead person. Since there are no records of such, I feel it is safe to assume that there was no such revelation.

RUSSELL F. RALSTON

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel members signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

Jesus Christ Stranger or Friend

By Lottie Clarke Diggle

Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and will sup with him, and be with me.—Revelation 3:20.

IT SEEMS INCREDIBLE that Christ, the Lamb of God, the Savior of the world, the creator of the universe, should have to plead for entrance into the lives, the homes, and the hearts of men. Recently Canadians welcomed with open arms a virtuous and beautiful princess, now the Queen of England. Men, women, and children traveled hundreds of miles, spent money lavishly, or made incredible sacrifices to catch a fleeting glimpse of this gracious lady. To the children she was the princess in a fairy tale, while to their parents she represented loyalty, devotion, and adherence to a tradition.

When Christ, who gave his all for mankind, comes knocking, he is refused admittance by the masses and granted reluctant entry by many of his supposed followers. I once knew a woman whose person and home were in a perpetual state of untidiness. She owned a dog whose warning bark announced that a vehicle had turned in at the gate a quarter of a mile distant. Immediately all was hustle and bustle in an effort to present a semblance of neatness. Invariably, the visitor knocked at the door minutes before the minimum of tidiness had been attained. The visitor waited, listened to the scurrying in hot haste, knocked again and yet again, growing cold or impatient, until finally he was admitted.

EVEN CHURCH MEMBERS have been known to refuse to admit the Prince of Peace into their lives until they had accumulated material wealth, become surfeited with the pleasures of the world, satisfied their craving for success, or were ready to sacrifice their ease for the gospel's sake. They would not dream of casting Christ from their hearts completely, but he was given a secondary status. They intended to give him entrance and to listen to his pleading at some distant time when their own plans had reached fruition.

For several years a young priest devoted all his talent and spare time to the work of the church. Then one sad day he decided that through industry and thrift he would accumulate sufficient of this world's goods so that he could give his entire time to the church. Intent on other objectives he had no energy to spare for God's work. Although he worked feverishly, instead of accumulating money he lost it. Disaster followed disaster, and misfortune dogged his footsteps. Before long the Spirit of God ceased to strive with him. He had sold his birthright for a mess of pottage.

WHEN CHRIST is invited into a home he has promised that he will abide there. Imagine being able to talk to the Savior at will! What a privilege to ask wis-

dom from the fount of all wisdom, to seek help from the giver of all good gifts, to discuss problems or to express appreciation for blessings, to receive words of comfort in times of distress or difficulty.

When fears arise, what a blessed solace to hear or sense that welcome phrase, "Fear not!" After attending a district conference, a sister was returning home by a late train. From early childhood she had been terrified upon entering a dark unoccupied house. Dreading the ordeal she bowed her head in prayer. Then a still, small voice spoke these words, "Fear not, for my angels will watch over thee." As she made her way through darkness and rain across the vacant lots her home loomed out of the mist. How beautiful it was, and what a joy to be back she felt! Without fear she entered the front door. The spirit of love and peace enveloped her, for the promised angels were indeed there. With the confidence of a little child she slept through the night, and at five in the morning was awakened by an audible voice calling her twice by her first name. A phobia had ceased to exist through the mercy of God.

IN THESE TIMES of uncertainty men's hearts are failing them for fear of the things which may come to pass. To whom can they turn if not to the Lord whose promises are sure, who knows the future and all the answers, and who holds the destiny of mankind in the hollow of his hand? At least three

decades have passed by since I was much concerned about moving to Zion. The Spirit gave definite direction, assurance, and comfort in the following message, "The time has not yet come for you to go to Zion. I have a work for you to do here; nevertheless perils are coming upon this land, but if you are faithful, you will be protected."

The predicted perils are yet to come. Through the intervening years I have been concerned only about the condition attached to the promise. If one measures up, God's promises are sure.

In James 1:5 is the promise, "If any man lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him."

If Christ has been given entrance to the home of a Saint and abides there, he is at all times accessible and ever willing and able to give to his children that which they lack. Adults in a different degree from children feel their inadequacy many times a day. Perhaps a child is ill, some article becomes lost, buying must be done to the best advantage, a question of guidance or discipline arises, or an intricate garment awaits completion. All the time One stands ready who is the fount of all wisdom and who needs but to be asked.

Mothers, have you ever known the sorrow of losing the confidence of your teen-age daughter? What a joy was yours when she again opened her heart to you, when she came to you because she needed you. How much greater than the love of a mother for her child is the limitless love of Christ for his Saints. If mothers and fathers are vulnerable to teen-age slights, how much more sensitive is the Savior, who yearns over these whom he died to save.

Take him at his word. Cast your daily burdens upon him and grant him the joy of service and the unutterable ecstasy of being needed. At the same time receive for yourselves wisdom, added skills, security, poise, freedom from worry, and a satisfaction and peace beyond the imagination of those who know not God.

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They Serve the Church and Babies

Briefs

THE MOTHERS CLUB in Independence is very proud of its record regarding family "grass roots." For almost forty-two years (it was organized in June, 1911) the club project has been child care. At first it helped provide for the children of the Children's Home located in Lamoni, Iowa. Then along came the new Sanitarium and Hospital and its needs; so the nursery was adopted and for thirty-six years has really been the pride and joy of the club members.

It has been like watching a family develop and prosper under parental care and vision as the privileges and opportunities accompanying modern living beckon to parents from day to day. Women all over the U.S.A. have helped during these years—helped with sewing and earning for the nursery.

There were twelve of us young mothers in 1911, and we have enlarged our membership gradually until now there are twenty-seven of us to mark and cut, sew and embroider. Here we make special mention of a much appreciated facility, the use of the cutting tables and equipment of the Kimport Doll Studios in Independence. When well over two thousand articles are cut during the year, it is a boon to be able to make one marking do for several layers of material. At the Arthur and Ruby McKim home next door—for they are the Kimport people—the Mothers Club has for many years held most of its General Conference guest teas, and will do so again this year.

One more special mention concerns a group of young mothers in Independence, the Pan-delphia Sewing Club, which for several years has been designing and making spreads for the thirty-six tiny cribs in the nursery. These women are embroidering and appliqueing clouds and sleepy bunnies on the spreads this year instead of the former frisky pet lambs. They also have taken over the embroidering on the little robes, the yokes, and cuffs.

No wonder Miss Ina, nursery supervisor, chortles over the compliments the nursery patrons make about how precious their babies look in the hand-trimmed robes and blankets! Miss Ina says that the nurses who come in from outside hospitals say that the Sanitarium has the cleanest and prettiest nursery they have seen. Our regular display of nursery sewing may be inspected during General Conference at the Sanitarium and Hospital exhibit.

BESIDES OUR TWENTY-SEVEN PAIRS of hands and those of the Pan-a-delphias we are always delighted to have more help. Recently a box containing fifty-five finished and beautifully embroidered articles and garments for the nursery arrived from the women of the Santa Ana Branch in California. The women in Boston were sent patterns at their request as they have again felt the urge to shop and sew for the nursery.

Often the nursery is full and it is not unusual, although it may seem strange to most of our readers, for the thirty-six babies to be asleep at the same time. The nurses keep them dry, warm, and comfortable. Not long ago the first "doorstep" baby arrived, just inside the lobby. Twins are arriving at the rate of four pairs a month since January, 1951. The February, 1952, ones weighed over six pounds each. There are more girl than boy babies.

The Mothers Club has furnished incubators and the oxygen therapy which are so often lifesavers. And now the "infantry" would like a cart—so that the babies can be wheeled down the long halls to their mothers at feeding time (four times a day).

Our officers are Mrs. Charles Grabske, president; Mrs. John Moser, vice-president; Mrs. C. R. Smith, treasurer; Mrs. Reginald Loosemore, secretary; and the undersigned, historian.

MRS. MARK SIEGFRIED

Financial Dedication Day Observed

CANTON-MASSILLON, OHIO.—On February 17 the district conference was held and district financial dedication day was observed. Following church school there was a general class in stewardship for the young people of the entire district. Bishop Howard Miller of Kansas City Stake spoke at the morning hour. At noon, dinner for 175 guests was served in the church dining hall.

There was a business meeting in the afternoon with Bishop J. C. Wildermuth in charge. Delegates from the district to General Conference were elected at this time.—Reported by VERA M. RASOR

Women in Institute

PARKERSBURG, WEST VIRGINIA.—The Zion's League, under the leadership of Sister James Menzies, held a minstrel at the Park School on February 24, with Seventy James Menzies and Elder Dick Anderson as main characters.

A reception was held in the church basement February 25, honoring Brother Merle Guthrie of Independence, and his son Richard.

Six women attended the newly established women's department institute at Moundsville, West Virginia, March 1 and 2. They were Sisters Mae Griffin, Van Rice, Julia Cooper, Alice Miracle, May Cottrill, and Virginia Cottrill. This was the first meeting of its kind in the West Virginia District for over thirty years. Sister Blanche Martin, district women's department leader, was in charge.—Reported by VIRGINIA COTTRILL

Branch Officers Elected

FRESNO, CALIFORNIA.—The following officers were elected at the annual business meeting: pastor, E. E. Workmon; assistant pastor, C. J. Nephew; women's leader, Gertrude Slover; Zion's League leader, Flora Workman; church school leader, Kenneth Cline; music director, Beckey Nephew; bishop's solicitor, Caesar Milla; treasurer, Jay Smith; secretary, Eathan Godfrey; branch statistician, Loren Godfrey. The meeting was presided over by Bishop E. C. Burdick.

Patriarch William Patterson held a series of meetings in October.

W. A. Vance was ordained a teacher on February 3. On February 10, Kenneth Cline and Alvin Woods were ordained elders, and Jay Smith was ordained a teacher.

Three people have been baptized this year.

The young people have an active group. About twenty Leaguers attended the Yule Camp at Happy Valley December 28, 29, and 30.

The women's department meets twice a month. They have several projects to help the branch. The priesthood meets every Sunday evening for reporting and a study hour. The two groups have combined and organized an extensive visiting program.—Reported by W. A. SLOVER

Branch Celebrates Organization Anniversary

FORT SCOTT, KANSAS.—The sixtieth anniversary of the branch was celebrated December 30. Elder Ross Higdon of Kansas City, Missouri, a former pastor, preached in the morning and evening. Brother Higdon was pastor from 1914 to 1922. At noon, a basket

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dinner was served by the ladies and local members in the basement of the church.

Visitors and former members attending were former pastor Elder Amos T. Higdon, and family of Shell City, Missouri; Mr. and Mrs. Zeno Booker of Independence, Missouri; Mrs. Frances Dunham of Roscoe, Missouri; and several members from Mapleton, Kansas.

Former pastors of the branch were Elders Ezzell, L. A. Quick, H. L. Kinning, J. T. Higdon, Cornelius Quick, Amos T. Higdon, F. A. Hawley, C. C. Martin, and Marion Goodfellow. The present pastor is Elder Dale Crown.

The branch was organized December 29, 1891, at the Lebanon schoolhouse, west of Fort Scott, by Apostle James Caffall. The Mapleton, Kansas, territory was included in the Fort Scott Branch, but the two branches were formed July 16, 1911.

Mrs. Zeno Booker is the former Helen Hawley, daughter of a former pastor, Elder F. A. Hawley, and served in the branch many years. A basket of flowers was presented to Clarence Higdon of Kansas City, Missouri, in memory of his parents, the late Elder J. T. Higdon and Sister Higdon.

The Mapleton Branch was in charge of the afternoon service. Elder Lee Quick, the oldest missionary worker in the territory, spoke on "The Power of the Restoration." He told many of his missionary experiences. A duet was sung by Mrs. Ellsworth Clayton and her daughter, Beth.

The Fort Scott Branch has exceeded its goal for the Auditorium.—Reported by SUSIE LENEVE

W. Wallace Smith Guest Speaker

SACRAMENTO, CALIFORNIA.—President W. Wallace Smith was a guest at the branch dinner January 11, and spoke at the morning service January 13.

Attendance at Wednesday evening prayer services is increasing. In addition to the services at the church, meetings are also held at the home of Brother and Sister Paul Schurter in North Sacramento. Elder Jabez A. Elam has been placed in charge of these meetings.

At the close of the service January 23, a business meeting was held at which time seven men were approved for ordination and accepted the call. Five of the men already held other priesthood offices. The action was ratified by the district conference at Berkeley, January 26. A large number from the branch attended the conference.

At the Communion service February 3, Karen Allene, daughter of Mr. and Mrs. John Walker, was blessed by Evangelist W. H. Dawson assisted by Bishop E. C. Burdick. Mrs. Walker is the former Dee Squires. The annual "filing day" service was held in the evening. Bishop Burdick spoke on the financial law. Music was furnished by the Youth Choir, directed by Phillipa Gann.

An ordination service was held on February 10 when the following were ordained: to the office of priest, Ives J. Honeychurch, Earl B. Horton and Lawrence R. Schall; deacon, Neil R. Honeychurch and Donald Damron; elder, Jabez A. Elam; teacher, Keillor Winsor. Pastor Myron R. Schall presided at the service and assisted in the ordinations. Other ordaining elders were John B. Dawson, John E. Gann, Robert L. Nephew, James A. Damron and Laurence A. MacDonald. Music was by the choir and a duet by Virginia Winsor and Marjorie Damitz. A poem was read by Celia Schall. Elder MacDonald delivered the charge.

"Plodding Brings Us Faster to Where We Go" was the subject of the sermon by Pastor Myron Schall on February 17. Earlyynn, daughter of Mr. and Mrs. Earl Horton, was blessed

by Elder Schall assisted by Elder John E. Gann. Mrs. Horton is the former Nelda Bridges. At the morning service February 24 Elder Lawrence Hendrickson spoke on the topic "Consider the Work of God." Dale Allen, son of Mr. and Mrs. Dallas Glauner, was blessed by Elder Hendrickson assisted by Elder Jabez A. Elam.

The Zion's League held a farewell party on February 2 for Robert Dawson, son of Elder and Mrs. John Dawson, who has entered an army training camp. On February 9 the League gave their annual valentine banquet. The program theme was "In the Park," and consisted of four scenes dramatized by singers and actors in a park setting. Visiting League members were Pat Gann of Berkeley and Ann Wright of Stockton.

A son, John Edward, was born to Elder and Mrs. John E. Gann on February 8. Mrs. Gann is the former Phillipa Honeychurch.—Reported by LENA SWANEY

Conference Delegates Selected

SOUTHEASTERN ILLINOIS DISTRICT.—The district conference was held at Mt. Vernon, Illinois, with the theme, "Witness All—Always."

The conference convened Sunday morning with a class for men taught by Seventy John Puckett; for women, by District Women's Leader Hazel Kyser; for young people, by Seventy D. L. Kyser. Classes for children were taught by the regular church school teachers.

Seventy D. L. Kyser directed the morning service. Special music was provided by the Marion Branch. A trio was sung by Sisters Geraldine Kobler, Meribeth Vaughn, and Jennie Racine.

The morning preaching service was by Seventy John Puckett of Jefferson City, Missouri. The trio at this service was Opal Fuqua, Melba Hertenstein, and Jennie Racine, accompanied at the piano by Norma Lee Rockett.

A basket dinner was served at noon.

The business meeting in the afternoon was under the direction of the district presidency, with Seventies Kyser and Puckett in charge.

The following were selected as delegates to General Conference: Seventy and Mrs. D. L. Kyser, Mr. and Mrs. Norman Jackson, Mr. and Mrs. W. R. Poore, Mr. and Mrs. W. E. Phillips, Mr. and Mrs. Ed Colvin, Stella Henson, Otto Henson, and B. R. Yochem.

The following recommendations for ordinations were approved: Otto Henson, elder; Ralph Wilson Rockett, elder; J. V. Whitehead, elder; Gordon Lambert, deacon.

Seventy D. L. Kyser was the speaker at the evening service. Brother Kyser has conducted cottage meetings throughout the district.—Reported by MRS. RUBY ELLIS

Seventy Cecil Ettinger Holds Series

BRENTWOOD, MISSOURI.—In June the pastor, Elder Edwin C. Kent, baptized Sandra Patchin, Shirley Briggs, and Nancy Sue Adams. Elders Charles Remington, Ammon Andes of Lawrence, Kansas, and David Cooke officiated at the confirmation service.

The business meeting for the election of officers was held August 15, with Elders Roy Benson and Ed Joy in charge. Elder Edwin C. Kent was re-elected pastor. The following officers were elected: secretary, Pat Dayton; treasurer, Charles May; church school director, Don May; women's leader, Eutha Wise; music director, Vi Dickerson; young people's leader, Dan Belcher; publicity agent, Marge Kent; program director, Naomi Langguth; auditing committee, Don May, Claude Oliver, and David Cooke; building committee, J. R. Miller, Roy Dayton, Claude Oliver; flower committee, chairwoman, Blanche Cooke; finance committee, Ralph Briggs, Joy Brown, and Claude Dayton.

In August and September, Missionary Cecil R. Ettinger held three weeks of missionary meetings. Five people were baptized by Brother Ettinger. They were J. R. Miller, Marvin "Mac" McBrayer, Mrs. Marilyn Dette, Mrs. Mattie Bell Nichols and daughter Jackie.

Several babies have been blessed. They are Carolyn Louise, baby daughter of Mr. and Mrs. Edward Dette; Carolyn and Armand, Jr., children of Mr. and Mrs. Armand DeMargel;

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and Tommy Allen, infant son of Elder and Mrs. Edwin C. Kent.

Mrs. Dorothy Evans was elected district women's leader at the district conference in Belleville in November. Dan Belcher was elected young people's leader. At the district conference in January, Brother Belcher was chosen to be one of the delegates to General Conference.

Marie Ruhl was baptized by Elder Edwin C. Kent in December. She was confirmed by Brother Kent, assisted by Brother Remington.—Reported by MARGE KENT

Building Program Growing in Stake

CENTRAL MISSOURI STAKE.—The spring conference of the stake was held at Warrensburg on Sunday, February 17. Presiding Bishop G. L. DeLapp was the visiting minister. At the business meeting in the afternoon the financial report for 1951 was approved, twenty-six delegates to General Conference were elected, and other matters of business concerning the Stake Houses of Worship Program were approved. Five men were accepted for ordination to the priesthood. They are Russell McCarroll, Blue Springs, elder; Wallace Butler, Blue Springs, priest and James Parker of Buckner; Burford Page of Harrisonville and William Crowder of Blue Springs, deacons. It was also decided to sponsor a stake reunion again at Lake Venita, July 26 to August 3.

Special missionary emphasis has been stressed recently at Knob Noster, Warrensburg, and Holden where Evangelist Ray Whiting conducted three series of meetings. Stake Missionary Clair Weldon has recently completed almost a month of labor at Blue Springs. Elder Roy Weldon has presented missionary illustrated lectures at both Blue Springs and Oak Grove.

Last November work was begun on the construction of a new church at Harrisonville. The church is almost completed now and all the work has been done by volunteer labor.

A building committee at Richmond, one of the historic spots in church history, has completed plans for a new church building and

plans are that construction can begin early in the spring.

At both Kingsville and Buckner building plans are being drawn and the hope is that a new church can be constructed in each of these places within the next year or two.

At Blue Springs, a building committee has submitted tentative plans for an extensive building program which will involve the eventual tearing down of the present building and the construction of a new plant which will include ample educational facilities. Recent speakers at Blue Springs have been E. P. Darnell, S. E. Mifflin, W. C. Becker, Glaude Smith, John Darling, Apostle Reed Holmes, L. V. Butterworth, and Charles Graham. On February 14 a turkey dinner was sponsored by the young adult group.

The Holden congregation recently suffered the misfortune of losing, through death, the services of a good faithful servant in the person of Wilbur Criley, branch solicitor and treasurer. Robert Stewart, Jr., has been appointed to succeed Brother Criley. Holden is well represented at Graceland this year, with eight young people in attendance. They are Fred, James, and Doris Christensen, Norma and Marion Kendrick, Mary Alice Thompson, Dick Petre, and Charles Barnhart.

The third anniversary of the Odessa Branch was observed on January 27, with Stake President H. J. Simons speaking on the theme "Home-coming" that morning and Elder Otho Clark, counselor to Bishop W. C. Becker, speaking in the afternoon. Other visiting speakers at Odessa since January 1 have been Burr Bronson, Dr. Roy Cheville, Evangelist A. C. Martin, and H. C. Ferguson. On Saturday, February 2, the Laurel Club sponsored a bake sale and cleared \$102.29.

Improvements have been made on the church at Atherton. Under leadership of the branch custodian, Brother Ray Curtis, the auditorium has been redecorated, an electric water system has been installed, and water piped to the baptismal font. The women's department has provided new velvet curtains. News from Atherton also brings the information that Thelma Hughes is at Graceland and that Fred

Clark, son of Mr. and Mrs. Otho Clark, entered the Army Air Force on December 30 and is now at Camp Sampson, New Jersey. The Dean Fryes have moved to a farm near Buckner and the Clyde Odells are moving to a farm near Odessa. Mrs. Glen Lewis has been elected to succeed Mrs. Clyde Odell as leader of women.

Pleasant Hill reports that Dorothy Lee Bailey was baptized on November 25, 1951. The women's department has been busy in various activities, the Zion's League was well represented at the recent Stake Zion's League all-day meeting at Odessa, and the music department presented the cantata "The Babe of Bethlehem" at Christmas time. A ladies trio composed of Lucille Suddath, Alice Miller, and Pauline Bailey, and a soloist, Paul Brown, have sung special numbers at various churches recently.

The young adults of the stake are now looking forward to the next all-day meeting to be held at Lee's Summit on March 9. "The Book of Mormon" will be the theme and instructors will be Clair Weldon, Roy Weldon, and H. J. Simons.

Twelve stake Zion's Leaguers attended the Hispanic-American Institute at Graceland College on February 23 and 24.

Three regional priesthood institutes have just been completed with considerable encouraging success in each place. Every priesthood member in the stake had opportunity of attending the institute which included a two-hour session each Monday night for six weeks and terminated with a Communion fellowship service at the Odessa church on March 3. Approximately 140 members of the priesthood in the stake attended the meetings.—Reported by CAROL MACDONALD

Boy Scouts Presented Charter

SCRANTON, PENNSYLVANIA.—Donna Jean, infant daughter of Thomas and Dorothy Watkins Griffiths, was blessed at the church on February 3 by Elders Richard J. Hawkins and Alfred E. Jones.

The women's department has bought a new double oven, ten-burner restaurant-type stove.

The new church school teachers' class, taught by Elder John R. Jenkins, is conducted each Sunday evening, following the regular preaching service. The class is to graduate qualified church school teachers.

Boy Scout Troop 33 was presented with its charter on February 29. A ceremony was performed, initiating seven Scouts into the troop. A social hour was held following the ceremony.—Reported by H. DAVID MORRIS

Ordinations and Delegates

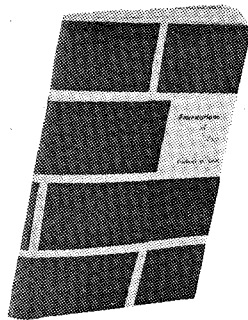
DETROIT INTERNATIONAL STAKE.—The stake conference was held February 24 at the Piemontese Club, 13221 Puritan Avenue. It was under the direction of the stake presidency, W. Blair McClain, Lawrence O. Brockway, and Elder V. Osborn; stake bishopric, L. W. Updike and C. O. Carlson; Evangelist B. Brown, and Music Director R. Gault.

The following men were unanimously accepted for ordination: Harry George Scherer, Joseph Lorane Mifflin, Gerald Leonard Arnold, Donald Weisenbach, deacons; Earl Henry Jones, William Gittens, teachers; George Bishop, Murray Earl Jones, Richard Lee Wilson, George Warner, James E. Lancaster, Jr., Vernon Forrester Hyslop, priests; George Laverne Perritt, elder. Sister Pauline Frisby sang the twenty-third psalm at the business meeting.

Seventy F. E. Butterworth was guest speaker. Thirty-nine members were chosen as delegates to the General Conference.—Reported by H. E. DEPEW

Foundations of Zion

By Frederick M. Smith



This 87-page paper-bound text contains a series of radio addresses delivered in 1938. Into them has gone much of the basic philosophy of our stewardship program. Some of the topics are "Social Themes in Jewish and Christian Law," "Problems of Capital and Labor," and "Laws of the New Jerusalem." Prepared especially for study in priesthood groups, church school classes, as well as for personal meditation.

50¢

herald house INDEPENDENCE, MO.

The Home Library

By Grace Pennell Tousley

A Job for Every Woman. By Louise M. Neuschutz. New York: H. W. Wilson Co., \$3.

ARE YOU A WOMAN WHO—
is faced with the sudden need of supporting herself, without training or experience? or

is a white collar worker nearing forty, out of a job or facing unemployment? or

must earn money while staying at home? or

though elderly, needs added income? or

can go outside the home for part-time work?

If your answer to one or more of these questions is "Yes," then this little book will help you find, as the author says, "your niche in the work-a-day world." It is a survey of the paying jobs which women have created for themselves in recent years, and thus it serves as an index to the various fields of money-making activities open to women, and as a stimulus to further research on the subject.

Miss Neuschutz warns against slap-dash methods of selecting the field of work in which you expect to earn extra money or all your living. She advises you to carry out on yourself something of the same program the personnel office of a big business sets up for its employee selection routine.

First, you are to appraise yourself—your health, personality, aptitudes. Seek the guidance of your librarian concerning books which will help you make this appraisal. It might even be profitable to consult a vocational counselor for an aptitude test and advice. If your personal survey reveals that you need to do a bit of rehabilitating, whether in health, personality, or skills, get busy and remove the obstructions in your road to success, the author urges.

After you have surveyed the fields of opportunities and decided which you will enter, then *plan carefully* is her advice. Figure ahead; plan some sort of tentative program; learn what legal regulations pertain to the job.

Each chapter covers a different type of work, giving an over-all view, and is followed by a selected reading list directing the reader to specific information in that field.

The following selected chapter titles will illustrate the type of subjects covered: Helping Busy Mothers; Food Services; Commercial Services; Organizing Lectures and Entertainments; Needlecrafts; Handicrafts; Free Lancing; The Green Thumb; and A Small Business of Your Own.

Secretarial Efficiency. By Frances A. Faunce and Frederick G. Nichols. Second Edition. New York: The Gregg Publishing Co., Business Education Div., McGraw-Hill Book Co. \$3.75.

That secretarial training should be career training in the best sense of that expression, something more than narrow vocational training, is the belief of the authors of this book, now in its second edition.

The book contains most of the information which secretaries look for in their conventional handbooks, but there is also a higher-level approach to the secretarial occupation. The authors claim that the first edition of the book pioneered a new field of business training beyond the secondary-school level. They suggest that employers, secretarial students, and those who have the supervision of teaching for the vocation of secretary will find it as valuable as will the secretary herself. This reviewer suggests in addition that home administrators (housewives!) will find a world of help in running their own home offices, which in these days are so much more than the

sugar bowl in which Grandma kept her receipts and pin money.

The aim of the book is to help the secretary increase her value as a worker at this time and develop in her the understanding of the business world that she may, if she chooses, advance to even more responsible work and hire secretaries of her own. This latter aspect of the job in no way minimizes the importance of the secretary's present position in business, and that position is made so satisfying that no woman need be ashamed of spending her working years behind a typewriter.

These books may be ordered from Herald House, Independence, Missouri.

United States Government Organization Manual 1951-1952. Washington, D.C., Federal Register Division, National Archives and Records Service, General Services Administration. \$1.

If a session with the newspaper or newscaster leaves you somewhat confused by the references to Federal Government departments, divisions, agencies, bureaus, and governmental personnel, this is a book you need. It is the official organization handbook of the Federal Government, published annually. It has text describing the organization of all branches and subunits of the government and organization charts for each. Brief descriptions of quasi-official agencies and selected international organizations and much other information is included.

This book is recommended for every home library, especially where there are children of high school or college age. Frequent consultation of its pages will aid the reader to form an orderly mental picture of the Federal Government, which today affects all of us to an unprecedented degree.

This Manual should be ordered from the Superintendent of Documents, Government Printing Office, Washington 25, D.C.

The Value of the Holy Spirit

By Lola Quick McCollam

HURRY, MOMMIE! Give me money or I won't get to be in the 'Bittsy Botts'," little Janis would tell her mother occasionally before starting to kindergarten. I wonder if the mention of the Holy Spirit to the prebaptismal child doesn't mean just about as much to children as this "Bittsy Botts" did to this mother. After several such requests her parents discovered that if she took some money to buy stamps and later victory bonds she could march in the victory march.

The instruction given to parents to teach their children the doctrine of baptism and the gift of the Holy Ghost by the laying on of hands when eight years old is perhaps most often limited to the teaching of the baptism of water, with little or no explanation of the baptism of the Holy Ghost.

Perhaps it is better to refer to the Holy Ghost as the Holy Spirit when speaking to children. One lady wrote about experiencing a fear of receiving the Ghost which caused her much distress.

The candidate should be instructed that baptism is not complete without both water and spirit although one might not sense the baptism of the Spirit at the time of confirmation. This part of the baptism should be discussed with the child.

The story of the child Samuel's hearing the voice of God when the priest Eli didn't is a good example of a child's receiving the Holy Spirit.

A child may be taken out on a windy day and told that while no one can see the wind, anybody can see what it does. Similarly, if he makes preparation for the gift of the Spirit, it will come and he can see the result. It will make him better. He will want to do good.

It is natural that children would understand more about water baptism, because they can see the person being immersed but the baptism of the Spirit is different as it is inward. It doesn't seem to come just

by merely asking. Nephi says, "It is the gift of God unto all those who diligently seek him" (1 Nephi 3:26). The Doctrine and Covenants says, "Pray always and I will pour out my Spirit upon you."—18:6.

A number of members do not seem to realize that the Holy Spirit is promised to each individual. Jesus said, "I will pray the Father and he shall give you another comforter, that he may abide with you forever." It is necessary that this part of the plan be understood, because not much growth can be accomplished without the Spirit—"Not by might nor by power, but by my Spirit, saith the Lord."

Jesus said, "I am the vine; ye are the branches." He is showing us how necessary it is for us to receive our spiritual food from the source of divine power. I like to think of the little curls that cling to the trelis as being individuals who receive spiritual food direct from Deity.

In Acts 5:32 we are told that the Holy Ghost is given to those who obey God, hence the necessity of teaching continual diligence in keeping God's laws. The first time I read the Doctrine and Covenants I was impressed with the number of times the Lord counseled the people, "keep my commandments," especially in the revelations given previous to the organization of the church. He must have been schooling them for the gift of his Spirit.

"If any of you lack wisdom let him ask of God, that giveth to all men liberally" is just as true today as when the fourteen-year-old boy went to the woods to pray and received an answer to his problem.

There are many spirits in the world. God has placed a safety valve to protect us from evil spirits. This is fasting. Jesus once told his disciples, "This kind [evil spirit] cometh not out except by fasting."

Fasting means much more than refraining from food. It means refraining from worldly pleasures and activities that draw us away from God.

"I give unto you a commandment, that ye shall continue in prayer and fasting from this time forth."—Doctrine and Covenants 85:21.

Picked From the Periodicals

By Aarona Booker Kohlman

March issues of the magazines are definitely devoted to the spring outlook as regards homes, food, and fashions, with a good supply, also, of material of a political and civic nature.

Two articles on school safety appear in different magazines: ". . . But Suppose She Falls!" *Woman's Home Companion*, and "She Fought for the Children," *Reader's Digest*. Both concern the danger of playgrounds covered with asphalt.

"Save That Injured Eye," *Today's Health*, warns that there's no such thing as a minor eye injury. "Stop That Headache," in the same magazine, tells of the progress being made in treating and curing this common ailment.

"Is Your Medicine Chest a Fibber McGee?" *Woman's Home Companion*, lists the items needed for simple remedies and first aid. In the same magazine is an illustrated description of the new method of artificial respiration, "You Could Save a Life This Way."

Read "The White Lady," *Reader's Digest*, and you will find that you have probably lost at least some of the aversion most people have toward bats. It is fascinating reading.

Good Housekeeping offers another "complete cook book," this time on the cooking of fish.

Methods of doing several household tasks are featured in *American Home*. "How to Re-web and Re-tie Springs," and "How to Re-upholster a Chair," plus "News in Plastic Upholstery" take care of your ailing furniture. "How to Cut Glass," "Painting How-to Tricks," and "Solder and Save" may furnish you with sufficient additional information to give you courage to tackle long-neglected jobs.

An excellent article in the field of international relations is "The United
(Continued on page 22.)

Home Column

The Man Who Stood Alone

By Heber F. Colvin



The cross with its pitiable burden stood stark against the sky. Suddenly Peter felt with startling force a renewed emphasis concerning man's freedom of action. This freedom was held by all men for either good or ill. The wrong use of power, evil in its most deadly degree, was on parade. Evil shorn of all its animal appeal stood revealed in its nakedness to the eyes of those who *willed to see*. Exhibited for what it was, the spirit of error, in its insanity, gloried in its vandalism, seeking the destruction of the supreme values of life.

PETER CONTINUED to philosophize. It is necessary for men everywhere to learn to choose goodness as the governing law of their lives. Godlessness is the enemy of all well-being. Men must be drawn together by common interests, justly held, and those interests must be bound together by the bonds of mutual consideration for one another. That esteem necessary surpasses courtesy and is known as brotherly love. To serve one's own best interests, it is necessary that the just interests of his neighbor be served also that there may be mutual satisfaction and amity.

Good men must band together since in union there is strength. Evil is very well organized. How else can men stand against it unless they stand together, led by God? The fruit of righteousness is found in the results of right thinking and right living. Truth is of God. In *his ways* truth and justice are to be found. Aside from God, there is no life, no order in anything. Where there is weakness, men fall prey to the forces of destruction. Right ways are sound ways. At the heart of error lurks the sting of death.

WITHOUT THE CHRIST, Simon Peter knew he stood alone, leaderless and without effectual help.

A man of simple tastes, he had earned his livelihood as a fisherman until, one day, there came a man who was more than a man, for as he conversed with Simon by the sea, it was as though the eternal lapping of the waves against the shore stilled themselves to listen. Gone was the prosaic course of events which he had never questioned before. Suddenly it seemed to Peter that some great thing for which the ages patiently waited had begun to come to fulfillment. "Come, follow me," the stranger had said, and Simon cast away his nets, for it seemed his heart was aflame with the intensity of a dawning assurance which culminated in the quiet conviction, "Thou art the Christ, the Son of the living God."

All the familiar tortures beset him now. "If only I had another chance, I would serve him better. How differently I could do things." The fiasco was so complete that the music died in his soul as the world closed in around him. He turned again to the rut of his old

IT WAS A DAY of stern realities. Spent with the emotional storm accompanying his repentance, Peter witnessed silently the perfidy of the mob, his very silence condemning their hateful demands, for his stoical attitude did not extend to the object of the mob's cruelty. He felt powerless to help in any way.

With a majesty that did not once desert him, the gentle Nazarene faced the accusing throng. About him there was an air of serenity that could not be shaken. He listened to the death sentence humbly but bravely—every bit a king. Action Simon could understand, but this passive submission to the will of the enemy baffled him.

The Roman governor was still speaking: "I am innocent of the blood of this just person; see that ye do nothing to him." Yet he delivered the prisoner to the soldiers for crucifixion. Pilate's hands were clean. Had he not washed them publicly?

Unhappy disciple! Peter might yet have chosen to die in defense of his Lord, but Jesus' last words to him still echoed in his ears: "The cup that my Father gives me to drink, shall I not drink it?" Thus, with others Peter followed afar off while another helped carry the condemned man's cross to Calvary.

Was it only yesterday? Yes, only yesterday there had been words of affection and smiles exchanged, joy of living for the choosing, and now—this! The same sun which had seemed so benevolent then appeared to give only a harsh glare upon this otherwise darkest of days. Yesterday! It seemed so long ago. The life of one man made the difference. Now that life was about to be forfeited to satisfy the cupidity of the corrupt priests and politicians.

ways. "I go a-fishing" was his most revealing comment. What was left? "We trusted that it had been he who should have redeemed Israel."

FOR ALL of us who have loved and lost, the story of Peter strikes, perhaps, a sympathetic chord. We are weak; we are strong—a mixture of good and inferior qualities. So was he. Yet, while at his fishing, when Peter once again knew the voice of his risen Savior, with one glad cry, "It is the Lord," he jumped into the water and swam ashore.

So when they had dined, Jesus saith to Simon Peter, . . . lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith unto him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that

I love thee. Jesus said unto him, Feed my sheep.—John 21: 15-17.

Thereafter, Peter never turned back. He became Cephas, the rock, the immovable one. The gospel story and that of the Restoration Movement cannot be written without including his name.

How many times have we failed Christ? Was the question "Do you love me?" directed to Peter alone, or may we also be included in it? The earnest counsel is given again,

If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me.—John 14: 23, 24.

The servants of God, whoever, wherever they are, best evidence their love when they feed the sheep and lambs of the Lord's flock. They feed them for the sake of the risen Lord that none need stand alone.

The Godless Quest

By John M. Wallace

WE OF THE TWENTIETH CENTURY will take part in the most epic struggle in the history of this planet. This conflict is destined to shake the soil of five continents and froth the waters of the seven seas. It is probable that millions now living will have the breath of life snuffed from them in this colossal upheaval. It is certain that millions of those remaining will have to choose sides and pledge their allegiance and years of sacrifice to the faith of their choice. Two ways of life, two systems, will clash as the knights of old with a titanic clang of steel on steel, blood against blood, ideal against ideal. What are these tremendous forces which threaten to tear the world apart?

Both forces are inconceivably powerful. Both systems are able to appeal to the best minds of our time. Both ways of life can stir men and leaders of men to the depths. We might expect two forces so opposed to be entirely different in every way, but such is not the case. Both claim to have the good of mankind as the ultimate goal.

THESE TWO twentieth century titans are Christianity and the godless quest of Communism. We cannot sigh with relief and consider the battle won merely because Christianity is in the fray. Of the more than two billion souls on this earth, far less than half are Christian. Of the more than fifty centuries of recorded history, less than half have felt the sway of the Christian religion. Is it impossible that our precious gift be taken from us unless we guard it closely? We have only to remember the parable of the talents to sense the truth. We are being called upon to use our gift, to fight for our blessings.

Our battles, whether they be battles of ideals or battles of physical forces, will not always end in victory. We realize this when we see the fine scientific mind of a Klaus Fuchs turn against us. We shudder from the shock when we see a brilliant young Alger Hiss in the ranks of the enemy. We wait with bated breath when a fine American army is hurled back in defeat as was the case in the dark days of December, 1951.

MAKE NO MISTAKE about it, we are in for a fight. This is a fight we can all share, however. A great deal of the enemy's strength lies in our weakness. We of Christianity have had two thousand years and have not healed the wounds of mankind. We have not erased the slums of our cities. We have satisfied neither the physical nor the spiritual hunger of all our people, and therein lies the source of the calamity threatening us today. These things we must do if we shall pass on to our posterity the heritage of our forefathers. We want our children to bask in the warming knowledge of a friendly God. We want them to be able to see the hand of God in a crimson sunset as it splashes its hues and tints across the heavens in a symphony of brilliant color at evening time. We do not want our little children to shudder in the bleakness of a world of cold materialism which recognizes no God.

So we must fight for the things we want. We cannot all command armies. We cannot all bring the message from the pulpit. But we *can* do the little things necessary to make our lives truly Christian. Without our help the best of leaders will be doomed to failure.

The time to act is now. The next wireless dispatch will bring news from many fronts. The battle has begun. The world is the field, and the soul of man is the prize.

New Horizons

The Communist Bible

(Continued from page 11.)

Living in such squalor was no doubt a contributing factor to the many ailments which beset Karl Marx. It is said that he was afflicted with carbuncles and boils, chronic insomnia, liver trouble, eye inflammation, headaches, rheumatism, neuralgia, bronchitis, pleurisy, and a lung tumor. In these surroundings and circumstances he wrote the communist bible. But true to the communist nature, he despised and even shunned the toiling masses whose cause he championed.

The only existing plan for world peace and equality is that outlined in the sacred Word of God. Doctrines that have come through good and holy men who have lived in poverty and in wealth, but ever in purity of mind and body, are sufficient for free men. Communism has not proved to be adequate to offset the ills of the Western world.

One World—and the Restoration

(Continued from page 8.)

and he shall judge among the nations . . . the kingdoms of this world are become the kingdom of our Lord, and of his Christ.—Doctrine and Covenants 45: 13; Isaiah 2: 3, 4; Revelation 11: 15.

The present challenge for us is to recognize that we cannot find all the answers to mysterious questions about why men are not born equal as to circumstances—to remember that the intention of God evidently is for us to discover the values in the gifts and cultures of peoples in different parts of the world; that he has made all nations of men of one blood; that he expects us to work out our differences and overcome our prejudices; and that we must see to it that our political and spiritual ideals become one and the same.

One world? It is inevitable. Let all believers in the Restoration evaluate political and economic issues in terms of their spiritual insights into the kingdom of God.

Picked From the Periodicals

(Continued from page 19.)

States and Free World Opinion," *National Parent-Teacher*.

"Savoring the Mystery," *National Parent-Teacher*, the seventh in the series by Bonaro W. Overstreet "For the Spirit's Hunger," expresses a stimulating philosophy.

Parents' Magazine contains several very good articles. "Stars to Steer By" tells of the ideals that help a child to grow straight and strong and true. A piece that deserves several readings is "What Are Children Really Like?" It is delightful, and yet full of real help and rare insight that all parents need. "Remember Me? I'm Your Dad" is especially good for the father who is in the armed services and was written by one such father.

Letters

The Faith of a Child

My little grandson was only three when he had the misfortune of getting his finger wedged beneath a window. As he screamed I rushed to him and raised the window, freeing the bruised finger. He tremblingly put his arms around me and said, "Pray, Grandma, pray!"

I took him to a chair in the living room and with his hand between mine prayed in words I thought he would best understand: "Dear Jesus, cause the hurt to go from this little finger and make it well."

When I removed my hands from his, he looked at his finger and said, "Hurt gone." Then he jumped down and picked up his book, *Tell Me About God*. He climbed upon my lap, opened the pages to the picture of Jesus with his arms around little children, and said, "There's Jesus." I told him that Jesus was loving the little children. He sat there for a while patting the picture, then lifted it to his lips and kissed it. Having "thanked" God for his blessing, he closed the book and went back to his play.

That morning I truly worshiped God. It is no wonder Jesus said we would have to become as little children before we could enter the kingdom.

1108 North Cornell MRS. HATTIE JOPLIN
Flint 5, Michigan

Encourages Fasting

Soon after my baptism when I was a child, President Joseph Smith requested the church to fast preceding a General Conference. I wanted to fast with the older folks, but they protested that I was too young. I told them that I was a member, too, and that I was supposed to do what Brother Joseph asked. I did observe the fast and was so blessed that I wasn't even hungry.

Elder Robert Farnham asked the members in Lamoni to fast and pray during the last week of February so that when they began worshipping in their new church they would enjoy more of the Spirit. I fasted each morning.

It was a sad experience when the old brick church burned, but it is a thrill to have this beautiful new church to worship in. For nearly twenty-one years the Saints in Lamoni were without a church.

One of my happiest occupations is visiting the sick people and shut-ins. When I go I offer a prayer before leaving my home that I may cheer those who are discouraged and bring a little sunshine into their lives. I have always enjoyed more of the Spirit when I make preparation for these visits than when I go unprepared.

I ask the prayers of others that my family and I will serve the Lord well and do his will.
Rural Route 3 MRS. J. H. THOMAS
Lamoni, Iowa

Milestone for Peoria Branch

Peoria, the second oldest branch in Kewanee-Rock Island District celebrated its twelfth anniversary of re-establishment on March 17. For this reason, a brief resumé of the history and growth of the branch may be of interest to *Herald* readers.

In connection with Peoria, the words of the Master seem appropriate: "Fear not *little flock* for it is the Father's good pleasure to give you the kingdom." A floating membership has been a serious handicap to the growth and development of the work here. Also, members have been poor and scattered from the time of the first organization by Elder Mark H. Forscutt in 1874 to the re-establishment of the branch in 1940. Nevertheless, many of the most illustrious men of the General Church have visited Peoria, and the Saints were strengthened through their ministrations.

Services were blessed many times by the peaceful, comforting influence of God's Spirit and, though discouragements were many, a few faithful Saints remained through the years even though district officers suggested disorganization. For five years after 1934 services were not held because the only elder in Peoria and his family moved to Galesburg, Illinois. When the former district president, W. W. Richards, sent Elders J. O. Dutton and Ambrose King to Peoria to see what could be done, they found that a large group of Saints, talented and of moderate means, had moved to Peoria and were anxious for the re-establishment of church activities.

Since 1940 the branch has steadily gained in membership. There is now a graded church school, the young people are organized into an active Zion's League, and the women have worked faithfully in their efforts to aid the priesthood in providing a varied social life within the branch and have contributed generously in financial assistance also.

Priesthood personnel is organized better than ever before for study of particular problems, for more effective visiting in the homes of the Saints, and for finding and trying to reawaken the interest of scattered members.

Gradually Peoria is taking an active part in district affairs, and the Saints there look forward to the celebration of the twelve years of branch activity. They humbly pray that they may be worthy of God's blessing and that, with his help, they may ultimately reach their long-sought goal—a church home of their own.

GLADYS L. HEGWOOD

102 Clarke Avenue
West Peoria 5, Illinois

Helped Through United Prayers

Two years ago I sent in a request for prayers for my sister, Mrs. Gus Johnson of Garfield, Minnesota, who had been bedfast for over ten years. Now I wish to thank all who remembered her; she has truly received a blessing. By last spring she had gained enough strength so that she could be up

part of the day. During the summer she was able to visit friends occasionally. Now she helps with the housework, and attends church when the weather is favorable. She is not a member of the Reorganized Church, but is active in the church of her faith. My hope is that the day will come when she and her family will understand and accept the gospel in its fullness.
1111 West Hayward TRESSIE HEDEEN
Independence, Missouri

A Letter From Germany

(Editor's Note: Three years ago the women of Davis City [Iowa] Branch "adopted" Elisabeth Kutsche in Germany and have sent about a dozen boxes of food, clothing, and gifts to her since then. Before her baby was born, they gave her a shower. The picture mentioned in the letter is a jigsaw puzzle of a country church. Louise McLain of Davis City is translator.)

Today I received the good news that I could go and get that package. You just can't believe how thrilled I am to think that you thought of me again. I was so happy to see all the pretty things.

First of all the doll. We don't get anything like that here. My little daughter is so happy she hugs and kisses the doll. She is fourteen months old and quite smart for her age.

Dear sisters, I want to thank you from the bottom of my heart for all the lovely things you sent. You are so good to us I could take you in my arms and kiss you. Never in my life have I seen such great love. I can't imagine just what good, kind hearts you have. You have done so many good things for me. The dear Lord will bless you for all this.

Some time ago we heard about the floods in America. We thought about you and wondered if you were among the ones who suffered.

The church paper is nice. It is too bad we cannot read the language. Father gets my uncle, Otto Schmolny, to translate it. He can read and talk English. When the apostle comes to Berlin he has to translate for him into German. I wish I could do that, then we could write to each other better. He was in America four years.

We had quite a thrill out of the picture puzzle. It wasn't easy to put together, but there wasn't one piece missing. My father framed it, and it is now hanging in our living room. People ask where did we get such a pretty picture.

I wish you the best in the new year, and first of all good health. I close with best wishes.
ELISBETH KUTCHE

Post Gros Raschen, Ausbauten,
Dorrrwalde, Germany

Note of Thanks

The women of Wenatchee mission take this means of expressing their thanks to all who sent packages for their "mystery package auction" held on February 11. The auction was very successful. Packages were received from the president, senators, radio and movie stars in addition to church members.
528 Methon Street EVELYN MOREHOUSE
Wenatchee, Washington Women's Leader

Note of Appreciation

I received a wonderful blessing since requesting prayers. I want to thank all the kind people who remembered me, and I want to give God the credit for this blessing.
Box 141 GILBERT R. CROSSAN, JR.
Albin, Wyoming

Bulletin Board

Notice to Members in Arkansas

Members living in or near Fayetteville are invited to meet with other members for church school and preaching services. Those interested should contact John T. Leslie, 410 Arkansas Avenue, Fayetteville. The first service was held on Sunday afternoon, March 16, at the home of Velma Garner in rural Fayetteville.

"WE ARE ON THE AIR"

CALIFORNIA, Stockton
KGDM, 1140 on the dial, 1:15 p.m. (PST)
Sunday

MONTANA, Kalispell
KGEZ, 1340 on the dial, 1:15 p.m. (MST)
Saturday

PENNSYLVANIA, Charleroi,
WESA, 940 on the dial, 8:45 a.m. (EST)
Sunday

TEXAS, Weslaco
KRGV, 1290 on the dial, 9:00 a.m. (CST)
Saturday

WISCONSIN, Richland Center
WRCO, 1450 on the dial, 8:15 a.m. (CST)
Sunday

Request for Prayers

Mrs. Mary Ann Cross, Washington, Oklahoma, requests prayers for the physical and spiritual welfare of her family. One daughter, Mrs. Frank Reed of Merrill, Oregon, is suffering from a nervous disorder; another daughter, arthritis; and another will soon undergo major surgery. She also requests prayers for the small group of Saints who are attempting to establish a mission in Washington.

WEDDINGS

McBride-Rooks

Bonnie Grace Rooks, daughter of Mr. Byron Rooks, Sr., of Ash Fork, Arizona, and Jerry McBride, son of Mr. and Mrs. Fred McBride of Joplin, Missouri, were married February 11 at Eureka Springs, Arkansas.

Smith-Greggory

Betty Greggory, daughter of Mrs. Catherine Greggory of Baxter Springs, Kansas, and Glenn Smith, son of Mr. and Mrs. Virgil Smith of Joplin, Missouri, were married April 7, 1951, at the Christian Church in St. Louis, Missouri.

BIRTHS

A daughter, Karen Jo, was born on January 12 to Mr. and Mrs. Don Holst of Andover, Missouri. Mrs. Holst is the former Mava Heide.

A son, Larry Leroy, was born on February 20 to Mr. and Mrs. Wallace Lane of Andover, Missouri. Mrs. Lane is the former Doris Prather.

A daughter, Janet Elizabeth, was born on December 4 to Mr. and Mrs. James H. Moran of Orlando, Florida. Mrs. Moran, the former Audientia Fredrick, attended Graceland in 1935-36.

A son, John Phillip, was born on February 20 to Mr. and Mrs. Melvin E. Marvin of Aurora, Illinois. Mrs. Marvin is the former Roberta Gregory of Plano, Illinois.

A son, Donald Vincent, Jr., was born on February 21 to Mr. and Mrs. Donald Vincent Patton of Maplewood, Missouri. Mrs. Patton is the former Alberta Dickerson.

A son, Carl Alan, was born on January 4 to Mr. and Mrs. Frank Tibbetts of Chicago,

Illinois. He was blessed March 9 by his uncle, Elder Raymond E. Troyer, and Pastor Kenneth Lusha. Mrs. Tibbetts is the former Marguerite Troyer of Joplin, Missouri.

Mr. and Mrs. Lawrence Vogel of Lamoni, Iowa, announce the birth of a daughter, Joy Irene, born February 2. She was blessed on March 9 by Elders W. H. Thomas and Alma Heide at the Evergreen church. Mrs. Vogel is the former Irene Park of Dinuba, California.

Mr. and Mrs. Ernest E. Crownover, Jr., of Denver, Colorado, announce the birth of a son, Ernest Scott, born March 2. Mrs. Crownover is the former Jewell Reed.

Mr. and Mrs. Albert F. Sutton of Flint, Michigan, announce the birth of a son, Michael Albert, born March 6. Mrs. Sutton is the former Donna Barker.

A son, Gary Glenn was born on January 26 to Mr. and Mrs. Glenn E. Sherman of Cameron, Missouri. Mrs. Sherman is the former Doris Sindt.

DEATHS

FRASER.—Allan, was born April 24, 1860, at Picton, Nova Scotia, and died February 15, 1952, at the Riverside Nursing Home in East Providence, Rhode Island. He had been a member of the Reorganized Church since December, 1897.

He is survived by one daughter, Mrs. Edmund M. Brown of Cranston, Rhode Island. Funeral services were held at the Carpenter-Jenks Chapel, Elder Clinton K. Saxton officiating. Burial was in Pontiac cemetery, Pontiac, Rhode Island.

FISHER.—Annie Laurie, was born August 18, 1869, in Jackson County, Missouri, and died February 28, 1952, at Los Angeles, California. She was baptized into the Reorganized Church on October 27, 1912, as a result of the ministry of her blind brother, Chris. She gave long and faithful service to the church.

She is survived by her daughter, Lucy Worcester, and a grandson. Funeral services were conducted by Elder Thomas R. Beil. Interment was in Roosevelt Cemetery, Los Angeles.

REMINGTON.—Charles J., was born March 21, 1870, in St. Louis, Missouri, and died February 12, 1952, in Brentwood, Missouri. He was baptized into the Reorganized Church at the age of nine. In 1907 he was ordained a priest, and in 1912 an elder. He was married in 1894 to Patience Cooke. With his wife and children he assisted in organizing Brentwood mission forty years ago. For nearly twenty years he served as president of Brentwood Branch and for thirty years as district secretary. Mrs. Remington preceded him in death in May, 1938.

Surviving are two sons: Charles Roy, Sr., of Rolla, Missouri, and Ralph N. of Independence, Missouri; two daughters: Blanche R. Silvers of Independence and Altha M. Dayton of Brentwood; fifteen grandchildren; and seven great grandchildren. Funeral services were held at the Jay B. Smith Chapel in Maplewood, Missouri, Elders Ed Kent and David Cooke officiating. Burial was in Oak Hill Cemetery.

ADAIR.—Leo Henry, was born December 23, 1889, and died January 4, 1952. He was married on December 29, 1908, to Verda Ethyl Hopkins, who survives him. He had been a member of the Reorganized Church since childhood.

Besides his wife he leaves a son, Orvel Lee Adair; a daughter, Elvana Rose Brumley; two brothers: Lyman and Charles Adair; three sisters: Grace Shufeldt, Lucille Sheffer, and Flora Bailey; and three grandchildren.

BROWN.—Alpha Joy, daughter of Cale and Emma Amos, was born April 20, 1891, and died March 8, 1952, at her home in Newton, Iowa. On June 23, 1909, she was married to Will Brown; two daughters were born to them. She had been a member of the Reorganized Church for thirty-two years.

She leaves her husband; two daughters: Mrs. Beatrice Staley and Mrs. Loretta Bumgardner; a sister, Mrs. Carrie Pattison; a brother, Sam Amos; and two grandchildren. Funeral services were conducted by Evangelist Henry Castings and Elder Clyde E. McDonald at Dunreath Church. Interment was in Dunreath cemetery.

P.S.

Mrs. Stella Newman
Route #2
Dunlap, Iowa

86975
h52
h

* BLIND COURAGE

I first saw him groping for the door at the bus station. Then somebody took him by the hand and led him in. A little later he was seated beside me in the bus. He slept for some miles, and when we reached Marshall he awoke and began to talk. A severe illness had made him blind at eight, he had gone to military academy, to a school for the blind, and was now in the law school at the university, hoping to make a career for himself. Fully aware of the seriousness of his handicap, he was not afraid, nor did he indulge in self-pity. "I don't want to be dependent on others more than I can help," he said. "I want to do my share as far as I can. I can't just sit on a street corner with a box of pencils in my hand. Adjustments are difficult, of course, when you can't see, but I force myself into as many situations as I can and meet many people so that I can learn. I don't want to be dependent on a seeing-eye dog. I don't even like to carry a white cane because it would mark me for special consideration. I need to build my confidence by doing what other people do. Other blind people are doing it, and I can do it too."

The son of Greek parents living in one of our small cities, he was coming home for a brief visit. His father, who had spent large sums of money in an effort to cure him, met him at the station, his pride and affection for his son apparent.

We sometimes speak of blind courage in those who shut their eyes to the facts of life. How much greater is the courage of those who are really blind and can never see again in this life.

I thought of this young man's brave philosophy. It would be a good one for those who can see.

* LIFE

Groups of college girls were on their way, some to evening meetings, some to a soda fountain, some to a movie.

One called across the street to a friend: "Are you going to see that show?"

"Yeah."

"Oh, you'll laugh, and you'll cry—and you'll love it!"

There are the basic ingredients of life: comedy, tragedy, and love. If we have some of each, life is balanced and full. If we can enjoy the laughter, knowing that someday there must be tears; if we can accept the tears in faith that someday there will be laughter, if in taking both of them we can remember to love, then we shall be loved, and we shall find our share of happiness too.

* THREATS AND PROMISES

The weather man has a specially repugnant dish that natives here call "Conference weather." Two days ago it was spring. There was a bird ecstatically ruining his voice in a tree. There were hopeful buds here and there, and a blush of green on the lawn. Then it came—a great big sopping, sloppy snow in our laps and faces. Tonight there is a glaze of ice on the walks, and a wind with the cutting edge of freshly broken glass. Summer that was "just around the corner" is still there.

subscribe now!

Daily Herald

at home — and

at Conference . . . both **\$2.25**

Two weeks ago, we mailed you a special notice about the Conference *Daily Herald* for '52. And since those letters were mailed, orders have been pouring back in to us!

Now this notice is for *you* if you *haven't yet* mailed in your Conference *Daily Herald* order. Please send it *now*—as soon as you can—and help us out during our busiest period! Save yourself time and trouble too by merely signing the little card we sent you earlier and mailing it to us. Don't forget: the *Daily Herald* at home only \$1.25; at Conference only \$1.25; a copy mailed home and one for you at Conference, too, \$2.25. Send us your order soon!

Remember *Daily Herald* is not included in your Registration fee this year.

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Photo by Marvin McDole

Entrance to Garden of the Gods
Manitou Springs, Colorado

the Saints' Herald

April 7, 1952

Volume 99



News and Notes

PRESIDENT RECEIVES CHECK FOR HOSPITAL DRIVE

A \$1,000 check for the Independence Sanitarium was presented to President Israel A. Smith by W. G. Wilson, chairman of the Plant-City committee of General Motors at a luncheon at the Sanitarium, March 13. The donation was made as part of the \$35,000 hospital drive, but if it is not needed to complete that campaign, the contribution may be credited toward the hospital's next building project—a completely new Emergency Department.

REGISTRATION AT CONFERENCE

Conference visitors and delegates began to fill the Auditorium and register the week before Conference. By March 27, the total registration numbered over 2,000. Handling the arrangements was the registration committee with Bishop Howard Miller as chairman, and Elders Fred O. Davies and Herbert Lively assisting. A staff of about twenty volunteer workers also assisted with the registration.

Conference also brought people from missions abroad as well as from every part of the United States. James and George Barrington, and Franklyn and Fred Schofield arrived in Independence from England March 26. The Schofield brothers flew from London to Kansas City, and the Barrington brothers came across the Atlantic on the "Queen Mary." Brother James Barrington is not only in the United States on church business, but is also representing a firm which manufacturers stained glass windows for churches and cathedrals. He will probably remain in the States until the middle of June.

CHURCH YOUNG PEOPLE HONORED

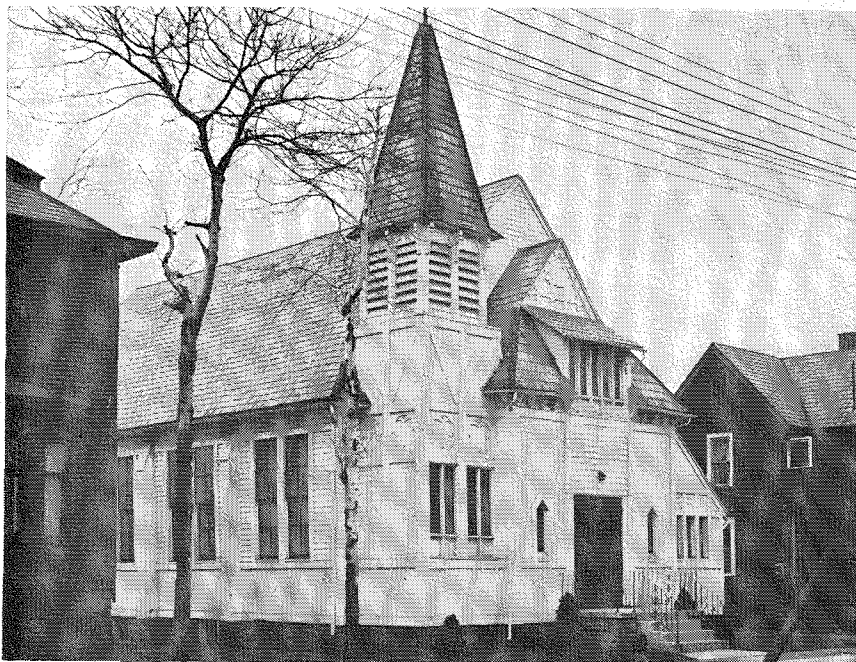
Joe Taylor, son of High Priest and Mrs. Arthur B. Taylor of Independence, has been named editor-in-chief of the "University Daily Kansas," student newspaper at the University of Kansas at Lawrence. He will fill the position for the last half of the spring semester. A graduate student of William Jewell College, he has been associate editor and city editor of the "Kansas." He will receive a Master's degree in journalism in June, and has been named to Who's Who in American Colleges.

David Livingston, son of Bishop and Mrs. Henry Livingston of Independence, was awarded his Eagle Scout award April 6. David has also just completed his God and Country award.

Frank Jennings, son of Mr. and Mrs. Frank Jennings, and George Lund, son of Mr. and Mrs. Henry Lund, both of Independence, were members of the Kansas University rifle team which won second place in the annual William Randolph Hearst R.O.T.C. rifle competition.

STAKE LEADERS CONFER

Kansas City Stake leaders, pastors and departmental directors for the twelve congregations met on March 8 and 9 to discuss departmental objectives, problems, and solutions. The conference used the new group techniques in the discussions and all was recorded on tape. The conference leaders were J. D. Anderson, stake president; Wardell Hinderks, stake coordinating promoter of departments; Fred L. Young, stake promoter of adult department; Ray Fisher, stake promoter of youth departments; and Kleta Finley, stake promoter of children's departments.



New Church Home for Canton-Massillon Branch

The new meeting place for the Canton and Massillon Saints is located at 708 Federal Avenue Northeast in Massillon, Ohio. It was purchased in 1951 from the St. John Lutheran congregation and has since been remodeled and redecorated by the ninety-seven members of the branch.

Elder Bernard Rohrer serves as pastor, having succeeded the late Elder W. C. Neville who served as pastor of the Canton Branch for many years until his death in 1950. Donald Neville is church school superintendent; Frank Greene, assistant superintendent and leader of the young adult League; Mrs. J. C. McKelvey, president of the woman's auxiliary; and Mrs. G. D. Burger, director of music. Vera Rasor, who directed the Canton choir for five years, had to resign because of ill health.

The main auditorium contains thirty-six pews and will seat two hundred fifty persons. In addition to this there are two large rooms adjoining the auditorium. The church also contains a choir loft and a pipe organ.

The Saints' Herald Vol. 99 April 7, 1952 No. 14

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith
ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$3.50 per year and \$1.75 for six months in advance in the U.S.A., its territories and possessions; Canada, \$3.75 per year and \$1.90 for six months; other countries, \$4.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1108, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

"World" Religion

WE HAVE A LETTER from a publisher promoting attention to an article in his magazine entitled, "What is a Protestant?" He inquires, "What do Protestants stand for? How do they differ from other religions? Why are they split into 222 denominations?"

To answer the first of these questions would indeed be a large undertaking, and it is possible that no common denominator could be found. It is commonly thought all Protestant movements originally stemmed from the Roman Catholic Church and resulted in resistance to it or in protest to alleged apostasy or innovation in doctrine or practice. So it may be thought that all Protestant churches have been born of Roman Catholicism, have been emancipated from it because of higher or better beliefs or otherwise, or that all of them—because of antagonism to Romish doctrines—are entitled to be called Protestant.

We have discriminated in our own thinking and have not considered that we are Protestant for the reason that we did not "come out of" Catholicism. We are a restoration. We can be held to be Protestant only by a sort of dichotomy which would divide all religionists into Catholics and non-Catholics, or Protestants. We have been classified by some as non-Christian which, of course, is an indication of pride or prejudice or both by those who do the appraising.

The third question, "Why are they (Protestants) *split up* into 222 denominations?" stimulates us in offering the criticism that the question assumes too much. The connotation of the word "split" is that at some time the 222 bodies were one and the same, which, of course, is not and never was true.

We would hold that the term "Protestant" is too comprehensive to define with any assurance, and that the so-called Protestant churches are so many and varied in doctrine, it cannot be satisfactorily stated

wherein they differ from other religions, the latter calling up many religions neither Catholic nor Protestant, such as Mohammedanism, Brahmanism, and, to be sure, so-called Mormonism.

CLOSELY ALLIED to the foregoing reflections is the ever recurring proposals of church union. Doctor Harry E. Fosdick has recently taken the position that religion, because of its many forms, is hindering the development of the "spiritual culture" that is "desperately" needed by mankind, because the adherents of each religion are not willing to compromise or give up their peculiar beliefs in order to secure unity of understanding. Religion, he says, is often a wall of separation and even cause of hostilities. Countries are divided between themselves and among themselves. Antagonistic religions exist "side by side." Contrasting and conflicting beliefs—a "salmagundi" he calls it—divide mankind. He also finds there are some principles common to all religions, such as belief in a supreme being, prayer, love, charity, etc. If they could but unite on the common beliefs, "dropping" those wherein there is difference, and thus arrive at what he calls a "unifying spiritual culture"! In the meantime men go from catastrophe to disaster for lack of this desirable "culture."

Theoretically this is fine! But it is because of so many *peculiar* beliefs, in conflict with others, but adhered to tenaciously, that have brought into existence the two hundred odd different churches or religions. To ask zealous religionists to abjure their sacred convictions in order to conform to a theoretical "culture," a composite of many ideas as to what is "culture," is a hurdle their judgments cannot take.

ONE WRITER suggests the impracticability—if not the impossibility—of a "universal spiritual culture" ever being "evolved in this

world" or if so evolved, it could ever save the present world situation. Though it is conceivable that many people have so little real conviction as to doctrine and tenets, they could abandon any or all without doing violence to their intellectual integrity.

Prophets of old saw that division would exist in the latter days: Paul in II Timothy 3: 1-15 says:

This know also, that in the last days perilous times shall come.

For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good,

Traitors, heady, high-minded, lovers of pleasures more than lovers of God;

Having a form of godliness, but denying the power thereof; from such turn away.

For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

Ever learning, and never able to come to the knowledge of the truth.

Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was.

But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience,

Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me.

Yea, and all that will live godly in Christ Jesus shall suffer persecution.

But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;

And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

Can we believe this confusion would not exist in the religious

(Continued on page 8.)

Editorial

Across the Desk

THE FIRST PRESIDENCY

From Bishop D. A. Alberts, Rorzelle, New South Wales, Australia:

I recall with pleasure my own experience at the 1948 Conference appointee dinner and felt then it an honor indeed to be associated with such a fine body of men.

I am sure the dinner scheduled for March 29 will be rich and worth-while fellowship for all those present. We here in Australia will be near in spirit.

On March 2—the day set aside for special fasting and prayer for the needs of General Conference—I happened to be visiting our Port Kembla Branch. Although there were only a few people and they were isolated from the larger church experience, their response to this request was whole-hearted and uplifting. It revealed to me again the growth that is steadily being made toward unity and world-wide church appreciation.

I trust divine guidance will be yours and that the Conference will be blessed.

From a personal letter Apostle D. T. Williams has made available to us, we have selected a portion which has considerable to interest our readers. Marion is a son of Mr. and Mrs. Israel Brown of Independence, Missouri.

I think there is a definite need for ministry to the men in service. They are taken from home, church, and the activities they enjoy to be thrown into a melting pot of servicemen. It is during this time, it seems to me, that many of our young people are lost to the church. Some branches have set up systems of correspondence but others lose contact with the individual when he leaves for military service. I believe all branches should keep contact with their young men, inform them of the activities going on, and make them feel as though they are still a part of the group. The pastor shouldn't be required to carry all the burden; League groups should make it a project.

The only way to keep contact with young people is by mail. Since this is my job in the Navy, I can vouch for the fact that mail has a high effect on the morale of a crew. When the mail decreases, the morale and standards of the men also fall. An example: I have noticed a boy of eighteen who had high morals and came from a good family, yet over a period of about nine months he

has swung the other way. To me it seems that if his friends and the people who know him would have written to him more often possibly this would not have happened. These boys think in their own minds that nobody is concerned about them, and so they meet the world problems the easiest way. Possibly this young man receives a letter once a week.

I am deeply concerned about our young men who are having to go into service. With more and more of them leaving home I think that as much interest should be taken to minister to them as is necessary to carrying on the ministry in home branches. The young people we keep will be the church of tomorrow.

OFFICIAL

Regarding "Collier's Encyclopedia"

We are pleased to publish the following from Elder John Blackmore, Church Historian:

A CORRECTED COPY

The pressure of many protests to the Collier Corporation, publishers of *Collier's Encyclopedia*, has resulted in a letter of explanation to President Israel A. Smith from Editor-in-Chief Charles P. Barry. Accompanying this letter were tear sheets of an improved version of the article under the caption of "Mormons" in the fourth printing. The correction is not entirely satisfactory in terms of historic accuracy. Further contact with the company has received courteous and co-operative attention.

I received a long distance telephone call from New York from the president of the corporation, Mr. A. G. Smith, seeking our cooperation in rewriting the article for the fifth printing, which will be published in September of this year.

I am pleased to inform our members of this much more co-operative attitude on the part of the corporation. In return we shall reciprocate by supplying information, which we hope will result in a satisfactory and historically accurate representation of Joseph Smith and the Reorganized Church.

We have the assurance that Colliers will exchange for our people any copies of volumes 14, 16, and 17 of the earlier printings for the revised printing, if they contact the home office of the Collier's Corporation.

The Importance of Love

By Herbert C. Lively

A FEW MONTHS AGO I talked with a friend who is a child psychologist. He told me that he had several hundred maladjusted children under his care, but most of them were placed in private homes. As soon as possible, a child who needs help is subjected to a normal family environment. When he feels he is loved and wanted, he responds by engaging in those common activities which develop personality and character.

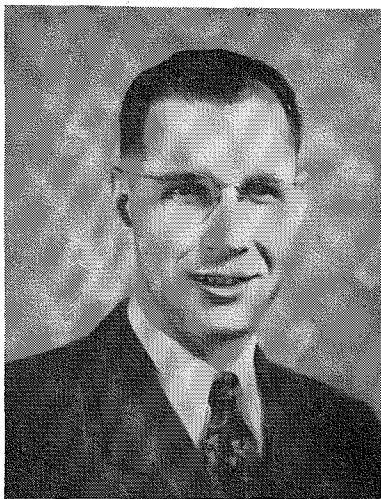
We adults are no different. We respond to love and affection also. Isn't it true in our congregations that the newcomer must be sought out by someone who shows a warm interest in him before he gives himself wholeheartedly to the fellowship of the church? Many people today are lonely and confused. They could be helped if someone would only give them understanding affection. Like children, they would respond, living useful lives.

Yet even normal friendships and family affections are not enough to satisfy the deep, inner restlessness which all of us feel. We yearn to make our lives count for something. And until this restlessness is satisfied, all of us remain to some degree basically unadjusted and discontent.

We, too, need to be placed in an environment in which we shall feel a truer and deeper affection than even home and friends can give. That environment is available. It is available in our consciousness that God is concerned about us individually. He loves us. When we realize that God is seeking after us, we respond, again like the child, by doing the things which the one who loves us wants us to do. God wants us to love and help others; so we seek ways of service. God wants us to solve the great social problems of our world today; consequently, we share this burden. He wants us to be responsible for the way we use our time, our money, and our abilities; so we become his stewards, working together with him.

One of the religious pioneers of our land, during the last century, began his life's work as an unlearned country boy. He became a skilled servant of God in response to a thrilling experience that told him God loved him and had a work for him to do.

Are you thinking, "I don't have this feeling that God loves me"? Do as this humble boy did. Learn about Jesus by reading the Scriptures. Then, with the story of His life on your heart, get down on your knees and talk with God. Do this often until you get to know that God wants you and has a work which only you can do.



The Unfinished Furrow

By Clifford Cole

(See page 23)

And it came to pass, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes, and birds of the air have nests, but the Son of Man hath not where to lay his head. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father, and Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God. And another also said, Lord, I will follow thee; but let me first go bid them farewell, who are at my house. And Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.—Luke 9: 57-62.

GREAT LITERATURE AND ART have many unfinished masterpieces. Dickens left an unfinished novel. Schubert's "Unfinished Symphony" is a joy to all who hear it. The gospels abound in unfinished stories. For instance, I have often wondered what may have been the future attitude of the elder brother of the Prodigal Son.

In these few short verses of Scripture are several unfinished stories. The answers are not given. To the man who said, "Lord, suffer me first to go and bury my Father," Jesus said, "Let the dead bury their dead; but go thou and preach the kingdom of God." To the one who would have returned to bid farewell to his family and friends, Jesus spoke a profound truth: "No man having put his hand to the plow, and looking back, is fit for the kingdom of God"—nor, may we add, is he prepared for the new and dynamic life with Christ which challenges him onward. The basic truth of this persists in every age and is found in all men.

I knew a man who heard the gospel preached and apparently believed it with all his heart. He testified privately that he knew it was true. When he was approached about being baptized, however, he replied, "I believe the church is true. I believe the gospel that you preach is the gospel of Jesus Christ. But I'm involved in a financial deal with people in my business who are bitter about your church, and if I should join the church now I would be

pushed out of my business. I'll have to wait two or three years until I get financially established, then I'll be baptized."

I know of another man who was asked several years ago to go under church appointment. He was keenly aware of the days in 1930 when church appointees were released from appointment with very little by way of financial resources. He replied, "No, I won't go under church appointment now and put my family in a precarious position; but I have a pretty good business, and when I get \$20,000 saved I will accept appointment. Then my family will have financial security if another depression comes." The man acquired the twenty thousand dollars, I understand, but he has never gone under church appointment.

A few years ago I worked in a grocery store. A good friend of mine wanted to stop smoking, and I am sure he was sincere in his desire. On several occasions he came into the store, bought a carton of cigarettes and, looking me squarely in the eyes, said, "Clifford, when I get this carton smoked, I'm going to quit. This is my last one." He came back and bought many cartons of cigarettes. The last I knew he was still smoking.

I know a man who wants to file his financial statement. He has been wanting to for several years, but he always approaches it like this, "Whenever I can get my financial affairs straightened out, and my debts all paid, I'll file my financial statement." So far he hasn't.

JESUS UNDERSTOOD human nature that day when the men came to him and said, "We'll follow, but first let us—" He had no choice but to speak bluntly: "No man having put his hand to the plow" dares to look back. If he does he is not yet ready for the varied and exacting experiences which challenge him on as a partner with God.

I think I understand something of what the Master meant when he said these words. I remember vividly the days of my boyhood when my mother and dad moved to a homestead in Wyoming. Many times I accompanied my dad out on the prairie to break up the sod for a new field. We had an old rod breaking plow that we had shipped out on the immigrant car. Memory takes me back to the times when I saw my dad set up a stake at one end of a prospective field and tie a white rag at the top of the stake for a marker. Then going back to the opposite end of the field, he would begin his first furrow. With his lines tied together and looped under his arms, and his hands on the handles of the plow, he plowed toward the mark as I watched and followed along behind. It was fun for me to watch the rabbits and mice, and hunt for birds' nests; but my dad, who was plowing the furrow, looked only at the mark toward which he was going. It took plenty of concentration to get the furrow straight. He had no time to look

back. The mark toward which he was going was ahead.

Life is always like the furrow; yet by nature we are tempted to look back, aren't we? We resist change; we feel at home in the "old rut." We hesitate to let go of the past and reach out to a new and vigorous future, even if that future is with Christ. We tend to think back to the good old days when we were children.

LIKE MOST ADULTS I recall the days of my childhood with a great deal of relish. Among the places I remember with pleasure is Gumbo Butte. It was easy to climb Gumbo Butte from the north side, but as I moved around to the south the slope became progressively steeper until the sides were nearly perpendicular. It was great fun to slide down the sides of Gumbo Butte or to go on adventurous excursions in the canyons which surrounded it. As I grew older, I always looked back on the days of Gumbo Butte with nostalgia. While I was away from home in high school and college I thought it certainly would be nice to go back and slide down Gumbo Butte again, but when I finally tried it, I discovered an important principle in life. I found that time changes things and the experiences of boyhood which I remembered with such pleasure were no longer fun. My clothes weren't made to slide down buttes any more; I got dirt in my shoes, and the whole experience was disappointing. How often some of us want to go back and be kids again, but the so-called "good old days" weren't as good as we remember them. After all, there is no road back; it is a phantom of the imagination. The only road is ahead. Joy and happiness are found in that road, not in what has already happened.

We dislike the strain of dynamic adjustment. The Scriptures abound in examples of this. For example, Lot and his wife were directed to

leave their home in Sodom. The wicked city was to be destroyed. Like most of us they were reluctant to leave the security of their home and friends. Lot's wife, unwilling to break all her ties with the luxury and temporal security of the past, turned to gaze back at the city. I cannot interpret the full significance of the story, but I do feel justified in making this comment about it. The direction in which the woman looked was of little importance, but in her heart there was a longing to hang on to the things of the past. She didn't want to go out to a vigorous new life even though God himself had called her to pioneer with him in building a more righteous community.

The sons of Lehi didn't want to leave Jerusalem. They tried to persuade their father and Nephi to stay in the city. In the wilderness and on the ocean the constant source of dissatisfaction on the part of Laman and Lemuel was their unwillingness to give up the patterns of the past and look forward to the future with God. On some occasions they even planned to take the lives of their father and brothers in order to return to Jerusalem.

The children of Israel often complained as they followed Moses and Aaron in the wilderness. Time and time again they cried out with childish anguish. What did they cry for? Well, a good share of the time it was for the onions, and garlic, and leeks, and fleshpots of Egypt. At times they would have been willing to give up their freedom and go back to the bondage of Egypt, not because they were against God, but because they didn't want to give up the things they were accustomed to. They preferred to remain in the same old rut.

POLITICALLY AND ECONOMICALLY the world is plowing a new furrow today. Ever since the birth of America the tempo of life has increased so rapidly that it is difficult for us to adjust quickly enough to keep up. Here again the constant temptation is to turn our eyes back-

ward rather than ahead. Following World War I there was a political campaign conducted on the slogan, "Back to Normalcy." We elected a president on that slogan, which supposedly meant that we were going back to conditions as they were before the war. Well, we didn't go back, and those who lived through the twenties and the depression of the thirties know that we did not return in any sense of the word even though we tried. Again during World War II we sang such songs as "When the Lights Go on Again all Over the World." As we sang we envisioned the time when we would be able to return to life as it was before the war began. But we haven't gone back—*there is no back. The road is ahead*, and anyone who looks back thinking to return is feeding an illusion which doesn't exist.

Religiously and socially we must set our hands to plow a new furrow which will give a godly meaning and purpose to the technical progress of our day. In this field the church must give a confident and ever growing leadership. It would be quite easy for us to shake our heads and mournfully lament about the fact that things "aren't like they used to be." Shakespeare hit a responsive note in his day when he had Hamlet say, "The world is out of joint, O cursed spite that ever I was born to set it right." Frankly, I don't feel like Hamlet. If I could have chosen any time in which to live, out of all the past, I would have picked *now*. I don't know of a time that would have held more challenges. When we are honest with ourselves, most of us are glad that God saw fit to match us with this day. Certainly we are living in dynamic times—times of great change—and I am glad of it.

God has not left us unequipped. The gospel of Jesus Christ and the spiritual power resident within the church offer the measure by which we may evaluate and interpret new developments. They will guide the way in utilizing these developments toward the building of the kingdom of God. It may well be that the

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scientific and technical progress of the past century has been a God-given prerequisite to make possible the social and spiritual objectives envisioned in the Zionite community. We are all well aware that material progress can lead to the literal destruction of mankind. It is the business of the gospel of the kingdom to utilize it toward wholesomeness and the abundant life. It is not the business of the gospel to hide in the security of the past or the status quo.

SOME OF MY FRIENDS who were in the Pacific area during the past war told me about the typhoons of that area. I was interested to learn that when a big ship in harbor receives a storm warning it gets out of harbor before the storm strikes. My first reaction was that if I were the captain of a ship and learned that a typhoon was coming I would get in the best harbor possible and put down all the anchors on board. But my friend said, "No. That is the way to get yourself wrecked on the rocks. If you get out on the high sea and head straight into the storm you can battle it out; that is your only salvation."

The experience of the sailors might well be applied to our job. It is not by timidity toward the right, or by clinging to the harbor of worldly security, that we shall achieve the thing which God has called us to do. When we head into the winds of social and moral disorganization and the heavy seas of political and economic upheaval, moving with assurance in the direction which God leads we shall find a very real salvation.

The story of Christopher Columbus never fails to thrill us. Many sailors were willing to sail the well-charted seas of the Mediterranean and out as far as the Azores, even daring at times to go a little way into the unknown before darting back. But our admiration goes out to one who had such faith in a great idea that he was willing to push out beyond the charted lane—to cut his ties with the well-tested and yield

himself to the constant tug of the trade winds to sail on toward his mark. Many followed, but he alone had the courage to break the trail.

In a real way God has called us to just such a task as this. No man reads the headlines in the newspaper or walks down the street without a keen awareness that the worldly wisdom of the past will not solve the problems he sees on every hand. Yet the world is searching for a way. As Apostle Paul has so well said, "The earnest expectation of the creature waiteth for the manifestation of the sons of God" (Romans 8:19). Today we need to see the markers which God has set and move out on the untried road without fear but with the caution which comes from observing the instructions he has given us and shall give as we push out on the frontier with him.

Here are a few questions which kingdom builders might be considering these days. Can we honestly face up to God when he asks, "Are you willing to become a skilled craftsman for Christ?" For some young people this may mean a willingness to give years in school, disciplining their habits of spending, sacrificing many offers which would bring immediate rewards in favor of hard work and refining growth toward the more perfect gift. For all of us it means the willingness to give time in personal study and preparation. Certainly it means for every one of us time spent each day in prayer and devotion that our gifts may be consecrated to God. Too often we're guilty of saying, "I couldn't tell Bill about the church. I don't know enough about it myself." "I couldn't teach a church school class." "I couldn't offer prayer."

Are we willing to give our lives in service without regard to personal reward or position? It is the modern way to say, "What do I get out of it? I'll do it if there is enough in it for me." How many branches are divided because someone gets his feelings hurt over the

fact that his work has not been properly recognized?

Are we willing to discipline ourselves to an affirmative wholesomeness of thought and conversation? One of the great stewardships is conversation. If, unbeknown to us, someone should record all of our conversation today on a wire recorder and play it back tonight, how would it sound?

Do we dare to throw off the second best and give ourselves to the very best? Like the rabbits that jump up and the mice that scurry across the path, the second best distracts our attention from the mark. One of the major qualifications of a kingdom builder is that he must have "an eye single to the glory of God."

Do we dare to bear testimony of the gospel to our friends and associates?

Do we dare to obey the financial law of the church and teach it to our children, beginning today?

Do we dare, honestly, in every situation to say, "What would Jesus want me to do in this circumstance?" and then to do it, no matter what our associates say or how it affects our personal pride or pocketbook?

These are questions which must be answered as the church moves forward. This is not a call to ease. It's not a means of escape. It is not radical. The way which God himself has pointed is not a "fly-by-night" plan. It is the plan which all the world seeks. It is the fulfillment of the revelation of God to the ancient prophets. Isaiah and Micah both spoke of it:

In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains. . . . And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall

beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more.—Micah 4: 1-3.

This is the task which faces us. In its fulfillment are to be found the answers to the problems facing the United Nations, the problems of labor and management, the problems of economic confusion and political chicanery. In a world of desperation where men do not know the way, this holds forth the promise of God. We need not be "crepe hangers." We are called to be the hope of all mankind. We ought to be willing to move out with faith and complete dedication to the call of God as we interpret the principles of Jesus Christ to a world that is dying amid gadgets and material debris.

We may not see the end of our furrow but *we dare not look back*, for eternity stretches on before, beckoning us with a continual challenge.

"World" Religion

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world? Besides, were we not told by Paul that "the time will come when they will not endure sound doctrine; but after their own lusts shall heap to themselves teachers, having itching ears"?

The peoples of many nations and many races—having nothing in common but "one blood" and "itching" ears perhaps—in their dislike for sound doctrine, denying the power of the gospel, have been attracted to and led away by many "teachers," so we today have verily a multitude of beliefs of a variety to meet every taste or fancy, and yet adhered to so closely and reverently that a common religion or even a "universal spiritual culture" is but an iridescent dream and an impossibility.

ISRAEL A. SMITH

The Ballot Box

By Bruce E. Brown

We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same, and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people (if a republic), or the will of the sovereign.—Doctrine and Covenants 112: 3.

ON ELECTION DAY the citizens of this land will exercise one of the privileges of their citizenship by entering a booth and casting a vote for the candidates of their choice. It is a sacred privilege.

F. R. Hayward has written:

It took a thousand years to shape this box. Only by centuries of struggle was that lock fastened upon it to preserve my ballot in honor. One generation of men after another beat themselves against the door of this room, and died upon its threshold before it could be opened to let me enter and choose my government. Dreamers and poets of liberty; martyrs and prophets of truth; soldiers and seamen; statesmen and philosophers; all who have labored and suffered in the costly human march toward freedom—these are my unseen companions beside the ballot box today.

Millions of people in many nations are engaged in a gigantic struggle in which the question of the rights of the citizen to his government is basic. Men are still dying for the privilege we enjoy here in America.

The best guarantee of democracy is a conscientious citizenry, in the creation of which the Christian church has a responsibility that cannot be delegated to any other institution. Democracy cannot exist without Christianity. Neo-paganistic forces are on the march against democracy. It is high time that we wake up and rediscover the heritage and purpose of democracy.

What is a democracy? The Encyclopedia tells us

Democracy is a term of wide and variable signification, and comprehending such diverse but related conceptions as a society based on equality, a state in which the actual power of government is lodged in the mass of the people; and a form of government in which the authority of the state is directly administered by the people through their chosen representatives.

DEMOCRACY makes real demands upon each member of society if it is to continue. Every citizen must be able to consider matters of the state and the fitness of men to hold office; he must exercise his judgment and be informed as well as intelligent. He must have the ability to discuss and debate questions, basing his conclusions upon accurate information. "Let us look at the record" was a favorite statement of a clever politician. Each citizen must be vitally interested. He will not take his privileges as a matter of course and be indifferent. Those who do not register and vote, and those who do not vote intelligently, place democracy in peril. When we permit considerations of convenience, the pressure of business, or the spirit of indifference to come between us and responsibilities as citizens we betray the trust of those intrepid men who, under divine impulsion, founded our republic.

The first and fundamental implication of democracy is the value of human personality. This has been lost in parts of continental Europe. There men are not persons. They are instruments of the state. This is followed by the idea that all individuals have equal value. The Declaration of Independence expresses this. Men are equal, not necessarily in ability or opportunity, but equal as men. Democracy, furthermore, holds that ownership of property and private enterprise should be widespread. There is social stability in property ownership. A further implication is that democracy holds within itself the possibility of progressive change; also, the principle of referendum and recall. The ballot of the voter is the most potent agency in estab-

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Atonement

By Robert J. Miller

THE ATONEMENT is important to us because it is the act of reconciliation between God and man—the event which bridges the gap between fallible man and infallible God. It is God's way of concluding a victory over Satan, of giving renewed hope to mankind, of proving the possibility of eternal life, and of assuring us of his love and concern for our eternal welfare. We should give the Atonement serious thought so that we might better know our Father and his way with us.

It is probably safe to say the act of Atonement, in its largest sense, began in the mind of God when man was in the process of his spiritual creation. Most certainly it can be said to include the entire period of Christ's ministry from the day John baptized him until the time of his ascension into heaven to resume his place at the right hand of God. During the imprisonment of John the Baptist, Christ said, "From the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force. But the days will come when the violent shall have no power" (Matthew 11: 12, 13). Then at the close of his ministry we hear him say to the Father, "I have glorified thee upon the earth; I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."—John 17: 4, 5.

Christ gives us a most logical reason for having taken upon himself the work of atonement—the task of saving that which is lost (Matthew 18: 11; Luke 19: 10). "For it is I that taketh upon me the sins of the world; for it is I that hath created them" (Mosiah 11: 131).

JESUS UNDERTOOK the task of redemption because of his personal interest in man. He had created man by the will of God; he would therefore conclude the responsibility

of the Godhead toward man by preparing the way for his salvation.

The period of ministry he performed among the people was a normal part of the sequence of events which rounded out his mission on earth. It was imperative that we be given the law; for if we know the truth, then the truth can make us free (John 8: 32). Truth alone could break the bands of death—truth alone insure eternal life. And so we read in Holy Scripture the fundamental laws he taught; we follow in sacred history the manner of his own life, for his is the life which must be surrendered in the ultimate test to prove the power of God over death.

Death represents evil—the power of Satan. If there be no resurrection of the dead, then our faith is not justified. But if our mortal selves can put on immortality, if we can live forever, then we have the final proof that the way of God is right—that our faith in his Word can save.

The statement has been made on various occasions that Christ could raise himself from the dead because he was the Son of God with all power given unto him, and *because his flesh was different from ours due to the manner of his conception*. If these conclusions are right, then there is no basis in fact for us to believe we, too, can be raised from the dead.

HERE IS A VITAL POINT to be cleared up. We believe, as Abinadi stated in Mosiah 8: 28, 29, "that God himself [did] shall come down among the children of men, and shall redeem his people; and because he dwelleth in flesh he was called the Son of God" (God in the personification of his creation—the Word, the Law—Truth [John 1: 1, 2]). We also believe that the flesh of Christ or God as represented by the Spirit was not different from the flesh of man because of holy conception.

Science has not, to our knowledge, yet been able to definitely lay its finger on the spirit of life, or the spirit of man, and hold it up for examination. What the unseen or intangible power is that brings life into being we do not presume to say; but to us it seems perfectly logical to believe the Spirit has power to create for itself a human temple without the aid of man.

The record tells us clearly that Jesus was born of a virgin named Mary; it also informs us that the body of Jesus was nourished by the same food his disciples ate. Since Mary, the mother of Jesus, and Jesus himself derived the substance from which their bodies were created and sustained from the earth that furnishes substance to all living creatures, then it is right to believe there is no difference in the element content of Christ's body and ours.

When Adam and Eve were still in the garden of Eden a curse was placed upon the earth, and the promise given that all flesh which came from it must die and return again thereto (Genesis 3: 23-25). The curse which has been in the flesh of all mankind was also in the flesh of Christ. For this reason Abinadi continued by saying, "And thus the flesh becoming subject to the Spirit, or the Son to the Father, being one God, suffereth temptation, and yielded not to the temptation" (Mosiah 8: 32). While Christ was in the flesh he did not suffer it to see corruption (Acts 2: 31) but grew from grace to grace until he was worthy to be called the Son of God (Doctrine and Covenants 90: 2).

The flesh of Christ was under the same curse as man's and likely the same biological urges, for "he suffered the pains [temptations] of all men; yea, the pains of every living creature, both men, women and children, who belong to the family of Adam. And he suffereth this that the resurrection might pass upon all men, that all might stand before him at the great judgment day" (II

Nephi 6: 46, 47). Would he have suffered this had his flesh been different?

When the disciples would call him Good Master, he rebuked them saying, "Why callest thou me good? There is none good, but one, that is, God" (Matthew 19: 17). And in Christ's prayer to the Father he said, "For their sakes I sanctify myself" (John 17: 19), leaving clear inference that there was a definite need for sanctification or purification on his part. *The curse of the earth had to be lifted*, just as was needful in the case of the three Nephites who would tarry (III Nephi 13: 27).

The day shall come when this curse shall be lifted, when the earth will be purged and inherit celestial glory (Doctrine and Covenants 85: 6); but until that day comes all flesh must return to earth and in God's time experience a regeneration.

JESUS PROVED that the element (flesh) and spirit can become inseparably connected, and that in such union there is perfection, a fullness of joy, eternal life (Doctrine and Covenants 90: 5). He demonstrated the power of the Spirit of God over the power of Satan. He proved that this was possible, however, in only one way, by and through the Spirit of Christ, "for being made perfect, he became the author of eternal salvation unto all them that obey him" (Hebrews 5: 9). "For as in Adam all die, even so in Christ shall all be made alive" (I Corinthians 15: 22).

"It must needs be that there is an opposition in all things. If not so . . . righteousness could not be brought to pass; neither wickedness; neither holiness nor misery; neither good nor bad" (II Nephi 1: 81, 82). It was requisite in the plan of God that there be opposing forces; if not, man could never become like God, there would be no choice to make, no need for agency, and little need of intelligence. But "intelligence is the glory of God" (Doctrine and Covenants 90: 6), and there are opposing forces.

MAN'S TROUBLE has always been in his failure to rule his spirit and to properly subject the flesh to the will of the spirit. This is a challenge which he cannot meet alone. The spirit of man has never been able to bridge the gap and never will, because the elements of which all flesh is composed is subject only to the power which made it. That power is the spirit of truth, which is God's law that governs all things. Thus man's hope of redemption lies wholly in the power of Christ or of God in the flesh. That is why God came down and dwelt in flesh and mastered it—to prove that only in and through Christ can men inherit eternal life. That is why the promise was given that if they obey his law they shall have his Spirit which can overcome all flesh (John 14: 23).

Christ was both Son of God—by Spirit of God, the holy conception—and son of man—by virtue of natural birth. He was the Spirit of God and spirit of man in one temple. But the Spirit of God overruled the man spirit, which is subject to the sins of envy, jealousy, selfishness, greed, personal ambi-

tions, vanity, and desires of the flesh which so often run counter to the purpose for which it is created because of the workings of the adversary.

Christ suffered these pains (temptations) and overcame them, for "he received not of the fullness at first, but continued from grace to grace, until he received a fullness; and thus he was called the Son of God, because he received not of the fullness at the first" (Doctrine and Covenants 90: 2).

Yes, from the days of John the Baptist the kingdom of heaven suffered violence; the wicked took it by force in Gethsemane and Calvary; but the day shortly came when they had no power over the kingdom, and Christ arose from the dead.

"Behold, as in Adam, or by nature [men] fall, even so the blood of Christ atoneth for their sins. And moreover . . . there shall be no other name given, nor any other way nor means whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord Omnipotent."—Mosiah 1: 115, 116.

Nailed to the Cross

By Camilla Collins

The children's department was planning a dramatization of the Easter story for the morning worship service. Mary the mother, Mary Magdalene, Peter, John, and all the important characters had been carefully chosen and the Scripture readers and singers appointed for each scene. One starry-eyed, primary boy sat silently watching, then impulsively dashed to the leader's side. "Oh, please! May I be nailed to the cross?"

Of course he knew that no nails would be pounded in the makeshift cross; but the light on his face and the eagerness with which he volunteered to portray the role of the suffering Christ touched the hearts of all who listened, and a reverent hush enveloped the little worship room.

Just how willing are we, as kingdom builders, to be nailed to the cross? Can we hold our tongues when slanderous statements are made about our beliefs? Are we willing to do our best in spite of difficulties? Can we rise above the discouragements that beset our paths and remain true to our ideals? Are we willing to make the sacrifices necessary in using our time and talents to teach others the way of the cross? Christ has said, "If any man will come after me, let him deny himself and take up his cross daily and follow me."

Analysis of 1951 Auditorium Campaign

IN VIEW of the short period in 1951 during which the Auditorium Campaign was under way, the results were most encouraging and indicated that the goal of \$200,000 for 1952 should be well within reach.

Despite the brief time allowed for organizing such a campaign throughout the stakes and districts, many branches reported contributions in excess of the quotas assigned them. Twenty-three stakes and districts (or nearly one-third of the total) exceeded the quotas assigned by the Presiding Bishopric. The Southeastern Illinois District exceeded others by contributing 195.84 per cent of its quota.

The amount in excess of the quota raised in the twenty-three stakes and districts accounted for approximately 6 per cent of the total funds raised and was an important factor in bringing the total close to the goal of \$100,000.

Of necessity, quotas are based largely on the past performance of the district in contributing to General Church funds and therefore vary widely in terms of "per capita contribution" in a district. The average quota called for about \$1.00 from each enrolled member, and it is interesting to note that nineteen stakes and districts contributed amounts in excess of \$1.00 a member. (These figures are based on the stake and district enrollments as of January 1, 1951.) In this regard Chatham held first place, with Southern New England, St. Louis, and Owen Sound following in that order.

Giving equal weight to the rank achieved in "Percentage of Quota Contributed" and the "Per Capita Contribution," and combining these rankings into an over-all rating, the Bishopric found that Chatham District occupied first place with Southeastern Illinois and Owen Sound sharing second place, and Rich Hill and Southern New England occupying fourth and fifth places respectively.

A summary of this analysis should be of special value to district presidents, pastors, bishops, agents, and solicitors and is therefore being presented here as a matter of information for the many church members who are vitally interested in the completion of the church headquarters at Independence, Missouri.

DISTRICTS AND STAKES	Percentage of Quota Contributed	Quota Contribution Rank 1-75	Per Capita Contribution Rank 1-75	Over-all Ranking
Center Stake.....	78.89	42	11	23
Far West Stake.....	88.29	30	13	22
Central Missouri Stake.....	86.07	31	24	26
Kansas City Stake.....	103.01	22	15	15
Lamoni Stake.....	41.03	67	61	66
Gulf States.....	107.92	15	49	31
Arizona.....	25.72	74	50	64
*Arkansas and Louisiana.....	35.30	71	75	74
Los Angeles-Metropolitan Stake..	73.55	47	50	51
Northern California.....	62.14	58	41	53
Southern California.....	91.09	28	30	27
Eastern Colorado.....	99.63	25	17	19
Western Colorado.....	105.55	20	40	30
Idaho.....	71.19	51	42	48
Central Illinois.....	92.40	27	26	23
Nauvoo.....	111.51	13	8	8
N. E. Illinois.....	73.12	49	18	35
Rock Island.....	80.80	38	35	38
S. E. Illinois.....	195.84	1	7	2
Chicago.....	57.00	61	34	49
Southern Indiana.....	85.16	35	43	42
Northern Indiana.....	102.68	23	15	16
Des Moines.....	107.57	16	12	11
N. W. Iowa.....	114.30	11	9	7
S. W. Iowa.....	79.95	39	53	47
Kansas.....	85.53	33	21	25
Kaw Valley.....	73.29	48	43	45
Kentucky and Tennessee.....	79.53	40	66	55
Maine.....	70.70	53	50	54
Southern New England.....	119.36	9	2	5
South Central Michigan.....	105.68	19	22	17
Central Michigan.....	70.60	54	61	59
Detroit-International Stake.....	41.72	66	43	57
Eastern Michigan.....	70.83	52	28	43
Northern Michigan.....	62.91	57	63	61
Southern Michigan.....	40.91	68	71	70
Flint-Port Huron.....	85.87	32	37	36
Minnesota.....	126.52	7	29	13
Rich Hill.....	154.14	3	6	4
St. Louis.....	108.07	14	3	6
Southern Missouri.....	81.80	37	5	19
Spring River.....	51.95	63	60	63
Eastern Montana.....	46.47	65	70	68
Western Montana.....	116.11	10	32	19
*Central Nebraska.....	78.41	43	72	59
N. E. Nebraska.....	133.75	5	22	10
Southern Nebraska.....	92.62	26	10	13
*New York.....	21.42	75	67	72
New York-Philadelphia.....	60.20	59	38	51
Red River.....	119.60	8	26	12
Kirtland.....	85.45	34	24	27
N. W. Ohio.....	82.08	36	55	45

DISTRICTS AND STAKES	Percentage of Quota Contributed	Quota Contribution Rank 1 - 75	Per Capita Contribution Rank 1 - 75	Over-all Ranking
Southern Ohio.....	31.81	73	68	71
Youngstown	46.72	64	64	66
Central Oklahoma.....	111.98	12	14	9
Western Oklahoma.....	127.65	6	35	17
Pittsburgh	77.23	45	19	31
Central Texas	39.15	69	69	69
S. W. Texas.....	77.92	44	33	41
Utah	100.00	24	46	37
British Columbia.....	71.35	50	56	55
Oregon	79.36	41	54	49
Seattle	55.25	62	59	62
Spokane	106.77	18	48	33
West Virginia	34.42	72	74	74
Wisconsin	73.67	46	20	33
Unorganized Territory	57.55	60	64	64
Alberta	90.42	29	47	40
Chatham	183.70	2	1	1
London	68.15	55	30	44
Owen Sound	145.86	4	4	2
Toronto	67.83	56	57	58
Sault Ste Marie.....	106.78	17	57	58
Saskatchewan	35.48	70	73	73
Hawaii	103.84	21	38	29

*Reports for 1951 Incomplete

Respectfully submitted,
THE PRESIDING BISHOPRIC

The Ballot Box

(Continued from page 8.)

lishing ideals and of righting wrongs.

It should be evident to us that, unless we re-establish in America the true meaning of democracy and cause our citizens to understand and act on their God-given rights, we shall find ourselves in a totalitarian state. It *can* happen to us. Mussolini said, "The people [in Italy] do not want to vote, for less than half of them voted when they had the privilege." The polling booth should be regarded as a sacred shrine, and the exercise of suffrage as a God-given responsibility.

"Hope for Tomorrow"

By Mildred Finger

Last year over a half-million people came to see the painting. We were enthralled by its beauty and meaning. It was a masterpiece.

Leaving a rushing, milling city, we sat in awe and reverence in the Hall of Crucifixion at Forest Lawn Memorial Park. We were waiting for the unveiling of "The Crucifixion."

The soft tones of the organ were heard, then a golden silence enveloped us.

The curtains were drawn, and there it was—195 feet in length and 45 feet high—a painting no one could describe! As the story of it was told, we lived every minute of it.

Looking about in the vast audience I saw several minority races represented. I tried to see some of their reactions to the story of the outstanding life that was given for all humanity.

In the red velvet covered seats ahead of us sat four Japanese people. I saw one of the women reach for a handkerchief in her purse, and raise it to a tear-stained face. The story was complete.

His love was so great that he gave his life for all. The promise is that while we, too, will meet death, we shall be resurrected. It is a promise of eternal life for all races. This I saw in a tear-stained face.

Joseph Smith's Vocabulary

As Revealed in
the Book of Mormon

It is well known that Joseph Smith in early life had little formal schooling. It was asserted by his enemies that he was ignorant, uncouth, and illiterate. If these statements are true even in a small degree, they indicate what Joseph constantly proclaimed—that the translation of the Book of Mormon was indeed a miracle and a mystery. Joseph was only a young man—twenty-four years and three months old—with a scant amount of formal schooling when the Book of Mormon was published. Yet he possessed no meager vocabulary.

Arthur E. Starks of Elizabeth, New Jersey, has made a count of the different words used by Joseph Smith in the Book of Mormon. It is a meticulous piece of work. He has carefully listed the words under four headings: Major Words, 2,624; Derivatives, 1,706; Proper Nouns, 360; Minor Words, 253.

This is a grand total of 4,943, which is no mean vocabulary for a young man who is usually described as *unlearned*. However, to determine accurately a person's vocabulary is very difficult. Many individual words have a variety of meanings. Such words as "present," "chest," and "row" have various meanings. The use of the correct derivatives of a word in a sentence is also a mark of learning and enriches the vocabulary.

We would also point out that Joseph dictated to the scribe the Book of Mormon. Therefore, in a practical manner, Brother Stark's classification indicates the "oral" or "speech" vocabulary of Joseph Smith. Joseph was aided by the Urim and Thummim, and undoubtedly his personal vocabulary was enhanced. His vocabulary as revealed in the Book of Mormon was not that of an unlearned, ignorant young man.

JOHN BLACKMORE
Church Historian

Question Time

Question:

Will Protestant Christians live during the millennium if their works here are good, even though they have refused to believe that Christ's church has been restored again?

If such Christians do not live during the millennium, in what glory will they come forth afterwards? Will they be lost by refusing to obey the latter-day gospel?

Iowa R.M.

Answer:

Church membership of itself alone determines no man's place in the resurrection, neither guarantees him place with the redeemed in the millennium, but rather his attitude and faith toward God, and his devotion to light and truth.

Any man, who in this life loves God and desires truth and gladly receives and seeks to follow the light which God gives to him, will be led of the Spirit until he finds the fullness. He "cometh unto God," and "the Father teacheth him of the covenant" (Doctrine and Covenants 83: 7). He will find the true church, and in it he will be able to qualify for the first resurrection and a place in the millennium. If circumstances prevent his finding the true church and gospel here, the opportunity will be extended to him in the spirit world.

On the other hand, people who are indifferent to the truth, careless of the right, and permit their years of life to pass without moral and spiritual improvement, whether belonging to a church or not, will not be fitted for the first resurrection and consequently will not have part in the millennium. They await the telestial resurrection at the end of the thousand years, and if in the meantime have become repentant and obedient will come forth to salvation in telestial glory. Those to whom the gospel appeal is clearly and convincingly made, and who are enlightened by the Spirit until they know the truth, and yet will not believe, and when the door of the kingdom is opened wide for them and they will not enter, they thereby forfeit their right of salvation in any glory, and must await the final resurrection to condemnation and eternal death.

Many people do works which the world counts good but which are profit-

less to God. Such works do not make for salvation or reward, and are referred to by the Lord as "dead works." Jesus warned of such when he spoke of many in the day of judgment rising up and pointing to their religious works for which they would expect a reward, to whom he will say, "Ye never knew me; depart from me ye that work iniquity." He followed this statement with the further word that the works acceptable to him are performed by those who "heareth these sayings of mine and doeth them" (Matthew 7: 33, 34, Inspired Version). To be of eternal value our works must be those, and of that character, of which Paul speaks, ". . . works which God hath before ordained that we should walk in them."—Ephesians 2: 10.

CHARLES FRY

Question:

In your Question Time section of February 4, 1952, you submitted an answer to a question by Mrs. A. T. regarding smoking in our churches in lower auditoriums when we are serving public dinners. I like your stand very much. Will you not include the use of coffee and tea in this manner also? C.F.D.
Ohio

Answer:

Tea and coffee are not mentioned in Section 86, and thus they do not come under any "ban"—if such term can be applied—of that section *unless* indeed they can be held to come within the category of "hot drinks" or "strong drink" (paragraph 1); but tobacco is *specifically* mentioned: "And again, tobacco is not for the body, neither for the belly, and is not good for man . . ."

Tobacco and "strong drink in any form" are condemned in another revelation (Section 119, paragraph 3), which certainly is a directive, an unqualified prohibition, whereas Section 86 (Word of Wisdom) is advisory, there being neither penalty nor "sanction" for non-observance, even though "given for a principle, with promise" "of health" and "wisdom," et cetera, if "these sayings" are "remembered," and "the destroying angel shall pass by them and not slay them."

The question of barring tobacco from all assemblages in church buildings is

hardly on a par with any question involving tea and coffee drinking, because many persons are nauseated by the smell of tobacco smoke, whereas the use of tea and coffee in any form, hot or cold, does not affect any but him who drinks.

ISRAEL A. SMITH

Question:

Does Genesis 14: 17, 18, Inspired Version, mean that Melchisedec served the sacrament to Abram? The wording is somewhat different in the Authorized Version.

Ontario

H. F.

Answer:

And Melchisedec, king of Salem, brought forth bread and wine; and he break bread and blest it, and he blessed the wine, he being the priest of the most high God, and he gave to Abram, and he blessed him, and said, Blessed Abram, thou art a man of the most high God, possessor of heaven and earth.

This ceremony performed by the high priest of God, with official blessing upon the bread and wine, was undoubtedly sacramental, and not the mere asking of divine blessing upon daily food; but whether the ordinance was of the same intent and purpose as that instituted by Christ at the last supper is not clear in the absence of any further testimony regarding it. This is the only mention of the use of bread and wine in a sacramental ordinance in the Old Testament, neither is it mentioned in the Book of Mormon prior to Christ's appearance and ministry after his resurrection. It is possible that the sacrament of bread and wine as instituted by Christ was an ordinance of the church in patriarchal times, since the gospel was had from the beginning (Genesis 5: 44, 45), but we are hardly justified in so asserting with the meager evidence at hand. The church of that day knew of the coming of Christ and of the shedding of his blood (Genesis 6: 61-65).

CHARLES FRY

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel members signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

A Patient's Story

By Raymond L. Holloway

AT 5:30 a.m. the darkness of the room was split by the beam of a flashlight. It was Mrs. Schmidt, a nurses' aid, coming to take morning temperatures. Although 5:30 was early, the kind, friendly way in which Mrs. Schmidt worked made the beginning of our day in the "San" a pleasant experience. And from that moment on the day had dawned for us in Ward 302. We knew not what it might bring, but we could be sure it would be interesting and, as far as possible, pleasant. Usually one does not think of a stay in the hospital as a pleasant experience, but a stay in the "San" has many pleasant moments. I want to recall several to help others understand and appreciate it.

One of the first events of the day was the visit of Brother Almer Sheehy, hospital chaplain. He had a smile that was certainly contagious. We were glad to have him come in and exchange greetings and possibly tell one of his short and humorous tales. He is often as serious as he is humorous, particularly when he senses the needs of the people, patients, doctors, and nurses. As a result he ministers to all, and many are blessed because of it.

Another event in the daytime activities of a patient at the "San" is the arrival of mail. Cards and letters from loved ones are a real aid to recovery. It makes a big difference when a patient knows he has the prayerful support of friends and neighbors.

As visiting hours approached, we began to speculate as to who would visit us during the afternoon or evening. In our ward no one received many visitors that could be considered his alone. We shared our guests with each other. Since three of us were there for over two weeks together we became well acquainted with each other's friends and relatives. I might say something here about good and bad visiting techniques.

MANY PEOPLE come to visit those who are sick with the best of intentions to comfort and cheer, but sometimes they don't know how to do it properly. If they have spent any time in a hospital, they are sometimes prone to tell of "my operation" or "when I had so and so." The visitor should be happy and express himself optimistically. In conversation he should try to talk about the bright side of things. He

should assure the patient he is concerned in *his* behalf. If the patient believes in prayer, the visitor does well to assure him he is being remembered in family and personal devotions. This assurance counts for much in the recovery of one who has been ill. If the patient doesn't know the value of prayer, the visitor can still give him the assurance that he is interested in his welfare, because everyone—regardless of how he feels about God and His power—needs to have the feeling that someone cares.

The length of the visit is important too. If the patient is very ill, a short visit will probably do quite well. When a person is sick the hospital does all it can to bring him back to health, and a visitor that stays too long can detract from the good being done. Also, if visiting in a ward where one patient is quite ill and the others are not, the visitor should be thoughtful of the sick one. If the patients are convalescing, the visitor may stay longer.

ANOTHER PHASE of the experience in the "San" I like to remember is the relationship of three different parties. The first is God; the second are the people who care for patients; the third is the patient. In no other hospital have I found so many doctors and nurses attempting to fulfill the stewardship they have with their Heavenly Father. It is a big factor in the care of the sick. One incident will illustrate this point. In our ward there were three of us who were quite seriously ill. Paul, a middle-aged man, was a heart patient. Ray, twenty-one, had a severe hand injury caused by an accident with a corn picker. I was hospitalized for surgery. The morning I was to be operated on, Chaplain Sheehy administered to me. God came to my aid and made possible my rapid recovery. He helped me to remain calm and secure in my faith toward him.

The thumb on Ray's hand was not doing as well as the doctors had hoped, and they were afraid they would have to amputate it. One morning I told Ray about our views on administration for the sick. One of the student nurses told us that in their morning devotions they prayed that we as patients would be blessed by our Heavenly Father. Ray believed in the value of prayer, even though he did not belong to our church.

The following morning when Chaplain Sheehy came to our room Ray asked him

if he would pray for him. The chaplain was happy to fulfill a request. He explained administration a little more and then after the nurses' aids had finished the morning care of the room, Brother Sheehy administered to Ray. It was a fine experience; I felt the Spirit of God in the room strongly. Ray's bed and mine were side by side and, after the prayer of confirmation was finished, I glanced over and saw that he was deeply moved. No words were spoken for a long time. During those minutes of silence I knew that Ray had communion with God as did Paul and I. The experience meant a great deal to me, and I know it has influenced the lives of the others. Even though Ray's thumb was not wholly saved, it is still useful; what happened in his spiritual life is even more important. He is a better man today as a result of the experience.

So it is that I think of the pleasant experiences I have been permitted to realize because of illness. I have not recounted all the good things that happened to me, because they were many indeed. I made friends with both patients and hospital personnel. Even though I never desired to become ill, there has been a bright side to remember. I know the sun is always shining even through the clouds. I found myself in the sunlight of God's love as I lay on my bed in Room 302 at the "San."

Running Away

By Chaplain (Captain) Floyd Engstrom

Nobody likes to be called yellow. There is little pride attached to running away from problems. Paul wrote one time as follows: "I will tarry at Ephesus until Pentecost. For a great door and effectual is opened to me there, but there are many adversaries." (I Corinthians 16: 8, 9.) Ephesus was a capital of culture and trade. There were many people, and to Paul it looked promising, but he found obstacles there. It was a city of heathen temples, magic statues, and other barriers to his teachings.

Sometimes men give various excuses; they ask for transfers, they go AWOL, drink, gamble, or otherwise engage in unwholesome activities. Actually they are not facing their problems; they are only running away. These things do not help; they do not cure.

Paul did not go on to Corinth until he established himself in Ephesus—until he had overcome the problems which confronted him there. He gave a valuable lesson for all of us. Good soldiers stand their ground. Men can lick their problems if they will learn to overcome their weaknesses, instead of running away from them. Success comes through facing a problem, understanding it; and then doing something about it.

Letters

Note of Thanks

Over a year ago when I was very ill with an eye infection I had to have surgery for glaucoma. I suffered a great deal and called the elders a number of times for administration. Always this brought relief and a spirit of peace. In September I had a cataract removed from my right eye and am much improved. I wish to thank all who offered special prayers for me. Now I am able to write and, with God's help, look forward to being of some service to others.

Eagleville, Missouri MRS. ETTA OMSTEAD

A Testimony of Healing

My mother, Malinda Sanders Coddington, experienced a remarkable divine healing in the early 1860's. At that time she was about fourteen years old. Her father, John Sanders, had taken turns with her reading a copy of the Book of Mormon given them by a Mr. Booth, for whom he worked. After they finished reading it he said, "I believe this book is a true record and I would join the church, but I am afraid the two factions may unite." This was soon after Young Joseph accepted the presidency of the Reorganization. My grandfather remained a Baptist until his death.

Malinda became ill—so ill that for three months her parents had to turn her over on a sheet because she was completely helpless. They called for medical aid, but no doctor was able to diagnose her illness. At one time she was believed dead, but as her father watched her she whispered, "Tell Mother not to weep. I am not dead."

Malinda had read the Bible a lot, and one day when the Christian Church minister came to visit her, she said, "I want you to do what it says in James 5: 14 and 15." She wanted him to anoint her head with oil and lay hands on her head and pray for her.

The preacher said, "I believe that, but I wouldn't dare do it, for I am like Paul. If eating meat offend thy brethren, I'll eat no meat as long as I live, and this would offend the brethren." He arose and went home.

At that same time a Latter Day Saint lady was sitting in the room. She said, "What did you ask your preacher to do?" Malinda repeated, "I asked him to do for me what it says in James 5: 14, 15." The lady said, "I can get a man to do that for you."

She left and soon returned with Elder George Morey. He anointed Malinda's head with oil, laid his hands on her, and prayed for her. When he was through Malinda called for her clothing. Her mother was fearful but got her clothes. Malinda dressed and sat up. The illness was gone, rebuked by the power of God through his servant.

On November 5, 1865, Malinda married William Coddington, a young soldier of the Union Army. They lived in Iowa for some time, and for awhile in northern Missouri. Four boys and four girls were born to them. I am the seventh child.

We moved from Missouri to Alexander, Kansas, in 1885. In 1899 the Restored Gospel was sent to our town. The schoolhouse doors were closed to the elders, so my father opened our home to them. The outcome was good. I was baptized by Elder T. E. Thompson, confirmed by Seventy W. S. Pender and Elder Thompson. Four years later my father and mother also were baptized. Later my brother James and sister May joined the church.

I am thankful for the many testimonies I have had that this is Christ's church and that God answers prayers.

1331 S. Osage MRS. JOHN TEETERS
Independence, Missouri

BEYOND CALVARY

By Heber F. Colvin

HEAD BOWED AND NUMB with shock, Mary stood weeping. Out of the past a voice long since stilled spoke again, bridging the time of her young motherhood with this hour of sorrow. "Yea, a spear shall pierce through him to the wounding of thine own soul also; that the thoughts of many hearts may be revealed."

Torn with love for him, her being cried out for understanding of this woe. Such is the nature of love. So often it stands helplessly by and bleeds with the beloved sufferer, wondering, questioning Divine wisdom. Many since Mary have longed to understand.

In the poverty of her soul's sorrow, Mary learned a lesson that the world does not teach. There are things which are worse than death. It was precisely these things which stunted the souls and warped the thinking of men—that caused them to crucify Jesus. Physical death is a passing phase for the righteous, but for the unregenerate the death of the spirit is complete. The Easter triumph may have caused Mary to reflect: "If I grieved so for my son, what must God feel for his children going blindly down the paths of everlasting darkness? For so great a cause, did it not become Jesus to suffer, portraying for us in terms of flesh and blood the grief of the universe over erring man?"

THE GREATNESS OF CHRIST is reflected in all that he did. Persevering in the face of our inconsistencies and rebuffs, he showed us God by his life, death, and resurrection.

Small victories are often easy victories because they *are* small. The price of great triumphs comes high. Mary lost her son and found, instead, her Lord. *He* refused a crown at Satan's hand and found a cross but, *because of that cross, he gained the world.* Had he not died, men would not have believed; by conquering death, he proved himself the Lord of life.

For those who accept him as Lord, the sun of hope mounts as high as his glory. Faith in God gives a power of spiritual vision that, coupled with obedience to his commands, knows no horizons.

Beyond our trials lies what? *Accomplishment is a part of the joy of living. Let us overcome through Christ and learn to look beyond our Calvaries!*

REVISED EDITION—

REARRANGED AND ENLARGED

Compendium of the Scriptures

INCLUDING TEXTS OF THE STANDARD BOOKS OF THE CHURCH

This book presents the faith and doctrine of the church in the language of the Scriptures—the Bible, Book of Mormon, and Doctrine and Covenants. Completely reorganized, new in arrangement, it is an indispensable aid to study and reference for the ministry, church school teachers, and students.

A priesthood library book.

\$3

Herald House INDEPENDENCE, MO.

Briefs

Church Basement Redecorated

MT. VERNON, ILLINOIS.—The annual business meeting was held August 30, with the following officers elected: pastor, W. W. Colvin; church school director, George Wolfe; book steward, Lula Henson; publicity agent, Norma Lee Rockett; branch secretary and children's supervisor, Ruby Ellis; treasurer, Ralph Rockett; women's leader, Daphne Wolfe; music director, Ruby Rockett; Zion's League supervisor, Lewis Wolfe; junior pastor, Verl Moore.

Nancy Lynn, daughter of Mr. and Mrs. Hal Wolfe, was blessed by Pastor W. W. Colvin, assisted by Elder Lewis DeSelms, on November 11. George Wolfe was ordained to the office of elder by Lewis DeSelms and W. W. Colvin.

Kathy Ann, daughter of Mr. and Mrs. Ed Ellis, was blessed December 8 by Elders George Wolfe and W. W. Colvin.

The annual Christmas party was held December 20. Gifts were exchanged and treats were given to the guests.

The average attendance at mid-week prayer service is approximately 30 people. A general class taught by Norma Lee Rockett follows this service. The group is studying church doctrine.

A New Year's Eve watch party was held at the church.

The women's department sponsored a chicken supper February 12. On February 17, the children's department held their morning worship service at the home of Brother Henry Feltman, a shut-in.

A special baptismal and ordination service was held March 2. Seventy D. L. Kyser conducted cottage meetings, and as a result three young adults were baptized by him. They were Sue Ann Stewart, Dorothy DeSelms, and Leo Holman. This united all three families in the church.

Seventy D. L. Kyser, W. W. Colvin, and George Wolfe performed the confirmation service.

Ralph Rockett was ordained to the office of elder by Pastor W. W. Colvin, assisted by Seventy D. L. Kyser and Elder George Wolfe.

The interior of the church basement has been redecorated, and a new piano has been purchased for the upper auditorium.

Recent speakers have been District President D. L. Kyser, Patriarch O. C. Henson, Seventy John L. Puckett, and Lowell Wilson.—Reported by RUBY ELLIS

Priesthood Classes Conducted

FAR WEST STAKE.—The Far West Stake conference was held February 24, 1952, at the St. Joseph Junior College auditorium. The program began with the ministry of song by the Celeste Chorus composed of members from the Maple Grove, Osborn, Stewartville, and Cameron congregations. President Emery E. Jennings presided at the business session. Reports from all the departments were received. The following councils were sustained: stake presidency, consisting of Emery E. Jennings, president, Orville Moffet and Evan Agenstein, counselors; stake bishopric, Lewis E. Landsberg, bishop, Lawrence Keck and Kenneth Piepergerdes, counselors; and the stake high council. The following stake officers were elected: council of religious education, William Twombly, director, Duane Constance and Virginia Bean; council of Zion's League, Gar-

land Snapp, director, Wesley Ballinger and Emerson McCord; council of department of women, Grace Salisbury, director, May Salisbury, Charity Bowman, Pearl Clark, and Dorothy Siebert; council of music, Ruth Haden, director, Pearl Kinnaman and Stella Hidy; council of young adults, John Newhart, director, and Maynard Newcom; director of Boy Scouting, Edwin Swails; stake historian, Marie Agenstein; stake attorney, John Newhart; stake secretary, Juanita Pettigrew.

The resignation due to ill health of Alexander Jensen who has served on the stake high council for the last twenty-eight years was approved. John Newhart was recommended and ordained to the office of high priest and then set aside as a member of the stake high council. Other recommendations to the priesthood were Harry Black, elder; Donald S. Sturgis, elder; Charles Mengel, elder; William Bruch, priest; Robert Bruch, priest; Robert Gould, priest; Eugene Coffman, deacon; Lloyd Parks, deacon; Alden Dyer, deacon; and Charles Leffel, deacon.

Brother Jennings gave the statement to the called men. John Newhart was ordained to the office of high priest by Evan Agenstein and Emery Jennings; Harry Black was ordained by D. T. Williams and Donald Harvey; John Newhart was set apart to the stake high council by Emery E. Jennings and Orville Moffet.

Apostle D. T. Williams was the guest speaker for the morning and afternoon services. The priesthood chorus furnished the music in the morning and the stake choir in the afternoon.

Thirty delegates to represent the stake at General Conference were elected. A baptismal service was held at the close of the conference. Four persons were baptized. During the past year there were 135 baptisms in the stake.

A week of priesthood classes was conducted at Cameron February 11-15. February 18-22 priesthood classes were held at St. Joseph. The instructors were Stake President Emery E. Jennings, Seventy Donald Harvey, Bishop Lewis E. Landsberg, Apostle D. T. Williams, Apostle Charles Hield, and Dr. Floyd McDowell. A dinner was served at the Penn Street Church in St. Joseph for all priesthood men

in the stake and their wives on February 22.

During the week beginning January 27 through February 3, Apostle Charles R. Hield and Apostle D. T. Williams met with the different congregations of the stake.

Religious education institutes were held at Penn Street Church, St. Joseph, on February 28, and Cameron, February 29. Brother John Darling of Independence was the guest speaker. The film "How Persons Learn" was shown.

The Zion's Leaguers of the stake attended the institute on Hispanic-American Missions at Graceland College on February 24. The Leaguers annual yuletide formal banquet was held December 20 at Penn Street Church. The theme was "Say It With Music." The guest speaker was Almer Sheehy from Independence.

The Leaguers have organized a correspondence club which will try to build friendship between young people of our church and young people in Latin America. The activity is called "Pen Pals Pan-America."

Activities for Building Fund

SAN JOSE, CALIFORNIA.—W. Wallace Smith spoke at the church on the evening of January 15. Following the service, a reception was held in the lower auditorium.

On the morning of January 20, Elder James Damron was the speaker. Elder B. R. Gilbert died suddenly on January 8.

A group from the branch attended the district conference at Berkeley January 26 and 27.

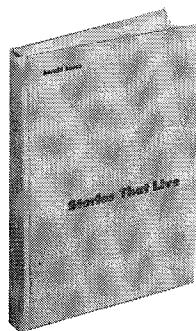
Evangelist William H. Dawson held a series of meetings at the church February 10-17, and gave blessings also.

An enchilada dinner was served at the church February 15, before the evening service. Proceeds from ticket sales netted \$55.

Lora and Rex Sommers are now living in San Jose.

Don Alberts was inducted in the Navy February 15.

Brother Dawson spoke to the women February 14, at their meeting held in the home of Sister Betty Garrett. The women also sponsored an enchilada sale which together with the dinner netted \$101 for the building fund.—Reported by STENA CALDWELL



Stories That Live

Children, parents, and teachers will welcome this book of sixty-two inspirational stories. They are all based on true incidents taken from the lives of church members.

These stories were selected as some of the best published in *Zion's Hope* and *Stepping Stones* and are favorites to be repeated over and over. Children will enjoy reading them at home, and they can be used in family worship and church school worship. See it at the Conference bookstore.

\$2

herald house

INDEPENDENCE, MISSOURI

Women Purchase Equipment for Kitchen

CARAWAY, ARKANSAS.—Elder T. B. Sharp visited the branch January 14-28, and held a series of meetings. He visited the homes of the Saints while in the area. On the closing Sunday, a baptismal service was held during the morning hour. Sue Wine-miller, Sharon Carmack, Wayne Pickett, and Kerry Clements were baptized. The confirmation service was held following the baptismal service.

A new program has been introduced by one of the district counselors, Clarence Carmack. The local ministers go to another branch to speak on one Sunday each month. In this program, Giles Turner and Tom Emde have been guest speakers at Caraway.

On February 27, District Missionary James Renfro visited the branch. He was making a tour of the northeastern part of the Arkansas-Louisiana District.

The women's department has a project of equipping the kitchen of the church. They have purchased cabinets, sinks, range, water heater and other fixtures which are to be installed soon.—Reported by GERALDEAN CARMACK

Seventy Holds Series

ALBUQUERQUE, NEW MEXICO.—Seventy Russell F. Ralston completed a very successful two weeks' missionary series on February 24. The following eight people were baptized: Randall Clevenger, Wayne Clevenger, Mildred Clevenger, Mrs. Marcella Winegar, Dora Clevenger, Paul May, Terrence Ellis, and William Winegar. The average attendance at the meetings was about forty, and the record attendance for this group at any meeting was on the closing morning when there were sixty-four present.

Seventy Ashenhurst Visits Group

NEW BRUNSWICK, CANADA.—In February, the small group of church members in Fredericton, New Brunswick, was visited by Seventy Ray Ashenhurst of Jonesport, Maine, according to a news letter received from Sister Lillian (Mrs. T. L.) Hall, who lives at 422

Queen Street. Church people in near-by areas could give friendship and encouragement to this isolated group by letters and perhaps some visits. Sister Hall hopes that some day there will be enough members in Fredericton to make possible the beginning of a branch.

Young People Visit Lansing

JACKSON, MICHIGAN.—Elder James Phillips, district president, spoke at the Jackson Junior College Y Club on the organization and teachings of the church on February 28. Questions were asked by the group and answered by Brother Phillips. A social hour with lunch followed, to which Elder Phillips and Pastor John Cox were invited. The discussion followed through the social hour.

The women's department, under the direction of Mrs. Sarah Monroe, meet twice a month and are studying *I Witness for Christ*, by Blanche Mesley. One meeting is the business meeting with lesson study, and the other is an all-day social with a devotional hour and lunch. The meetings are held in the homes of the Saints. The women are raising money for the building fund.

The young people of the branch attended a "Let's Get Acquainted Day," at the Lansing, Michigan, Branch, sponsored by the Lansing young people. The speaker was District Missionary Stanley Pfohl. On February 28, the young people met at the home of Brother and Sister Case to discuss and make plans for the organization of a Zion's League. Business was discussed, and a social hour followed.—Reported by NANCY TURNER

Attend Youth Conference

YAKIMA, WASHINGTON.—The church is located on the corner of Seventh and Spruce Streets. There are eight members of the priesthood in the branch and a large number of young people. Paul Anderson is the pastor. Missionary Don Landon held a series of meetings. An organ has been purchased and dedicated. Brother Robert Winship directed a musical program which was held at the branch.

A number of the Saints went to the district conference in Seattle, and on March 8 and 9

the young people attended a youth conference at Bremerton.

On February 20, the music director of the branch and his wife were called to Baltimore, Maryland, because of the death of Brother Winship's father.—Reported by R. H. WINSHIP

Plans for Church School Building

MEMPHIS, TENNESSEE.—The annual business meeting was held December 12, with the following group officers elected: Elder J. Adelbert Withee, pastor; Mrs. Dick Gravenmier, secretary; John Stephens, church school director; Mrs. Virgil Creach, women's supervisor; Harry Miller, bishop's agent and treasurer; Mrs. James E. Clark, publicity agent; Mrs. J. Adelbert Withee, music director; Bill Cook, Zion's League leader; Dorothy Smith, historian; Mrs. John Stephens, librarian; John Stephens, church custodian; Corbett Fears, Mrs. Ina B. Cramer, Dick Gravenmier, Wayne Mink, and Ivor Johnson, finance committee; Bill Sutton and Ralph Shrader, auditors.

The Zion's League had a chop suey dinner February 8. A new Communion service set was purchased with the money raised.

The Kentucky-Tennessee conference was held February 23 and 24. Apostle Percy E. Farrow, Seventy J. H. Yager, and Bishop J. E. Baldwin were visiting speakers for the conference. At the business meeting eleven delegates were elected to represent the district at General Conference. An ordination service was held February 24 and the following were ordained: Bill Cook, priest; Ralph Shrader, elder; and James Pakala, deacon.

Wednesday night prayer services and Sunday night preaching services are being held for the Saints at Frayser, suburb of Memphis, in the home of Brother and Sister Albert Lee.

The branch is drawing up plans for building additional classrooms for church school and a recreational room.

In 1951, nine people were baptized which brought the membership to 104.—Reported by MRS. JAMES E. CLARK

Young People Hold Banquet

HUTCHINSON, KANSAS.—Mary Ruth Deck was baptized at the lake near Buhler September 21, by Elder R. E. Wilson. The confirmation service was held in the afternoon under the direction of Elder R. E. Wilson and Priest Bill Miller.

On October 20, the young people entertained the district young people at a banquet held at the Ranch House.

Elder Edwards of Lawrence, Kansas, Elder Black and Seventy James Daugherty had charge of the morning service on October 21. Elder Charles Neff, pastor of the Omaha, Nebraska, Branch was the speaker at the evening service.

A candlelight service was held at the church November 23, after which over forty met at the home of Laurence Deck for Thanksgiving dinner.

On December 23, the young people's class gave the Christmas story, assisted by the primary department.

On March 2, Kendall Mark, son of Priest and Sister Bill Miller was blessed by Elder W. L. Miller of Medoc, Missouri, assisted by Pastor R. E. Wilson.

The project of the women's department for the year is to purchase new pews for the church. On February 29, a chili supper was held and \$98.00 was raised. The group has \$130.00 in the bank toward the project.

A buffet supper was given for the Grace-land basketball team when they were visiting in Hutchinson.—Reported by JENNIE WHITED

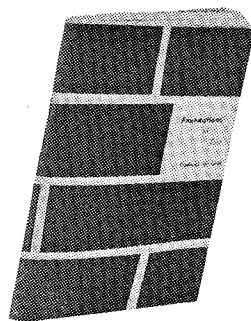
Foundations of Zion

By Frederick M. Smith

This 87-page paper-bound text contains a series of radio addresses delivered in 1938. Into them has gone much of the basic philosophy of our stewardship program. Some of the topics are "Social Themes in Jewish and Christian Law," "Problems of Capital and Labor," and "Laws of the New Jerusalem." Prepared especially for study in priesthood groups, church school classes, as well as for personal meditation.

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Integrating the Newcomer Into the Work of the Branch

PART I

I'D LIKE first to direct our thoughts back through the years of American history which present a continuous pageant of discovery, immigration, and development—the record of groups of peoples from many nations responding to the “American fever.” Sturdy pioneers, imbued with faith and enthusiasm, soon learned to love their adopted country and were not long in changing their manners, customs, and traditions. They contributed wholeheartedly of their skills, zeals, and cultures to help develop the greatest nation under heaven; where, above all the freedoms opened to them, they could enjoy freedom to worship God. They made loyal citizens. There was much special effort and legislation to bring about such perfect integration among many peoples, and without peaceful co-operation these things could not have been. It is interesting to consider this international situation as a Christian example in integration in our present-day business of welcoming and using newcomers in church groups and branches, not only in Independence, but in cities on the coasts, the waterways, and along the international borders where immigrants stop for a time when they come Zionward.

“We, the people” will always be in the testing stage, contributing our gifts to the American way of life. There is not a family formed or a meal spread which is strictly U.S.A. (I am reminded here that my mother-in-law raised peas annually which grew from seed brought by her mother from England in 1840.)

America glories in her mastery of physical things. What about her mastery of spiritual things? More and more her men of science recognize the hand of a Master Creator

over all. Should it not follow that we of the Restored Church of Jesus Christ, the first truly American church, should be so blessed in spiritualizing all aspects of our living together that our togetherness may become known throughout the world? There is no surer way for this message to go abroad than through the families of our immigrants—the same manner in which our national story has gone abroad through the years.

America is the biggest-hearted nation on earth. It was the first country to open its doors to war refugees whatever their creed or conviction. This is a very proper demonstration of the “age-old law of hospitality” or the urge to share and be fellows together for better or for worse—a very proper example for us in the light of our laws and practices concerning “the Gathering.” Our responsibilities as mothers and hostesses are multiplying and becoming more and more interesting. There is much to be done, and no burdens will be too great if each of us shows keen interest and is willing to do the part allotted to her. Just here we are reminded that one of our greatest responsibilities in branch integration is our support of priesthood members. They need this anchor as a home needs a mother.

OUR FAMILIES ABROAD are genuinely concerned and interested in the matter of integration in church work as well as in the American way of life. These phases of living can hardly be separated. They who plan to come across “some day” are feeling after helps for amicably and consistently blending their lives with ours. They want to perfect their lives with us. They exclaim, “How wonderful it must be to see and meet the leaders of our church

By Madge Craig Seigfried

(See page 23)
An address given at the General Women's Institute, October, 1951

walking the streets, to hear their voices, to clasp their hands!” Because God is good to all and is no respecter of persons, they, too, have testimonies of his goodness to them and of his special protection. There is abundant interest, enthusiasm, ingenuity, and talent among our people abroad and a definite desire to be performing simultaneously with us, to know our ways in order to be one with us. While they appreciate certain American advantages and freedoms, their prime urge is to participate with us in serving and being served in the development of the Zionite ideal.

When our church members come to us from abroad and meet with some of our nationally inherited strict conventions, with some of our set convictions, with our seemingly unrestrained speech and actions; when they are exposed to our informal gaiety and our very different national government and living standards, and our rather free use of money, differences in our dialects, languages, and customs, they suddenly face a tremendous hurdle, difficult for a newcomer to surmount happily. It becomes a real venture for them and a challenge to us, too, when we play our part with patience, good will, and love during their orientation experience.

LOCAL INTEGRATION PROGRAMS would be conducted much the same in any locale at home or abroad, I think. I once heard President F. Henry Edwards make the statement that God's gifts are social; that we belong to each other; and that another man's need is our challenge, our stewardship. The Heavenly Father expressed this challenge to the Reorganization in these words: “Love ye me and love all people. Love as I have loved you.” And our neighborly philosopher, whose memory we cherish, intrigued the world when he said, “I never

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Home Column

met a man I didn't like." That was Will Rogers, and he had the philosophy of a Zion builder. The business of successful integration into the life of any branch depends upon our concern for the happiness of each other.

Jesus had a unique way of making statements. My memory is that, for the most part, he uttered each commandment or statement just once and then left the matter with his hearers. His words have echoed down the corridors of time into our ears, and there is a ring of urgency in his voice, that the time for each one of us is today. Jesus was a man of action. Just once did he, in no uncertain terms, define for all generations to come the basic law of all things common when he said, "Ye are my mother. Ye are my brothers." That was when someone interrupted his sermon with the message that his mother and brothers were waiting without to speak with him. And his startling reply is history: "Who is my mother? Who are my brothers? Ye are my mother. Ye are my brothers." With such unselfish love and general concern for all humanity he invoked that spirit of hospitality, that intriguing friendliness which will eventually draw all men unto him.

MANY OF US need to cultivate the art of being friendly. It is the Golden Rule in action, our crowning achievement if we would be like Christ. The cultivation of friendliness involves sincerity of motive, and in that we must graciously trust each other to be working out our own personal salvation (by the trial and error method mostly) with the same missionary zeal that we practice on nonmembers.

The consistent and successful migration of the early-day Saints is a demonstration of what a missionary-minded people can do by way of integrating their interests and abilities. Coming to a foreign land to begin every phase of life anew was an absorbing demonstration of a determination to test the divine philosophy of all things common—the pooling of the gifts of the spirit

and of brotherhood and fellowship. These attributes pale into insignificance the possession and the pooling of the tangible things of earth life. Their goal was to build the kingdom of God on earth in the Land of Promise. And it is ours!

In cultivating the Gifts of the Spirit we may use the same technique suggested by Alma related in the Book of Mormon as to the cultivation of faith. In order to develop this gift within us, we must start with the spark, the grain of desire. We must *use* a little; *do* a little, *use* more and more; *do* more and more. We must never stop desiring and doing until finally we possess the gift in its fullness. The Center Place, the hub of the great interna-

tional wheel of Zion living, is fast becoming a city of friendliness. Our churches in Zion have for some ten years been concentrating on a friendship project, originating with the visiting department of the women's organization. One phase—that of having hostesses at Sunday services—has been used with gratifying results. These hostesses spot and greet visitors, nonmembers, and newcomers, have them register, and then contact them later in follow-up work. Feeling a keen interest in the variety of customs, problems, and adjustments to be met by a newcomer is a wonderfully stimulating, satisfying experience. It is a prime factor in our Zion development.

(To be continued)

MY FAVORITE RECIPE

By Marcella Schenck

LEAFING THROUGH the yearbook of the women's department of our group, I discover I am to reveal my favorite recipe. In some respects that is a laugh, because cooking is the least of my talents. Frosting won't frost; candy won't candy; ice cream won't ice; jelly won't jell without a fool-proof commercial ingredient; cookies won't cook; and I can easier roast myself properly than the meat.

Must I reveal this to the women's department publicly?

But then I do have a lot of favorite recipes. To name a few—Merle's upside-down cake, Aunt Julia's fried mush, Mabel's pear spread, Carrie's lemon dessert, Ethel's grape jelly, Lettie's pineapple cheese dish, Cleo's holiday loaf, et cetera.

You may be sure most of these women have written down those tasty recipes in black and white for me to try, and what is the result?

The upside-down cake came out with the delicious "gooey" sticking to my pan while the cake part stood like an ugly relief map of hills and hollows. The mush couldn't fry because it was mush soup. The pear spread lacked a certain tang. The lemon dessert was flat. The grape jelly poured out a sticky juice. Surely I left something out of the pineapple cheese—so why bother to ask Cleo how to make that loaf?

You would think anyone could cook with a recipe right in front of her eyes but, checking and double checking, something is lacking. I think I am beginning to realize why I fail. Thinking it through carefully I have reached some conclusions.

That upside-down cake needs a bit of Merle's-cute-wit stirred into it. A lot of Aunt Julia's-frank-honesty goes into making mush. Her honesty is something solid of itself. There is a loyalty about Mabel that flavors everything she does. Carrie's lemon dessert needs to be served in her hospitable way with a blessing like her husband's asked upon the food. It tastes better so. When Ethel preserves, the dear soul *intends* to share it, and the sweetness of the wishing to share jellies, her jells and her life. The pineapple cheese gets mixed together with Lettie's friendly neighborliness. And I'm sure that Cleo's holiday loaf was seasoned with poetry.

If it is cooked up by others, I enjoy it. I like the types of people the foods represent. What then is left for me to do? Find a dish that stands for *me*? Oh, no! Not in the food line. Please, just let me eat it.

“...And Witness Unto Thee”

By Biloine Whiting and
*Lloyd Hurshman

WE'VE A NEW TERM for an old idea. The new term is “civilian missionaries.” The idea is as old as the church—as old as the day a member first told the good news of the gospel to his neighbor. We know that this telling of the story by the laity works; many of our strongest branches are in existence because some devoted Saint told our message wisely and beautifully to a friend. But most of the time this telling of the story of the church has been casual—something that has been done or not done just as the occasion presented itself. We are wondering now if perhaps this missionary work by the members could be taken out of the realm of the casual and placed close to that of the career.

For example: The church has no missionaries in San Salvador, and no members that we know of. We have no Spanish-speaking appointees free at the moment who could spend the years it would take to establish a self-supporting mission in Salvador. What then is to be done? Are the Salvadorians to be left to their own devices until some future date when the church has a greatly increased missionary budget?

We think there is an answer to the question—civilian missionaries. Why can't a young church couple who has no close ties in the United States find a job in Salvador, become a part of the community, and then begin to hold cottage meetings in their home? Such a step would involve a great deal. The couple should expect such a course of action to change at least a decade of their lives, perhaps all of it. They would have to be willing to go without authorization of any kind from the church, without financial support, without the regular ministrations of a pastor or missionary. And they must be ready to go with the idea before them that they might conceivably fail.

Any couple who would attempt such a thing and make a success of it must be of a particular type. One or both should be skilled in some work, because first on the list of things to be done is earning a living. The proper mental attitude must be cultivated.

Living in a foreign country does have its difficulties, and anyone who is frightened by the word “malaria,” or is disturbed because the water that runs from the tap is not safe to drink, had better stay at home. Most important of all, there must be a feeling of affection for the people among whom they are living. The couple would have to want so much to help others that that feeling would be transmitted and people would be drawn to them. The advantages to the church of such activity are obvious. A missionary, going into a territory where he knows no one, loses much time in just making contacts. However, if someone has prepared the way for him, has made the friends, has a home in which meetings can be held, then progress can be sure and rapid. Such adventuring for the church by truly devoted and wise young people could change the course of many lives and perhaps the religious history of a country.

THE EFFORTS of us four civilian missionaries have not gone far toward changing the history of Guatemala, but have affected the lives of the four of us and of one nonmember,



a Mr. A. The history of our group in Guatemala began last July when George and I decided to stay here. We found jobs and kept ourselves busy making friends and helping with the activities of the local Union Church. In January Lloyd and Jean Hurshman came to live here and help us establish a mission. For two weeks we did nothing but help find jobs for them, arrange for housing, and, in our spare moments, discuss how we would begin holding meetings. Since our Spanish was still very limited, our meetings would have to be in English. At last we decided to give a party for all our friends in Guatemala. At the party we would make introductions and mix freely with our guests, praying earnestly that the names of those who would be receptive to our message would be presented to us. We brought God into partnership with us, for without his assistance—his most direct assistance—we were doomed to failure from the beginning. I doubt if four people ever went to a party with more solemn feelings than did we. When it was over we all had one name—Mr. A. He had been an English student of George's. He was born in Spain, married to a woman from Poland, and was now employed as a commercial secretary in the French Legation. We had no idea what his religious background was, but on the strength of our “feeling” about him, we invited him to attend a discussion the following Sunday on the subject of religion. He received the invitation with pleasure, shook our hands very formally, and was gone. We had a prospect!

The next week was a difficult time for us. What should we say in our first meeting? Should the procedure be formal or casual? What if we antagonized him at the beginning? What if he didn't come at all? What if . . . ?

We had one other prospect—Miss P., a student who had been contacted by the church student group at Iowa State College. We had been given her name and address before leaving the States, but had yet to contact her. Through the early part of the week we wondered how to approach her.

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New Horizons

An account of the first Communion service to be held in Guatemala since Book of Mormon days

Then, on Wednesday, the day on which George was going to walk in "blind" to ask her to attend our meetings, a letter came from a former student at Iowa, describing her to us and serving as an introduction.

Despite the reassurance of the letter, we were still deeply concerned about the coming Sunday. That was when we decided to hold a Communion service for ourselves. The service would have to be held in the evening, as Lloyd would be on a Scout expedition until late in the afternoon. I had dinner to supervise, and we had promised to go for our guests of the evening. Still there was time for a short observance of the Sacrament of the Lord's Supper. Lloyd arrived at 6:30, still shaking sand from his trouser cuffs. George, Jean, and I had already prepared the emblems. I left final instructions with the maids, and we were ready.

**"And I give unto you a commandment . . ."*

The bread was broken and the wine poured in readiness for the Communion of the Lord's Supper. A throbbing of eternal purpose seemed to press upon us as we silently seated ourselves about the small table.

One thousand nine hundred years before, the resurrected Christ had stood before an awed multitude and directed the first Communion service of what was then the western mission. Some students believe the location of that inspired incident to have been within a matter of miles from the small alcove where we were seated in meditation. But whether the actual spot was physically distant or close, the spiritual proximity between the saints of A. D. 34 and of A. D. 1952 was a source of great power.

We four had joined together in planning the order and clarifying the objectives of the service. We decided that it should be brief and simple, without pomp or show. Everyone joined in the arrangement of the utensils and furniture. It was with a strong sense of communal achievement that we took our places for the period of meditation.

With an air of solemnity we stood, and I, Lloyd, prayed that the Holy Spirit might attend this reobservance of the fulfilling of Christ's commandment. Billie's clear voice penetrated the hushed expectancy of the room:



And it came to pass that Jesus commanded his disciples that they should bring forth some bread and wine unto him . . . he took of the bread, and break and blessed it . . . And this shall ye always observe to do, . . . in remembrance of my body . . . he commanded his disciples that they should take of the wine of the cup . . . for this is fulfilling my commandments . . . that ye may witness unto the Father that ye do always remember me . . . And I give unto you a commandment that ye shall do these things. And if ye shall always do these things, blessed are ye, for ye are built upon my rock.

With an expression upon his face that revealed the significance of the moment, George stood and said, "We have read the commandment which was given, and the promise that was made should we keep that commandment. . . . As we do these things, the commandment is kept in this land for the first time in hundreds of years. We pray that this fulfillment

signifies a return to this land, and the people therein, of this 'church of Jesus Christ': We break the bread and drink the wine and thus seal the covenant that by doing these things we shall be built on his rock. Neither failure in our efforts here, nor success, can shake us, for we are built on his rock . . ."

Jean's soprano rose softly, with the calm restraint of a high spiritual moment: "Let us break bread together . . ."

Three thousand miles of travel at the maximum speed of a sixteen-year-old Ford had brought us together in Chalet Mercedes, situated in the barrios of Villa De Guadalupe, Guatemala City.



"Let us drink wine together . . ."

Four hearts and heads were full of desires and ideas to promote a missionary program in this new home, but inexperience seemed a heavy obstacle. George, ordained an elder the night before leaving Independence, had conducted his first administration of healing in a small Mexico City hotel room. Now he was in charge of his first Communion service. I, a newly ordained priest functioning for the first time in an official capacity, was his only assistant.

"Let us praise God together . . ."

New strength vibrated through the room with the realization that once again more than human power would be available for the kingdom-building effort. The time for rededication had arrived. We all knelt as the beloved words began:

"O God, the eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread . . ."

The serving of the emblems was simple, George served me, and I served him, then Billie and Jean.

" . . . to bless and sanctify this wine . . . that they may witness . . ."

We would witness of mercy and light to "other sheep," witness of love and hope, witness of a purposeful way of living. The moments of silent prayer were fraught with deep meaning and great joy; in the final spoken prayer four souls were one upon the eternal highway.

At the end of the service it seemed as if we four were the only people in the world. The students and teachers eating in the next room, the Indian girls in the kitchen, the little boys playing marbles in the living room had ceased to exist. We were completely and utterly at peace. Awareness of other people, nervousness, fears—all had gone. When the boys arrived with Miss P. and Mr. A. we were able to be calm, friendly, objective in our discussion.

That first night was easy, and the next Sunday, and the next. Mr. A. in particular seemed deeply concerned with what we were presenting. His questions became more and more pointed, and the search for Bible references soon spread from George to all five of us. Finally the lines of agreement and disagreement were distinctly drawn, and the urgency of it was summed up when Mr. A. stated in a voice deeply troubled, "I must come to know the truth of this." His attitude, for the first time, was withdrawn. All of us knew that the moment of decision was almost upon him. None of us cared to guess which way he would decide. Everyone was silent when Lloyd

and George left to take him home. They were very late getting back, and Jean and I had begun to worry. The car had broken down, and they had had to repair it in order to get home. Despite the late hour we all met in our room to offer prayers for Mr. A. We had done all that we knew to do. The rest was in God's hands.

In the week preceding, Mr. A. had asked where he could buy an English Bible. On Monday we visited a Bible institute here and purchased one of the last Bibles available in English. Lloyd took it to Mr. A. as a gift from the four of us. On Thursday George stopped as usual at the French Legation to ask Mr. A. if he would be able to meet with us on Sunday. To our immense joy and relief, his answer was, "*Si, con mucho gusto.*"

It is far too early to evaluate the work we are trying to begin here. Right now all of our hopes are pinned on Mr. A. If they should prove to be unfounded, we shall merely have to find another Mr. A. and try again. We are not at all sure that we are going to succeed. We only know that some day some person is going to tell our story in these countries and will find an audience. We want to see that happen.

NEWS AND NOTES

(Continued from page 2.)

ORIOLE BADGE SHOW HELD

The second annual Oriole badge show was held February 29 in the lower floor of the Auditorium in Independence. Oriole circles provided various activities, including movies, nature displays, fashion show, first-aid demonstration. Booths displaying games, dramatics, phases of homemaking, and handicraft were also open. Following the booth activity a short campfire was held. Over 400 parents and girls attended the show.

REPRESENTS CHURCH AT LECTURES

John R. Darling, representing the Department of Religious Education, attended the two-day lecture series March 11 and 12 conducted by National College, Kansas City, Missouri. Brother Darling reports that excellent papers were presented under the general theme "Curriculum of Religious Education."

SPEAK IN INDEPENDENCE

Apostles who spoke in Independence March 23 included D. Blair Jensen, Reed M. Holmes, Roscoe E. Davey, Maurice L. Draper, and Percy Farrow. Also speaking to the congregations in Independence on that day were Walter J. Swain, James Renfro, Z. Z. Renfro, Sanford Downs, W. E. Timms, Marion G. Talcott, J. E. Martin, Lee Hart, Merle Guthrie, Herbert C. Lively, Warren Chelline, LeRoy Hunt, Jay McCormick, L. J. Richards, Norman Smith, Glen H. Johnson, James L. Ross, Ralph Freeman, Glen Johnston, John Sheehy, John Thomas, C. V. Graham, E. Y. Hunker, and C. Ed. Miller.

Bulletin Board

Notice to Members in Sabine (Texas) Area

A group of members now hold services in homes and will present a special Easter program at the J. Henry Porter residence, 260 Destroyer Drive, Orange, Texas. Elder Clarence Heide of Lamoni, Iowa, is to be the speaker.

Requests for Prayers

Mrs. Sadie Healy of Sycamore, Illinois, requests prayers for herself and her invalid daughter, Eileen, who has been helpless for several years. Mrs. Healy is suffering with intense headaches.

Mrs. Anna McAmis, Box 87, Huron, Kansas, requests prayers that she may regain her health and return to her home and children.

Mrs. Harry Johnson, 1110 Luther Avenue, Belding, Michigan, requests prayers for her husband who is hospitalized because of high blood pressure and malignant hypertension. He is thirty-seven years old and holds the office of priest.

ENGAGEMENTS

Piepergerdes-Higdon

Bishop and Mrs. Earl T. Higdon of Lamoni, Iowa, announce the engagement of their daughter, Winnifred, to Pfc. Lawrence Piepergerdes, son of Mr. and Mrs. Earl Piepergerdes of Osborn, Missouri. Both are graduates of Graceland College.

White-Franklin

Elder and Mrs. G. B. Franklin of Youngstown, Ohio, announce the engagement of their daughter, Lois Mae, to Leland D. White, son of Elder and Mrs. E. Lynn White of Sabetha, Kansas. Both are graduating from Graceland College this spring. The wedding will take place early in June.

WEDDINGS

Benner-Brown

Dollie E. Brown, daughter of Mr. and Mrs. John Brown, and Cpl. James E. Benner, son of Mr. and Mrs. Lyle Benner, were married November 4 at the Reorganized Church. Priest William Miller officiating. Cpl. Benner is stationed at Wichita, Kansas, with the Air Force.

Penrod-Chambers

Clara Olive Chambers and Elvin A. Penrod were married March 23 at the Reorganized Church in Salem, Oregon, Elder George W. Speed officiating. After a honeymoon in the eastern states and attending General Conference, they will make their home in Salem.

Hall-Helverson

Juanita Helverson, daughter of Mrs. Goldie Zion of Independence, Missouri, and Jerrold Gordon Hall, son of Mr. and Mrs. Gordon A. Hall of Tulsa, Oklahoma, were married January 21 at the Liberty Street Church in Independence. Both attended Graceland College, and at the present time are living in Richmond, California, where the groom is stationed with the Navy.

BIRTHS

Mr. and Mrs. Fred L. Young of Kansas City, Missouri, announce the birth of a daughter, Andrea Sue, born March 7.

A son, Ronald Ray, was born on January 13 to Mr. and Mrs. Albert Steinkirchner of Colorado Springs, Colorado.

A son, Jon Leslie, was born September 27 to Mr. and Mrs. Theron Bergman of Colorado Springs, Colorado. He and his sister, Elizabeth Ann, were blessed on December 23.

A daughter, Dorothy Kathleen, was born February 6 to Mr. and Mrs. James Allrich of Colorado Springs, Colorado.

A son, Kendall Mark, was born on December 7 to Mr. and Mrs. William Miller of Newton, Kansas. Both parents attended Graceland College.

A daughter, Brenda Marilyn, was born on February 28 to Mr. and Mrs. Clifford W. Law of Lawton, Iowa. Mrs. Law is the former Marilyn Woods.

Worship the King

by Franklyn S. Weddle and Arthur A. Oakman

A manual of helps and materials for priesthood, ministers of music and others who assist in worship, and all who seek to become more alert and efficient in the service of divine worship. Included is a special appendix recommending music for special services. 208 pages.

\$2

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INDEPENDENCE, MISSOURI

DEATHS

RICHESON.—Charles M., son of Martin and Elizabeth Hughes Richeson, was born February 16, 1873, near Rhodes, Iowa, and died following a stroke on March 20, 1951, at his home near Rhodes. On May 21, 1902, he was married to Helen Pratt, who survives him. He held the office of elder and served as pastor of Rhodes Branch for nearly forty years. He had attended services at the Rhodes church the Sunday before his death.

Besides his wife he leaves two sons: Martin of Rhodes and Howard of Brooklyn, Iowa; three daughters: Mrs. Elair Roush of Cook, Colorado; Mrs. Clifford Mailen of Wichita, Kansas; and Mrs. Leonard Nichols of Clarksville, Iowa; a sister, Mrs. Bessy Christy of Sun Valley, California; nine grandchildren; and four great-grandchildren. Funeral services were held at the Rhodes church, Elders V. G. Lents and Clyde E. McDonald officiating. Interment was in Eden Cemetery.

BOOKER.—Florence Eugenia, daughter of James and Eugenia Parker, was born October 8, 1888, at McKenzie, Alabama, and died February 15, 1952, at the Mobile Infirmary in Mobile, Alabama. On December 7, 1910, she was married to Elmer L. Booker; three children were born to them. Her husband preceded her in death. She had been a member of the Reorganized Church since childhood.

Surviving are three daughters: Merlie and Eleanor Booker of Brewton, Alabama, and Mrs. Myra Sharpe of Evergreen; and three grandchildren. Funeral services were held at the home in Brewton, Elder E. A. Ledsworth officiating. Interment was in the union cemetery.

URSENBACH.—Alfred P., son of Frederick and Ella Ursebnach, was born December 6, 1895, on Angell Island, San Francisco, California, and died March 11, 1952, at the osteopathic hospital in Kansas City. As a boy he moved with his parents and brother to Independence, Missouri, where he spent the remainder of his life. He cared for his mother and father during their last, long illnesses, and on January 14, 1938, was married to Mrs. Anna Julia Roberts. He had been a member of the Reorganized Church since September 7, 1904. He also belonged to the Joseph A. Harder Club of the Public Service Company, of which he was an employee for thirty-three years. His brother, Roy, preceded him in death in 1949.

He is survived by his wife, Anna; and two stepsons: Paul and Jack Roberts of the home. Funeral services were conducted by Elders Glaude A. Smith and Evan A. Fry at the George Carson Chapel in Independence. Interment was in Mound Grove Cemetery.

LEE.—Mary J., daughter of William Nelson and Sally Morse Shedd, was born September 12, 1883, in Frankfort, Wisconsin, and died March 11, 1952, in Independence, Missouri, where she had resided since 1906. She was married to William J. Lee on December 25, 1909, who preceded her in death on July 10, 1946. She had been a member of the Reorganized Church since September 5, 1896, and was an active worker in Stone Church throughout her life. She also belonged to the Fraas Fain Auxiliary of the V.F.W., Post 1000, and the Rebekah Lodge. She is survived by her son, Dr. William J. Lee of Independence; a sister, Mrs. Mercia Perkins of Durand, Wisconsin; and a brother, Manley Shedd of Independence. Funeral services were conducted by Elders Glaude A. Smith and Almer W. Sheehy at the George Carson Chapel in Independence. Interment was in Mound Grove Cemetery.

DUNNE.—Jane Hildreth, daughter of Marvin and Sarah Hildreth, was born October 30, 1876, at Auster, Ontario, and died March 5, 1952, at her home in Independence, Missouri. She was baptized a member of the Reorganized Church on August 13, 1887, and on June 22, 1897, was married to Fred C. Dunne in Chatham, Ontario. Since January 1, 1900, they had made their home in Independence.

She is survived by her husband; a son, Marvin Dunne of Albuquerque, New Mexico; a sister, Mrs. Anna Williamson; and one granddaughter. Funeral services were held at the Ott and Mitchell Chapel, Elders Glaude A. Smith and Arthur E. Stoff officiating. Interment was in Mound Grove Cemetery.

HOLMES.—Lon R., was born June 1, 1876, in Buchanan County, Missouri, and died March 5, 1952, at Phoenix, Arizona. In July, 1903, he was married to Marie E. Leach; three children were born to this union. He was baptized into the Reorganized Church in 1919; for many years he held the office of deacon and served as bishop's agent in Denver, Colorado. After moving to Independence, Missouri, he was ordained an elder. He was an employee of Swift and Company for over

forty years, doing supervisory work. After his retirement he was employed by the government to procure meat for the lend-lease program. He also supervised the procurement and shipping of food and clothing for the relief of Saints in Europe. His wife and one daughter preceded him in death.

Surviving are a son, Glen, of Englewood, California; a daughter, Mrs. Vernon Young of Independence; two brothers: Emmett W. of Stewartville, Missouri, and Pearl of Kincaid, Kansas; two sisters: Mrs. Cora Pepper and Mrs. Willard Smith of St. Joseph, Missouri; and seven grandchildren. Funeral services were held at Stone Church in Independence. Elders Glaude A. Smith and Hubert Case officiating. Interment was in Mound Grove Cemetery.

TESMAN.—Leo, son of Charles A. and Alice Tesman, died July 14, 1951, in Midland, Michigan, at the age of forty-three. He was married to Gladys Mott, and four children were born to them. He attended the Reorganized Church in Coleman, Michigan, and held the office of teacher. He served as superintendent of religious education for a number of years, and at the time of his death was young adult teacher. He also took an active part in the Liahona Park Reunion each summer. For the past fourteen years he had worked at the Dow Chemical Company in Midland.

He is survived by his wife; three daughters: Patricia Ann, Marilee, and Sally Jean; a son, Richard Leo, and four sisters: Mrs. Alice Drake, Mrs. Lillian Kline, Mrs. Edith Nobbs, and Mrs. Blanche Fisher. Funeral services were conducted by Elders John Blackstock and Jay Doty. Interment was in the Coleman cemetery.

RAWSON.—Vern Avesta, daughter of Fredrick N. and Mary Ann Shaw, was born October 11, 1884, at Dow City, Iowa, and died March 16, 1952, at the Independence Sanitarium. She was married to Grover Rawson at Holden, Missouri, on February 11, 1908. In 1916 they moved to Kansas City, Missouri, and in 1922 to Los Angeles where they lived until 1934 when they returned to Missouri. Mr. Rawson preceded her in death in July, 1942. She had been a member of the Reorganized Church since September 14, 1894.

Surviving are two brothers: John Shaw of Hawthorne, California, and Samuel Shaw of Holden; and two sisters: Kezia Lovell of

Holden and Mary Olive Earl of Kingsville, Missouri. Funeral services were conducted at Enoch Hill Church, Elders Glaude A. Smith and Frank White officiating. Interment was in Mound Grove Cemetery.

BELL.—Ethel B., was born July 23, 1873, at Shelby, Nebraska, and died March 17, 1952, at Mercy Hospital in Council Bluffs, Iowa. She had been a member of the Reorganized Church since she was eighteen years old.

She is survived by two daughters: Mrs. Mary Hansen of Council Bluffs and Mrs. Ellen Luckiesh of Weston, Iowa; two sons: James Yocom of Woodbine, Iowa, and Arthur Yocom of Oregon City, Oregon; two sisters: Mrs. Rebecca Osborn of Calgary, Alberta, and Mrs. Ruth Feller of Underwood, Iowa; two brothers: Paul Snyder of Cedar Rapids, Iowa, and Winfield Snyder of Weston, Iowa; nine grandchildren; and six great-grandchildren. Funeral services were held at the Woodring Mortuary in Council Bluffs, Elder V. D. Ruch officiating. Interment was in Downsville Cemetery near Weston.

JOHNSON.—John Martin, was born September 24, 1878, at Forest City, Iowa, and died March 13, 1952, at the Independence Sanitarium. On September 24, 1904, he was married to Marian Hawks; six children were born to them. He had been a member of the Reorganized Church since his youth and was instrumental in bringing many of his people into the faith.

He is survived by his wife; three sons: George of San Diego, California (a chief petty officer in the Navy and pastor of the Reorganized Church at Escondido); Henry J. of Mobile, Alabama (a sergeant in the Army); and Goodwin of Minneapolis, Minnesota; three daughters: Mrs. Garnett Stevenson of Independence; Mrs. Emma Thompson of Garden City, Kansas; and Mrs. Rosamae Jarmer of Portland, Oregon; three brothers: Charles H. and Alfred W. of Independence, and Anton of Minneapolis; three sisters: Mrs. Ida Ambley of Mason City, Iowa; Mrs. Alice Allen of Independence; and Mrs. Emma Hunt of Dixon, California; twenty-one grandchildren; and eight great-grandchildren. Funeral services were conducted by Elders J. J. Teeter and Lyndon Wagoner at Stahl's Chapel in Independence. Interment was in Mound Grove Cemetery.

Introducing

CLIFFORD ADAIR COLE, Lamoni, Iowa, (page 5) teacher and minister, was born in Lamoni in 1915. As a boy he moved with his family to Wyoming, where he was baptized in 1924. He was graduated from the Moorcroft, Wyoming, High School in 1933, received his A.A. degree from Graceland College, after which he attended the University of Wyoming and then Central Missouri State Teachers College, where he received his bachelor of science degree in education in 1943. He had the highest grade-point average of his class. He was a member of the International Relations Club, Kappa Delta Pi; Zeta Kappa Epsilon, Phi Sigma Pi. He took some graduate work at the University of Iowa. In 1935-39 he was rural school teacher, then spent a year as manager of a mercantile store. He taught in Lamoni High School in 1943-46, and at Bellevue, Iowa, the following year, after which he went under church appointment, becoming district president of the Northwestern Iowa District until he was called to the Graceland faculty last fall, where he is dean of students.

In 1936 he married Lucile Hartshorn. They have three children: Alethea Rae, 14; Beverly Sue, 6; and Lawrence Dean, 3. He claims as his hobbies fishing and writing. His special interests are history, travel, and ministry to children. He was ordained a priest in 1935, an elder in 1939, and a high priest in 1950.

MADGE (CRAIG) SIEGFRIED, Independence, Missouri (page 18) is a well-known church worker, writer, and hostess. While still in her teens she was a teacher in the Sunday school and became superintendent. She later served as choir leader; and through the years she has contributed to *Zion's Hope* and *Autumn Leaves*. She was assistant editor of the latter periodical for nearly four years and edited the Women's Column in *Zion's Ensign* for a time prior to 1914. She has been very active in the women's department work, serving for a time as city-wide women's leader and developing the women's visiting program for the stake.

She was born in Burlington, Iowa, where she was also baptized and educated. She came with her parents to Independence in 1903, and in 1906 she married Mark H. Siegfried. They spent their honeymoon in and around Nauvoo where Mark was reared. They have three sons, Craig, Cedric, and Charles M., and a daughter, Pauline (Mrs. Frank) Fowler. She belongs to the Independence Music Club and the Mother's Club. She sang in the Aeolian Women's Chorus for several years and was a member of the Mother's Quartette which sang on the radio for a few years.

The Siegfried home is noted for its hospitality. Sister Siegfried has been especially thoughtful of the Saints coming from abroad. In the summer of 1951 she accompanied her husband on an extensive trip through Europe.

P.S.

* ALL NIGHT LONG

All night long the wind blew, and great banks of clouds went scudding before it, torn and tattered like holiday streamers when the fete is over and the people have gone home. The trees swayed before the blast, and the wind moaned in the cornices and whistled through cracks in the wall. Fear stood by my bed, and a shadowy host behind him. My mind was filled with apprehensions and forebodings of danger. At length, weariness took charge, and I slept as my dark guests went quietly away.

When I awoke it was morning. The skies were swept free of clouds, and under their bright blue the golden sunshine heralded a new day of promise and hope.

Trouble and pain are always worst when it is dark. When the light comes, we can be brave again.

* GOOD AND BAD

If you should listen to gossip, do it in the right way: not to be taken in by it, but to analyze it.

This week, Rattle tongue says that the new man is wonderful. Next week, he will be saying that the new man is awful. Which will you believe? Nobody changes that much in a week.

You may take it as a general principle that all people are combinations of strength and weakness, graces and faults, big chunks of generosity and little bits of selfishness. Individuals vary widely. We may as well know in the beginning that they will be that way and spare ourselves the disappointment of disillusionment. The worst of people may have some virtue, and the best will have some weakness. If we make allowances, we can forgive and adjust.

And anyway, Sir and Madam, what right have we to judge? We are as full of faults as the ocean is of water, spilling over at the edges in tides and storms of trouble-making. Consider Rattle tongue himself—you wouldn't trust him with the reputation of a good dog, let alone yours.

* INCIDENTALLY

The polite European who questions a statement will lift an eyebrow and say, "So?" An American expresses his skepticism with a blunt, "So what!"

* THE YOUNG

The two of them were at the bus stop, waiting to go to the city. They were smiling happily, very pleased with themselves and with each other, as it is fitting and proper for young people to be.

Life is wonderful for the young. They like people, and they swarm together just for the fun of being in a crowd. Life is beginning its great adventure. Their purses are full of golden years waiting to be spent however they will. Burdens and responsibilities have not yet touched their shoulders, and they hardly seem to know the meaning of care. With their splendid healthy bodies they can go wherever they wish, as long as they desire. Age has not slowed them down nor weakened their limbs. . . . Life is wonderful for the young in heart.

Church History just off the press!

The 4-volume set of the "Church History" is again ready for sale. The final edition of this important church reference book is on display at the Conference bookstore.

Bound in a heavy dark-blue cloth (buckram) with the title imprinted in gold, these volumes are beautiful and durable . . . made to last for years.

You can take a set home with you, or we'll mail them to you. We pay the postage.

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INDEPENDENCE, MISSOURI

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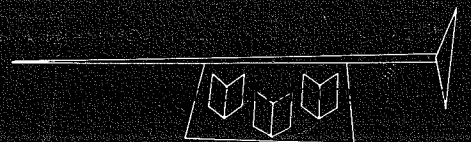


Photo. by Emma Ball

Montezuma Well and Cliff Dwellings
Verde Valley, Arizona

the Saints' Herald

April 14, 1952
Volume 99





We'd
Like
You
To
Know . .

**Bethel Davis
Knoche**

News and Notes

MEMBERS OF THE PRESIDENCY TRAVEL

Immediately following the adjournment of the General Conference, President W. Wallace Smith traveled to Chicago, and President F. Henry Edwards went to Washington, D.C. It was announced at an opening business meeting of the Conference that President Israel A. Smith would visit Europe this summer with Apostle Arthur Oakman and Bishop Henry Livingstone.

DEPARTMENT IN NEW OFFICES

The Department of Statistics moved into new offices prior to the General Conference. The offices are on the third floor of the Auditorium, and provide the department with more space. The walls are a soft cream shade, and the office of Elder Merle Guthrie, church statistician, is separated from the outer office by partitions of glass.

LARGE ATTENDANCE AT PRAYER MEETINGS

Over 5,000 people attended the General prayer services each morning in the Auditorium during General Conference. The meetings were under the direction of Apostles E. J. Gleazer, D. O. Chesworth, and P. E. Farrow. Dr. Roy Chevillie was the song leader during the week.

RADIO DEPARTMENT HAS BOOTH

The General Church Radio Department featured a special booth at General Conference in the lower floor of the Auditorium. The booth was to give the people an opportunity to know the work being done and the services available by the Radio Department.

SPECIAL GUESTS OF CONFERENCE

Special guests were presented at the rostrum during the General Conference business sessions. On Tuesday, April 1, Mayor Robert P. Weatherford of Independence was presented and gave a short address to the Conference. On Wednesday, April 2, Lieutenant Colonel Sam Toomey, just returned from the Korean front, spoke to the gathering. On Thursday, Senator Milton R. Young of North Dakota addressed the Conference at the business session. Brother C. R. Davis was honored at this same session on his ninety-second birthday. Brother Davis was a missionary for the church for many years.

ORDINATION SERVICE HELD

A special ordination service was held at the Stone Church on April 3, when the following men were ordained: E. Y. Hunker, evangelist; James B. Burdick, and Norman E. Hield, bishop; Ralph Wicker, O. O. Dollins, Sr., and Ray Vern Webb, high priest; Alvin F. Burdekin, James A. Everett, Stanley W. Johnson, William J. McMurray, Jacques V. Pement, James E. Renfroe, Wayne E. Simmons, and Alfred H. Yale, seventy. Elder Ralph Bobbitt was soloist at the service.

JOHN LUFF RESIGNS FROM BOARD

At the Conference business session of April 3, the Board of Publication was re-elected, with the exception of Brother John Luff who resigned. Brother Luff's position was filled by Brother Montague Parker.

BANQUET FOR JUNIORS GIVEN BY ALUMS

A Graceland banquet for boys and girls from eight to twelve years of age was held at the South Chrysler gym April 3. The banquet was sponsored by the Independence Alumni of Graceland, and featured special entertainment by students of Graceland. Favors and prizes were awarded. Approximately 300 youngsters attended the banquet.

BETHEL DAVIS KNOCHE is organist for the Stone Church and the General Church Radio Department.

Born in Arcadia, Kansas, on December 24, 1919, she moved with her family to the Center Stake where she was baptized at Second Church in 1929. She was graduated from William Chrisman High School of Independence in 1937, and attended Graceland in 1937-38. In 1946 she received her B.S. degree from Central Missouri State Teachers College. Before that time she worked four and a half years as music librarian for radio station KMBC of Kansas City. She has five summers of graduate work toward a Master's degree at the Eastman School of Music in Rochester, New York.

She was married to Joseph T. Knoche on December 1, 1946. An interesting note regarding Bethel's wedding is that the Stone Church was being redecorated at this time, and her wedding is probably the only one that has ever been held in the Auditorium.

She was a pupil of the renowned organist, Powell Weaver, and was honored in 1949 when she presented his annual spring concert. Mr. Weaver was ill at the time and requested Bethel, as one of his "most talented and gifted pupils," to present his concert. At the death of Mr. Weaver, a special memorial service was held for him by the First Baptist Church and the Congregation B'Nai Jehudah where he was organist for many years. Bethel was privileged to be one of the two organists who played at this service.

She is a member of Kappa Delta Pi National Honorary Fraternity, Alpha Phi Delta Honorary Sorority, the American Guild of Organists, the Independence Music Club, and the Independence Young Matrons.

The Knoches have a daughter, Anne Louise, who is seventeen months old.

The Saints' Herald Vol. 99 April 14, 1952 No. 15

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith
ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

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

Is the Vatican a State?

THE RELIGIOUS PEOPLE of America have been disturbed considerably during the past few months because of President Truman's insistence on recognizing the Roman Catholic Church, not as a religious body but as a temporal power. You will recall the editorial which appeared in the issue of December 17, 1951, on this subject.

In the *Des Moines Register* for February 9, 1952, appears a letter from an old friend of mine, George Cosson, a former Iowa legislator, analyzing the Protestant case against this appointment very effectively. I believe church members should be informed on the issues involved and take this opportunity to make further analysis of the subject.

Mr. Cosson's article points out that Americans have good reason to fear the growing temporal power of the Vatican because of the lessons of history. He says that even in recent years Pius XI declared, "The church is independent of any earthly power in her mission as educator." However, history shows that she has not been content to restrict her power to the area of education.

Pope Hildebrand, who became Gregory VII, deposed King Henry IV of Germany in the eleventh century by excommunication and interdict, absolving Henry's subjects from allegiance to their king. Innocent III, who succeeded Gregory (1198-1216), went even further and dominated all western Europe and England. Emperors, kings, and nobles were compelled to recognize his overlordship. He claimed to be "the judge of all but by none was he judged."

I quote from *The Register* with the editor's permission:

The Church of Rome knows that it has lost many a battle, but it still be-

lieves in its divine mission—that it is the one true church and will ultimately triumph over all. What could be accomplished by Innocent III by excommunication, interdict, and absolving subjects from loyalty to the king is now achieved by different methods:

1. Strategy, diplomacy, and agreements, open and secret, by the pope and Vatican, global in extent.

2. Clericalism, the control of legislation and government, through the influence of the pope, the hierarchy, and Catholic action groups which have been organized for that purpose.

3. Catholic education, which the church regards as of supreme importance and paramount to the rights of the state.

THE AMERICAN PEOPLE have traditionally felt that the public school system was an essential concomitant to our democratic system. As expressed by Jefferson, the Protestant theory has been that all power inheres in the people from which the government derives its just power through the consent of the governed. Catholicism would determine both the temporal and spiritual power through its educational processes from the Vatican.

I wrote to Mr. Cosson for permission to quote him, and he sent a copy of his letter to *The Register*. The following three paragraphs were not printed:

It is, therefore, with great apprehension that we witness the assault made upon the neutral public school system, not only in the United States, but throughout western Europe. That is especially true in France, Holland, and Belgium. The church seems to be winning the battle in all three countries. In France, the law of 1905 separating church and state is recently being nullified by granting public funds for the support of parochial schools. Here in the United States the battle to preserve the public school system and the separation of church and state never ends. It is being waged in every state, and thirty

states grant some form of public aid to parochial schools.

The press reported on August 9, 1951, that the Greenwald public school building near St. Cloud, Minnesota, had been sold to the Greenwald Catholic parish for a parish school. In Pierz, Minnesota, a Catholic layman was excommunicated for taking a secret ballot of Catholics to learn whether they preferred the building of a public or a parochial school. Mrs. Roosevelt was labeled anti-Catholic and an unworthy mother because she expressed the opinion that public funds should be limited to public purposes, including public schools. Instances could be multiplied indefinitely.

All this in spite of the fact that the Supreme Court of the United States has declared: "The first amendment erects a wall of separation between church and state," and "Separation means separation, not something less." Justice Black, speaking for the Court, said: "The religious clause of the fifth amendment means at least this: Neither a state nor the federal government can openly or secretly participate in the affairs of any religious organization or groups or vice versa." In a concurring opinion, it was said: "We have staked the very existence of our government upon the principle of separation of church and state," and "Good fences make good neighbors."

REORGANIZED LATTER DAY SAINTS are not justified in making emotional attacks on other churches. They are, however, justified in becoming intelligently informed about issues which affect the government and ultimately affect the church by such constrictions upon their liberties as would result in a repetition of history should the Vatican accomplish its purposes in further extending its influence over the United States government.

The President's efforts to validate his appointment of a full-salaried ambassador to the "State of the Vatican" (108 acres, less than 1,000 inhabitants) would be amusing were it not so involved with bitter memories and serious consequences.

ISRAEL A. SMITH

Editorial

Directory of Churches

In the *Herald* of February 25, 1952, a call was made to all stake and district presidents as well as pastors of branches and missions in *un-organized* territory, to provide a list of all places of meeting. The time limit for receiving this list so that the next issue of the *Church Directory* will be complete and accurate is April 20. Surely all the facts on locations of meetinghouses are as well known to you today as they will be a month from now, so why not act now?

Please send the list to Herald House, 103 South Osage, Independence, Missouri, giving only the name of the city with the street and number or nearest town and direction in miles from the nearest town in the case of a rural church. Check the data carefully just before you seal the envelope.

THE FIRST PRESIDENCY
By Israel A. Smith

From Elder Olaf Fossum, Oslo, Norway:

For years I have been concerned about the Scandinavian Mission; the field is quite wide, and the workers are few. Maybe the statistics of the General Church's expenses and the statistics of the members won shows that it is a hard mission field.

Oslo for instance is quite a great city with over 400,000 in population. It is evident that a headquarters for the church and permanent missionary work are needed here to make our message known to the people.

Several years have passed since Brother and Sister Ruch left this mission and returned to the U.S.A. We have missed them.

I am expressing our hope herewith for better opportunities to come for the Scandinavian Mission, and am asking you brethren to give consideration to the need for missionary help in Scandinavia.

The General Conference is at hand. May God's richest blessing be upon you and all who are attending the Conference.

Across the Desk

On Interpretation

The Bible - How Authentic?

A POPULAR MAGAZINE recently featured an article entitled "The Truth About the Bible," with a sub-head to the effect that the New Testament we read may have fifty thousand errors—the authority for such statement: "leading theologians."

The article is written by Hartzell Spence, and if Mr. Spence speaks authoritatively, the claim comes as a result of a twenty-year project to determine the extent of the discrepancies and errors among the various versions of the Bible.

What a startling claim this must be to those religious organizations that not only have accepted the Bible as infallible but have loudly proclaimed such a belief!

Now it is asserted that more than a hundred of the world's foremost Christian theologians have engaged in a common cause "pooling their brains" and original manuscripts in an effort to discover what is original and what has been added or what changes have been made as "after-thought." It is said all branches of the Christian church, including Protestant, Roman Catholic, and Eastern Orthodox, assisted in the project.

The article in *Look* for February 26, 1952, makes interesting reading to Reorganized Latter Day Saints, who were told long ago by what we believe was inspiration and which appears *now* to be established as such, that the Bible contains the word of God "in so far as it is correctly translated."

My reflections on this matter have rather transcended realism, I believe, for I have been impressed for some years that could the facts be ascertained as to the real teachings of the Savior, even some of our General Conference resolutions *might* be found to be out of harmony with the truth.

The world has long wrestled with this problem of infallibility, and we

wonder if it is but another demonstration of Paul's indictment in II Timothy 3: 7 where men in the "last days" would be "ever learning, and never able to come to the *knowledge* of the *truth*."

We are reminded, too, of the Savior's injunction to "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

Could it be that Jesus was discriminating—was indicating that some thought-to-be scripture was *not* Scripture—at least *not* scripture because it did not "testify" of him? Also, may we speculate that the Savior was questioning the authenticity of former scripture: if any there were who did not properly testify of him? We know from the record that he quoted frequently from the prophets, and that in one instance he asked for the "Book of the Law" and thereupon read something from Isaiah that did testify of him and his work.

But Jesus was making history himself during his short ministry—history that was not written on the spot, and so we have several accounts written *after* the events took place, which it seems, now more than ever, have been added to and detracted from by numerous persons, and all of it suffering from the vicissitudes of transcriptions, copying, and translations.

Perhaps we may yet have the privilege of "searching the Scriptures" to determine what is error and what is truth as regards the Savior, and what testifies of him, and what in fact is false and does *not* testify of him. We welcome the honest work of these researchers, and as we believe we have an authentic and truthful witness for Christ in the Book of Mormon, we will await the result of their work with great anticipation.

ISRAEL A. SMITH

Authority- From God, or From Men?

By James S. Menzies

THE WAY Jesus received his authority indicated a pattern of God's manner of dealing with men, particularly with his servants. God's approach to man is personal and direct. When Jesus went to John for baptism, it was not John who gave him his authority to enter into his ministry. God himself intervened and spoke: "And lo a voice from heaven, saying, This is my beloved Son in whom I am well pleased" (Matthew 3: 17, A.V.).

Jesus did not draw his authority from Judaism, although he apparently had authority to minister in the synagogue, as when he taught the congregation one Sabbath day at Nazareth (Luke 4: 16-19). He did not bow to the authority of Judaism when he declared, "I will build my church" (Matthew 16: 18), nor did he recognize that the old organization at Jerusalem had any jurisdiction over him. He made a new beginning with no human agency for transmission.

But inevitably the question of his authority would be brought up by leaders of the organization in Jerusalem, who began to challenge his right to teach in the Temple:

And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what *authority* doest thou these things? And who gave thee this authority?

And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I, likewise, will tell you by what authority I do these things.

The baptism of John, whence was it? From heaven, or of men?—Matthew 21: 21-23, I.V.

Who Gave It?

The question, "By what authority doest thou these things?" was sharply put to the Master. It was followed by another equally as direct, "And who gave thee this authority?"

The elders and chief priests, who believed themselves to be the authoritative ministers of the divine law given through Moses, were raising this question. They believed that the authority to represent God had come down to them from one living officer to another, in unbroken succession, direct from Moses.

From their study of the Hebrew Scriptures, they believed that such authority was necessary before anyone might participate in the work of God. Anyone who would attempt to assume such authority was rejected of God and might suffer immediate and eternal loss for his presumption. Jesus, while surely aware that authority was essential, was organizing a church differing widely in spirit, teachings, and purposes from the organizations which they represented. Now they were demanding of him, "By what authority doest thou these things? And who gave thee this authority?"

In the two parables that Jesus told to the chief priests and elders in the temple (Matthew 21: 28-41) he clearly challenged their spiritual integrity as well as their authority, and in verses 42 to 44 he issued a warning to them that the kingdom of God would be built without them, and in spite of them, regardless of their hollow, dead authority.

Delegated Authority

We are aware that in existing kingdoms upon earth today the king is not able to discharge all responsibilities for the benefit of his subjects. He himself cannot supervise the erection of all public buildings, make all arrests over the length and breadth of his kingdom, sit in judgment on all cases of traffic violation, settle all litigations over property, or represent his kingdom in all foreign capitals. It is necessary that



others be selected to properly represent him and administer the laws of his kingdom. These representatives are carefully selected by the king. He, personally, is aware of their abilities, their knowledge of the laws and purposes of his kingdom. When thus selected they are empowered to act in the place of the king and are required to accurately represent him in all details. Their acts, when so selected, authorized, and empowered—and when in harmony with all the laws of the kingdom—are binding upon the subjects of the realm.

The power to thus select and authorize his servants is a privilege reserved for the king. No other person is permitted, unless so directed, to make appointments, or to exercise this power to represent the king, however earnestly he may desire such honor. For example, no private citizen is permitted to make appointments of those who are to serve in the police department. Neither can any man by purchasing a policeman's uniform legally make arrests without authority so to officiate first having been conferred upon him. This protective principle is also operative in the kingdom of God.

Many questions come to mind regarding the ministry of our Lord. Did the Father Almighty authoritatively commission Christ to represent him on earth?

Did Christ, by the direction of his Father, call others to assist him in bringing to pass his Father's will on earth?

In the organization of the church, did not Christ observe the principle that the king has the right to select his own representatives?

Did not Christ seek and receive direction from his Father regarding the officers whom the Almighty would choose before empowering them to go forth also representing God?

Did not these servants, when thus selected and thus empowered and when "teaching all things whatsoever I have commanded you" have power to "bind on earth and bind in heaven" and "loose on earth and loose in heaven"?

But did they have authority to invent new practices or in any way abandon any laws or alter any details of the law so faithfully revealed from God by Christ?

If such transgressions should occur, would not God refuse to recognize and condone these human practices and teachings as a departure from his law?

Would he not withdraw his authority from them for *misrepresenting* him rather than representing him?

Should men become aware that such transgressions had occurred and that human teachings, ordinances, and procedures were being practiced in the church to which they belonged, would they *inherently* possess authority to withdraw and organize a new church of their own?

Except God should so command them, would such an organization be "the church of Jesus Christ," or would it possess only human authority?

Can men, however sincere their desires to serve God, become his servants without his *selection* and his authorization to act?

How does such a divine call come?

Has God set laws to govern this in his church in order to protect his people against those who might usurp authority?

The Pattern of the Past

In times past, when human needs have been great, God has called his servants by revelation. Selecting them thus he has afforded them the divine solution to the problems of men, sent them to do his will in the situation, clothed them with authority to represent him upon earth, and supplied power to supplement their best human efforts.

Almost invariably, before some great work of grace, prophets in previous dispensations have foretold the work to be done, identified events, perhaps described the time or nature of the servant to be selected, that the people living at the time of fulfillment might better recog-

nize their opportunity, accept the proffered help of heaven, assist the servant with the divine work, and receive the approval of the Almighty. In such times, as long as men are willing to continue to respond and obey, God is willing, by revelation, to authoritatively call his servants and commission them with power that the work of righteousness might continue.

This pattern of activity was true of the days of Moses. The Israelites were in sore bondage to the Egyptian taskmasters. By revelation Moses was called to lead in the freeing of this nation. He came in fulfillment of a warning and a promise given to Abraham some four hundred years previously:

Know of a surety that thy seed shall be a stranger in a land which shall not be theirs, and shall serve strangers; and they shall be afflicted, and serve them four hundred years; and also that nation whom they shall serve will I judge; and afterward shall they come out with great substance.—Genesis 15: 17, I.V.

When the four hundred years were fully elapsed, true to the warning, the children of Israel were being afflicted in bondage. It is recorded, however, that "God remembered his covenant with Abraham" (Exodus 2: 24). By revelation Moses was called to deliver this nation according to the promise previously made. Authority was conferred upon him to represent God in this work. Divine power attended such authoritative ministry.

Tragic Violations

Even though the nature of the call of Moses, by revelation, as well as the approval that God vouchsafed to him, was well known to the congregation, the time came when three men—Korah, Dathan, and Abiram—attempted to assume equal authority with Moses. They charged:

Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them; wherefore then lift ye up yourselves above the congregation of the Lord?—Numbers 16: 3.

The Almighty moved at once to end such presumption and to vindicate himself in the principle that he reserves to himself the right to call and commission men of his own selection. God desires all to be "laborers together with him," but the fact that there has been and still is presumption of authority indicates that even in basic principles, his will, purposes, and procedures are not comprehended. How in greater things could men of such attitudes accomplish the perfect will of heaven? Moses answered the usurpers:

Hereby ye shall know that *the Lord hath sent me* to do all these works; for I have not done them of my own mind.

If these men die the common death of all men, or if they be visited after the visitation of all men; then *the Lord hath not sent me*.

But if the Lord make a new thing . . . then ye shall understand that *these men have provoked the Lord*.

And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them;

And the earth opened her mouth, and swallowed them up, . . . and they perished from among the congregation.—Numbers 16: 28-33.

On the following day, when the congregation murmured against Moses, charging him with the responsibility for this act, God moved again in divine judgment. Immediately a plague broke out in the midst of the murmuring congregation, and fourteen thousand seven hundred perished as the Almighty again vindicated the principle referred to and certified that the penalties suffered emanated from his own being. What a costly lesson in divine prerogatives!

Additional Lessons

In the continuing history of the Israelites we find that Saul, the first king of Israel, was rejected of God, and his kingdom was stripped from him when he attempted to usurp authority to offer sacrifices. This authority had been restricted to the priests. He was told:

Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which he commanded thee: for now would the Lord have established thy kingdom upon Israel forever.

But now thy kingdom shall not continue; the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because *thou hast not kept that which the Lord commanded thee*.—I Samuel 13: 13, 14.

When Uzzah attempted to steady the ark of the covenant in an emergency, when the right to touch it had been restricted to the priests—

. . . the anger of the Lord was kindled against Uzzah, and *God smote him there* for his error; and there he died by the ark of God.—II Samuel 6: 7.

Later again, when King Uzziah attempted to assume authority to burn incense to the Lord, he was told by the priests, who alone held this authority:

It *appertaineth not* unto thee, Uzziah, to burn incense unto the Lord but to the priests the sons of Aaron, that are consecrated to burn incense; go out of the sanctuary; for thou hast trespassed; *neither shall it be for thine honor* from the Lord God.—II Chronicles 26: 18.

Uzziah, angered at the priests who were kindly attempting to prevent him from continuing in his error, persisted, and as he did so—

. . . the leprosy even rose up in his forehead . . . and they thrust him out from thence.—II Chronicles 26: 19, 20.

His error in attempting to usurp authority brought leprosy upon him and cost him his kingdom. What a price to pay for willful blindness!

Christ's Authority

Christ came at a time when the Jews were in subjugation to the Romans. As in the case of Moses, prophets had previously appraised the people of the nature of their Deliverer that they might better recognize him at the time of his coming, and gladly participate with him in his redemptive work. The manner of his birth had been foretold:

Therefore the Lord himself shall give you a sign; behold a *virgin shall conceive*, and shall bear a son, and shall call his name Immanuel.—Isaiah 7: 14.

The place of his birth had been pointed out:

But thou, *Bethlehem Ephrathah*, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting.—Micah 5: 2.

The type and labors of his forerunner, John the Baptist, had been revealed:

The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.—Isaiah 40: 3.

The nature of the "rulers" work, after the preparations were accomplished, was designated:

For unto us a child is born, unto us a son is given; and the *government shall be upon his shoulder*; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.—Isaiah 9: 6.

Ample preparation had been made for the ministry of Christ. Prophets had pointed out many of the major events that might be recognized by thoughtful men. Christ was "born of a virgin" in the designated village, "Bethlehem Ephrathah." He was preceded in his ministry by John the Baptist who "cried in the desert" and pointed out Christ as "the Lamb of God." Christ, having been "sent of my Father," accepted the responsibility of making available the powers and blessings of the kingdom of heaven on earth when he said, "I will build my church" (Matthew 16: 19). The responsibility for establishing this type of government and organization rested upon "his shoulder." Christ was fulfilling the Scriptures and doing the work that the prophets had anticipated of him. Divine power and approval attended his representative ministry.

The Authority of the Church

In establishing his church, which was also to authoritatively and accurately represent heaven, Christ carefully sought first his Father's will and direction. After having "continued all night in prayer to God" (Luke 6: 12), Christ ordained the first twelve apostles. Paul

assured us that it was the Almighty who directed Christ in this selection when he wrote: "And *God* hath set some in the church, first apostles, secondarily prophets" (I Corinthians 12: 28).

Christ who did "always those things that please him" (John 8: 29) gave them "power and authority" and "sent them to [authoritatively] preach the kingdom of God" (Luke 9: 1, 3). He reminded them of the exalted standard of representation to which they had been called: "As my Father hath sent me, even so send I you."—John 20: 21.

He later reminded them of his delegated authority and of the faithfulness with which they were to represent the law which the Father had sent Him to reveal:

... *All power is given unto me* in heaven and in earth. Go ye therefore, and teach all nations. . . .

Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world.—Matthew 28: 18-20, I.V.

Divine approval was to attend only upon exact and perfect representation in all things "even unto the end of the world." So authoritative was their ministry, when they would precisely represent him, that Christ said, ". . . whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven" (Matthew 18: 18).

To those divinely representing him, Christ promised "He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me" (Luke 10: 16, A.V.). Such ministry is authoritative!

Continuation of Authority

This authoritative church continued even after the Ascension of the Master into heaven. Jesus sought counsel from his Father in heaven in the commencement of the church; and by revelation, "God hath set some in the church, first apostles . . ." (I Corinthians 12: 28). God continued to direct in the selection of others as the need arose. When Barnabas and Saul were to be called, God's will was earnestly sought and received. Prophets, whom "God hath set in the church," prayed and fasted for divine direction.

As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. . . .

So they, being sent forth by the Holy Ghost, departed.—Acts 13: 2, 4.

Here was no attempt on the part of anyone, however earnest, to say, "I feel that I have been called." Rather the divine prerogative to select was scrupulously observed. Paul, one of the apostles

selected and commissioned in this continuing experience of God's direction, understood that his call was in perfect accord with the pattern of the past and enunciated this principle to govern for all future time: "And no man taketh *this honor* unto himself, but he that is called of God as was Aaron" (Hebrews 5: 4).

Aaron's Call

How close a parallel exists between the call of Paul to the office of apostle and of Aaron to the office of priest! In Paul's case, prophets by revelation were commanded of God to ordain the two men whom the Almighty selected and designated. Apparently the office of apostle was pointed out, for from that time forward they were designated as apostles (Acts 14: 14). In Aaron's call to the office of priest the same elements stand out. Moses, the prophet of God, was commanded by revelation:

And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office.—Exodus 28: 1.

The four elements which constitute a man's being called of God "as was Aaron" become increasingly clear from these two divine examples: *God* reserves the right to make his selection as to who shall represent him; a living *prophet* in the midst of the people receives direction from God by *revelation*; *the candidate* so selected is *designated*, as well as *the office* in which he is called to function. Then being ordained to the office designated, he moves out with divine sanction. Should any man attempt to enter the ministry by any other method, would he not be guilty of usurping authority and thus find his acts being rejected of God for having taken "this honor unto himself"? Would it "be for [his] honor from the Lord God" (II Chronicles 26: 18) to thrust ahead, rather than respecting the heavenly Father's privilege and his law so clearly set forth by Paul that "No man taketh this honor unto himself but he that is called of God as was Aaron"?

Authority Today

Christendom is sadly divided over the question of authority today. There are those who teach that authority to represent Christ is necessary, and that the authority to represent Christ has come down in their organization from Christ to his first representatives, and then from representative to representative in unbroken succession to the present day. They claim the power of infallibility—that is, they are so preserved of God in matters of morals and doctrine that errors cannot

enter or be promulgated. Thus today, as in all ages, they exactly represent the Father Almighty and faithfully administer his laws. This is in essence the teachings today of the Catholics.

But there are many others in Christendom who protest that this is not true. They declare that during the ages following the ministry of our Lord, gross errors crept into the church. So glaring did these errors become, and so out of accord with the spirit and purpose of Christ—and at the same time so obstinate and entrenched were the leaders who were practicing them—that it was no longer possible for honest men to remain in such an organization. Being unable to correct the teachings in this existing organization they withdrew. They and their followers, in order to have proper instruction and fellowship, organized churches in which their reforms were embodied. These exist today as the two hundred and fifty—more or less—churches of the Protestant Reformation.

The Apostasy Foretold

The Scriptures speak with conviction that such an apostasy, or destruction of the church, as perceived by the Protestants was to exist. Christ had warned: "And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force" (Matthew 11: 12).

John, in his remarkable revelation, saw a terrible and destructive force on the earth, making war with the saints:

And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations.—Revelation 13: 7.

Isaiah, too, had seen the time when gross errors in teaching and practice would prevail:

The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.—Isaiah 24: 5.

Under the conditions contained in the following Scripture, when such conditions would prevail, the power and authority of God would be withdrawn from men by the Almighty: "Whosoever transgresseth, and abideth not in the doctrine of Christ, *hath not God*" (II John 9).

Just as Christ suffered violence, and his servants with him, so his church also suffered violence, and "the violent took it by force." The laws were transgressed, the ordinances changed and misapplied. The power and authority of God were therefore withdrawn, and the world sank into the Dark Ages.

An Eternal Standard

We are indebted to the fearless men who pioneered in pointing out the many errors apparent in their day and their heroic efforts to call men to higher standards of life. But the multiplied confusion that exists today between organizations in teachings and in practice causes grave questions to enter the mind. Is it possible that an *eternal and unchangeable* God has called *all* of these men to represent him in *all* of these different ways? Have they all power and authority to administer his laws in all contradictory paths?

Now I beseech you, brethren, mark them which cause *division* and offences contrary to the *doctrine* which ye have learned; and avoid them.

For they that are such serve not our Lord Jesus Christ.—Romans 16: 17, 18.

Among the doctrines that are expounded by Paul, by which standard we are to judge, is his teaching, "*No man* taketh this honor unto himself, but he that is called of God as was Aaron." Wherein do we find this divine standard being honored today?

Surely something more is required today than an "inner urge" to serve God. Apparently Uzziah, King Saul, Uzzah, Korah, Dathan, Abiram, and their confederates had "inner urges" to serve; but their attempts were not acceptable to God because the divine standard was not observed. Surely something more is required than the authority that is supposedly derived from "the great commission" given by Christ to his apostles long since dead, when he said, "Go ye therefore, and teach all nations" (Matthew 28: 18).

In governments today it is not possible to derive authority from a commission given to men long since dead. For example, the present commander of the United States Army does not derive his authority from reading the commission given by Abraham Lincoln to General Grant. Should not the same clear principle stand out also in the kingdom of God?

Is it possible that we may be "limiting the Holy One of Israel" (Psalm 78: 41) if we doubt that Christ, who has "all power in heaven and in earth," continues to call and commission his servants? David counseled: "Except the Lord build the house, they labor in vain that build it" (Psalm 127: 1).

Paul, who had clarified the divine standard by which we ought to check the credentials of the ministry ("And no man taketh this honor unto himself but he that is called of God as was Aaron") recounted the chastenings of ancient Israel, among which was the penalties for attempted usurpation of authority, and warned the people of his day against

similar folly. Then he extended the warning down even to our day:

Now, all these things happened unto them for ensamples; and they are written for *our admonition* also, and for an admonition for those upon whom the end of the world shall come.—I Corinthians 10: 11.

Ringling still down the ages are Christ's words: "I will build my church" (Matthew 16: 19).

Authority in the Latter Days

God does not change his ways of working with men. We have already observed that God conferred his authority upon Jesus directly, with no recognition of any organization, no permission from the temple or its officers in Jerusalem. He recognized his Son, the Christ, as the supreme authority of the church. This procedure was repeated in the latter days.

In his desire to know the true church, Joseph Smith read in the Scriptures: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."—James 1: 5.

The wisdom that he received was to join none of the churches of the time. None of them had any authority to transmit. God did not recognize them. No human being, in any line of succession, had control of the divine authority. When God wished to convey authority, he went directly to his chosen servants, Joseph Smith and Oliver Cowdery.

When they were concerned with the authority to officiate in such an ordinance as baptism, they went to the woods and presented their problem in earnest prayer. Joseph Smith records the following experience.

Our Story

... in the ensuing month (May, eighteen hundred and twenty-nine) we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins. . . . While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us, "Upon you, my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion, for the remission of sins; and this shall never again be taken from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness. . . ." The messenger, who visited us on this occasion, and conferred this priesthood upon us, said that his name was John, the same that is called John the Baptist in the New Testament. . . . It was on the fifteenth day of May, eighteen hundred and twenty-nine, that we were baptized and ordained under the hands of the messenger.—*The History of the Reorganized Church of Jesus Christ of Latter Day Saints*, Volume I, pages 34-36.

While admiring the Catholics for the diligence and support they give to the

teachings in which they have been traditioned, we cannot agree with them that authority has come from one incumbent in office to the next incumbent in office down to our present time. We feel, with the Protestants, that because of the scriptural warnings and the record of history appalling transgression in practice and spirit existed in the Dark Ages. While respecting and appreciating the heroic efforts of the Reformers in their attempts to achieve something better, we find no indication that the divine standard by which men should be called to the ministry has ever been altered. "And no man taketh this honor unto himself, but he that is called of God as was Aaron."—Hebrews 5: 4. We feel that the statement of Paul, as it would apply to authority and calls to the ministry, is remarkably kind yet unwaveringly true:

And the times of this ignorance God winked at; but now commandeth all men everywhere to repent;

Because he hath appointed a day, in which he will judge the world in righteousness by him whom he hath ordained.—Acts 17: 30, 31.

The Experience Examined

In examining this experience some have expressed doubts that God could empower one of his former servants to return and minister for him as is here suggested that he did with John the Baptist. Yet such is true of God's dealings with his servant Moses:

So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord.—Deuteronomy 34: 5.

Yet on the mount of Transfiguration, as Peter, James, and John bore witness, Christ was transfigured before them: "And, behold, there appeared unto them Moses and Elias, talking with him" (Matthew 17: 2).

Here is a clear pattern of divine dealing where such an event formerly took place. Could not God act in such a manner once more?

Before the terrible apostasy and collapse of the church in the Dark Ages, Christ warned that the "kingdom suffereth violence, and the violent take it by force." The following conversation is recorded by Matthew in order that we might know how direct authority to reorganize his church and kingdom would again be recommitted to men:

Why then say the scribes that *Elias must first come*? And Jesus answered and said unto them, *Elias truly shall first come, and restore all things.*

But I say unto you, that Elias is come already, and they knew him not but have done unto him whatsoever they listed. Likewise shall also the Son of Man suffer of them.

Then the disciples understood that he spake unto them of *John the Baptist*.—Matthew 17: 10-12, A.V.

Elias, who the disciples understood was *John the Baptist*, had already come to prepare a way for Christ in his first advent. He had assisted in preparing a way for the establishment of the kingdom of heaven. And again, after the "kingdom of heaven suffereth violence," Elias "truly shall first come, and restore all things." Authority, having been withdrawn because of willful transgression and ignorance of the laws of God during the Dark Ages, was one of the things which would have to be "restored." John the Baptist is here being designated by Christ as the one he has selected to send to perform this ministry for him.

The fact that such a messenger would be sent from heaven to prepare the way before Christ's second advent—as John the Baptist had so prepared the way before Christ's first advent and here was again designated as the chosen servant—was also known to Malachi,

Behold, *I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of Hosts.*—Malachi 3: 1.

This prophecy does not refer to Christ's first coming when he grew up, "before him as a tender plant, and as a root out of a dry ground" (Isaiah 53: 2), in the obscurity of humble Nazareth. Malachi continues by asking:

But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire and like fuller's soap.—Malachi 3: 2.

This refers to the time when Christ shall return in judgment upon the world. But note again that before the time when He shall thus appear the Lord "will send my messenger" who "shall prepare the way before me"—or as Christ said, John the Baptist "truly shall first come, and restore all things."

After authority had been recommitted from heaven in this manner, direction continued to be received regarding God's selection of the men he would have serve in the ministry. In this way the church of Jesus Christ has again been reorganized upon the earth. In perfect harmony with the pattern of the past, the prophecies pointing to this marvelous event have been fulfilled that we today might better recognize that, desite the nightmares of war and horror, God in omnipotent power has opened a marvelous era of grace and redemption.

Christ, the great head of the church from on high, having sent his messenger to restore all things, continues to direct his church. Men do not assume this honor but, respecting the divine prerogatives, are called of God, as was Aaron. Prophets in the midst continue to receive revelation pointing out the God-selected men and the God-selected office in which



Observe Golden Wedding Anniversary

Mr. and Mrs. Fred Wells of Milo, Iowa, observed their golden wedding anniversary on March 2. More than 125 friends visited them at open house held in their home between two and five o'clock in the afternoon.

They were married at the home of the bride's parents, the late Mr. and Mrs. William Griffin, by Elder Columbus Scott. They spent many years on a farm near Milo before moving to their present home. They have one daughter, Mrs. Merritt L. Gardner of Leavenworth, Kansas, and two granddaughters.

they should function. When the full law is taught by these divinely called and divinely commissioned men, the blessings and gifts, such as were formerly enjoyed, continue to be received.

Have you ever wondered why there should be so much division in Christendom in the matter of church organization? Have you ever wondered why there is so much contradiction and contention over the matter of church teachings and practices? Have you ever wondered why there are so many confused apologies as to why the gifts and blessings of God are not enjoyed as they were in scriptural times? Is it not reasonable to suggest, for the protection of the innocent, that the credentials of all who represent themselves as ministers for Christ be examined? Can all show that they have been "called of God as was Aaron"? Has God indeed called all of these men and thus created such appalling confusion? Would it not be wise for us, if seeking full salvation in the kingdom of God, to check against every divine standard, give heed to every divine warning, and hold fast to every divine promise? Does the authority and teachings of all men who profess to be servants of God stem from heaven, or of men?

Question Time

Question:

Were the sons of God referred to in Genesis 6:2 angels, and were any men at that time good enough to be called the sons of God?

Missouri Mrs. M. W.

Answer:

A theory regarding the "sons of God" mentioned in this reference has come down from ancient times; they were supposed to have been angels which came down from heaven and married the daughters of men, producing a type of superbeings. The idea is fantastic and inconsistent with the nature of humanity as well as with the purposes of God. It is without reasonable foundation. Angels are incarnate spirits, or otherwise translated or resurrected humans, and could not occupy on the earth as human beings in mortality. While the Authorized Version calls them "sons of God," the Inspired Version refers to them as "sons of men" who saw the daughters of the sons of Noah that they were fair and took them wives of all (or as many as) they chose, indicating the introduction of polygamy. Because the children born of them became great men, they pointed to that as justification for their conduct. (See Genesis 8, Inspired Version.)

The title "sons of God" has from the beginning of the world applied to those who by obedience to the gospel were baptized of water and of the Holy Spirit. Adam thus became a son of God and received the promise, "Thus may all become my sons." (See Genesis 6:71, Inspired Version; Ether 1:78; Mosiah 11:188; Doctrine and Covenants 24:1.)

CHARLES FRY

Question:

(a) Is it proper for a woman to assist the elder in charge, in pouring the wine and breaking the bread for the Communion services in the Reorganized Latter Day Saint church?

(b) Who should clear the table after the service?

Kansas

Mrs. E. B.

Answer:

(a) No. Especially if this question infers the actual pouring and breaking

of bread in the service proper. We are instructed: Any officer of the Melchisedec priesthood may administer the Sacrament of the Lord's Supper, also those ordained to the office of Aaronic priest. Teachers and deacons of the church do not administer in this ordinance.

It is expedient that the church meet together often to partake of bread and wine in remembrance of the Lord Jesus: and the elder or priest shall administer it.—Doctrine and Covenants 17:22.

Nephi said:

They administered it according to the commandment of Christ; wherefore we know the manner to be true; and the elder or priest did minister it.—Moroni 4:2, page 761.

The late President F. M. Smith said on one occasion (*Saints' Herald*, January 9, 1937, volume 84, page 36) that the emblems might be prepared prior to the service proper by deacons, assisted by some of the women if so desired and then administered in the service by the authorized officers.

(b) To my knowledge there is no definite instruction having to do with the clearing of the table following the service. Men of the priesthood usually take care of this detail, but it probably could also be taken care of very well by some women of the congregation.

DONALD V. LENTS

Question:

Why are the missionaries not sent out by twos instead of singly?

Answer:

Many of the missionary appointments, especially of recent years, have been made by twos. However, where their fields of labor lie in organized territory, that is, where there are members having branch and district organizations, they are generally sent singly. Where missionaries are to be sent to new fields, away from any membership, two would undoubtedly be sent together, thus providing companionship, mutual help, and protection against the dangers of persecution, temptation, sickness, or other trouble. Such conditions are considered in the making of appointments by the leading authorities.

CHARLES FRY

Question:

When did the times of the Gentiles begin and end?

Michigan

Mrs. G. A. W.

Answer:

The times of the Gentiles began about 586 B. C. when by Nebuchadnezzar, king of Babylon, the last remnant of Israelitish rule represented in the kingdom of Judah was destroyed. Israel, which God had designed should become the dominant nation in the world to the establishing of righteousness, equity, and justice, through moral and spiritual disloyalty surrendered to the very evils it was set to destroy, repudiated its divine leader, lost its dominion, and became a prey to enemies. Nebuchadnezzar succeeded to its dominion, becoming the first of a long line of Gentile rulers. (See Daniel 2:37, 38.)

But from the beginning of Gentile rule the Lord made it plain to Nebuchadnezzar that that dominion should be only temporary. The Gentiles do not rule by any right of their own, but by consent, and when God sees proper to restore his kingdom with Israel at the head, the Gentile rule will cease. The whole succession of Gentile empire was shown to Nebuchadnezzar as a great image, which, when complete, was smitten on the feet by a great stone and demolished. That is the fulfilling of the Gentile times as spoken of by Jesus and the prophets.

The fulfilling of the Gentile times is the day of Israel's restoration. The Lord, speaking of the period following the restoration of the gospel, says "in that generation shall the times of the Gentiles be fulfilled" (Doctrine and Covenants 45:4). We are living in that day, and signs throughout the world indicate initial steps toward such an end. Babylon is beginning to fall, and the beginnings of the new kingdom of Israel begin to appear in the restoration of the gospel. The time is very near.

CHARLES FRY

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel members signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

Nursing in Alaska

By Maxine Yahnig Evans

IN EARLY SPRING, 1949, my husband Jack, our four-month-old son, and I found ourselves at the start of a tremendous adventure. I had accepted a fifteen-month Civil Service position as a nurse in White Mountain, Alaska. Jack had accepted a teaching position in an Eskimo Boarding School, one of the three in Alaska.

White Mountain is a snow-covered village forty minutes flying time from Russia and ninety miles from Nome, Alaska, northeast of the Bering Sea.

My job was to keep well the ninety school children, 150 village people, and frequent visitors from near-by villages. A small hospital was also my complete responsibility.

This new employment called for me to learn to take X rays many of which were chest films on tuberculosis patients, for that disease occurs often in the Arctic region. I had a small pharmacy at my disposal for which medicines and supplies had to be ordered a year in advance, because the ship came in just once a year. I had a big job in taking care of the clerical work, for all case histories had to be mailed, along with X rays, government reports, inventories, supply orders, and general correspondence. I did much of this work at night, because as the only nurse I had to be "on call" twenty-four hours a day.

I sterilized dressings and supplies in a pressure cooker. Babies were born with the help of a midwife whose procedure was based on a mixture of old-fashioned ideas and the aseptic technique taught by the nurse. If fish season arrived ahead of the delivery, all was left to me.

In case of emergencies a *Doctor's House Order Book* was mine for consultation. Every evening, if weather permitted, I could discuss our critical cases by short-wave radio with the service doctor three hundred miles away.

I trained two school children each month to assist me with general clinic cleaning, to shovel coal, to carry diet trays, and to learn first aid procedures. I taught thirty girls in a class in family health and homemaking.

The last six months of my stay at White Mountain I was blessed with a hospital attendant. Her work at times was almost equivalent to that of a graduate nurse, the nurse shortage being what it was.

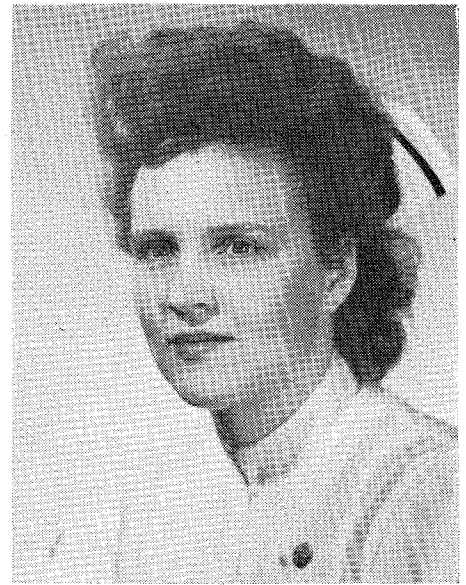
ONE DAY I was summoned to the bedside of the mayor's son in a near-by village. The trip was made by ski plane.

After inspecting the two-year-old child, who had been having a high fever and convulsions during the morning, I decided that he must have pneumonia. I taught the Eskimo mother to give penicillin hypos and left a thermometer and written instructions (these people were more educated than most Eskimos—they could read). Two weeks later I received a short letter from them saying that their son was well.

Norton Sound is a strait off Bering Sea. I was called by short-wave radio to see a sick baby and a family suffering from dysentery. The schoolteacher was trying to assist them but needed help. I rode rough waters in an open top bomb boat to reach the village fifteen miles away. An Eskimo woman wearing hip boots met us. She carried me to land as we could not dock close to shore. The most critically ill in the family was a girl four years old. She had a temperature of 104°; her skin was very dehydrated, and she was listless with a whining respiration. "Could she have typhoid?" I wondered. I collected culture material to send one thousand miles away to the nearest laboratory. An emergency missionary plane was called in and the child was rushed to a hospital for an immediate clysis. I left paregoric for the family and others in the village. The child's recovery was a happy occasion for the family, even though the mother had her other sixteen children to comfort her.

A SEVERE MEASLE EPIDEMIC of thirty cases broke out in our village. The Eskimos suffer greatly from the disease because their natural immunity to it is low. The people called it fish poisoning. Pyribenzamine didn't clear the rash, and since I had had measles three years before and knew what measles rash looked like, I stuck to my interpretation of the illness. The spots were very definite, much more so than the mild cases in the United States. I ordered serum for one hundred from a thousand miles away. The entire village turned out for the clinic when it arrived.

These measles cases worried me greatly, because the natives often had temperatures of 105° which would last for hours. Doctors were not available, so it was my duty to be on call twenty-four hours a day. I stuck to the doctor's orders: penicillin and serum therapy, lots of nursing care, and my faith in God. All the people recovered after many visits to their homes and dormitories.



Maxine Evans, R.N.

MY EXPERIENCE in Alaska caused me to appreciate a different race of people. I sewed up their lacerations from ax wounds and ice cuts. I treated their infections and set their broken legs and arms. Many times I thought of the years of my training at the Independence Sanitarium and Hospital School of Nursing, and how the influence of my training was being carried to a people who so desperately needed the care I could give.

I treasure the memories of my "San" days. I'm glad that I had the opportunity to take my nursing education there, and feel that I have learned to become a better steward in God's work. It has helped me in trying to build a Zion-type home. I met my husband, Jack, while I was at the "San." My enthusiasm led my sister Clara to enter the nursing field.

Besides my nursing experience in Alaska, I have nursed in five different states and fifteen hospitals. In the past ten years I have been a doctor's office nurse, school nurse, hospital nurse, industrial nurse, clerk typist in the Safety Record Division of Civil Service, and Public Health nurse. As hospital nurse I have worked in obstetrics and a premature nursery.

We are told: "Serve him [God] with all your heart, mind, and strength." Ever since I can remember I have wanted to choose a profession that would please God and be of service to humanity. My nursing profession has offered this opportunity. As a nurse I have found satisfaction in knowing I am serving humanity and winning a place of honor in people's hearts by helping to ease their suffering and replacing sickness with health.

Nursing Students Speak

THE STUDENT NURSE reached for her crisply starched uniform on the rack sent up from the sunny laundry room of the "San." White and fresh, durable and useful, it symbolized the life she was preparing to give in service to those who needed the touch of her tender, efficient hands.

From the hundreds of student nurses who have thus reached for fresh uniforms on the racks in the lobby of the "San" nurses' home, stories of drama or comedy could unfold. But always there'd be stories of dedication and a desire to serve.

A graduate, Jo Ann Breshears, says this:

Throughout my childhood, my aspirations were always to be a nurse. For a short time after high school I worked in a business office and, although I enjoyed my work, I knew that above everything else I wanted to become a nurse. It was natural that I would want to attend my church hospital school of nursing. I talked with a "San" graduate, and then I was sure that I wanted to train there.

I have found that my training was a full, well-rounded course, a stepping-stone to greater things. The past summer I took a course in polio nursing and worked during an epidemic in Shreveport, Louisiana. I put into practice daily the principles I learned at the "San."

Now I am studying anesthesia. I feel that my three years at the "San" gave me a good background. The course, anatomy and physiology, alone was much more thorough than the same course taught in many other places. I heartily recommend the "San."

Some are still looking forward to their years of nursing education at the "San." Even among those who have not experienced its "feel" are those who have vision for service—some, perhaps, for reasons such as those expressed by Mrs. Donna Baker:

I had often had the desire to become a nurse. After high school, my plans faded when I married. It looked as though my life was pretty clearly cut out for me.

Then I received word of my husband's death in Korea. My plans changed. The work I had been doing did not fill my needs. I wanted to do something that seemed more worth while. Nothing seemed more useful and needed than that of being a nurse. Now I am at Graceland. Here I find church young people of high standards, and well-qualified instructors. Because this is important to me I have chosen to attend the "San" school of nursing.

When I graduate from nursing, if the world remains as it is today, I feel that I can give a great service in some phase of air evacuation of the wounded. I can think of no greater joy than to feel I have helped a man return to his family.

THEN THERE ARE the scores of girls at the "San" school now. It's interesting to notice how similar their pattern of expression is. They want "to serve." They choose the "San" because it is a place of "good instruction and high ideals." And they "like it here."

Marilyn Wismer came from Canada. She says:

Nursing is an art, and in my mind it is the work of God. This is what I want.

My patriarchal blessing states that the expression of tenderness and care given me by my parents would in turn give expression of itself through my movements of thought and hand, except with greater skill and better training.

I never thought of any other school than the "San," because, being a Reorganized Latter Day Saint, I wanted to come to our church school.

I was in doubt as to whether I would get my alien resident's papers. I never had many girl friends who belonged to the church at home and wanted to come to the Center Place to be with girls who belonged to the church and had the same interests as I. My patriarchal blessing tells me I will be many miles from home. This means the "San" to me. Right up until the day before I left I was in doubt about my papers, but I know now that when God makes a promise he keeps it. And I've found what I was looking for at the "San."



Constance Nishimiya came to the "San" from Hawaii. She says:

I want to work with children, and I feel that nursing is the field where I can do this with satisfaction. Being a

member of the church, I wanted to come to the "San" because it is our school. I wanted to gain the spiritual fellowship that the school has to offer. I felt, too, that if I came away from home I would develop dependence upon myself, and the "San" would give me good surroundings.

When I graduate I would like to go to Okinawa as a public health nurse. If this is not possible, I'd like to do public health nursing back home in Hawaii.

Elaine Beckman first came to the "San" when she was Elaine Dyer.

Then she met her future husband and left the school. Now she has three children. This is her testimony:



Why did I re-enter the school of nursing after being married seven years and having three children? Both my husband and I have the assurance that I should finish the nursing education that I had started before our marriage. We have made the preparations and provided for the children's care. We feel God is with us in this experience and therefore we have no fears or doubts about its being the right thing to do.

Why did I choose the "San"? I can answer this with the same answer I gave when asked why I am a Reorganized Latter Day Saint. Because I feel it is the right church. That's the way I feel about the "San." I know for sure that the Sanitarium is another of God's institutions and therefore has the advantages necessary for me to accomplish my purpose.

Evelyn Berryman Barritt has wanted to be a nurse as long as she can remember.



Perhaps I was influenced by the pictures of nurses in their crisp, white

uniforms. Or perhaps it was from memories of a terrible car accident I saw when I was four. Even then I wanted to help those people. Mother knew I wanted to be a nurse. She used good psychology on me and placed before me articles and pictures from the *Herald* about the "San." After Graceland it seemed the only place to go.

Now that I am married, I don't know what my next step will be after graduation and state board examinations. I'd like to finish getting my bachelor's degree in sociology. Even if I never put on a uniform again, I feel I'll be a better wife.

Evelyn came from Michigan. Her husband is now in the armed forces.



Here is what Lou Amsberry says:

I've found here among the student nurses, the faculty, the supervisors, and patients, even, that certain "spirit of unity" I sought. Last year at Graceland I

felt it and wanted to come to the "San" because I thought I'd also find it here. I have. In our fellowship and chapel services I can feel that others around me are seeking guidance from God to help them in their work as nurses. I believe that God grants them the guidance sought for.

In our class instruction, while there are things still needed to demonstrate, practice, and learn with, I realize that with the many good things we have and the careful teaching of our instructors, we "San" nurses are among the top-trained. I am a freshman and have most of my nursing education before me. I don't know yet what I will do with it, but I'm glad I'm going to be a nurse.

Sue Younger went to Graceland College with a friend from her home town. Her friend was a Reorganized Latter Day Saint. She wasn't, but they had planned since they were girls to go to the same college. Her friend chose Graceland, and Sue went along. She liked what she found there. It was in August following her Graceland education that she became a member of the



Reorganized Church. Even before that time she had decided to come to the "San" school of nursing. Here's how she puts it:

I can't say that I came to the "San" because it was my church hospital school, for when I made my choice I wasn't a member of the church. The decision lay in the observations I had made at Graceland, the manner in which the students worked and played together to achieve a goal. I observed how their actions spoke louder than their words, and how they believed in trying to live their religion day by day. I wanted to continue my education in this type of environment, and I surmised that here at the "San" I would find the same type of people, attitudes, faith, and purpose in life. I wanted to live this way of life.

Now I can think of nothing more glorious than having a Zion home. I plan to use my nursing knowledge in helping to establish and maintain such a home, putting it to its greatest use there and in the community. It is something no one can ever take away from me. With it I can have a sense of security, too, knowing that I can always provide for myself and family if need be.

Madge Gravenmier says this:



Some of us who have seen men die know they do not die in a slow, graceful movement, poised bravely to register the finest emotions for the grand close-up. We have seen fear, bewilderment, and shock registered on

the bravest of faces. Here, in the Independence Sanitarium and Hospital School of Nursing, we have a greater opportunity to serve mankind as we work with our doctors and ministers in easing the fear and shock of both the living and the dying.

Says Mildred Sparks:

Nursing is more than an occupation. It places the welfare of humanity above monetary gains and I think it will develop in me some of the best character traits. I feel sorry for the sick and want to help them. I chose the "San" because it isn't a large school. I



wanted the individual attention which can be given each student. I wanted the association with other church young people in the extracurricular activities. I can grow in the church at the same time I am learning nursing.

Vera Edwards speaks:

I chose to enter a school of nursing following a discussion with Evangelist Ray Whiting after receiving my patriarchal blessing. I was at that time very



dissatisfied with the work I was doing. During the discussion I mentioned that all my life I had wanted to be either a teacher or a nurse. He advised me that since I had given teaching a fair try that I should try nursing.

After another year of teaching and thinking it over, I decided to enter the "San" school. I chose the "San" above the closer-home state schools because it was associated with the church. I have friends who have graduated from the "San" and they also influenced my decision. I wanted to learn firsthand something about the Center Place. I have found the solution to my dilemma of a few years ago, because I have found in nursing the satisfaction I was seeking. Public health nursing holds out a fascination to me that I would like to investigate after I graduate.

Margaret Lee came to the "San" from Honolulu after being told about it by Bishop Howard Miller, Elder Prescott Foo, and another church member, Mrs. Violet Lee. She says:



I earned my way through practical nursing. I always wanted to be a nurse, and these good people influenced my choice of the "San."

What more can be said? The girls of the church who are at the "San" like it there because it offers them something unique that no other school of nursing can give. They plan to come for a purpose. They are there for a purpose. Or they have been there with purpose. The "San" school fulfills that purpose. SADI MOON NAGEL

Briefs

Choir Sings for Veterans

FLINT, MICHIGAN.—Evangelist John R. Grice spent four weeks in Flint conducting a missionary series. The meetings were held in the Hamilton Avenue Church with capacity crowds. Three children and nine adults were baptized on the last day of the services, March 9.

Recent ordinations to the priesthood include Lewis Wilcox and Clarence Vickerman to the office of priest; Roy Money and Ernest Bland to the office of teacher; and Thomas Bland and David Russell to the office of deacon. Barent Eliason was approved for ordination to the office of deacon and his ordination will be effected when he is home on leave from the Army.

The annual candlelight service of the department of women was held the evening of January 6 with Mrs. Theodore A. Beck as guest speaker. The theme was "I shall not pass again this way." Bishop T. A. Beck devoted the week of January 6 to speaking at group meetings and making home visits in Flint.

Filmstrips and demonstrations have assisted those in charge of the classes in religious training which are being conducted for nine weeks. Workers and parents from both churches meet each Sunday afternoon for this series of classes.

A choir of twenty has been developed at the Baltimore Church. New choir robes have been purchased. The Hamilton Church Choir gave a concert at the Veterans Hospital in Saginaw the evening of February 21. Mrs. Henry Spencer was soloist. Allen Pohly directed the choir and Kathleen Barker was the pianist.

Flint Branch sends *The Saints' Herald* to their nineteen men who are in the country's service. A news letter goes out to them once a month, beginning in March.—Reported by ELEANOR RUSSELL

Youth Conference Held

ST. LOUIS, ILLINOIS.—St. Louis District held a Youth Conference February 16 and 17. Elder Carl Mesle, General Director of Youth, was present at all meetings. On the opening night the women's department of the St. Louis Branch served the banquet. Priest Herbert Tourville was toastmaster. Brother Mesle showed slides and the balance of the evening was spent by the young people making new acquaintances and renewing old ones.

The general theme, "Youth United in Action for Christ," was carried through the two-day sessions. Seventy C. R. Ettinger started the Sunday morning worship service, and Brother Mesle instructed the morning youth class. Elder Daniel M. Belcher, St. Louis District youth leader, preached at the eleven o'clock service. A fellowship service brought the conference to a close.—Reported by THOMAS S. GOUGH

Progress Noted in Mission

SAN RAFAEL, CALIFORNIA.—Since January, 1951, a group of Saints living in the southern part of Marin County has held services in the San Rafael Union Labor Hall, located at Mission and Tamalpais Streets. This group has progressed under the supervision and guidance of Brother Robert Bishop of the Northern California District presidency.

The need for church services was felt when several of the sisters met together in a home the latter part of 1950. A women's group

was organized under the leadership of Rosalyn Bussey and started functioning immediately. Funds were obtained from several sources to have available the necessary financing for securing a meeting place for church services.

In January, 1951, the use of the Union Labor Hall in San Rafael was obtained for Sunday morning church school services. Brother Jerry Macrae and Brother Homer Kelley conducted the first few services, assisted by ministers from the Santa Rosa Branch. A project was initiated to obtain some hymnals. Brother Herbert Salisbury wrote to the Saints in Independence and a dozen new hymnals were paid for and autographed by the purchaser and were forwarded to San Rafael.

On March 11, 1951, Brother and Sister Arthur Hawkes and daughter attended the services and expressed an interest in the endeavors of this little group and a desire to assist them in any way possible. Brother Hawkes is a first lieutenant in the U. S. Army, stationed at the Presidio of San Francisco. Brother Macrae requested help from Brother Hawkes because of the lack of members of the priesthood in the group. Brothers Salisbury and Hawkes were the only priesthood members. After this time, preaching services were conducted following the church school hour.

During the first two weeks of July the services of Seventy Herbert Lynn were used in cottage meetings, preaching services, visiting, and administrations.

In September, 1951, the official organization of this mission was accomplished in a business meeting under the direction of Brother Bishop, of the district presidency. The officers selected are as follows: pastor and director of religious education, Brother Arthur Hawkes; assistant director of religious education, Brother Roy McNeil; secretary, Dorothea Hawkes; women's department leader, Rosalyn Bussey; director of music and treasurer, Ethel McNeil; publicity agent, Marie Gosline. The name of Helen Pierce was submitted as historian, subject to approval by the district historian. The church school teachers are as follows: Sisters Ethel McNeil, Beverly Downard, Ernestine Ardito, and Helen Pierce, and

Brothers Arthur Hawkes and Wesley Olson. Brother Harry Farrell was selected as custodian and Leona Salisbury assists with the music. Brother Salisbury serves as counselor to Brother Hawkes. Sister May St. Clair, although nearly eighty years of age, is one of the mission's most faithful members.

Activities of this mission other than church services have included basket dinners, rummage sales, bazaars, Christmas card sales, cake sales, and socials. A midweek evening service has been held since August in the home of Sister Ardito. The pastor has taught a class using Brother Elbert A. Smith's book *Restoration, A Study in Prophecy* as the textbook.

There have been two baptisms since the organization of this mission. These two young sisters are Barbara McNeil and Arthea Hawkes.—Reported by DOROTHEA HAWKES

Seven Baptized

JOPLIN, MISSOURI.—Elder Arthur Dixon of Miami, Oklahoma, was the guest speaker February 10. His subject was "The Importance of the Kingdom." A baptismal service was held in the evening, and Mr. and Mrs. Leo Nash and their teen-age sons, Eugene and Donald, were baptized by Mark Mink. Brother David Lohr and Brother Mink had held cottage meetings for the Nash family. This service made the total of seven people baptized this year. Elder Stephen Black, pastor, preached in the evening. On February 17, a regional priesthood meeting was held at the branch. Other branches represented were Neosho, Webb City, Medoc, and Miami.

The choir is under the direction of May Gray, and Sister Eleanor Hoffman is the leader of the junior choir.

The branch was represented at the Zion's League retreat at Carthage, Missouri, February 17, with their leader, Ted Linder.

Junior church is held on Sundays under the direction of Elder Seth Spangler. Sister Mary Spangler and Sister Grace Lohr supervise the primary work.

The priesthood meets on Monday nights for prayer, study and visiting.—Reported by RACHEL M. TROYER

Worship the King

by Franklyn S. Weddle and Arthur A. Oakman

A manual of helps and materials for priesthood, ministers of music and others who assist in worship, and all who seek to become more alert and efficient in the service of divine worship. Included is a special appendix recommending music for special services. 208 pages.

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INDEPENDENCE, MISSOURI

District Presidency Tours Area

WEST VIRGINIA DISTRICT.—A district institute was held February 23 and 24 in Wellsburg, with District President Samuel Zonker presiding. Elder Merle Guthrie, former missionary to West Virginia, now the General Church statistician, and Seventy James S. Menzies, were present and conducted the class and worship services.

The theme of the institute was "I'll go where you want me to go."

Services began on Saturday with a class by Elder Guthrie for the Aaronic priesthood in general and was followed by the class for the Aaronic teacher.

A short business meeting was held Saturday evening, and Erasmo Bettencourt of the Point Marion mission was presented for approval for ordination to the office of priest. Seventy James Menzies presented the evening's message.

High Priest Samuel Zonker was in charge of the fellowship on Sunday. The morning class was under direction of Seventy James Menzies and was also on priesthood, and at eleven o'clock Elder Merle Guthrie presented the morning sermon.

In the afternoon a song service was under direction of Mrs. Anna Schoenian, district music director, and during the institute two selections were given by the Wellsburg choirs, directed by Mrs. Lenora Nixon. A vocal solo was given by Elder John Treiber, pastor of the Wellsburg Branch, entitled "The Truths of the Spirit."

At the concluding class on Sunday Elder Guthrie instructed on "Reporting" and the importance of keeping the records of the church correct.

The evening sermon was delivered by Brother Guthrie.

A mission was organized at Point Marion January 1 by Seventy James Menzies and District President Samuel Zonker. Elder James L. Jeffries, former pastor of the Morgantown Branch, was appointed to preside over the mission.

A district women's institute was held March 1 and 2 at Moundsville, under direction of the district leader, Mrs. Blanche Martin.

Mrs. May Griffin was chairman and introduced Mrs. Blanche Martin, and District President Samuel Zonker and Mrs. Clarence Dobbs, who extended greetings to the assembly of women.

The theme of the institute was "Serve where you are," and talks were given as follows: Mrs. May Griffin of Parkersburg, "We can serve in public works"; Mrs. Lenora Nixon of Wellsburg, "We can serve in the home"; Mrs. Alberta Hoffner of Wheeling, "We can serve in our women's department"; Mrs. Kathleen Smith of Clarksburg, "We can serve by friendly visiting"; and Mrs. Dell Menzies of Parkersburg, "We can serve by upholding our husbands in their ministry."

The call to worship at the different meetings were by Mrs. Van Rice of Parkersburg, and Mrs. Ethel Melcher of Wellsburg.

Special music was under the direction of Mrs. Anna Schoenian, district music leader. Vocal duets were given by Mrs. Helen Dueker and Mrs. Gertrude Barton of Wheeling, and Mrs. Lela DuBois and Mrs. Anna Schoenian of Moundsville.

A reception was held Saturday evening following the service with the women's department of Wellsburg as hostess.

Mrs. Glenna Lee Phillips of Clarksburg was in charge of the dedication service Sunday morning. A charge to the women of the West Virginia District was given by Mrs. Blanche Martin.

Invocations and benedictions were by Mrs. Alberta Hoffner, Miss Ruth Chadwell, Mrs. Bertella Givens, Mrs. Haydee Wolfe and Mrs. Oma Montgomery.

A priesthood institute was held in Wheeling March 1 and 2 under the direction of Samuel Zonker, district president. On Sunday afternoon the priesthood institute joined the women's institute in Moundsville for a Communion service, with the district presidency presiding.

The district president and his associates have visited and held two-day services in branches as follows: Morgantown, February 2 and 3; Clarksburg, February 9 and 10; Bellaire, February 16 and 17; Wellsburg, February 23 and 24; Wheeling and Mounds-

ville, March 1 and 2; Moundsville, March 8 and 9; Parkersburg, March 15 and 16; Wellsburg, March 22 and 23; and Wheeling, March 29 and 30.—Reported by MABEL L. SMITH

Missionary Holds Series

NIAGARA FALLS, ONTARIO.—During February, the branch was host for a series of meetings by Missionary Al Pelletier. At the close of the three weeks' services a baptismal service was held and twelve candidates were baptized. Some of the new members were from Humberstone and Lowbanks. This was followed by another baptism from Port Colborne a few weeks later.

On March 5, Brother Charles Chambers was ordained to the office of priest, and Brother William Stoner was ordained to the office of deacon at a special service.—Reported by AUDREY WARE

Women's Institute Held

ST. LOUIS, MISSOURI.—Approximately 200 women of the St. Louis District attended the conference held in the church at Grand and Carter Streets, March 16. Sister S. A. Burgess and President F. Henry Edwards were leaders from Independence who attended. Sister Dan Belcher, a daughter of Sister Burgess, presided at the devotion services on Sunday morning. Sister Edward Joy gave the call to worship. Sister Burgess spoke on "Our Children Go Forward With Christ," and Brother Edwards preached on the theme, "Christ as Our Goal." Sister Burgess was the afternoon speaker. Sister J. C. Evans presided at the consecration service held in the afternoon. Sister Evans is the St. Louis District women's leader.

Series Held in February

BREMERTON, WASHINGTON.—High Priest Garland E. Tickemyer, president of the Los Angeles Stake, held a series of meetings in February. Pastor Glen Davis invited the members of surrounding congregations to attend on specific evenings. Before the arrival of Brother Tickemyer, the local group was divided into two sections, and an attendance campaign held. The campaign was held in the form of a contest with 200 points for inactive members, 100 points for nonmembers and ten points for members and children. The last night of the contest, the groups found they had tied, so the pastor called the contest a draw. On Thursday evening a dinner was served. The winners were supposed to have eaten turkey, and the losers were to have beans, but both groups were served turkey and beans, as a result of the tie. This was also the sixteenth anniversary of the Tickemyers, and they were presented with a lighted cake as the group sang, "Happy Anniversary." The branch hostess, Mary Mascher, then presented Sister Tickemyer with an orchid corsage and Brother Tickemyer with a boutonniere. Team captains Lundeen and Roll were each presented with a corsage as was Sister Rose Lasater; Sister Lasater and her husband, Bishop Lasater, were guests of the evening.

The Communion service on the Sunday of the series was under the direction of Pastor Glen Davis and Brother Tickemyer. A fellowship meeting was held following the service. On Sunday night the services began with a solo by Brother Tickemyer. Each evening he sang an aria from *The Messiah* or the *Elijah*. After the Friday night service, Blanche Corbin was baptized by Evangelist A. W. Lundeen. Roy Boling was baptized on Saturday by Brother Lundeen. Several others have also indicated a desire to be baptized.

On Saturday morning the district youth conference convened under the direction of

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INDEPENDENCE, MISSOURI

James Clark, district youth leader, and the adult adviser, Elder Ray Sowers of Tacoma. Brother Tickemyer was the teacher at all the classes. Saturday night the young people enjoyed a banquet prepared by the Laurel Club, after which a music and drama program was held followed by a campfire.

On Sunday morning the group assembled for breakfast followed by a fellowship service. Brother Tickemyer taught a class after this, and also delivered the morning sermon. There were 110 young people from the district registered at the conference. A potluck dinner was served at noon by the local Saints, after which the visitors left.

Brother Tickemyer left for Los Angeles, and the Glen Davis family left for General Conference via California.—Reported by EVA LUNDEEN

Ordination Service Held

EVANSVILLE, INDIANA.—The branch held the ordination service of Elmo Enlow of Chandler, Indiana, March 16. Brother Enlow was ordained to the office of priest by Elder T. W. Wareham and District President Chester Metcalf.—Reported by ODIE ELLEN CAMPBELL

Delegates Elected at District Conference SEATTLE DISTRICT, WASHINGTON.—

The district conference was held February 8-10. Over 400 were in attendance on Sunday morning when Apostle D. O. Chesworth delivered the sermon. The conference was under the direction of Apostles E. J. Gleazer and D. O. Chesworth. Rainier, Washington, Branch was host to the conference, and facilities and redecorated quarters were the objects of appreciation of the Saints who attended.

Brother Gleazer and Brother Chesworth conducted all classes, which followed the general theme of the conference, "Together with God, we build the kingdom."

At the business session on Sunday afternoon, the conference approved three recommendations for ordination. Richard Bullard of Centralia was approved for ordination to the office of priest, Wendell Dobson of Puyallup and Roy Glomstad of Seattle First Church to the office of deacon.

Seventeen Saints of the Seattle District were chosen to be delegates to General Conference. They were Missionary Don Landon, Bishop M. E. Lasater, Evangelist A. W. Lundeen, Pastors Paul Wellington, Alvin Twilligear, Claude Wheeler, and Glenn Davis; Faye Wellington, Shirley Johnson, Rose Lasater, and Byron Insee of Seattle First Branch, Donna Stearns, Florence Gilmore, and Louise Twilligear of Seattle Second Branch, Neva Willet and P. J. Johnson of Everett, and Eva Lundeen of Bremerton. Bishop Lasater will serve as temporary chairman of the delegation until a permanent chairman is elected, having received the highest number of votes in the balloting.

Prayer services were held on Saturday and Sunday. Branches represented were Bellingham, Centralia, Grays Harbor, Wenatchee, Yakima, Everett, Olympia, Tacoma, Puyallup, Bremerton, and Seattle First and Second.

Sunday afternoon a baptismal service was held at which time nine people from Tacoma and Puyallup were baptized.

Apostle Chesworth concluded the conference on Sunday evening, speaking on "The Witnessing Power of the Restoration."—Reported by ELMER J. COUSINEAU

E. Y. Hunker Holds Series

CHADRON, NEBRASKA.—Missionary meetings were held by Seventy E. Y. Hunker February 24 through March 8. On February 24, a potluck dinner was held, and nonmembers were invited as guests. On March 8, Brother Judson of Wheatland, Wyoming, visited the group. At the closing service, Sharon Marie, John Robert, and Barbara Ann, children of Mr. and Mrs. Clarence Madsen were blessed by Brother Harshman, Brother Judson, and Brother Hunker.—Reported by MRS. WAYNE COBURN

Children Blessed at Special Service

ANDOVER, MISSOURI.—A special service of the blessing of children was held February 24. Elder Roland Prather and Pastor Bert DeLong blessed the twins of Mr. and Mrs. John H. Bergman, Jean Ann and Jerry Alan. Terry Dean, son of Mr. and Mrs. Gerald Lane, was blessed by his grandfather Elder

Alma Heide and Pastor Bert DeLong. Karen Jo, daughter of Mr. and Mrs. Don Holst, was blessed by Brother Harshman. Brother Judson and Pastor Bert DeLong. The closing prayer of the service was given by Brother Gene Hodson of Independence, Missouri.—Reported by MRS. RALPH NAUMAN

Church Redecorated

MINNEAPOLIS, MINNESOTA.—A special ordination and Communion service was held March 2. The pastor, Elder Vernon E. Lundeen, was in charge. Deacon Doyle E. Sundell was ordained to the office of priest; Teacher Sylvester F. Roberts, priest; Deacon Thor K. Olvedt, priest; and Priest Howell W. Champion, elder. The men of the branch, under the direction of Clifton Resch, have redecorated the auditorium of the church. A new acoustical tile ceiling has been installed.—Reported by C. LESLIE LYNCH

Fifteen Baptized

PUYALLUP, WASHINGTON.—Missionary Don Landon divided his time in February between Tacoma and Puyallup, holding cottage meetings for three days and evenings each. He sometimes held three meetings a day. This and previous months of effort resulted in fifteen baptisms. Six were baptized at a service following the Seattle District conference at Seattle Second Church February 10, and the remaining nine were baptized in the new font at the Seattle First Church two weeks later. Other cottage meetings are still in progress and favorable decisions are expected.

Those baptized on February 10 were Larry Dobson by his father Elder W. W. Dobson; Bonnie Dering, Larry Bartolatz, Mr. and Mrs. Cliff Morris and daughter Dandra by the pastor Elder Claude W. Wheeler. These candidates were confirmed at Puyallup the following Sunday evening at a special confirmation service. Mary Jane, daughter of Mr. and Mrs. Cliff Morris, was blessed by Elder Wheeler, assisted by Elder Landon.

On February 24, the McKean and Woolery families united with the church. Brother Landon baptized Mr. Cecil McKean and daughters Ada May, Margaret Elaine, and Caroline. Elder Dobson baptized Mrs. Clara Woolery and her children, Beverly, Allen, Byron, and LeRoy. The candidates were confirmed the following Sunday morning at a special service with District President Granville Swenson and Bishop Monte Lasater of Seattle; Elder Leonard Rhodes of Camas, Washington; and Will Cornish of Saskatchewan, Canada, assisting. Rosa Annette McKean was blessed by Elders Claude Wheeler and Wallace Dobson. Sister McKean had joined the church years before, so the family circle is complete. Larry Dobson was confirmed, the ordinance having been postponed two weeks before due to illness. Byron Woolery's confirmation was postponed.—Reported by ELMER J. COUSINEAU

Twelve Candidates Baptized

HILL CITY, KANSAS.—Elder Calvin French of Nevada, Missouri, has just recently completed a series of meetings. There were twelve baptisms, and on Sunday morning, March 9, Seventy James C. Daugherty of the Kansas District presidency organized a church school. A Communion service was held, and there were six children blessed. The following were baptized: Lawrence Hedge, Barbara Gene Hedge, Peggy Gene Hedge, Marie Garrison, Alonzo Garrison, Blanch Garrison, Billy Garrison, Leroy Keith, Verla Keith, Floyd Keith, Darrel Garrison, and Gary Dean. Children blessed were Virginia Dee Hedge, Judy Lee Hedge, Jerry Vee Hedge, Larry Marcellis Dean, Patricia Garrison, and Sheila Keith.—Reported by RONALD MANUEL

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Seventy Holds Series

FALL RIVER, MASSACHUSETTS.—Seventy William T. Guthrie was the speaker at the morning and evening services on March 9. District President Clinton K. Saxton was in charge of a priesthood institute in Providence, Rhode Island, and several priesthood members from Fall River attended. Brother Saxton was the speaker March 11 and 12, and Brother Guthrie continued each evening until March 16 with a missionary series. Persons attended from Newport, Rhode Island; Attleboro, Somerset, and Berkley, Massachusetts. Henry France was soloist at one of the services. Brother John Pilling of Berkley arranged trios and quartettes with the men. Sister Pilling was the accompanist. George Brindley, deacon, and Elder A. M. Coombs offered solos. Sister Margaret Chesworth is director of music and sang a duet with Brother Coombs. Despite a bus strike, transportation was provided for all the members.

A son, Frank William, was born to the pastor and his wife, Brother and Sister Pillsbury. Sister Frank H. Dippel visited in the pastor's home for almost two months before returning home to Hazleton, Pennsylvania, to prepare for a trip to Florida.

Howard and Irene Millward became the parents of a son on March 18.

Herbert and Ralph McGuire have been home on a furlough from Korea. Ralph has been sent to Washington, D.C., and Herbert has entered Valley Forge Hospital in Philadelphia, Pennsylvania, for a lung operation.—Reported by MRS. GLADYS V. COOMBS

Baby Blessed

NORALEE, BRITISH COLUMBIA.—Lynne Anne, daughter of Charlene and Joseph Meriman, who was born July 9, 1949, was blessed March 10, 1952, by Victor Rozell Anderson.—Reported by V. R. ANDERSON

Communion Service Held

FORT PIERCE, FLORIDA.—The group of Saints attended a series of meetings in January, conducted by Brother W. R. Wirebaugh of Bradner, Ohio. The seven members participated in the concluding Communion service. The group agreed to meet regularly every Wednesday at 8:00 p.m. for study classes. All Saints who stop in Fort Pierce are invited to visit at 807 South 13th Street, or to telephone 2448-W.—Reported by MRS. W. A. STOKES

Choir on Television Program

TEMPLE CITY, CALIFORNIA.—Of the seventy members enrolled in the church school, sixty-eight were awarded perfect attendance pins February 24.

The gold-plated one-year pin was presented to nineteen members; five received the silver-plated nine-month pin; fifteen donned the gun metal six-month pin; and twenty-nine were given the bronze three-month pin.

Brother Royal Doss is the supervisor of religious education at the Temple City Branch.

Choir members of the branch made their television debut on "Great Churches of the Golden West" over KTTV, Los Angeles, February 10. Joining with vocalists from other congregations in the Los Angeles Stake, they provided music for the televised 11:00 a.m. preaching service of the stake conference.

Temple City choristers included Lois and A. L. Nunamaker, Mae Peterman, June and Larry Christensen, Jennie Crum, Carolyn Nunamaker, Myra Haferkamp, Fred Crum, Bonny Briggs, Rita Postlewaite, and Carol Dee Haferkamp.

"'Tis Thou to Whom All Honor" by Haydn and "Lord, We Cry to Thee," arranged by Dickinson, were sung.

Branch members who plan to attend the General Conference are Mr. and Mrs. G. E. Tickemyer, Mr. and Mrs. J. Stanley Kelley,

George Njeim, Mr. and Mrs. Fred Cool, and Mrs. Martin W. Gilbert.

The Australian delegates stopped over in Temple City on their way to Independence. Walter J. Swain, a pastor at Drummoyne, Sydney, Australia, described his stay in Hawaii to the Temple City congregation. Accompanying him and his wife are Mrs. A. A. Poole and Mrs. Ruth Henrichs, also of Sydney.—Reported by ROSEMARY SAUNDERS

Daugherty and Williams at District Conference

KANSAS DISTRICT.—District conference convened in Wichita, in the new sanctuary at 1650 South Water Street, February 16 and 17. Apostle D. T. Williams and Seventy James C. Daugherty ministered to the conference using the theme "The Restoration Concepts of Salvation and Judgment."

Conference opened on Saturday with Seventy Daugherty speaking on "The Nature of Man." Apostle Williams spoke Saturday evening. Sunday forenoon services included a prayer service for the young people, a general prayer service, and a sermon by Apostle Williams. Lunch was served in the lower auditorium to the out-of-town guests.

District business session was called to order at 2:00 p.m. by District President Ronald E. Manuel, who allowed Seventy James Daugherty to preside. The following recommendations for ordination from the Wichita Branch were approved by the conference: Priest James R. Wolfe and Teacher Kenneth H. Ward to the office of elder; Brothers Leonard Larson, Burl M. Allen, and Leo Vickery to the office of priest; and Brother Frank Casino to the office of deacon.

Delegates to General Conference from Kansas District will be Elders Robert Wilson of Hutchinson, Kenneth Ward and Myron LaPointe of Wichita, and C. S. Gose of Arkansas City; Priests William Newman and Virgil E. Weaver of Wichita, and Dale Coen of Elkhart; Mrs. Inez Jaquith and Mrs. Beulah Newman of Wichita; Mrs. Iva England of Chillico, Oklahoma; Mrs. Edna Henry of Salina; and Mrs. Wilna Sargent of El Dorado.—Reported by DOROTHY M. DODDS

Group Has Visitors

MUSKOGEE, OKLAHOMA.—The group meets in the Carpenter's Hall, Seventh and Court Streets, for church school, and morning and evening services. The women's group of thirteen members does needlework and is planning a bazaar. The money is to go to the building fund.

On March 16, visitors were present from Blackgum Mission, Warner, Wilburton, Wagoner, and Morris, Oklahoma, and Berkeley, California, to attend the morning services, basket dinner at noon, and ordination service in the afternoon.

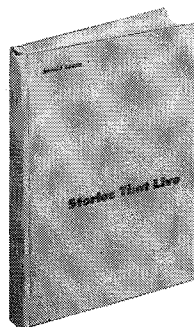
Brother Clyde Pack was ordained an elder. The ordination service was performed by the pastor, William B. Howard, and Elder O. O. Dollins, Sr., counselor to the district presidency. Bob Schultz of Morris sang a solo.—Reported by STELLA HUTCHERSON

Conference Held at Bozeman

WESTERN MONTANA DISTRICT.—The district leadership conference was held March 8 and 9 in the new church building at Bozeman. Missionary Houston Hobart and District President Harvey Eliason of Deer Lodge were in charge, assisted by Sam Andes, pastor of the Bozeman Branch. Other district officers attending were Joe Beck, bishop's agent, Anaconda; Glenn Beck, secretary; and Ruth Beck, young people's leader, Billings; Marian Johnson, religious education leader, Deer Lodge; Charles Thomas, treasurer, Butte; Virginia Gardner, women's group leader, Missoula; and Veda Jacobs, music director, Great Falls.

The seventy-five members attending came from a radius of 225 miles.

Sessions were held Saturday evening, Sunday morning, and Sunday afternoon. Following the Saturday meeting a social hour was held at the new home of Elsie and Wendell Townsend. The Bozeman Zion's League, under Helen Norwood, leader, was in charge of the entertainment. Sunday noon a potluck dinner was served by the Bozeman women's group in the church basement.—Reported by VERA JACOBS



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Integrating the Newcomer Into the Work of the Branch

PART II

GENUINE INTEREST in others lessens wrong attitudes which lead to regret. Regret is the hard way to learn, although it is the royal road to repentance and repentance makes one strong. The unity of purpose, with a common understanding of the business of integrating (at the same time considering our likes and dislikes in kingdom-building projects) is the achievement we most sincerely covet. We see the need together. We surge forward together. Together we help each other to do the best, and the praise and honor go to our divine leader.

I have in mind a certain instance. Although I never heard who led out in this experience (which is as it should be), there is much of God's love and human love running through the story, or it never could have been. A sister and her husband had made orderly and lawful preparation to move to Independence from a faraway city in order to spend their remaining years together in Independence. A married daughter living here had arranged for the purchasing of a home for her parents which was almost the counterpart of the home they were leaving. The furniture had arrived in Independence, and the couple had almost finished the good-by visits with friends and relatives, when sudden illness took the husband's life. In Independence, neighbors and friends immediately entered into the picture. The newly purchased house was well cleaned under the supervision of the son-in-law; the boxes, trunks, and furniture were unpacked. Things were put away and furniture placed. When the woman arrived at the end of a long journey, she stepped into familiar surroundings and was greeted by solicitous friends and a church family who knew her. These and other groups now continuously benefit from her courageous attitude and her active church and community life.

Another example of timely service in the face of extreme emergency occurred when a mother died in an automobile accident leaving her husband and three children in high school and college. The women of her branch formed committees which kept up the home and the cooking for the four months or so until school closed. There are other experi-

ences I am tempted to relate. The men in various branches have built and painted houses for the unfortunate; they have reaped fall harvests for the handicapped. Wherever Christian communities exist, the concern for each other takes form in action. A remark Bishop Curry once made—"There is a very definite value in doing something together"—is an excellent definition or interpretation of the process of integration. "Cultivate friends," he said, "for there is no substitute for friendship." Friendship will make the poor rich (figuratively speaking) by creating incentive. President Frederick M. Smith once told that he hoped the day would come when there would be no poor among us.

WHICH BRINGS ME to the "poor in spirit"—the poorest of the poor. "If they come unto me," said the Savior, "theirs is the kingdom of heaven." Here is where the casual call, the kindly telephone conversation, the invitation to shop together, to call on another, helps so very much. A friend of ours often comes to my mind. We knew that her husband had left the church, in a way, and we supposed that she had done likewise. However, we kept up our friendship, and one day she mentioned the church for the first time in several years. She exclaimed tearfully, "How I have longed to go back to the Stone Church and grasp Fred M.'s hand again. How I miss my old friends!" As we talked on I learned that she went along with her husband to be loyal to him; that most of their neighbors dropped them, even ceasing to greet them as they passed on the street. I keenly sensed her suffering and loneliness. I urged her to return to the Stone Church the very next Sunday and to sit where she always liked to sit. I added that I was sure she would feel at home, that people would greet her the same as ever, and that many would think she had been out of town visiting her children—which was true, I reminded her. "Anyway, you try it and see what happens," I coaxed. This is a "happy ever after" story, for she went to church every Sunday thereafter and President Smith, "Fred M.," called on her that week. "No poor in spirit" is the goal of goals.

I wish I did not feel that this sad circumstance has been repeated many times among our people, but I do. How often an inactive member (really a dis-

By Madge Craig Siegfried

carded member) becomes a newcomer and has the battle to fight alone. More often such sheep never return to the fold, yet the Savior said, "Feed my sheep," which is our first responsibility. Continued friendliness and neighborliness is a good risk whatever the circumstance.

Just the other day a friend telephoned me, wearily breathing, "Oh, we are so low. We have so much sorrow. When will you come out?" "Why, tonight, of course. It is prayer meeting, but we will miss it for an evening with you folk." "Oh, no, you go on to prayer meeting and ask the Saints to pray for us!" Then later she sighed out, "I wish I had some church work to do. That would help." I felt miserable again when I realized that among us she had kept busy alone for years in her kind and friendly way, when she had been and still is competent and trained to take responsibilities few of us have experienced. Somewhere we have slipped, and now she needs the fellowship which she has freely given to others.

HERE IS an outstanding example of the richness which envelopes the lives of those who rise above poverty of spirit even when they lack the material "things" which would make life more comfortable. The family was large. The parents were devoted Latter Day Saints—the kind who radiate enjoyment of the things of the spirit. Home devotions were a part of their daily living—enjoyed and participated in by the children. I have watched these people for many years, and they are my one personal experience with knowledge of what richness of spirit means and brings about. However, they did their part to make friends. They know our church leaders, and so do their children who are all good parents and dependable church workers. Where there are children involved, the urgency of sincere friendship is twofold.

Recently I learned of a young bride, a newcomer (not in Independence, however) who attended her church three times and no one spoke to her—not even the pastor. (There is where a hostess would have helped.) She wrote a letter to her mother, who shortly came visiting. Together they went to church, and when the same thing happened to the mother, she swarmed up front and "colored the pastor." And this is another story with a happy ending.

Surely we have all been newcomers at least once, and some of us a number of times, during our moving here and there in the land, either with our parents or

Home Column

with our families. Forty-seven years ago my parents brought us children to Zion. Father preceded us by three months, got acquainted with the bishop, established a business, and then came for us. In later years (I had married and returned to our old home) my own family and I moved to Independence, and for forty years we have lived in the same home. So we haven't even been newcomers in a different neighborhood since then. But we were all well cared for in those days when the Stone Church more than held the General Conference.

THIS GATHERING and integrating process has been going on slowly and definitely under the leadership, first, of the son of the Martyr, a kindly, mighty, and strong man, and then by his sons. Many living here and near by have inched along from state to state or farm to farm, "hitch-hiking" Zionward until now the hastening time is here and a neighborhood newcomer, even from another part of town, is someone to be welcomed. The simplest courtesies are the most heart warming. If we cannot leave home for a get-together, we telephone a new neighbor to come over for lunch or breakfast. This is a delightful custom among my neighbors. We should feel the call to volunteer service in strengthening the gospel bonds which have brought us together. The simple get-acquainted efforts reveal us to each other, relax our nerves, and prevent adverse attitudes from forming. Most unhappy conditions result from our actually being strangers to each other. Our business is making friends for the Master. "Man is that he might have joy," reads the Book of Mormon.

Here is the story of the conversion of Albert, our bachelor brother in Gloucester, England. The Saints had found a bargain, and they bought it. It was a hall to be converted into a church. The women sang and talked happily during their sessions of cleaning and painting, and the men worked overtime to get the building ready. Then one day the church sign went up, and that answered Albert's questions about these cheerful, busy people he had listened to daily as he passed along the street. He'd have to investigate people who could survive the ordeals of war and demonstrate such enthusiasm and faith in God. To hear Albert raise his voice in prayers of faith, praise, and thankfulness, or in singing hymns is a real treat. Numbers of converts to the gospel in England become interested first through the women's work among their friends who become active in the women's department; at times, children are baptized before parents take the step.

Child interests are great feeders for us sheep! I remember that our very success-

ful church school leader of tiny tots, "Miss Tessie," branched out a bit when her own small girls began to enjoy parties. She liked to have a "couple of couples" over with the children for an evening play together. Mine still remember a certain Christmas party in an upstairs room. What a splendid integration project—this opportunity for parents to exchange opinions and experiences. It was an opportunity, too, for children to form early church friendships. I remember that Bishop Stanley Kelley once said, "If we'd sweat more in times of opportunity, we'd shed fewer tears in times of stress."

WE CANNOT DISASSOCIATE the many and varied aspects of living from the work of the branch. Special responsibilities come when once we are united in the common goal of the church—when once we realize that the "U" in the word "united" means "you"! Personally, I like mixers, serenades for newcomers, yard and garden projects, or any interest which takes us into each other's homes. Hobbies—endless in variety—should be encouraged, they are an indication of talent, skill, and character, as well as an opportunity for conversation and a basis for continuing friendship. Interest in hobbies may suggest a call to see shut-in Lottie's African violet collection; Zella's gay chrysanthemum field on a cloudy day; Lucy's sunken garden, with its surprise plantings, or a gathering to watch the night-blooming cereus open. We know about the music and flowers in heaven, so together let's enjoy more of such interests here.

I am thinking now of Sister Nina Smith and her persistent interest in championing musical development in the young, and of her hobby of collecting flowers. She would try out this and that root or seed, and every May, during the years when she was women's leader in the Stone Church area, she held an exchange of slips, plants, and starts for us women. This was a very enjoyable mixer and friendship builder.

There are endless pleasures and activities we can enjoy together, such as the Red Cross, civic interests, and the very pertinent matter of health forums. All of them provide participation and an outlet for the person who is enthusiastic about building up the interests of the church.

WHEN PEOPLE GATHER or join us here, they expect (and they have a right to) to experience a glowing, glorious spirit of good will, fellowship, and worship. Which brings me to how the Slover Park congregation welcomed the two Norton families who came over from England this summer. As soon as they had had a week or so to get their breath after finding and moving into a

house, here came members of the branch one evening, bringing a "pound" party. That was a real surprise and fun! The Parkers are having fun too. (They embarked for the U.S.A. the day we left our shores for England last April. About halfway across we exchanged radiograms as our ships drew quite near to each other about six o'clock one evening.) They made an extra room out of the breezeway in the cottage they have purchased and enjoyed the help of their pastor and friend of their youth, Brother Fred Davies, and the Timms, also recently from England. All four families have been special guests at several large get-acquainted parties this fall—a gesture which will bring the Saints of Great Britain very close to us in spirit. They are sending to the church in England tape recordings of greetings and singing by their American friends, which is the beginning of an integration project. We are hoping for an exchange of records.

Their gifts of culture, music, and leadership are inspiring, as has been demonstrated through the years by those who have ministered to us here. I heard an inspiring talk on prayer delivered by the young pastor of the Enfield Branch in London at the district conference Communion service. I once heard Apostle Hield define prayer as "talking over with God the campaign of the kingdom," and President Smith at the opening service of this Institute admonished us to "cultivate the habitual consciousness of the presence of God." We often heard the Saints of three nationalities pray—pray for you, pray for us, pray for the church—and plead that they themselves might serve well. We were greatly moved by the example of the German Saints who, when ordered from their homes by the Russians, found space in their small bundles for the Three Standard Books of the church. As far as is known, no one left his books behind.

In the spirit of the Gathering let us seek to know more about each other; let us read, perhaps even novels; let more of us correspond.

As we talked about the Gathering with the women abroad, sometimes through an interpreter, we agreed that all our homes and branches should become little Zion workshops. Then we pictured the strength and love and fellowship of the church in the Center Place radiating in spiritual beams out over the earth, contacting all of us who are tuned to receive spiritual stimuli. I urged them all to unite with us to make every day one of preparation for His coming, for by this means we can develop a full endowment of his love. Then Zion living will be a reality, and Zion will become a fact. This time *will* come.

Christ, the Man

By Josephine Montgomery

TO REALLY APPRECIATE Christ's contribution to the lives of men, we must look at him as a man. After all, he *was* a man. And as a man he was subject to all the emotions and desires that we are. I particularly like to think of him in the capacity of a friend.

When Christ walked the earth, he was a man of many friends. I believe that he felt the need for human companionship, the need to love and be loved, as much as we do. We are too much in the habit of making broad generalizations when we think of Christ and love. We say that he loved everyone and, in generalizing about his great love for humanity, we forget that he was a man who must have had a special love for close friends.

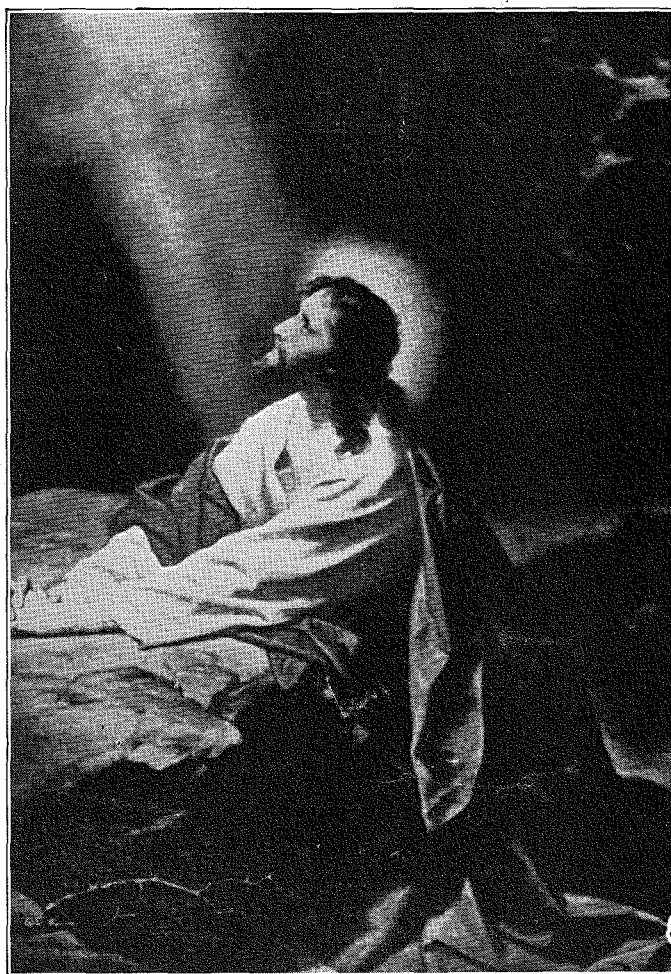
Just as we depend on our friends' help when we are in trouble, Christ must have depended on his friends for comfort during his life, especially during the hectic three years of his ministry, and more especially during the last week. Near the end he asked his friends to go for a walk with him one night—just as we might seek out our friends when we are in trouble. He took them with him—not because they could help him but because it comforted him to have them near. And when they reached a garden in the city, he asked eight of them to wait there while he took the three men who were his closest friends farther on with him. We are apt to do that when we are troubled. We want many friends with us, but we want our closest friends nearest us.

BUT EVEN CLOSE FRIENDS cannot always share the heaviest part of our troubles. Christ knew that, and because he loved these three too much to have them know how dispirited he really was, he asked them to wait while he went away for private prayer. And in a gesture that marks how human he was, he asked them to stay awake and pray with him.

When Christ had finished praying and came back to these three close friends, he found them asleep. Try to imagine how he must have felt. How would you feel if you were in deep sorrow and your best friends went to sleep when you needed them most? I think Christ's reproach to Peter, James, and John shows how much he was hurt.

"What, could ye not watch with me one hour?"

When he said those words, Christ meant them simply as a reproach for that moment to friends who had let him down. He did not intend them to be prophetic. I do not think he intended them to be used at any other time as a reproach to his church. And yet, is there any other rebuke so fitting? As individuals in every age and as a church in every age, we have not watched with Christ. We have gone to sleep when he needed us most to be on the job.



THE REPROACH could be made to any religion, but especially to the Christian religion. In the first place, let's define what we mean by Christian. The word "Christian" has a twofold meaning. It means a person who believes in the historical fact that a man named Jesus Christ lived on earth. It also means a person who believes that the man Jesus Christ was the Son of God.

I don't like the word "Christian." It has fallen into disrepute in the same way that the words "democracy" and "communism" and "socialism" have. We use the word so lightly now that it may refer just as easily to a boss gambler as to a minister in this or any other Christian church. In place of this, I like to substitute the word "Christlike." To be Christlike means just what it says and, unlike Christian, it is a word which has not been corrupted.

Let me illustrate the difference. The disciples who went with Christ to Gethsemane were certainly Christian. They knew he was an actual living man, and they believed he was the Son of God. They were Christian, but they were not Christlike. Christ would never have gone to sleep when a friend needed the comfort of his presence and prayers. Peter was a Christian. But when he was asked at the inn if he knew the man from Nazareth, Peter's reply was not Christlike. Christ would never have denied a friend.

A Restored Life

By Omar L. Nunn

In his "Introduction to the Philosophy of Law," Roscoe Pound wrote: Jurisprudence must be judged by the results it achieves, not by the niceties of its internal structure; it must be valued by the extent to which it meets its ends, not by the beauty of its logical process.

This ideal has become a fundamental concept in the philosophy of civilized man. E. J. Gleazer, Jr., called it to mind and made it more personal when he said, "Human beings are so constituted that a man's value is determined not by the things he starts but by the things he completes."

Even God bases judgment according to this ideal. "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings" (Jeremiah 17: 10, A.V.).

This concept applies in every walk of life, but it is in religion that it gives us the greatest challenge we have ever received.

We are not being judged by intelligent men and women on a basis of our organizational structure, of the quantity or quality of the Scripture we quote, or of the quality of our sermons, important though these factors may be. Whether we like it or not, we cannot deny that we, as a church, are being judged and will continue to be judged on the basis of the quality of the goals and on our progress toward the successful realization of these goals.

Men and women of quality who are searching for truth look for those characteristics in our individual lives, our branches, and our church which bear testimony to the fact that the Restored Church of Jesus Christ offers more for their real benefit than can any other church or any other organization.

How much greater would be the results of our missionary endeavors if we would but supplement our testimonies of a restored gospel, a restored priesthood, and a restored organization with a further testimony of a restored life through our new birth in Jesus.

Correction

Last week's New Horizon feature, ". . . And Witness Unto Thee," carried the by-line "Biloine Whiting and Lloyd Hurshman." It should have read "Biloine Whiting Young and Lloyd Hurshman."

New Horizons

TODAY THIS CHURCH and every church is weakened because it has in its membership too few people who are Christlike. Missionaries in Eastern countries have a special name for this kind of convert. They call them "rice Christians"—people who are members as long as the missionary has rice to dole out to them, but when the rice is all gone, their religion is gone too. There are "rice Christians" in every congregation—people who take but never give and stay home when there is nothing more to take. I sometimes think that we don't need missionaries to convert new members until we have used missionaries to convert some of our old members.

Today, you can be intolerant and still be considered a Christian. You can be a dyed-in-the-wool Democrat and hate all things Republican and still be a good Christian. You can be intolerant of Negroes and Jews, dancers and canasta players, and still be a good Christian. But you cannot be intolerant and be Christlike.

One of the greatest signs that this nation is Christian but not Christlike is the waste and poverty that we have here in the midst of plenty. Everyone knows that the United States is a Christian country, but nowhere in the world is there less excuse for poverty and starvation. We are Christian, but not Christlike!

We can carry the difference between being Christian and Christlike into our own homes. To be Christlike implies such homely virtues as discipline, good manners, habits of industry, reverence, and orderliness. A Christlike home will combine the example of the parents with teaching to instill the value of Christlike-living into the children.

Too often in our modern law courts, justice depends on who has the best lawyer. Such justice is considered to be Christian in our Christian country. But it is not Christlike. I think we might define Christlike justice as what we owe the other person. Christ would not have bothered with lawyers or complicated legal machinery. He would not have been concerned with *receiving* justice, but rather with *giving* it.

CHRIST FOUND OUT in the garden of Gethsemane that one can be a Christian without being Christlike. He needed the love and comfort of his closest friends, but they failed him. They went to sleep. And he reproached them with the saddest question in religious literature: "What, could ye not watch with me one hour?" I don't think he intended that question to be asked of us, yet it is applicable. Are we Christians who go to sleep when Christ needs us most, or are we Christlike? From that night in Gethsemane to the present, Christ's question has been a reproach to every generation. We have not watched with him as we should. We grow tired, and it is so easy to fall asleep—so easy to be merely Christian, so hard to be Christlike.

What would be our answer if Christ came to us with that question? Would we wake up yawning, searching for an excuse?

Letters

Letter to the Herald

Many changes have taken place since I last wrote a letter for the *Herald*, but I remain the same in spirit. I am especially interested in the Lord's promise to gather the House of Israel, as recorded in the eleventh chapter of Romans and elsewhere in the Bible, Book of Mormon, and Doctrine and Covenants.

Ralph W. Farrell

Home for the Aged
Independence, Missouri

An Answer to Prayer

I have been a very happy wife and mother since my husband joined the church last November. I hope my testimony will be of help to others who may be facing a similar problem.

My husband was a morally good man when I married him, although he wasn't a member of any church. I had not been baptized at that time either, but my mother was a Latter Day Saint and I joined about four years ago. After my husband went into service during World War II, he began drinking, and by the time he came home the habit was so strong he often took the money we needed for necessary things to buy liquor. I kept praying constantly, and my sister and brother-in-law who joined last April prayed too. They live across the street from us, and my husband has a lot of respect for them. He was converted when Brother Bobbitt came and held cottage meetings here in Iola. Others were baptized at the same time my husband was, and now we hope to be able to organize a branch here. We are now a part of the Iola-Chanute Branch and attend services in Chanute.

I know God loves everyone, and he is depending on us to go out and gather his sheep into the fold. If we keep the gospel story to ourselves, we are being selfish and slowing down the progress of God's work. Let us all be missionaries for the One who has done so much for us.

MRS. DONALD WILES

431 South Fourth
Iola, Kansas

Explains Beliefs in Protestant Church School

Members of a Protestant church school class in our city invited me to explain our beliefs and doctrine to them. I was happy to be given the opportunity to do this, and spent a great deal of time preparing my remarks. There was a great deal to be said, and I realized as never before just how much our church enfolds.

Sunday morning dawned bright and clear, and my wife and I, together with another R.L.D.S. couple—mutual friends of those who had invited us to the class—arrived at the church and received a warm welcome. The group consisted of some thirty-five or forty members, and before class time coffee and doughnuts were served.

I began by telling them that we were not "Mormons," and we did not believe in plural marriages, as they no doubt had always heard. I took along a Book of Mormon, passed it among the group, and marked a passage in the Book of Jacob for them to read. This proved to be most interesting to them, and at the end of forty minutes the book still hadn't been passed half way around the class. I got a third of the way through my notes, when my listeners began asking questions and they didn't stop for the rest of the hour.

I have never seen a more open-minded group of people. They were thrilled by the stories of the Book of Mormon and the history of the early Americans. Of special interest to them was the story of how the people under the direction of the Brother of Jared and God, built eight vessels and lighted them with stones. One man remarked, "Well, that isn't so different from the Old Testament happenings."

They seemed to accept without question our belief in the divine call to the priesthood. They were amazed when they heard how our local men served without pay. They welcomed the truth about our church, and the differences which exist between us and the Utah people. They seemed to drink in the knowledge which I presented to them and wanted to know *why* we did not publicize our church more. This truly was a challenge.

One gentleman remarked after the class was over, "Well, I've always heard that you people believed in plural marriages, and that the Book of Mormon taught it, but now, I've actually seen the book, and no one can ever again tell me that."

Because of the interest manifested in the Book of Mormon, and the many questions asked, I didn't even begin to tell them all about the church. They were so interested that they invited me back. I am looking forward to the time when I can go.

When I left I realized as never before the magnitude of this work and saw clearly that indeed the field is white already to harvest. I felt very humble and filled with the Spirit of God as I stood before those good people, who had, with open minds, asked to hear the gospel message.

LEE R. OLIVER

5319 Halsey Court
Washington Park
Louisville 8, Kentucky

From a New Member

(The following letter was sent to the editors by William T. Guthrie. He received it from a sixteen-year-old girl who was reared a Catholic but asked for baptism in the Reorganized Church after hearing two sermons.)

I don't quite know how to begin this letter. I am not one for telling anybody in person what I think in my heart. I always seem to say it more easily on paper. I want to thank you, Brother Guthrie, for baptizing me. As long as I live I'll never forget that night. Something happened to me when I was baptized that made me feel like a new person. Tears of joy were in my eyes when I went downstairs to change my clothes. Going home I felt something like a child who has just received a new toy. I'll never be able to thank God enough for showing me the right path.

After going to church a month I prayed God would give me something to do for my church. My prayers were soon answered, and I am now teaching a class of little children. In my own sense God has come to me. I am happy to be able to pass on this experience to one who understands.

I am enclosing in this letter my next week's spending money. Three dollars isn't a very large amount, but I hope it will help you. I'm sure I won't miss it because it's going to the church.

BARBARA ANN McNALLY

171 Harrison Street
Fall River, Massachusetts

On Missionary Work in the South

We have just returned from a vacation in the Rio Grande Valley of Texas. While there we worshipped with the Saints at Alamo; they have a lovely little church, and we enjoyed meeting them. On the last Sunday evening

we were there Missionary Wayne Simmons preached. Any minister who expects to serve in that area must be able to speak Spanish, since many of the people speak that language and must be told the gospel story in words they understand. We also visited Mexico.

This trip made us realize more than ever what a wonderful work our missionaries are doing and that we as individual members must support them with our prayers and offerings.

MRS. BEN HUETTE

322 Raymond Street
Elgin, Illinois

A Democratic Church

This is a democratic church. Sometimes the members may feel that, should they not agree with authority, they would be considered disloyal. This is due to misunderstanding. I hope the day will soon come when the situation will not be so, when both priesthood and members will share with each other on common grounds.

The church has made great strides toward its goal of "Each One Win One." I was impressed when reading that the aim of one branch is to reclaim as many members as have been baptized.

We are experiencing great joy in our small group because of the number of people who are becoming interested in the work. This has been brought about largely through visiting in the homes and interesting the parents of nonmember children who attend church school.

Route 1
Escanaba, Michigan

A. M. BOOMER

Letter of Testimony

I believe God can speak to his children today as in the past. Experiences I have had have strengthened my faith. Before I was baptized I had very poor health, yet I felt assured that my life was not to end yet. After receiving administration I was able to offer my service to the church as a teacher in the children's department. At other times I have received similar blessings—when I had appendicitis, pneumonia, and a chronic infection. Last year when I was ill I prayed that God would send an elder to administer to me. I do not live near a branch and seldom get to attend services, but an elder came thirty-three miles even though I had not contacted him. He said he had been directed to come.

I need the prayers of the Saints that I may fully keep the whole law.

Route 2
Murray, Kentucky

LILLIAN BOGCESS

Pray Without Ceasing

I had the good fortune of attending the last General Conference, but was not as careful of my diet as I should have been during the week. Consequently, because I had not used wisdom, I awoke on Thursday morning early with a severe pain in my side. I felt as if something would have to be done immediately, but I did not want to awaken the other people in the house at that early hour. The Scripture, "pray without ceasing," came to my mind, so I began praying by asking forgiveness for not having been more careful about what I ate, and then asked for relief. I didn't get relief the first time, so I continued to pray until I felt three strokes of a hand on my side where the pain was. Immediately the pain left, and when I awoke later the good spirit was still with me. My heart overflowed with thankfulness to my Heavenly Father for his blessing, and I hope that my relating it will be of help to others who are in pain.

Route 1
Rich Hill, Missouri

MRS. MAE TILLERY

Bulletin Board

Books Wanted

Charles Schorr, 910 Central Sparta, Wisconsin, would like to purchase copies of *A Marvelous Work and a Wonder* and *The Gospel Messenger*.

Famous Painting to Be on Display Near Deer Park Reunion

The historic painting, "Washington Crossing the Delaware," will be on exhibition this summer at the First Methodist Church in Washington Crossing, Pennsylvania. This painting has been housed in the Metropolitan Museum in New York City for over a hundred years. It has recently been on tour and comes to Washington Crossing from Dallas, Texas.

Washington Crossing is located seven miles below the historic Coryell's Ferry, which was originally named for Major Coryell, who was General Washington's aide-de-camp.

Members of the Reorganized Church who plan to attend the Reunion at Deer Park two miles south of New Hope are invited to view this painting. They are urged to make reservations with the reunion committee soon.

JOHN ZIMMERMANN, JR.

Servicemen's Addresses

Leland V. Robertson CMCN
9890785
C.B.D. 1518
F.P.O. New York, New York

Frank C. Robertson CMCN
3456618
C.B.D. 1516 Navy 1506
Roosevelt Roads
Puerto Rico

Music for Kirtland Reunion

All choir singers planning to attend Kirtland Reunion should purchase a copy of the oratorio *Elijah* by Felix Mendelssohn. This may be ordered from B. Scott Liston, 652 Argonne Drive, Painesville, Ohio, price \$1.25.

KIRTLAND REUNION MUSIC DEPARTMENT

Brooklyn Services

New York City Saints hold Sunday services in the Highland Park Branch YMCA, 570 Jamaica Avenue, at the eastern edge of Brooklyn. Visitors may obtain further information by telephoning Virginia 7-8527.

ENGAGEMENTS

Halmrast-Boyce

Mr. and Mrs. John Boyce of Millet, Alberta, announce the engagement of their daughter, Edith May, to Lawrence W. Halmrast, son of Mr. and Mrs. L. C. Halmrast of Milk River, Alberta. The wedding will take place on April 18.

Johnstone-Boyce

Mr. and Mrs. John Boyce of Millet, Alberta, announce the engagement of their daughter, Doris Jean, to Morris Johnstone, son of Mr. T. A. Johnstone of Markerville, Alberta. The wedding will take place in the fall.

Beckett-McCain

Mr. and Mrs. Elroy C. McCain of Lorain, Ohio, announce the engagement of their daughter, Lois Irma, to Dwight W. Beckett of Smithfield, West Virginia. No date has been set for the wedding.

Ramsey-Cady

Mr. and Mrs. Kenneth M. Cady of Bois D'Arc, Missouri, announce the engagement of their daughter, Janet, to Glen Ramsey, son of Mr. and Mrs. J. J. Ramsey of Willard, Missouri. Miss Cady is attending Graceland College, and Mr. Ramsey is serving in the Navy. No date has been set for the wedding.

BIRTH

A daughter, Deborah Mae, was born on December 4, 1951, at San Francisco, California, to Mr. and Mrs. Leemon Cates. She was blessed on January 13, 1952, at Fanshawe, Oklahoma, where the family is now residing.

DEATHS

CASE.—Robert H., died March 16, 1952, at Mercy Hospital in Jackson, Michigan, at the age of seventy-two. He was a member of the Reorganized Church and past master of the Capital City F. and A.M., Number Sixty-six.

He is survived by his wife, Margarite; a daughter, Miss Rhoda Case of Charlotte, Michigan; a stepson, Robert Isenhath of Lansing, Michigan; one sister, Mrs. Alice Shephard of Jackson; and three grandchildren. Burial was in Mt. Evergreen Cemetery.

POLLARD.—Dorothy Marcella, daughter of Leon and Cuma Pollard, was born March 24, 1937, at Fairfax, Oklahoma, and was killed in an automobile accident on March 13, 1952. The family moved to Westfield, Indiana, and she entered school there. She played in the school band, was a junior high cheer leader, a Girl Scout, and a member of Job's Daughters and the Sunshine Society. She was baptized into the Reorganized Church in 1947 and was active in League work in Indianapolis Branch.

Besides her parents she leaves a brother, Jerry, and her grandparents. Funeral services were held March 17 at Westfield, Patriarch A. W. Gage officiating. Interment was in the Westfield cemetery.

LOWRY.—Dorinda Catherine, daughter of Martin and Margaret Ellen Smith, was born August 12, 1869, at Decatur, Illinois, and died February 12, 1952, at the home of her son, Emsley, in McAllen, Texas. She was married on January 21, 1887, to Columbus Lowry; six children were born to them. Her husband and a son, Leslie, preceded her in death. She had been a member of the Reorganized Church since March 23, 1894.

Surviving are three daughters: Marion and Leona of Mt. Vernon, Illinois, and Mrs. Ted Johnson of Roberson, Illinois; two sons: Emsley of McAllen and Martin of Mt. Vernon; two sisters: Mrs. Lucinda Miller and Mrs. John Fuqua of Mt. Vernon; nine grandchildren; and fourteen great-grandchildren. Funeral services were held at the Pulley Chapel in Mt. Vernon, Elders Charles Wesner and W. W. Colvin officiating. Burial was in Bethel Cemetery, Mt. Vernon.

HONEYCHURCH.—John Henry, was born May 13, 1876, in Amador City, California, and died February 14, 1952, in Sacramento, California. He was baptized into the Reorganized Church on February 1, 1914, and remained faithful to his covenant until death. He was also a member of Amador Parlor Number 17, Native Sons of the Golden West, and the Southern Pacific Club.

He is survived by his wife, Mary; two daughters: Mrs. Inez Lovitt and Mrs. Phillip Gann; two sons: Ives J. and Kenneth A., all of Sacramento; a brother, Thom of Stockton, California; and seven grandchildren. Funeral services were conducted at Mission Chapel, Pastor Myron Reed Schall officiating. Interment was in East Lawn Cemetery.

COOK.—Delbert Eugene, was born July 10, 1880, in Sacramento, California, and died February 20, 1952, in Sacramento. He had been a member of the Reorganized Church since March 10, 1889.

He is survived by his wife, Maude G.; his mother, Emma J. Cook; two sons: E. Reed of Oakland, California, and Warren E. of Portland, Oregon; a sister, Mrs. Maude R. Warren of Berkeley, California; and five grandchildren. Funeral services were conducted by Pastor Myron Reed Schall at Mission Chapel, and by representatives of Sunset Parlor Number 26 and the Native Sons of the Golden West. Cremation followed the funeral.

BENDER.—Lewis, was born February 7, 1888, in Ruth, Michigan, and died in Doctors' Hospital at Sandusky, Michigan, after an extended illness (date of death not given). He was married to Violet Provost on May 17, 1922. For many years he served the church as an elder and also was director of music.

He is survived by his wife; a daughter, Ardis Bender of Sandusky; and two brothers: Fred Bender of Miami, Florida, and Edward Bender of Fenton, Michigan. Funeral services were held at the Mavis Chapel, Elder David Dowker officiating. Burial was in Greenwood Cemetery.

MOREY.—Estella, daughter of John and Amiah Rees, was born April 29, 1876, in Decatur County, Iowa, and died February 29, 1952. On June 9, 1901, she was married to James Morey, and in October, 1902, both were baptized into the Reorganized Church. One of the four children born to them died in infancy, and Mr. Morey died in November, 1950. She was visiting her daughter in Washington when she became ill.

Surviving are two daughters: Mrs. Wanda Maurice of Pasco, Washington, and Mrs. Marjorie Allingham of Cedar Rapids, Iowa; a son, Walter Morey of Eckley, Colorado; and four grandsons.

LAUGHLIN.—James Edwin, son of Garritt and Sarah Laughlin, was born January 8, 1868, in Waynesburg, Ohio, and died March 14, 1952, at his home in Independence, Missouri. On February 21, 1900, he was married to Ollie Foster; six children were born to them. Two preceded him in death. He had been a member of the Reorganized Church since August 31, 1884, and an elder since August 30, 1902. For twenty-two years he was pastor at Runnells, Iowa, and for twenty-five years he served as branch president at Oskaloosa, Iowa.

He is survived by his wife, Ollie, of the home; three daughters: Mrs. Beatrice Dolcater of Oskaloosa; Mrs. Vaughn Amundson and Mrs. Bernard Hurshman of Independence; one son, Ralph of Independence; eight grandchildren; and one great-grandchild.

ROBERTS.—Thomas B., was born March 26, 1881, in Illinois, and died March 30, 1952, at his home in El Dorado, Kansas, after several months of illness. He had been an employee of the Cities Service Oil Company for twenty-nine years.

He is survived by his wife; two sons, two daughters, three step-daughters, and thirteen grandchildren. Funeral services were conducted by Elder Clyde Shannon at the Byrd Chapel. Burial was in Sunset Lawns Cemetery.

Introducing

JAMES STEWART MENZIES, Parkersburg, West Virginia (page 5), is a General Church appointee who was born in North Portal, Saskatchewan, in 1916. He was baptized in 1938 in Winnipeg, Manitoba, and was graduated from the Weyburn Collegiate Institute in 1934. He served in the Canadian Permanent Army two years after graduation and then entered the hardware business, later managing a wholesale automotive firm until he went under appointment in 1945.

He was married to Iridell Fisher in 1943. They have two children: James Frederick, 6, and John Karl, 3. Brother Menzies was ordained to the office of Seventy in 1948.

MAXINE (YAHNIG) EVANS, Ventura, California (page 10), a native of Tennessee, was baptized in Douglas, Arizona, in 1927 by S. D. Condit. She was graduated from Couch High School in 1939 and from the Independence Sanitarium in 1942 as a registered nurse. Following her graduation she was employed as an office nurse for Dr. John R. Green in 1942-43. In 1942 she married Jack R. Evans. They have two sons: Dan Alan, 4, and Donald Jack, 1.

In 1948 she worked at the Premature Nursery at Houston, Texas, and then went to Alaska where she worked 1½ years as a school nurse at White Mountain. At the present time she is doing private duty nursing. Her hobby is painting.

P.S.

* A DOCTOR'S HOME

The young doctor built a large home. He wanted room. There would be friends who would want to visit, and perhaps children would come. Children came, and friends visited. The house teemed with life and reverberated with happy voices and children's laughter.

Meanwhile the doctor's tireless steps—aided by a succession of faithful horses—took him to every corner of the town and far out into the country to visit the sick and to bring them comfort in their pain.

Years passed. The children grew up, went away, and lived careers of their own. The friends were older, too, and did not visit so often or so long. The big rooms upstairs were empty, and the doctor and his wife were alone again as they had been in the beginning.

But other people came by, looking for places to live. Why not? The retired couple were content with the first floor, and they disliked climbing the stairs. The upper rooms were turned to apartments. A young couple with small children moved in. There was a teacher, a widow, and a young man. Once more the house was filled with conversation and activity, and the sound of children's laughter.

The wisdom and generosity of the early years paid dividends in the later ones. There was a new source of income—for much of the early work had been done free, and many a bill had been left unpaid. Life went on, full and rich and happy, as life should always be.

* THE TREE

A big tree by my window has been bare of its leaves all winter, but the branches are filled with long pods full of seeds. Every seed is an ambition—an ambition to be another such tree, filled with the same kind of pods and seeds.

Competition is at the heart of nature. Every bush, every tree, every bit of grass has a plan for filling the whole earth with its kind—and would, too, if it were not for other things with the same idea. So the struggle goes on and the result is a compromise in which each one wins a place, but not all it desires. Perhaps there is a lesson for individuals and for nations in these things. Every seed is an ambition; but every ambition will find its limit somewhere.

* UPPER ROOMS

As you walk through the city, look up and notice how many buildings have their upper stories empty, curtains tattered at the windows, gathering dust and cobwebs. The plans called for activity upstairs, but people are unwilling to climb. We want everything on the ground floor, or we don't want it. In the Fearful Fifties, we plan to cover the earth with one-story buildings. . . . And as you pass people on the street, notice how many have well-dressed bodies and empty faces. Not much upstairs. A few memories and a little dust. We live in the present moment, with hardly a thought for history or destiny. . . . It was in an upper room that Jesus instituted the sacred Eucharist. Perhaps the soul is a kind of upper room. Shall we leave ours empty and dusty?

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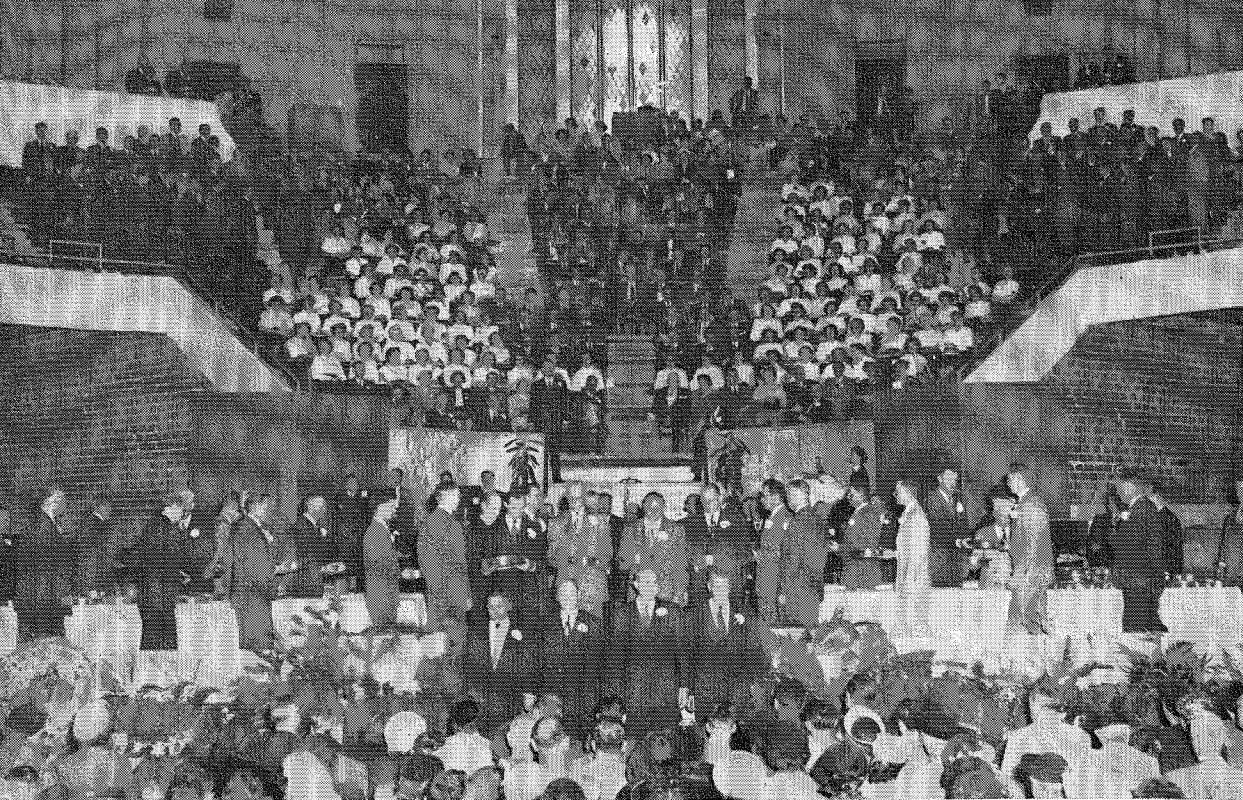


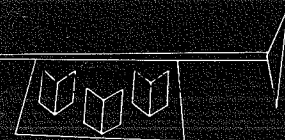
Photo by James Post

The 1952 General Conference
Communion Service

*Conference
Edition*

the Saints' Herald

April 21, 1952
Volume 99





Senator Milton Young's Conference Address

PRESIDENT SMITH, and members of the Latter Day Saint Church. This is the greatest honor that has ever come to me in my life, to stand before a congregation of Latter Day Saints of this size and character. My mind can't help but go back many years to the time when my mother—always a devout Christian but a strong Methodist at that time—attended some meetings held by the once great elder of this church, Elder Sparling, in a little town of North Dakota.

Soon after hearing the gospel my mother became a member of the church and she lived to bring all of her own children, all of her grandchildren, and all of her great-grandchildren into the church. Mother was a devoted Christian. She worked and saved her money that her children might attend Graceland College. She had a different concept of tithing than most of us have. She had a little broader concept. You know, most of us believe we should pay one tenth of our net income. Mother's concept was such that, if she had had her way, she would have given half of the entire family income to the church.

As I look back across the years I think that membership in this church has been the greatest influence of my life. In politics, membership in a church so small as this (in North Dakota we have only 600 members) is not so great an advantage; and oftentimes as I campaigned I was called a "Mormon," but the teachings of the church, its example of morality, fairness, and honesty, were assets that far outweighed any disadvantage we might have in numbers or bitter attacks we were subjected to by other church members. It has been a real source of joy and encouragement to belong to this church, and everywhere I go I never have to apologize for the members of this church. Brother Israel A. Smith, as the former President Frederick M., enjoyed the finest reputation not only inside the circle of this church but throughout the nation. It is this type of leadership and this type of Christianity which we are so sadly lacking in the world today.

I sometimes wonder just what and where we are drifting to. We seem to be paying more attention to military preparedness than we are preparedness for the world to come. I submit that in a long range program, it is more to our own best interest to prepare to meet our God than it is to meet the menace of godless Communism. In my opinion unless there is greater adherence to the teachings of Christ on the part of all world leaders, another great conflict seems inevitable.

Probably you have noticed in the last two or three months a slackening up in our defense efforts. I believe that undoubtedly the thinking on the part of our military leaders is that an attack from communistic Russia is not imminent. We are postponing a time of constructing of all military weapons for some two or three years. I believe that indicates a feeling on the part of our leaders that we may have at least a period of security for war.

As I said before, the greatest need of the world today is a return to Christianity. I can't help but feel as I meet many of these world leaders how sadly they lack in an understanding and belief in the teachings of Christ.

(Continued on page 4.)

News and Notes

PRESIDENT EDWARDS IN CAPITAL CITY

President F. Henry Edwards is in Washington, D.C., at a convention for economic development, called by the Secretary of State of the United States. The convention is being held at the Shoreham Hotel, Washington. Brother Edwards left for the convention immediately following the adjournment of the Conference.

ARKANSAS SAINTS FORTUNATE

Apostle Percy E. Farrow reports that from conversation with Conference delegates and visitors from the Arkansas territory, and from information obtained from Brother Dale Edwards of Bald Knob, very little damage to our church property resulted from the recent tornado. Brother Farrow stated that as far as he has been able to find out, only one person there, a young girl, was injured.

SPANISH-SPEAKING STUDENTS AT CONFERENCE

At the Saturday business meeting of the General Conference, Apostle Charles R. Hield presented at the tribune Miss Susanna Mendiola, of Mexico City, now a student at Graceland; Cristobal Navarrete of Colombia, South America; and Francisco Diaz of Guatemala City, who are students at Ames, Iowa. Each of the Spanish-speaking students spoke in greeting to the Conference. Brother Hield has expressed his appreciation to the students for their co-operation in participating in the Conference session.

PREPARES TO GO ABROAD

Elder Don Lents, now assigned to the European Mission, is making plans to leave for his new field some time in June. Brother Lents will be replaced as Assistant to the First Presidency by Elder Charles Neff.

ZION'S LEAGUE SPONSORS FILM

The City-Wide Zion's League cabinet of the Center Stake of Zion sponsored a movie, "The Pilgrimage Play," as a pre-Easter service to the community April 8 and 10 at the Stone Church. The movie is an outstanding film concerning the life of Christ.

CORRECTION

In the issue of the "Saints' Herald" for March 17, in the item "Stake Has Institute" on page 13, the names of Mrs. G. L. DeLapp, Arthur Rock, and Mrs. John Darling were omitted. Mrs. DeLapp taught the kindergarten classes; Brother Rock was in charge of the worship programs; and Mrs. Darling was in charge of the worship centers.

IN SANITARIUM

Elder John Blackmore, General Church Historian, entered the Independence Sanitarium April 10 for surgery.

EVENING SPEAKERS ON APRIL 6

Elder Victor Alberts, Conference delegate from Australia, spoke to the Walnut Park Zion's League on Sunday evening after the adjournment of Conference. Apostle Maurice L. Draper who has been assigned to the Australasian Mission was the evening speaker at the branch. Other speakers in Independence that evening included Apostles D. O. Chesworth, West College; Roscoe E. Davey, Stone Church; Percy Farrow, Englewood.

The Saints' Herald Vol. 99 April 21, 1952 No. 16

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith
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The *Saints' Herald* is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.

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

It Was a Great Conference

HISTORY WAS MADE at the 1952 Conference. There were 7,168 people registered. "Satan came also," but he went away disappointed. He failed utterly to throw up a road block to the onward movement of kingdom progress.

It is true that Reorganized Latter Day Saints are apt to label every Conference as the best ever held. However, we rest our case concerning this Conference on the facts. To our way of thinking, the greatness of this Conference is based upon its achievements. Three major pieces of legislature which will affect the church for years to come were achieved, but not without much concern involving prayer and fasting. We want to list these and discuss them briefly.

Rules of Order

For many years the church has been without a publication of Rules of Order for the branch, district, and stake. While some are still in existence, they are out of print and not available to many of the administrative officers of the church. In some respects these do not cover fundamental relationships so as to draw clearly administrative lines of function.

The Rules of Order as prepared by the committee and published in the *Daily Conference Herald* attempted to clarify policies and procedures on these points. Attempts were made by individuals and quorums to further clarify or protect certain interests by means of substitutes and amendments. However, for three days it seemed that these were only apt to confuse and sharply divide rather than to clarify and to bring harmony. These were finally resolved by three major legislative accomplishments.

1. The Conference arrived at a basic statement of understanding concerning the relationship of the stake president and the stake bishopric to each other and the stake conference.

2. It established a fundamental principle that the stake conference is the legislative unit and that the selection of congregational leaders should be determined at this level rather than at the congregational level. The stake president's right of nomination of congregational pastors runs concurrently with that of the membership.

3. It made clear and definite the right, as well as the responsibility, of the district president to co-operate with the branch president in scheduling branch business meetings and in personally attending or being represented at them.

Background not Clear

It seemed quite evident that many of the delegates were unable to discern the need for so much debate and amendments of the original documents presented by the committee. However, experience over the years has shown that good administrators have found themselves at variance with each other over procedures on the stake level, and the rules needed some clarification. It is not fair to say that this was a struggle for power or due to jealousy. Rather, men are expected to carry their own responsibilities, and when the lines of demarkation between the work of one or the other is not clear, problems are bound to arise.

The greatest discussion arose over the question of whether the members of congregations should be allowed to make concurrent nominations with the stake president for the congregational pastors. This was resolved by a substitute which was brought in on Saturday afternoon declaring that the legislative unit of a stake was the stake conference, and that the people should be permitted to make nomination for pastoral leadership of the congregations at this point. This met with the general acceptance of the Conference, and all controversy seemed to be resolved immediately.

A Solution Proposed

After the session we told one of the apostles who introduced the substitute, that we felt he had done a wise and helpful thing in bringing in this solution to the problem. He replied promptly, "Listen, the basic idea of that was given to me early in the morning, and I do not deserve the credit." Many testimonies have since been received that God did move to avert the division in the church and another 1925-sized controversy through giving a solution which seemed to meet universal favor at the very outset.

The third issue on district and branch relationships had a background of some unhappy experiences where pastors are alleged to have resented the district president's supervision at the branch level. Some pastors, it seemed, preferred that the district officers do not attend the branch business meetings or have any part in the nominating of branch officials. This issue was happily resolved by a resolution which came in from the high priests' quorum, proposing that it be the joint responsibility of pastor and district president to schedule the business meetings at such time and place as will permit district officials concerned to be present and participate in such ways as would seem to be best for the work of the church as a whole.

An Ovation to Alaska

One of the most exciting bits of legislation had to do with the action of the Conference in passing on the Appropriations Report. An amendment was brought in to include a three-thousand-dollar appropriation for the purchase of a lot and to help in erecting a church at Anchorage, Alaska. Some of the speakers thought the amount was inconsequential, but the *principle* involved of taking away the initiatory rights of the Board of Appropriations was
(Continued on page 18.)

Editorial

Official

Dr. Floyd McDowell Resigns From Graceland Board of Trustees

During the recent General Conference held in Independence, Missouri, action was taken on a document submitted by Dr. Floyd M. McDowell who resigned from the Board of Trustees of Graceland College. It was with reluctance that the First Presidency presented this document to the Conference, but because of the nature of the demands in time and energy in order that he shall give his best to the work of the Board, we felt it expedient to do so in order to relieve Brother McDowell of the pressure of this responsibility. He has been on the Board thirty years and has served as its President for three years. During this time he has given unstintingly of his time and, wherever necessary, has gone out of his way to make himself available for the work which is necessary for the conduct of the college. He has seen the institution grow and, with this growth, the problems multiply. The demands upon the time of the members of the Board have been great during this past year and, with our consent, Brother McDowell has been spending the past year at the college representing the Board in studying some of the problems which need to be solved.

The response to the call for a standing vote of appreciation for Brother McDowell's services during the Conference spoke well of the great love that the members of the church have for Brother McDowell. We want to add our personal word of appreciation of the service he has rendered both to the college and to the church which sponsors it.

We are publishing this article so that the total membership of the church may know that Brother McDowell, in offering his resignation, has done so under no duress and only because he feels that the best

interests of his own health, the college, and church can be served in this way.

He will continue to supervise the work of Priesthood Education and, being assisted by Brother Evan Fry, will continue to produce literature and courses of study which can be carried on by the priesthood. He will continue to carry on contacts in the field wherever his presence is requested and his strength will permit.

As we are very well aware, Brother McDowell has always been assisted in the work that he has done for the church and the college by his good wife, who has stood by and supported him in his home and in his public ministry. We salute these two grand people at this time and commend them not alone for what they have done but for what they are.

THE FIRST PRESIDENCY

Senator Milton Young's Conference Address

(Continued from page 2.)

I would like to talk much longer to you. I haven't had time to prepare any statement, but I do wish to express my deep appreciation for this opportunity of appearing before you today. I assure you that it has been the greatest honor in my life. I have enjoyed it. I only wish that I could stay longer, but in order to make this brief appearance I had to ask that a plane be held up for a few minutes so I could make it.

If any of you are ever in Washington, I would be most happy to have you stop and see me, as some of you do. You know I have as a personal secretary a good Latter Day Saint girl from Lamoni. She is a graduate of Graceland College and she is the most obedient girl I have ever had around the office. When some member of the church comes to the office and wants to see me, she just disregards the schedule I have and makes arrangements accordingly.

I only wish I had an opportunity of visiting personally with some people I met here in Independence when I spent the winter of '16 and '17, and also during that period when I was in Graceland College during 1915-16. I think the happiest days of my life were during that time when I was at Graceland. I think the greatest mistake I have ever made was that I didn't stay there longer.

Thank you again very much.

Presidency's Report

To the Ex Officios, Delegates, and Visitors of the General Conference:

WE ARE HAPPY to welcome you in the name of the Lord Jesus Christ, to report on our stewardship during the past biennium, to reaffirm our faith in the Cause of the Kingdom, and to point the way for the period which lies immediately ahead.

We are happy, also, that the twelve members of the apostolic council are all present with us in this Conference, as are the Presiding Evangelist, the members of the Presiding Bishopric, the Presidents of the Quorum of High Priests, and the Presidents of Seventies. The recent ordination of Elder H. I. Velt of the Presidents of Seventy to the Evangelical Order leaves the only vacancy at present existing in these presiding Councils.

BAPTISMAL GAINS

The 1950-52 inter-Conference period has been a good one. It is probably not too much to say that in this period more members of the church have worked at our common task, more persistently and with better understanding, than in any similar period. As a result the upward trends in baptisms and finances, set in recent years, have continued; the Work has been more firmly grounded in many centers; many well-located new openings have been made; departmental and institutional advances have been registered; and better foundations have been laid for the advances yet before us. We report these things with humility, knowing that we have fallen short at many points, and being deeply moved by our sense of indebtedness to our Heavenly Father. But we report them with deep satisfaction, also, as the best possible justification for the sacrifices which so many of you have made.

Baptisms for 1950 were 4,771, and those for 1951 were 4,952, a total of 9,723 for the two-year period. Of these

Remember

Sunday, April 27

is Sanitarium

SCHOOL OF NURSING DAY

Our college for nursing

education is depending

on you!

new members, 4,882 (50.2 per cent) were less than fifteen years of age at the time of their baptism and represent roughly the gains from our homes and church schools. The remaining 4,841 (49.8 per cent) are chiefly from missionary contacts and indicate our outreach to new areas. The nonappointee ministers, responding to the plea of the Council of Twelve to become adept in missionary work, have added materially to these outreaching gains and deserve the thanks of the church. But sound missionary growth demands more than improved missionary equipment and techniques. Fundamentally, our need is for such power as only God can give us. This power will be ours as our lives are ennobled and made attractive through prayer and faith and good works. The call for unmatched missionary outreach is, first of all, a call to revival of that faith which made our fathers confident and strong and good.

LOCAL ORGANIZATION

The General Conference of 1950 authorized the organization of the Center Stake of Zion, the Detroit International Stake, and the Los Angeles Stake. These organizations were carried out with the approval of the Saints in the areas involved, and have already begun to justify themselves by relieving general officers of some of the burdens of responsibility for local administration, and by the growing participation of the stake high councils as advisors to the stake presidencies and bishoprics. While the organization of further stakes is not advisable at this time, and should never be undertaken except in response to clear inspirational direction, observance of the underlying principle involved in stake organization is important in local expansion. This principle has to do with such high-priestly guidance in districts and large branches as will free general officers of detailed responsibility in these areas. Development along these lines is directly influenced by the emergence of leaders of high-priestly caliber. It is also directly influenced by the progress of the Saints in understanding and in the skills of the kingdom way of life. We have been heartened as we have observed the many places where these two essentials of effective local organization have paralleled each other.

HOUSES OF WORSHIP

In the biennium many new churches have been freed of debt and dedicated. Many others have been completed, and will be ready for dedication when loans to the houses of worship revolving fund have been repaid. This fine record continues a trend set in earlier years, eighty-five churches having been built or pur-

chased since 1946 in addition to those which have been extensively remodeled. This has been possible only because of the planning and labor and financial sacrifices of those living where these churches have been built. At headquarters we have specially appreciated the faithfulness with which borrowers have repaid Houses of Worship loans, and have thus enabled the church to assist other needy congregations. Experience gained in building these churches has been distilled in the booklet *Planning Your Church Building* just off the press.

Thought concerning the functions to be discharged in our churches has led naturally to consideration of our basic congregational ministries: worship, preaching, and teaching. Members of the priesthood, and particularly the elders, are called to leadership in these ministries and should make special effort to develop the insight and skills essential to them. Not many excel in all these fields. But, on the other hand, many can do surprisingly well in one or more of them. We expect to sponsor and support regional and local gatherings concerned with these matters, and believe that before long schools for the ministry should be set up in some of our major centers for the benefit of the growing number of men called of God to local leadership in the kingdom endeavor.

The worship of God is our major and distinctive source of power and unity. We suggest that those who carry responsibility for the administration of worship give continuing attention to the meaning and functions of the ordinances, so that these shall be made to convey the revelation of God at work in the lives of men more and more vividly. We suggest also, and with great seriousness, that in our prayer and testimony meetings the moral and spiritual struggle to which we are committed should have a larger place. The burden of our prayers should be for wisdom and strength to live as the people of God. We should recall yesterday's blessings with gratitude, but chiefly that we might gain heart from them for today's battle. The gifts of God are given to those who fight at his side. Their essential condition is moral earnestness. They may commend and comfort and reassure, and heal. But their ultimate purpose is our salvation, and we are saved as we come to love what God loves, and hate what God hates, and so give active service for his Cause. There are times when we tend to equate the Spirit of God with an emotion. We need to equate it more directly with the power that guarantees victory to those who strive for the right.

Because the worship of God is of primary importance, refinement of the approaches to worship becomes one or our

major duties. This is important, as has been noted, in relation to our church buildings. It is possibly even more important in relation to our church music, and we have felt grateful for the increasing awareness of our people concerning the importance of using hymns and anthems and instrumental numbers of such dignity and beauty and sacred quality as make them genuine ministers to spiritual growth.

We believe that the members of the priesthood who are specially called thereto by their peculiar gifts should give studious attention to their preaching ministry. In this ministry doctrine is of fundamental importance. This word "doctrine" has been in some disrepute of late, even among our own people. This is apparently a reaction against narrow concepts of doctrine. Yet doctrine—the clear and sound statement of our faith about God and man—is inescapably necessary. It is the root and ground of wise action.

TEACHING

The teaching ministry of the church has been exercised at a high level in many places. We are perhaps stronger here than in any of the fundamental ministries. We share, nevertheless, in the losses suffered by all religious groups among their children and young people. These losses can be greatly reduced wherever skilled teachers and leaders are available and willing to serve, but their teaching and leadership should be pointed toward fuller life, not just toward correct opinions. Teaching about the love of God should include guided experience in expressing love for neighbors; teaching about stewardship should include guided stewardship practice; teaching about church procedures should include guided sharing in these procedures. In the nature of the situation, such teaching will require the participation of many members of the priesthood. We feel that this participation is entirely consistent with the calling of many of our ordained men, and will help to safeguard us from the all too prevalent tendency to divorce belief from practice.

In recent years, and particularly among our larger branches, alert pastors and church school leaders have been organizing specialized ministry among young adults. Members of this young adult group are beginning to take on the responsibilities of home and children, and they have many interests and obligations in common. A high proportion of them have married members of the church, but are not themselves members. The ministry envisioned in young-adult organization is one of the imperatives of effective pastoral leadership. Even in those branch-

es whose lack of numbers might advise against specific organization, the needs of this group should be kept in mind and should be as fully satisfied as circumstances permit.

During the recent war the widespread public concern over those in danger reminded us to keep in touch with young people in the armed forces. Today, however, some young people who are required to be away from their home branches have a feeling that they have been forgotten. Our experience has taught us that contact with church members in the armed forces or in college is best maintained from the home center. We therefore suggest to all branch presidents that they see to it that frequent contacts are maintained with such young people, and that when these young people return home every effort is made to receive them again into the activities of their local branches.

KINGDOM STANDARD

In the recent past our Heavenly Father has said to us that Zionite conditions are no further away nor any closer than the spiritual condition of his people justifies. There is no divinely approved middle ground between the standards of the kingdom and those of the present world order. We live in our day and generation, and cannot and should not seek to live apart from them. But in our basic intent, and in our growing practice, it is required that we shall "walk as children of the Light."

The practical demands of his own faith must be worked out, in large measure, by every one of us in his own life, according to the light granted him. But, in addition, certain practical demands of our joint faith lay their wider ethical obligations on us. We call attention to some of these:

Respect for personality is fundamental to the Zionite way of life. Individuals are important in their own right. Our differences, as well as our likenesses, make us significant. Free co-operation is to be sought, and not regimentation. Patience with nonconformists, and tolerance of honest differences, are therefore required of those among us whose nature or experience have inclined them to conservatism; even as acknowledgment of majority rights and equal tolerance of honest differences are required of those whose nature or experience have inclined them against conservatism. In the general church, in stakes, in districts, and in branches, the kingdom enterprise can be advanced only as those already serving find and enlist persons of different talents and share the cause with them.

A necessary counterpart of the principle just stated is that both individuals and groups must accept that responsibility

which always marches side by side with freedom. The right to be treated as an individual involves responsibility for making a distinctive contribution. It sets forth an obligation to achieve some of the insight and skills which are of value in kingdom building. Long ago the Lord spoke against the idler and against those who are at ease in Zion. The reference is not just to those who do nothing. It includes also those who do not prize their own gifts and opportunities enough to cultivate them. It applies equally to the man of one talent and to his brother who has ten.

Two years ago we called attention to the imperative necessity for safeguarding and elevating the home life of our people. The Conference of that year approved our report at this point. We believe that some progress has been made, but that the problems involved call for the initiation of a program of preaching and teaching growing out of careful studies in which diverse interests and points of view are freely expressed. We expect to make recommendations to the Conference in this connection.

Our work in missions abroad goes forward slowly but, we believe, in fundamentally sound fashion. We, of the Presidency, are convinced that this work should be pushed, and that new areas of endeavor should be opened up as fast as the strength of the church will permit. This grows necessarily out of our conviction that the mission of the church is world wide. But we have learned that the costs of missionary enterprise at places distant from the center are very high, and that to avoid waste and unnecessary delay in the advancement of our work, sound initial planning is of the highest importance. Because of this, and because conditions in Europe are changing so rapidly, President Israel A. Smith and Bishop Henry L. Livingston will visit Europe the summer of 1952 with Apostle A. A. Oakman, who has been assigned to that mission. Others of the appointee force will be appointed to various missions to replace those who have completed their assignments in these fields. And we have every hope that the completion of mission headquarters in Germany and Australia and French Oceania, together with the early publication of our German hymnbook and our projected publication of the Spanish edition of the Book of Mormon, and the gradual development of fundamental literature in the languages of Europe and elsewhere, will lead to the stable and rapid expansion of our work abroad.

AUDITORIUM CAMPAIGN

We are in the midst of a campaign to complete the Auditorium. Over one hundred thousand dollars have been

contributed for this purpose, and there is every expectation that we shall not encounter undue difficulty in raising the remaining portion of the five hundred thousand dollars asked for prior to the end of 1953. It should be clearly understood, however, that the slogan "Complete the Auditorium," under which this campaign has been moving forward, does not mean that raising the five hundred thousand dollars will guarantee completion. An additional allocation of funds recommended by the Appropriations Committee will re-emphasize this. What is intended is that now that we have put our hands to this great task, we shall not cease our efforts until the work is finished and the Auditorium is fully available for use by the General Church, the church in Independence and vicinity, and the community.

INTER-CONFERENCE GATHERINGS

The conference of high priests, the Book of Mormon Institute, and the Women's Institute, announced two years ago as our major inter-Conference gatherings, were all attended by the evident guidance of the Holy Spirit. They added greatly to the progress made during this period. After consultation with the Council of Twelve and Presiding Bishopric, we are happy to announce that the major gatherings for the next two years will be

Institute on "Revelation and the Doctrine and Covenants"

Independence, Missouri, Sept. 28 to Oct. 3, 1952

Institute on Evangelism

Independence, Missouri, April 5 to 10, 1953

Institute on "The Teaching Mission of the Church"

Independence, Missouri, Sept. 27 to Oct. 2, 1953

We also call attention to the "Institute on Family Membership" which will be sponsored by Graceland College at Lamoni, Iowa, June 1-7, 1952, and to an important but smaller conference on Economics of Zion planned for October 17-22, 1952.

As we enter upon the work of another Conference we pay tribute to the men associated with us in key positions of responsibility, and to the many others who are less widely known but who carry their full share of the work entrusted to us together.

The times are critical, as we all know, but they are also full of promise. By the grace of God we are committed to his great cause. In the confidence that he will bring his purposes to pass we subscribe ourselves,

Your servants for Christ's sake,

ISRAEL A. SMITH

F. HENRY EDWARDS

W. WALLACE SMITH

Report of the Council of Twelve

To the 1952 General Conference

DURING the biennial Conference period there has been a noticeable quickening of missionary activity in the church. This zeal has resulted in a pleasing growth numerically as the spirit of evangelism, spearheaded by the "Each One Win One" emphasis, was shared in the stakes, districts, branches, and missions of the domestic field as well as in missions abroad. The missionary outlook and outreach in the entire field is excellent.

The Council of Twelve, the chief missionary quorum of the church, expresses its appreciation for the support which the membership at large has given to this "witnessing aspect" of our assignment. Splendid interest has been noted in the Department of Religious Education, Priesthood Educational Institutes, and the Women's Departmental activities. Many of the standing ministry have responded to cottage meeting work. Some have requested the privilege of using vacation periods, under the direction of the Twelve, in preaching series of meetings and general missionary work. Appointees have done praiseworthy work in personal ministry and in stimulating and training local mission workers.

The times in which we live call for an aggressive affirmation of our message. We are greatly concerned with the welfare of the souls of men collectively and individually. This is in contrast to the prevailing sentiment of indifference in the world conveyed in so many media of publicity. Our message is ever a dynamic invitation to unite with Our Lord in his church and take part in building up his kingdom in righteousness. We have achieved encouraging success when measured by the baptismal percentage increase of 6.9 per cent for the two-year period of 1950 and 1951 compared with 6.2 per cent for the years of 1948 and 1949.

MISSIONARY EXPANSION

In accord with the revelation of 1948, Doctrine and Covenants, Section 141, which advises perfecting the work in regions closer to the Center, opening the work in new places, we are happy to report that in addition to definite missionary strength given to the stakes, we have directed supervision of full-time missionary personnel in two specific areas close to the Center, Kaw Valley Missionary District and Missouri Missionary Area, where new openings have been effected and existing branches and missions have been strengthened. The development of these and other missionary areas will continue to be the work of this Council.

Our attention is continually directed to the branches which need additional missionary emphasis. Many new branches have been organized during the past two years, but are not indicated directly in the branch statistical picture due to the organization of the Detroit International and Los Angeles Stakes, which changed the classification of many branches into congregational status.

The Seventies, Evangelists, and Missionary Elders have shared the tremendous assignment of witnessing for Christ and in many ways have relieved the members of the Council of Twelve from labor in outlying or undeveloped areas. There remains throughout the church a great need for missionary activity. The brethren of the standing ministry are highly commended for their achievements. District presidents in some instances are likewise sharing the burden of the assignment by conducting series of meetings in their respective districts.

"THE REMINDER"

Ministry to nonresident Saints has been given by many district nonresident pastors and district secretaries in various ways. The publication known as *The Reminder*, sponsored by the chief missionary quorum, has been issued quarterly during the biennial period; thus thousands of isolated Saints, who are denied branch privileges, have been kept informed of our forward movement. Many have expressed appreciation of the contents of this four-page publication.

REUNION EMPHASIS

The unified instruction offered at our reunions has been accepted with praise as a move forward. Our themes for the past two summers, "We Witness for Christ in the Restoration" and "Sources of Spiritual Power," will be followed this year with unified emphasis on the theme, "Spiritual Growth Through Stewardship," and in 1953, "The Challenge of Church History." Let there be no underestimation of the splendid possibilities for conversions during the reunion season. Workshop schedules at some reunions provide opportunities for a discussion of the theme of the day. During July and August extensive baptisms were recorded. With the continued emphasis on reunions and their support by members and friends this achievement should grow commensurately.

SPANISH-SPEAKING PROJECT

This project is gaining momentum, and the officials specifically assigned to it solicit the continued assistance of all in reaching Spanish-speaking people. Several of the larger branches have interested Spanish-speaking families, and members of the priesthood are conducting cottage or home meetings. In widely separated

areas contacts are being made; most of these are with bilingual families. A Spanish-speaking mission, the first in the church, has been organized at Brownsville, Texas.

The student body of Graceland College and Midwest Zion's League visitors shared in the spirit of this project recently in a Hispanic Institute on the campus, which was very successful, and should greatly help in the future development of our evangelism in Latin America.

HOUSES OF WORSHIP

Throughout the world our church edifices have been vastly improved. We are giving direction toward new construction in strategic centers where missionary endeavor should result in more efficient organization with our available personnel. Most of our new churches have been planned to provide for growth in membership in their respective localities.

MISSIONS ABROAD

Our Council is inclined toward constant observation of fields of labor in missions abroad. Encouraging reports have been brought to the Council by Apostles Paul M. Hanson, D. Blair Jensen, and Roscoe E. Davey, who have had supervision of fields abroad. These brethren have been ably assisted by General Appointees, Seventies, High Priests, Evangelists, and Missionary Elders who have, with the assistance of the standing ministry, been active in promulgating the Restoration Message.

In the *Australasian Mission* excellent progress was registered in baptisms in 1950, with 110 new members gained, or 3.1 per cent increase. The financial condition was likewise very good during the biennial period. New church buildings were erected, and existing houses of worship were improved. Men under full-time appointment were active in keeping the "witnessing message" before the peoples of the Australasian Mission.

In the *European Mission* an encouraging situation exists. Despite the emigration of peoples from Germany, Holland, and England to Australia, Canada, and the United States, the church has held its own in this mission during the period under consideration. The church gained 137 through baptisms in 1951.

On the Continent new buildings are under construction; title has been secured for our properties in Berlin and Hannover, Germany, and representative buildings have been erected thereon. We can report progress in the appointment to full-time ministry of a Holland national and a German national. Our position is strengthened in these appointments.

We continue to share capable and experienced ministers with the missions abroad and feel confident that our appointees in directing will continue to inspire many workers in the European Mission.

Society Islands Mission. In the Society Islands encouraging progress has been recorded. We continue to gain new members there, which is part of the reward for sharing our missionary forces from the United States and Australia with this mission. During the inter-Conference period, President I. A. Smith visited the Saints in the Islands, greatly strengthening the work in the Mission. Ministry has come to this field through the assistance of brethren of the Quorum of Seventy and Order of Evangelists.

THE AUDITORIUM

We share in the expectation of a completed Auditorium, which now houses the various quorums and offices of our church. We urge the participation of the church in the second and third stages of our payment program in 1952 and 1953 looking toward completion.

RECAPITULATION

These are portentous times, not alone in the fact that sin and selfishness loom large before us, but also that in these times the work of the kingdom of God is being advanced. We appeal to all to respond to the redemptive instruction of our Lord. Let us continue to give our better selves to the Cause of Christ.

THE COUNCIL OF TWELVE
Paul M. Hanson, *President*

The Financial Report of the Presiding Bishopric

To the First Presidency and General Conference:

It is fitting that in submitting our report to the General Conference this year we should again express our sincere gratitude to God for his guidance and for the many blessings bestowed upon us as a people. The church has prospered and real progress has been achieved as a result of the sacrifices and devotion of many of its members.

As stewards over the temporalities of the church, we express our appreciation for the co-operation given by those with whom we have associated. We express our thanks to the First Presidency, the Council of Twelve, and other quorums of the priesthood, and to all members of the church who have given their support to the financial policy which has now unquestionably proved its worth.

The reserves which have been established have given soundness to our financial structure and stand as bulwarks of

strength which fortify us against the continued encroachment of inflation. We have attempted to make careful analysis of economic trends which have a bearing upon our future, and we are confident that continued progress will be made in the next few years. Nevertheless it seems imperative that we make special effort during the years 1952 to 1954 inclusive to increase our income, to further strengthen our institutions, to work toward the completion of our Auditorium, and to provide additional facilities for the care of the aged.

At the same time we should concern ourselves with the need for accelerating payments on houses of worship loans wherever possible to provide wider use of the Houses of Worship Revolving Fund to meet the increasing needs of branches throughout the church. Care should be exercised in branches not to assume undue burdens in the way of construction of houses of worship, simply because funds have been made available by the General Church through the Houses of Worship Revolving Fund.

In this same three-year period, attention will be given to the fundamentals of Zion's organization, that we may be strengthened and fortified as a more cohesive and co-operative body in the attainment of our social and economic goals. Basic to this is the need for individual compliance with the law of temporalities, including the consecration of surplus. Since the adoption of the document on surplus by the General Conference of 1950, little has been done in the field of further education regarding this principle, and consequently the response on the part of the membership has been minimum. It is pointed out that the response to this on the part of our membership will determine the measure of our progress in the ensuing years.

We give special attention to this three-year period because of the possibility of economic deflation following this brief period. Particularly do we look forward to the year 1960, which will mark one hundred years of church endeavor since Joseph Smith, the son of Joseph the Martyr, was chosen "prophet, seer, and revelator of the church of Jesus Christ, and the successor of his father." We should look forward with faith and hope to these immediate intervening years, and we are of the opinion that the problems that we face and the opportunities that will be present will challenge us beyond anything that we have experienced in the years which are past.

We summarize herein again those areas of endeavor which challenge us presently and in the immediate future:

1. Increased participation in the financial law by all according to ability—filing of financial statements, paying of

tithes, giving of offerings, consecration of surplus.

2. Improving the efficiency of our institutions, including Graceland College, the Independence Sanitarium and Hospital, the Herald Publishing House, and the Homes for the Aged, through providing additional facilities according to the need of each and according to our ability.

3. Completing the Auditorium insofar as possible and commensurate with our ability. We have set our goal for \$200,000 by way of special offerings in each of the years 1952 and 1953, this to be exclusive of any appropriations that may be made.

4. Developing procedures and effecting organizations contemplated in the law as referred to in Section 128:9 of the Doctrine and Covenants, this to be done as circumstances and needs may require, and as personnel and capital are available.

All of the foregoing is dependent upon a continuation of sound fiscal policy and alertness to economic changes and an adaptability on our part to those changes as they take place.

We again call attention to the fact that our financial policy has been developed and administered in such manner as to give every assurance of continued progress in the areas above enumerated. We call attention specifically to the financial statements and schedules following these comments, which verify the progress to which reference has already been made, and will give evidence of the assurance of future progress by the facts which are revealed therein.

INCOME AND EXPENSE

Our income of Tithes and Offerings (exclusive of Auditorium Offerings and Oblation) reached an all-time high in 1951, amounting to \$1,393,496.60. The income for 1950 was \$1,261,091.55, and this also exceeded the previous high figure in 1947, which was \$1,149,586.61.

Our Operating Net Gain for the two years 1950 and 1951 was \$425,585.84 and \$504,552.42 respectively.

We wish to call attention to the figures of Other Income of \$42,209.61 and \$41,656.54 for the two years, which increased the Excess of Income over Expenses to \$467,795.45 in 1950, and \$546,208.96 in 1951.

The increase in Family Allowances and Elders' Expenses is due largely to additions in our appointee list and the increase in living costs. Interim Conference costs of additional appointees have been met from the Missionary Reserve Fund, and as this fund is replenished according to present policy, the new budget for 1953 and 1954 will include current costs of such appointees.

The Missionary Reserve Fund will continue to supply funds for new appointees not provided for in the 1953-1954 budg-

et. Further reference to this will be made in comments covering the Missionary Reserve Fund.

Elders' Expenses show considerable increase, and this phase of our costs requires constant study. Analyses already made indicate the need for careful supervision, and steps have been taken administratively which will assure such supervision in the future. Included in the figure of \$179,718.62 of Elders' Expenses for the year 1951 is Depreciation on Automobiles, amounting to \$24,711.35.

Administrative Expenses continue to increase, and attention is called to the fact that these will continue to appear out of proportion to our total budget until such time as we increase our membership sufficiently to bring a more balanced proportionate cost. With our administrative setup, we could serve double our present church membership with nominal increase in administrative costs.

Our expenses for 1950 were within our budget by an amount of \$23,238.45, and for 1951 were within our budget by an amount of \$7,391.82.

BALANCE SHEET ASSETS

Our Cash Assets at the close of the year 1951 show a very favorable situation, with \$1,214,762.64 in the form of Cash on Hand and in Banks, In the Hands of Bishops and Agents, and In United States Government Bonds and Dominion of Canada Government Bonds. Included in this figure is approximately \$103,000.00 of Real Estate funds.

In recent months restrictions have been released covering the transfer of Canadian funds, so that such funds and securities are now available for use on the same basis as American dollars.

Notes Receivable consists largely of contracts and mortgages receivable on real estate, and an advance to the Independence Sanitarium and Hospital of \$35,000.00, for which a request for appropriation is being presented to this Conference.

The amount due, shown as Due from Other Funds, is made up mostly of obligations from the Missionary Reserve Fund and the Stewardship Endowment Funds.

Other Assets and Deferred Charges are made up of the Operating Fund, Equipment, Unexpired Insurance, and Net Worth of Investments in the Australasian and Society Islands Missions.

LIABILITIES

Our Liabilities are made up of current Accounts Payable at the end of the year and of Inter-Institutional Funds. These items are cleared subsequently in the normal course of completing our bookkeeping transactions.

AGENCY FUND

As reported previously, this fund is gradually being eliminated, and it is our policy to keep it at a minimum, as it is made up of deposits made by individuals with the church. This is maintained as a service to the individuals concerned. The assets of this fund are kept liquid so that complete payment of all obligations is provided for.

CONSECRATION AGREEMENT FUND

These funds for the most part represent property consisting of cash, bonds, and real estate turned over to the church, wherein the church assumes certain obligations during the lifetime of the individual. This fund is kept liquid and accumulation of capital is left in the fund. At some future time, it will be possible to transfer any excess capital to the General Fund.

HOUSES OF WORSHIP FUND

In our report to the General Conference of 1950, we called attention to the increase in this fund arising out of the survey made by the Presiding Bishopric of houses of worship which had not been placed on our books. Since that time many thousands of dollars have been invested in houses of worship, and it is contemplated that another survey will be made in the year 1952; this survey will be for the purpose of getting up-to-date figures on the costs of new houses of worship recently completed. We ask the co-operation of responsible officers in the different congregations to keep our office advised as to improvements, additions, and new purchases of properties.

We have pointed out previously the importance of keeping the Houses of Worship Fund segregated from our Operating Fund. This has continued to be our practice. Loans have been made from this fund to congregations on the basis of 3 per cent when funds were not available from the Houses of Worship Revolving Fund. The cash and government bonds are kept in adequate sum to meet current demands of congregations on deposit with us. These funds are considered as and treated as trust funds.

HOUSES OF WORSHIP REVOLVING FUND

The amount which has been appropriated to this fund up to the present time by General Conference action has been \$600,000.00. The equity in this fund including interest returns which are kept in the fund is \$618,128.17. Additional loans in process and applied for are well over \$200,000.00 more than is available in the fund. At the time of writing this report, it is contemplated that additional appropriations will be approved by the General Conference to increase this fund.

We have appreciated the co-operation given by practically all congregations in regard to loans requested. We emphasize again the need for congregations restricting their building projects so as to be within the means of their own congregation to finance and repay loans. The administration of this fund requires continuous study, as well as a survey of our needs throughout the church. The amount in the fund is not unlimited, and in the opinion of the Presiding Bishopric should not be of such size as to encourage use of the funds beyond the ability of congregations to repay.

MINISTERIAL RESERVE FUND

This fund has been fully discussed in previous reports of the Bishopric. Current appropriations are made as men are appointed, adding to the capital of this fund, and these current appropriations will be in increasing amounts as we add numbers to our ministerial personnel.

We need to call attention again to the fact that the amounts set aside meet only in part the costs of retirement. This fund is kept reasonably liquid except for the investment in agricultural lands which now aggregate in total \$300,953.32. Studies are being made as to the needs for increasing this fund, as well as to the type of investments that will best serve this purpose.

AUSTRALIAN MINISTERIAL RESERVE

The same policy is being carried on in Australia in regard to setting up funds to meet the cost of our ministerial personnel as is practiced at headquarters.

MISSIONARY RESERVE FUND

The purpose of this fund is to provide support of missionary endeavors in the years which are ahead, to provide funds for the appointment of men between Conferences, for the maintenance of the School of Instruction, and for the preparation and translation of missionary literature into foreign languages. It has served also to provide means whereby additional facilities and equipment could be provided for missions abroad. It is customary to rehabilitate this fund from current cash accumulations to replace withdrawals made.

OBLATION FUND

We have discussed this fund quite fully in previous reports. It has provided means that have enabled us to assist many of our people in the stakes and districts in the United States and Canada, with a total of 306 regular aid cases and 32 in connection with flood relief. Additional aid has been granted in the

Australasian, British Isles, European, and Society Islands Missions.

It has provided funds for the establishment of Homes for the Aged, and it is now contemplated that the new Home for the Aged will be constructed this year, plans for which have now been completed and estimates of costs are now being made. When the new building is constructed on the Mark White property on Truman Road, the properties on Winner Road will be sold and the proceeds reinvested in the new project.

It is also planned to re-establish the Home at Lamoni in the property which has been in recent years used for a girls' dormitory at Graceland College. The net expense of operating these Homes for the Aged is met from the Oblation Fund.

The Real Estate Investments shown on the Balance Sheet, amounting to \$130,611.40, covers the property on Winner Road, the Mark White property on Truman Road, and the property at 310 North Liberty Street, now referred to as our Social Service Center.

We are not unaware of the need for Homes for the Aged in other centers of the church. It is our opinion, however, that there should be substantial evidence of the needs, and that surveys should be made to ascertain the needs where members of the church are interested in having the General Church establish such homes.

OPERATING RESERVE FUND

As stated in previous reports, this is another fund set up for the purpose of assuring us of continuity in maintaining our church program. The amount in this fund has been placed at a figure approximating a year's Operating Expense. This fund is kept quite liquid.

STOREHOUSE TREASURY FUND

The total amount of Surplus consecrated and accepted by the church at the present time is represented in this fund, amounting to \$1,003.75.

STEWARDSHIP ENDOWMENT FUNDS

This represents the value of Atherton and Spring Branch Farm lands which were hypothecated for the Graceland Endowment Fund bond issue. The beneficial interest of this fund is \$211,966.74, as shown on the General Fund Balance Sheet, as reported previously. Surplus arising out of farming operations provides for capital improvements as conditions and circumstances justify.

SUBSIDIARY INSTITUTIONAL FUND

This represents funds set up by the authority of General Conference to provide for institutional building needs.

UNEXPENDED APPROPRIATIONS

This fund consists of appropriations made for Auditorium Construction, Radio Fund, and other items listed which are self-explanatory. The change indicated in the R.L.D.S. Broadcasting Company, Inc., arose out of the necessity of transferring funds to a corporation and then re-transferring back to the Unexpended Appropriations.

STATEMENT OF NET WORTH

The Statement of Net Worth reflects the changes which have taken place during the years 1950 and 1951 and shows the consolidation of all funds. The total Net Worth as of December 31, 1949, was \$12,151,293.70; the Net Worth of December 31, 1951, is \$12,876,886.40. If we had had current reports on houses of worship completed in these two years, this Net Worth would have been increased substantially. Reference to this was made in our comments regarding the Houses of Worship Fund. A careful study of the Statement of Net Worth will reveal other items which have resulted in the increase.

Excess of Income over Expense for the years 1950 and 1951 amounting to \$467,795.45 and \$546,208.96 respectively, have gone to increase our Net Worth. While the increase in Net Worth for the two-year period, 1948 and 1949, showed a most unusual increase, the statement herein reflects the normal increase due to actual net increases of income over expenses. We are sure that this unusually fine statement showing our financial status will be deeply appreciated by the membership as a whole.

GENERAL COMMENTS

We would be most ungrateful if we did not state that in our opinion the progress made by the church has been due to the splendid support given by the members who, in addition to supporting the General Church, have maintained work on a local level, and have made outstanding contributions to improve housing facilities which have included new houses of worship, alterations, and general improvement of our buildings. As indicated elsewhere, this is no time for us to rest on the laurels of achievement. The needs of the church increase with its growth.

We have made some progress in compliance with the financial law. Of our total domestic membership of 122,909 (including Canada and Hawaii), 32,335 or 26.3 per cent contributed in 1950. There were 14,049 who filed financial statements, or 11.43 per cent. We do not yet have figures compiled for contributors in 1951, but our records show that 16,313 filed financial statements in 1951, or 13.4 per cent of the membership of 125,091, which shows improvement. It is interesting to note that the contribution per member to the General Fund for 1950 was \$9.86, and in 1951 was \$10.82. We find that there is an increasing understanding of the temporal law, and more of our members understand its relationship to the acknowledgment of stewardship responsibility.

As hitherto, we wish to express our sincere prayer that financial administration may be directed to the attainment of our spiritual and economic goals, and that our progress toward the building of God's kingdom may be accelerated.

Respectfully submitted,

THE PRESIDING BISHOPRIC

G. L. DeLapp

H. L. Livingston

W. N. Johnson

Planning Your Church Building

The Committee on Houses of Worship, composed of F. Henry Edwards, C. George Mesley, H. L. Livingston, A. A. Oakman, and D. T. Williams, has prepared the material offered in this 52-page book.

Included are chapters on financing, building sites, plans and styles of architecture, insurance, legal aspect of titles, as well as sketches of fifteen of our new churches, showing exteriors and floor plans.

\$1.50

Herald House

INDEPENDENCE, MISSOURI

Fund Balance Sheet

Exhibit "A"

REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS GENERAL, LAND AND INHERITANCE, AND TEMPLE FUNDS

For the Years Ended December 31, 1950, and 1951

ASSETS:

	1950	1951
CURRENT:		
Cash on Hand and in Banks.....	\$ 423,299.64	\$ 412,356.21
Cash in Hands of Bishops and Agents.....	255,383.66	301,391.82
U. S. Government Bonds and Securities.....	195,867.35	370,045.73
Canadian Securities.....	69,687.03	130,968.88
Other Stocks and Bonds.....	2,470.46	2,945.17
Receivables:		
Contracts Receivable.....	\$ 13,310.92	\$ 11,802.88
Accounts Receivable—Includes Institutions.....	71,214.87	51,897.48
Notes Receivable.....	37,028.36	75,026.62
	\$121,554.15	\$138,726.98
Less Reserve for Losses.....	9,956.88	9,567.67
Inventories—Feed, Livestock, Supplies, Etc.....	90,066.88	59,623.02
Due from Other Funds.....	7,751.60	73,402.61
TOTAL CURRENT ASSETS	\$1,156,123.89	\$1,479,892.75
FIXED ASSETS:		
Real Estate—depreciated:		
Saints' Home and Liberty Farm Buildings.....	\$ 52,319.54	\$ 51,799.65
Other Properties.....	219,341.47	278,039.03
Beneficial Interest in Stewardship-Endowment Fund.....	210,668.39	211,966.74
	\$482,329.40	\$541,805.42
Furniture, Fixtures and Equipment—depreciated.....	176,434.11	193,780.77
Libraries—depreciated.....	9,447.65	9,447.65
TOTAL FIXED ASSETS	\$ 668,211.16	\$ 745,033.84
OTHER ASSETS AND DEFERRED CHARGES:		
Other Assets.....	\$ 13,745.46	\$ 23,089.15
Deferred Charges.....	12,702.64	11,559.89
Australasian Mission.....	44,212.29	55,518.61
Society Islands Mission.....	1,915.10	1,302.21
Total Other Assets and Deferred Charges	72,575.49	91,469.86
TOTAL ASSETS	\$1,896,910.54	\$2,316,396.45

LIABILITIES AND FUNDS:

CURRENT:		
Accounts Payable—Includes Institutions.....	\$ 24,850.21	\$ 27,431.03
Due to Other Funds.....	200,632.37	71,287.38
TOTAL LIABILITIES	\$ 225,482.58	\$ 98,718.41
DEFERRED INCOME	96.00	119.12
EQUITY ACCOUNTS:		
General Fund.....	\$1,627,075.53	\$2,173,284.49
Land and Inheritance Fund.....	30,328.01	30,346.01
Temple.....	13,928.42	13,928.42
Total Equities—End of Period	\$1,671,331.96	\$2,217,558.92
TOTAL	\$1,896,910.54	\$2,316,396.45

AGENCY FUND

ASSETS:		
Cash in Bank.....	\$ 9,840.37	\$ 15,665.15
U. S. Government Securities.....	10,846.00	10,860.00
Accrued Interest Receivable.....	1.80	1.80
Due from General Fund.....	3,077.33	940.00
TOTAL ASSETS	\$ 23,765.50	\$ 27,466.95
LIABILITIES:		
Accounts Payable.....	\$ 23,189.69	\$ 26,891.14
Notes Payable.....	575.81	575.81
TOTAL LIABILITIES	\$ 23,765.50	\$ 27,466.95

CONSECRATION AGREEMENTS FUND

ASSETS:		
Cash in Banks.....	\$ 36,419.60	\$ 47,284.39
U. S. Government Securities.....	109,367.50	109,367.50
Stocks, Bonds and Shares.....		11.00
Notes Receivable.....	6,520.20	929.91
Real Estate Investment.....	9,535.33	11,223.96
Household Furniture and Equipment.....	1.00	1.00
TOTAL ASSETS	\$ 161,843.63	\$ 168,817.76
LIABILITIES AND EQUITY:		
Due to the General Fund.....	\$ 291.64	\$ 812.67
Consecration Agreements—Maximum Liability:		
Class B.....	\$ 66,472.81	\$ 67,405.76
Class C.....	47,969.09	53,389.50
Class D.....	1,469.41	884.57
Class E.....	448.58	448.58
Class F.....	4.00	\$5.00
Total	\$ 116,363.89	122,133.41
Fund Equity:		
End of Period.....	45,188.10	45,871.68
TOTAL LIABILITIES AND EQUITY	\$ 161,843.63	\$ 168,817.76

APRIL 21, 1952

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Fund Balance Sheet — Exhibit "A" (Continued)

HOUSES OF WORSHIP FUND RESTRICTED BUILDING FUND SECTION:	1950	1951
ASSETS:		
Cash in Bank.....	\$ 5,495.42	\$ 53,953.51
U. S. Government Securities.....	194,699.00	167,404.00
Receivables.....	99,228.67	99,584.50
Claim on Closed Bank.....	335.80	335.80
Due from the General Fund.....		2,640.35
Real Estate:		
File No. Ohio 74.....	\$ 1,220.77	\$ 1,220.77
Kirtland Temple—water and sewer systems.....	657.00	657.00
	\$ 1,877.77	\$ 1,877.77
Less Reserve for Depreciation.....	1,559.38	1,559.38
	318.39	318.39
Furniture, Fixtures, and Equipment—depreciated:		
William Marks House.....	\$ 544.26	\$ 476.26
Lawrence, Kansas.....	80.00	75.00
Nauvoo Youth Camp.....	255.50	219.00
Nauvoo District Reunion.....	316.93	272.01
Kirtland Temple Tools & Equipment.....	1,187.15	1,433.18
Total Furniture, Fixture and Equipment.....	2,383.84	2,475.45
Deferred Charges:		
Deposits for Utilities.....	7.60	\$ 7.60
Prepaid Insurance.....	340.18	1,407.24
Other Deferred Expense.....	78.18	78.18
	425.96	1,493.02
TOTAL ASSETS.....	\$ 302,887.08	\$ 328,205.02
LIABILITIES AND EQUITIES:		
Due to the General Fund.....	\$ 490.51	
Accounts Payable.....	132.88	\$ 2,087.22
Notes Payable to Branches and Districts.....	19,824.44	11,261.58
	\$ 20,447.83	\$ 13,348.80
Restricted Building Fund Equities.....	282,439.25	314,856.22
TOTAL LIABILITIES AND EQUITIES.....	\$ 302,887.08	\$ 328,205.02
INVESTED BUILDING FUND SECTION:		
ASSETS:		
Auditorium Building and Grounds.....	\$ 948,835.43	\$ 948,835.43
Chapel Account "A".....	5,684,286.94	5,656,184.94
Chapel Account "B".....	53,303.96	53,303.96
Chapel Account "C".....	85,180.49	85,180.49
Mound Grove Cemetery.....	11,705.90	11,705.90
Pacific Land Development Society.....	1.00	1.00
TOTAL INVESTED FUND ASSETS.....	\$6,783,313.72	\$6,755,211.72
LIABILITIES AND EQUITIES:		
Mortgage Payable on Chapel Property.....	\$ 880.00	\$ 880.00
Invested Building Fund Equity.....	6,782,433.72	6,754,331.72
TOTAL.....	\$6,783,313.72	\$6,755,211.72
HOUSES OF WORSHIP REVOLVING FUND		
ASSETS:		
Cash in Bank.....	\$ 176,642.02	\$ 91,474.96
Canadian Government Securities.....	50,320.46	50,261.37
U. S. Government Securities.....	20,000.00	20,000.00
Notes Receivable from Congregations and Districts.....	370,769.68	457,764.34
TOTAL ASSETS.....	\$ 617,732.16	\$ 619,500.67
LIABILITIES AND EQUITY:		
Due to the General Fund.....	\$ 3,180.92	\$ 1,372.50
Fund Equity:		
End of Period.....	614,551.24	618,128.17
TOTAL.....	\$ 617,732.16	\$ 619,500.67
MINISTERIAL RESERVE FUND		
ASSETS:		
Cash in Banks.....	\$ 342,090.37	\$ 273,757.00
U. S. Government Securities.....	276,099.50	277,099.50
Due from the General Fund.....	10,100.30	8,459.31
Prepaid Insurance.....		555.67
Real Estate Investment.....	168,928.02	300,953.32
TOTAL ASSETS.....	\$ 797,218.19	\$ 860,824.80
LIABILITIES AND EQUITY:		
Accounts Payable.....	\$ 166.66	
EQUITIES:		
Retirement Reserve.....	\$ 502,513.21	\$ 518,284.32
Death Benefit Reserve.....	145,915.27	166,485.20
Disability Reserve.....	69,033.07	75,650.28
Special Reserve.....	1,069.34	1,069.34
Unallocated Reserve.....	35,165.65	40,124.85
Earnings on Real Estate Operations, Etc.....	10,066.97	24,101.28
Graceland College Faculty Retirement Reserve.....	33,288.02	35,109.53
Total Equities—End of Period.....	797,051.53	860,824.80
TOTAL.....	\$ 797,218.19	\$ 860,824.80

Fund Balance Sheet — Exhibit "A" (Continued)

AUSTRALIAN MINISTERIAL RESERVE FUND	1950	1951
ASSETS:		
Government Bonds.....	\$ 15,288.75	\$ 13,878.30
LIABILITIES AND EQUITIES:		
Bank Overdraft.....	\$ 835.17	\$ 230.27
Fund Equity—End of Period.....	14,453.58	13,648.03
TOTAL	<u>\$ 15,288.75</u>	<u>\$ 13,878.30</u>
MISSIONARY RESERVE FUND		
ASSETS:		
Cash in Bank.....	\$ 123,083.50	\$ 106,818.23
Deposit for Letter of Credit.....	2,000.00	4,000.00
Deposit for Construction, Volksbank, Hannover, Germany.....		12,850.00
U. S. Government Securities.....	70,000.00	70,000.00
Visual Aid Equipment.....	236.70	236.70
Real Estate—Germany.....		12,998.50
Due from the General Fund.....	403.60	
TOTAL ASSETS	<u>\$ 195,723.80</u>	<u>\$ 206,903.43</u>
LIABILITIES AND EQUITY:		
Due to the General Fund.....		\$ 42,545.30
Equity—End of Period.....	\$ 195,723.80	164,358.13
TOTAL	<u>\$ 195,723.80</u>	<u>\$ 206,903.43</u>
OBLATION FUND		
ASSETS:		
Cash in Banks.....	\$ 207,679.41	\$ 212,394.62
Petty Cash.....	54.94	40.81
Accounts Receivable.....	843.48	290.50
Contracts Receivable.....	220.83	150.15
Notes Receivable.....	2,144.35	4,292.28
U. S. Government Securities.....	20,003.00	95,259.61
Canadian Government Securities.....	3,081.94	3,073.32
Advance—Social Service Center.....	3,000.00	3,000.00
Real Estate Investments.....	129,411.27	130,611.40
Furniture, Fixtures and Equipment—Social Service Center.....	12,036.50	12,036.50
Furniture, Fixtures and Equipment—Resthaven.....	\$ 8,127.05	\$ 9,009.48
Less Reserve for Depreciation.....	<u>2,647.69</u>	<u>2,687.69</u>
Office Equipment.....	\$ 5,479.36	\$ 6,321.79
Deferred Charges.....	318.81	318.81
Due from the General Fund.....	345.79	884.41
	11,693.31	9,937.89
TOTAL ASSETS	<u>\$ 396,312.99</u>	<u>\$ 478,612.09</u>
LIABILITIES AND EQUITY:		
Accounts Payable.....	\$ 881.43	\$ 1,269.65
EQUITY:		
Balance—End of Period.....	395,431.56	477,342.44
TOTAL	<u>\$ 396,312.99</u>	<u>\$ 478,612.09</u>
OPERATING RESERVE FUND		
ASSETS:		
Cash in Banks.....	\$ 225,000.00	\$ 225,031.28
U. S. Government Securities.....	575,000.00	575,000.00
Canadian Government Securities.....	100,000.00	100,000.00
TOTAL	<u>\$ 900,000.00</u>	<u>\$ 900,031.28</u>
LIABILITIES AND EQUITY:		
Due to the General Fund.....		\$ 31.28
EQUITY:		
Balance—End of Period.....	\$ 900,000.00	900,000.00
TOTAL	<u>\$ 900,000.00</u>	<u>\$ 900,031.28</u>
STOREHOUSE TREASURY FUND		
ASSETS:		
Due from the General Fund.....	\$ 500.00	\$ 500.00
Cash in Bank.....		503.75
TOTAL ASSETS	<u>\$ 500.00</u>	<u>\$ 1,003.75</u>
EQUITY:		
Balance—End of Period.....	\$ 500.00	\$ 1,003.75
STEWARDSHIP-ENDOWMENT FUND		
ASSETS:		
Due from the General Fund.....	\$ 173,730.37	
Cash in Bank.....		\$ -9,095.40
Real Estate Investment.....	444,248.49	445,546.84
U. S. Government Securities.....		20,000.00
Canadian Government Securities.....		144,692.65
TOTAL ASSETS	<u>\$ 617,978.86</u>	<u>\$ 619,334.89</u>

Fund Balance Sheet — Exhibit "A" (Continued)

	1950	1951
LIABILITIES AND EQUITIES:		
Bonds Payable to Graceland College Endowment Fund.....	\$ 233,300.00	\$ 233,300.00
Account Payable to Graceland College Endowment Fund.....	280.10	280.10
Due to the General Fund.....		28,640.86
Beneficial Interest—General Fund.....	210,668.39	211,966.74
Fund Equity: Balance—End of Period.....	173,730.37	145,147.19
TOTAL	\$ 617,978.86	\$ 619,334.89
SUBSIDIARY INSTITUTIONAL FUND		
ASSETS:		
Cash in Bank.....	\$ 57,110.31	\$ 50,651.24
U. S. Government Securities.....	32,000.00	
Canadian Government Securities.....	207,472.86	
Advance to Independence Sanitarium & Hospital.....	8,154.32	
Due from the General Fund.....	1,091.46	46,660.72
TOTAL ASSETS	\$ 305,828.95	\$ 97,311.96
EQUITIES:		
Independence Sanitarium and Hospital.....	\$ 175,000.00	
The Auditorium.....		\$ 97,311.96
Graceland College—Men's Dormitory.....	130,828.95	
Balance—End of Period.....	\$ 305,828.95	\$ 97,311.96
UNEXPENDED APPROPRIATIONS		
ASSETS:		
Cash in Banks.....	\$ 188,365.72	\$ 169,354.28
U. S. Government Securities.....	95,000.00	95,000.00
Due from the General Fund.....		2,149.11
TOTAL ASSETS	\$ 283,365.72	\$ 266,503.39
LIABILITIES AND EQUITIES:		
Due from the General Fund.....	\$ 3,788.53	
Miscellaneous Accounts Payable.....	101.07	
Equities:		
Auditorium Fund.....	238,319.77	\$ 37,572.66
Books and Tracts Subsidy.....	2,500.00	1,187.80
British Isles Headquarters.....	15,000.00	15,000.00
Historical Documents.....	475.00	475.00
Library Fixtures.....	1,014.00	1,014.00
Council Room Equipment.....	3,000.00	3,000.00
Radio Project.....		192,575.70
Radio Equipment Fund.....	1,301.73	1,139.02
Radio Room Improvements.....	2,344.62	2,274.21
Rehabilitation of Nauvoo Properties.....	7,500.00	4,244.00
Servicemen's Building, Hawaii.....	500.00	500.00
Waller Memorial Site.....	7,521.00	7,521.00
Balance—End of Period.....	279,476.12	266,503.39
TOTAL	\$ 283,365.72	\$ 266,503.39
R.L.D.S. BROADCASTING COMPANY, INC.		
ASSETS:		
Cash in Bank.....	\$ 139,900.20	—
EQUITY:		
Balance—End of Period.....	\$ 139,900.20	—

Exhibit "B"

Statement of Income and Expense

GENERAL, LAND AND INHERITANCE, AND TEMPLE FUNDS
Years Ended December 31, 1950, and 1951

	1950	1951
TITHES AND OFFERINGS:		
Tithes.....	\$1,193,371.82	\$1,340,955.86
Offerings.....	18,754.05	17,276.01
Christmas Offering.....	36,697.91	34,242.63
Total (Exclusive of Bequests).....	\$1,248,823.78	\$1,392,474.50
Bequests.....	12,267.77	1,022.10
TOTAL TITHES AND OFFERINGS	\$1,261,091.55	\$1,393,496.60
EXPENSES:		
Ministerial:		
Active Family Allowances:		
Regular.....	\$ 289,981.34	\$ 330,022.73
Extra and Medical.....	45,837.36	49,377.42
	\$ 335,818.70	\$ 379,400.15

Statement of Income and Expense — Exhibit "B" (Continued)

	1950	1951	
Less Amount Received from:			
Missionary Reserve Fund		19,503.84	
Ministerial Reserve Fund	6,911.00	3,900.00	
Total Active Family Allowance	\$ 328,907.70	\$ 355,996.31	
Payments to Ministerial Reserve Fund	56,453.03	61,420.43	
Payments to Australian Ministerial Reserve Fund	234.00	324.00	
Total Active Family Allowance and Reserve	\$ 385,594.73	\$ 417,740.74	
Elders' Expense:			
Personal	\$ 108,999.23	\$ 121,020.27	
Travel and Official	158,041.14	179,718.62	
	\$ 267,040.37	\$ 300,738.89	
Less:			
Payments from Missionary Reserve Funds		8,289.55	
Offering from Saints and Friends	127,855.88	150,272.94	
Total Elders' Expense	\$ 139,184.49	\$ 142,176.40	
Inactive Family Allowances	\$ 86,333.02	\$ 86,838.33	
Less Payments Received from Ministerial Reserve and Australian Reserve Funds	14,690.42	16,119.33	
Total Inactive Family Allowances	71,642.60	70,719.00	
Administrative:			
General	\$ 99,827.90	\$ 113,189.61	
Stakes and Districts	33,157.18	37,538.47	
Missions Abroad	7,528.54	6,475.26	
Depreciation of Fixtures and Equipment	5,000.00	5,000.00	
Total Administrative	\$ 145,513.62	162,203.34	
Payments to Graceland College:			
Appropriation	\$ 57,400.00	\$ 55,000.00	
Interest on Endowment Bonds	11,679.00	11,679.00	
Faculty Retirement Fund	7,500.00	11,000.00	
Total Payments to Graceland	76,579.00	77,679.00	
Houses of Worship Improvements and Expense:			
Kirtland	\$ 4,176.14	\$ 4,027.00	
Nauvoo	2,645.04	4,522.83	
Salt Lake City	175.57	167.03	
Other Properties	-882.23	-1,313.31	
Architectural Service	44.47	938.71	
Total Houses of Worship Expense	\$ 6,158.99	\$ 8,342.26	
Exchange	6,811.12	5,228.81	
Messiah Broadcast	2,100.24	3,204.72	
Miscellaneous Expense	202.02	1,649.91	
Loss on Sales of Real Estate	1,718.90		
Total Expense	\$ 835,505.71	\$ 888,944.18	
Operating Net Gain	\$ 425,585.84	\$ 504,552.42	
Other Income:			
Gain on Operations of Real Estate Trust	\$ 8,577.53	\$ 2,613.26	
Miscellaneous Income	440.75	226.00	
Gain on Real Estate Operations	2,709.76	10,022.30	
Interest Income—Domestic	19,938.12	19,060.59	
Interest Income—Canadian	10,433.95	9,557.31	
Dividends—Corporate Stocks	109.50	177.08	
EXCESS OF INCOME OVER EXPENSE	\$ 467,795.45	\$ 546,208.96	
OTHER APPROPRIATIONS—Deducted from Surplus			
by General Conference Action, April, 1950:			
Increase in Houses of Worship Revolving Fund	\$ 200,000.00		
Washington, D. C.	15,000.00		
Rehabilitation of Nauvoo Properties and Grave Markers	7,500.00		
Operating Reserve Fund	100,000.00		
Graceland College Men's Dormitory	17,473.18		
Independence Sanitarium Lot	14,752.70		
Missionary Reserve Fund	1,935.98		
Increase in Auditorium Fund	75,000.00		
Bartholomew Hall Repairs	10,000.00		
Messiah Broadcast	2,198.39		
Radio Studio Organ Deficit	1,166.24		
Stone Church Organ	2,000.00		
Houses of Worship Fund—Transfer of Historic Properties from Real Estate	15,805.18		
TOTAL	\$ 462,831.67		

Statement of Fund Equities
REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS
 For the Years Ended December 31, 1950, and 1951

	Total	General	Land and Inheritance	Temple	Consecration Agreements	HOUSES OF WORSHIP		Houses of Worship Revolving Fund	Missionary Reserve	
						Restricted	Investment			
Balances—December 31, 1949.....	\$ 9,213,362.89	\$1,623,983.90	\$30,316.01	\$13,903.42	\$41,700.97	\$323,629.64	\$6,570,694.21	\$411,012.02	\$198,122.72	
Additions for the year 1950:										
Offerings for Special Funds and Normal Increments.....	37.00		12.00	25.00						
Excess of Income over Expense.....	737,000.01	467,795.45			6,299.55	46,311.46	212,554.33	3,539.22	500.00	
Appropriations from other funds.....	218,064.44	323.28					15,805.18	200,000.00	1,935.98	
Increase in Australasian Mission Equity.....	929.88	929.88								
Sub-total	<u>\$10,169,394.22</u>	<u>\$2,093,032.51</u>	<u>\$30,328.01</u>	<u>\$13,928.42</u>	<u>\$48,000.52</u>	<u>\$369,941.10</u>	<u>\$6,799,053.72</u>	<u>\$614,551.24</u>	<u>\$200,558.70</u>	
Deductions for the year 1950:										
Normal Fund Disbursements.....	106,934.27				2,812.42	87,501.85	16,620.00			
Appropriation to other funds.....	467,666.57	462,831.67							4,834.90	
Devaluation of Carrying Values of Real Estate.....	3,125.31	3,125.31								
Total Fund Equities—December 31, 1950.....	<u>\$ 9,591,668.07</u>	<u>\$1,627,075.53</u>	<u>\$30,328.01</u>	<u>\$13,928.42</u>	<u>\$45,188.10</u>	<u>\$282,439.25</u>	<u>\$6,782,433.72</u>	<u>\$614,551.24</u>	<u>\$195,723.80</u>	
Additions for the year 1951:										
Offerings for Special Funds and Normal Increments.....	66,417.03				271.33	64,291.17			1,854.53	
Excess of Income over Expenses.....	553,108.51	546,208.96	18.00		412.25	2,892.37		3,576.93		
Sub-total	<u>\$10,211,193.61</u>	<u>\$2,173,284.49</u>	<u>\$30,346.01</u>	<u>\$13,928.42</u>	<u>\$45,871.68</u>	<u>\$349,622.79</u>	<u>\$6,782,433.72</u>	<u>\$618,128.17</u>	<u>\$197,578.33</u>	
Deductions for the year 1951:										
Normal Fund Disbursements.....	67,986.77					34,766.57			33,220.20	
Value of Real Estate Sold.....	28,102.00						28,102.00			
Total Fund Equities—December 31, 1951.....	<u>\$10,115,104.84</u>	<u>\$2,173,284.49</u>	<u>\$30,346.01</u>	<u>\$13,928.42</u>	<u>\$45,871.68</u>	<u>\$314,856.22</u>	<u>\$6,754,331.72</u>	<u>\$618,128.17</u>	<u>\$164,358.13</u>	
	<u>Total</u>	<u>Ministerial Reserve</u>	<u>Australian Ministerial Reserve</u>	<u>Oblation</u>	<u>Operating Reserve</u>	<u>Subsidiary Institutional</u>	<u>Unexpended Appropriation</u>	<u>Stewardship Endowment</u>	<u>Storehouse Treasury</u>	<u>R.L.D.S. Broadcasting Co., Inc.</u>
Balances—December 31, 1949.....	\$ 2,937,930.81	\$738,673.35	\$15,641.51	\$332,070.37	\$800,000.00	\$458,919.69	\$473,851.58	\$118,774.31		
Additions for the year 1950:										
Offering for Special Funds and Normal Increments.....	257,547.20	7,519.06		104,812.74			3,245.00		\$ 500.00	\$141,470.40
Excess of Income over Expense.....	69,586.93	12,393.07	580.50	1,657.30				54,956.06		
Appropriations from other funds.....	289,136.84	58,241.03	558.00		100,000.00	17,473.18	112,864.63			
Sub-total	<u>\$ 3,554,201.78</u>	<u>\$816,826.51</u>	<u>\$16,780.01</u>	<u>\$438,540.41</u>	<u>\$900,000.00</u>	<u>\$476,392.87</u>	<u>\$589,961.21</u>	<u>\$173,730.37</u>	<u>\$ 500.00</u>	<u>\$141,470.40</u>
Deductions for the year 1950:										
Normal Fund Disbursements.....	547,829.47	19,774.98	2,326.43	43,108.85		170,563.92	310,485.09			1,570.20
Total Fund Equities—December 31, 1950.....	<u>\$ 3,006,372.31</u>	<u>\$797,051.53</u>	<u>\$14,453.58</u>	<u>\$395,431.56</u>	<u>\$900,000.00</u>	<u>\$305,828.95</u>	<u>\$279,476.12</u>	<u>\$173,730.37</u>	<u>\$ 500.00</u>	<u>\$139,900.20</u>
Additions for the Year 1951:										
Offerings for Special Funds and Normal Increments.....	316,394.66			17,469.99		97,311.96	201,112.71		500.00	
Excess of Income over Expense.....	85,357.00	20,322.58	589.78	64,440.89					3.75	
Appropriations from other funds.....	64,061.79	63,737.79	324.00							
Sub-total	<u>\$ 3,472,185.76</u>	<u>\$881,111.90</u>	<u>\$15,367.36</u>	<u>\$477,342.44</u>	<u>\$900,000.00</u>	<u>\$403,140.91</u>	<u>\$480,588.83</u>	<u>\$173,730.37</u>	<u>\$1,003.75</u>	<u>\$139,900.20</u>
Deductions for the year 1951:										
Normal Fund Disbursements.....	681,821.02	20,287.10	1,719.33			305,828.95	214,085.44			139,900.20
Excess of Expense over Income.....	28,583.18							28,583.18		
Total Fund Equities—December 31, 1951.....	<u>\$ 2,761,781.56</u>	<u>\$860,824.80</u>	<u>\$13,648.03</u>	<u>\$477,342.44</u>	<u>\$900,000.00</u>	<u>\$ 97,311.96</u>	<u>\$266,503.39</u>	<u>\$145,147.19</u>	<u>\$1,003.75</u>	<u></u>
Total from Above.....	10,115,104.84									
TOTAL ALL FUND EQUITIES.....	<u>\$12,876,886.40</u>									

EDITOR'S NOTE: The schedules which we printed in the "Daily Herald" for Conference use are omitted at this point to save the cost of printing. If they are needed by someone who did not get a "Daily Herald," these may be purchased at 20c for this 32-page issue or \$1.25 for all eight Conference numbers.

Church Auditor's Report of Examination

To the First Presidency and General Conference:

I have examined the records of the Reorganized Church of Jesus Christ of Latter Day Saints, an unincorporated association with headquarters at Independence, Missouri, and have prepared the balance sheets of the funds as of December 31, 1950, and 1951, the related statements of income and expense, and net worth for the two-year period ended on that date. Without making a detailed audit, I have reviewed the accounting procedures of the church, the accounting records, and other evidence in support of the financial statements. My examination was made in accordance with the generally accepted auditing standards applicable in the circumstances, and tests were made to the extent I deemed appropriate.

The following comments apply to the balance sheets at December 31, 1950, and 1951, and to the transactions for the accounting periods then ended.

Cash in banks was verified by direct correspondence with the depositories and by reconciliation.

United States Government and Canadian securities are held for safekeeping by the First National Bank in Kansas City, Missouri.

GENERAL, LAND AND INHERITANCE, AND TEMPLE FUNDS

The assets, liabilities, and results of operations of the Central Development Association and the Real Estate Department are consolidated in this fund.

Cash in the hands of bishops and agents, except for funds held in missions abroad, was traced to subsequent receipts and deposits.

Funds due from the Australasian and Society Islands Missions are not included in the amount due from bishops and agents but are included in the assets of the Australasian and Society Islands Missions, respectively. Real estate contracts are assets of the Real Estate Department and are detailed in the Report of Examination of that department.

Accounts receivable, which includes amounts due from related institutions, were verified by reference to individual ledger sheets and by other supporting evidence.

Notes receivable were examined.

Inventories of feed, livestock, and supplies were taken and priced by farm managers. I tested the accuracy of pricing and computations of inventories and made tests of the physical count of the inventories at the Atherton and Spring Branch farms.

The beneficial interest in the Stewardship-Endowment Fund represents the difference between the depreciated value of the Atherton and Spring Branch real estate and the amount due Graceland College in the form of bonds and an account payable. The beneficial interest is increased by the expenditure of funds for capital items and reduced by annual provisions for depreciation. Earnings on these lands from farm operations are held in the Stewardship-Endowment Fund as earned capital.

Additions to furniture, fixtures, and equipment were examined, and depreciation in the amount of \$5,000.00 for each year was charged to the General Fund as operating expense.

Unexpired insurance on real estate improvements and transportation deposits relative to the Society Islands Mission comprise the amount stated as deferred charges.

The assets entitled "Australasian Mission" represent the net worth of that mission at the close of each year as reported by the bishop in Australia.

Accounts Payable include accounts with vendors, active and inactive allowances payable, and withholding taxes payable. A major portion of the amount stated as payable at December 31, 1951, has been paid.

Schedules of Administrative Expense (Schedule Number 1), Ministerial Expense (Schedule Number 2), and Contributions by Stakes and Districts (Schedule Number 3) are included in this report.

AGENCY FUND

The Agency Fund was created in 1942 in order to segregate from the General Fund and other funds all liabilities which for some reason could not be liquidated. It also acts as a depository for cash and bonds held for safekeeping for individuals and church organizations.

CONSECRATION AGREEMENT FUND

The Consecration Agreement Fund was set up during 1942 to record the assets and liabilities relative to certain agreements entered into by the Presiding Bishopric with certain individuals.

These agreements arise out of a desire of individuals to make a contribution to the church and at the same time provide for themselves some security for the future. These agreements, as detailed in the accompanying schedules, are described as follows:

Class B: This class represents the type of agreement wherein the individual turns over to the church cash, bonds, or other negotiable assets as a consecration, in consideration of which the church agrees to pay the individual a regular amount each year, with the possibility of additional (liability reducing) payments in

cases of need. The total amount of such additional payments is not to exceed the amount of the original consecration. Furthermore, when such additional amounts are paid, the amounts of the annual payments are reduced proportionately. The regular annual payments on the agreements do not reduce the maximum liability.

Class C: Under this type of contract the individual gives cash, bonds, and in some cases real estate as a consecration. There is no provision for regular annual payments, but the additional payment provision, as in Class B, is included. Some of these agreements provide for the payment of last sickness and funeral expenses. Where real estate has been conveyed to the church, the contract and the asset have been recorded at a nominal value. The liability in such cases is limited to the amount which is realized from the sale of the property.

Class D: This represents agreements where there is a definite amount payable per month or per annum but no additional payments are required.

Class E: This class represents non-negotiable notes, payable to the individual, which contain a provision that the note shall be canceled in the event of the death of the payee.

Class F: This class represents bonds payable, at the death of the payee, to the church and both the liability and the asset are carried at nominal value.

Real estate investment represents nominal values, plus costs of acquisition and improvements, of real estate consecrated under an agreement. Some of these agreements provide for a life estate in the real estate by the consecrator.

HOUSES OF WORSHIP FUND

Chapel accounts A, B, and C represent church buildings, reunion grounds, and historical properties respectively. As a result of a Houses of Worship appraisal survey, an adjustment was made as of December 31, 1949, to increase Chapel A properties to the appraised value of \$5,689,006.94. A like adjustment was made to increase the Invested Equity account.

Mortgage payable in the amount of \$880,000 represents a liability of this fund to the General Fund (Real Estate Department).

HOUSES OF WORSHIP REVOLVING FUND

A revolving fund in the initial amount of \$300,000.00 was established in 1946 as a means of assisting branches by means of loans, at a nominal rate of interest, in the construction of houses of worship.

Notes Receivable representing loans to branches and districts were examined.

MINISTERIAL RESERVE FUND

The Ministerial Reserve Fund was created in 1937 and has been increased in subsequent years by appropriations from the General Fund and by income from investments.

The requirements of this fund are computed by the church attorney and are based on the life expectancy of those appointees now covered. The assets of the fund are held to cover retirement costs, death benefits, and other contingent costs relative to future needs of appointees. This fund does not accrue for the benefit of any one minister or his dependents. The annual transfers of cash, although based on individual cases, build up a fund which can be used to provide the necessities of life to the appointee and his dependents after his retirement or after he has reached the age of seventy. The fund balances are carried separately on the books according to the purpose for which each is intended.

Real Estate represents investments in Missouri farm lands.

The Unallocated Reserve represents the segregated reserves which have been accumulated for those ministers whose appointments have terminated.

The Graceland College Faculty Retirement Reserve was created in May, 1942, and is based on annual appropriations made by the Conference.

AUSTRALIAN MINISTERIAL RESERVE FUND

This fund was created by General Fund appropriation of funds received and held in Australia. Subsequent additions have been covered by Conference appropriations.

Cash in banks and government bonds are stated as reflected in the audited reports received from the Bishop in Australia.

MISSIONARY RESERVE FUND

This fund was set up in accordance with General Conference action on April 6, 1944. The original appropriation of \$100,000.00 was to provide funds for appointment of personnel in interim conference periods, with further provision that up to \$5,000.00 annually could be expended for the cost of a school of instruction for ministerial appointees, and provision for the expenditure of an amount not to exceed \$2,500.00 to cover the cost of preparation and translation of missionary literature into foreign languages.

Subsequent appropriations have rehabilitated the fund and increased the equity to \$200,000.00 at the beginning of the accounting period.

OBLATION FUND

The Oblation Fund was created to record the contributions received as oblation subsequent to January 1, 1942, and to record the disbursement of these funds. This fund is restricted only to the extent that it shall be used "for the purpose of giving temporary aid and benevolence, and at the same time to make possible their use for the permanent rehabilitation of those who have become physically incapacitated or disabled, and who are worthy of the assistance and help of the church."

The equity of this fund is increased or decreased by the operational deficit or surplus of Resthaven, Lamoni Saints' Home, and Liberty Home Farm.

Accounts, notes, and contracts receivable were examined and are considered to be well secured.

Real Estate Investment represents the Resthaven property, the Social Service Center Building, the Mark White property, and other property located in Independence, Missouri.

OPERATING RESERVE FUND

This fund was created by General Conference action of April 6, 1944, the purpose being that of providing a fund of sufficient amount to permit the appropriation of operating expense from this fund rather than from the income of the current year.

STEWARDSHIP-ENDOWMENT FUND

General Conference action of April 6, 1944, authorized the segregation of the Atherton and Spring Branch farm lands as collateral for the bonds issued to the Graceland College Endowment Fund. The net difference between the real estate investment and the amount payable to Graceland College Endowment Fund is designated "Beneficial Interest—General Fund" and appears in the General Fund as an asset.

It is the expressed opinion of the Presiding Bishopric that "The net income from these lands is to be made available for improvements as may be necessary and required for the further development of the lands segregated." The equity account of this fund is the net earnings from operation of these lands.

The bonds payable to the Graceland College Endowment Fund mature January 6, 1956.

STOREHOUSE TREASURY FUND

Created by General Conference action of April 9, 1950, the purposes of this fund are detailed in a document presented to the Conference on April 8, 1950. Contributions specifically designated for this fund are included in the fund equity.

SUBSIDIARY INSTITUTIONAL FUND

This fund was created by action of General Conference on April 6, 1944, and subsequent action. The funds are held subject to disbursement in accordance with the requirements contained in the appropriation.

The institutions for which these funds are held are designated in the balance sheet of this fund.

UNEXPENDED APPROPRIATIONS FUND

This fund was created in 1947 in order to segregate properly funds held for future needs.

Allocation of these funds is detailed in the Equity section of the Fund Balance Sheet.

R.L.D.S. BROADCASTING COMPANY, INC.

This fund was established by Conference action, as a subsidiary nonprofit corporation. In 1951 the funds remaining in the corporation were transferred to the Unexpended Appropriations Fund. This fund known as the Radio Project had an equity balance at December 31, 1951, of \$192,575.70.

OPINION

In my opinion, the accompanying fund balance sheets and related statements of income and expense and equities present fairly the position of the Reorganized Church of Jesus Christ of Latter Day Saints at December 31, 1950, and 1951, and the results of its operations for the years then ended, in conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

LLOYD L. BLAND, C.P.A.
Church Auditor

Independence, Missouri
March 20, 1952

It Was a Great Conference

(Continued from page 3.)

vital. Some speakers on the Conference floor indicated that they felt that the right of the people who provided the funds to amend the Appropriations Report was more vital. It was plainly evidenced from the applause of the delegates and visitors that the people wanted to exercise their sovereignty in this instance, and they did so overwhelmingly. Of course, this did set a precedent which if followed unwisely could disrupt the orderly and balanced use of church finances. On the other hand, it was wholesome in that the Conference was able to demonstrate its basic prerogative in having the final determination of church policy and spending.

It was a great Conference. Its legislative achievements were wholesome and historic.

C. B. H.

APPOINTMENTS

FIRST PRESIDENCY

Israel A. Smith
F. Henry Edwards W. Wallace Smith

PRESIDING BISHOPRIC

G. Leslie DeLapp, Presiding Bishop
Henry L. Livingston, Counselor
Walter N. Johnson, Counselor

PRESIDING EVANGELIST

Elbert A. Smith

COUNCIL OF TWELVE

Paul M. Hanson—The Prairie Provinces of Canada, Montana, Wyoming, Nevada, Utah, Western Colorado, North and South Dakota, French Oceania
D. T. Williams—Maine, New York, New York and Philadelphia; Southern New England Districts, Pennsylvania, West Virginia and Ohio
Edmund J. Gleazer—British Columbia, Washington, Oregon, California. Hawaii after January 1, 1953
C. George Mesley—Ontario, Michigan
Arthur A. Oakman—European Mission, and the Spring River, Rich Hill, South Missouri and St. Louis Districts
Charles R. Hield—Central and Southwestern Texas Districts, New Mexico, Arizona, and the Spanish-speaking Peoples
D. Blair Jensen—Eastern Colorado, Oklahoma, Panhandle of Texas, Kansas and Nebraska
Roscoe E. Davey—The Central Stakes and Iowa, including Rock Island District
Maurice L. Draper—Australasian Mission
Percy E. Farrow—Alabama, Florida, Mississippi, Arkansas, Louisiana, Virginia, North and South Carolina, Georgia, Kentucky, Tennessee, Southern Indiana District, Isle of Pines
Reed M. Holmes—General Director of Religious Education
Donald O. Chesworth—Wisconsin, Minnesota, and Red River District, Illinois, including Nauvoo District, Northern Indiana, Missouri Missionary Development Area

STANDING HIGH COUNCIL

D. O. Cato
Carroll L. Olson
J. A. Becker
Leonard Lea
Howard P. Andersen
Charles F. Grabske
F. S. Weddle
Amos E. Allen
Harry G. Barto
Arthur B. Taylor
Howard W. Harder
C. Myron Zerr

HIGH PRIESTS QUORUM

Ward A. Hougas, President
John F. Sheehy, Counselor
E. E. Jennings, Counselor

PRESIDENTS OF SEVENTY

Z. Z. Renfroe

Glen H. Johnson
James C. Daugherty
George A. Njeim
Russell F. Ralston

Frank McDonald, Church Secretary
P. G. Fairbanks, Assistant Church Secretary

DEPARTMENTS

Reed M. Holmes, Director Department of Religious Education
John R. Darling, Associate Director Department of Religious Education
Floyd M. McDowell, Supervisor of Priesthood Education, July 1, 1952
F. Carl Mesle, General Director of Young People's Work
Mrs. Pauline J. Arnson, Chairman, General Council of Women

John Blackmore, Historian
Merle P. Guthrie, Statistician
Henry C. Smith, Architect
Franklyn S. Weddle, Director of Department of Music
Paul N. Craig, Assistant Director, Department of Music
Franklyn S. Weddle, Director of Radio Department
Arthur Rock, Radio Minister, and Director Audio-Visual Aids.
Evan A. Fry, Radio Minister and Associate Supervisor of Priesthood Education
Charles F. Grabske, M.D., Church Physician

1952

GENERAL CONFERENCE APPOINTEES

Adams, Loyd R.—Northwest Ohio and Kirtland Districts
Alberts, D. A.—Australasia
Andersen, Richard D.—Los Angeles Stake
Anderson, Joy D.—Kansas City Stake
Anderson, Sam E.—Central Illinois District and Missouri Missionary Development Area
Andrews, Alma C.—St. Louis District and St. Louis
Ashenurst, R. J.—Maine
Baldwin, Joseph E.—Southern Mission
Banks, John W.—Chatham Dist. and Chatham Banta, Frederick C.—Nauvoo District and Nauvoo Guide
Beck, T. A.—Michigan
Becker, W. C.—Central Missouri Stake
Beil, Thos. R.—Northern California District, Bay Cities Objective
Berndt, G. E.—South Central Michigan District and Midland
Berridge, B. W.—Far West Stake
Billings, V. J.—Lamoni Stake
Black, Harry W.—Kirtland District, Kirtland Guide
Black, Stephen A.—Spring River District and Joplin
Blackmore, John—Church Historian
Blackstock, J. W.—Central Michigan District
Bobbitt, R. A.—Spring River District
Booth, John E.—Toronto District and Toronto
Breckenridge, A. J.—Society Islands till his return to the States, then Northern Alabama, and Florida Peninsula
Breshears, Joseph W.—Rock Island District
Burdekin, A. F.—Australasia
Butterworth, F. E.—Detroit-International Stake
Byrn, O. Kenneth—Assistant to Bishop H. W. Cackler
Cackler, H. W.—Center Stake of Zion
Carmichael, N. R.—Assistant to Presiding Bishopric
Chelline, W. H.—Flint-Port Huron District, Blue Water Branch
Cole, Clifford A.—One year leave of absence at Graceland College: July 1, 1953, Department of Religious Education
Coleman, S. R.—Northwest Iowa District
Compier, A. D.—Holland
Conway, John T.—New York and Philadelphia District, and Philadelphia
Cox, Norman E., Jr.—Missouri Missionary Development Area
Crownover, A. O.—Hawaii District
Darling, John R.—Associate Director Department of Religious Education
Daugherty, James C.—Kansas and Nebraska
Davies, C. A.—Australasia (Mission President pending arrival of Apostle Draper)
Davies, Fred O.—Center Stake of Zion
Doty, Harry L.—Northern Michigan District
Ettinger, Cecil R.—Chicago and Northeast Illinois Districts
Everett, James A.—Utah and Western Colorado Districts
Farnham, Robert S.—Lamoni Stake
Fisher, Howard W.—Alberta, Manitoba, Saskatchewan
Flanders, R. B.—Detroit-International Stake
Frater, A. S.—Australasia

French, Calvin V.—Southern Ohio District
Fry, Evan A.—Radio Department, and Priesthood Education
Fry, Frank A.—Northeast Nebraska District and Omaha
Gabriel, R. G.—Eastern Colorado District
Gardner, A. Leslie—Nebraska
Gibbs, Arthur F.—Eastern Colorado, Central, and Western Oklahoma Districts
Graham, Charles V.—Center Stake of Zion
Grice, John R.—Assigned to President of Council of Twelve for assignment as requested
Gunning, A. R.—Australasia
Guthrie, Merle—Church Statistician
Guthrie, Wm. T.—New York and Philadelphia, and Southern New England Districts
Haden, Wm. C.—Des Moines District
Hart, Lee O.—Center Stake of Zion—Young People
Harvey, Donald E.—Far West Stake, St. Joseph, Missionary
Higdon, Earl T.—Lamoni Stake
Hobart, C. Houston—Montana
Hougas, W. A.—Eastern Colorado District and Denver
Hunker, E. Y.—Eastern States Mission
Imrie, J. D.—Australasia
Jacka, Sydney—Australasia
Jackson, Wallace A.—Central Oklahoma Dist.
Jennings, Emery E.—Far West Stake
Johnson, Glen H.—California
Johnson, S. W.—New York District
Kelley, J. Stanley—California
Kemp, J. N.—Oregon
Koehler, J. A.—Referred to the Presidency and Presiding Bishopric
Kohlman, L. W.—Ontario
Kornman, C. E.—Southwest Texas District
Koury, A. G.—British Columbia and Seattle Districts
Kyser, D. L.—Southeastern Illinois District
Landon, D. D.—The Northwest
Landsberg, L. E.—Far West Stake
LaPointe, M. F.—Kansas District-Wichita
Lents, Donald V.—British Isles Mission-In-charge
Lively, Herbert C.—Kansas City Stake
Loren, John N.—Northwest and Southwest Iowa Districts
Lynn, H. A.—California
May, J. C.—Assigned to President of Council of Twelve for assignment as requested
McClain, W. Blair—Detroit-International Stake
McConley, M. A.—Referred to the First Presidency
McDonald, Frank—Arizona and Phoenix
McDowell, F. M.—Priesthood Education after July 1
McMurray, Wm.—Ontario, and Sault Ste Marie District
Menzies, J. S.—Pittsburgh, Youngstown, and West Virginia Districts
Mesle, F. Carl—General Director, Young People's Work
Miller, Howard F.—Kansas City Stake
Moore, Philip W.—Central Missouri Stake
Neff, Charles D.—Assistant to the First Presidency
Njeim, George A.—Northwest Area, Pacific Coast Mission
Oliver, Lee Roy—Pensacola District and Pensacola
Olson, C. L.—Assistant to the Presiding Bishopric
Patterson, Wm.—Pacific Coast Mission, New Mexico and Arizona
Pelletier, A. M. Jr.—Ontario and Sault Ste Marie District
Pement, J. V.—Eastern Michigan District
Pfohl, S. Lee—Southern Michigan District and Lansing Area

Phillips, J. C.—Southern Michigan District
 Potter, Floyd—Australasia
 Pray, J. A.—Mobile District and Mobile
 Puckett, J. T.—Missouri Missionary Development Area

Ralston, R. F.—Utah and Salt Lake City
 Renfroe, James E.—Arkansas and Louisiana
 Renfroe, Z. Z.—Alberta, Manitoba, and Saskatchewan
 Robbins, C. V.—Wisconsin
 Rock, A. J.—Radio Department and Director of Audio-Visual Aids
 Rowe, Eric—Northern England District
 Ruch, V. D.—Southwest Iowa District-Council Bluffs
 Russell, R. M.—Flint-Port Huron District and Flint

Saxton, C. K.—Southern New England District
 Scherer, A. A.—Kansas City Stake
 Scott, H. M.—Des Moines District-Des Moines
 Scott, Lewis E.—Assistant to Presiding Bishopric

Sheehy, Almer W.—Chaplain Independence Sanitarium and Hospital
 Sheehy, John F.—Referred to the First Presidency

Simmons, Wayne E.—Spanish-speaking Peoples
 Simons, Harry J.—Central Missouri Stake
 Smith, Delbert D.—Minnesota and Red River Districts

Smith, E. E.—Columbus Ohio Dist.-Columbus
 Smith, G. Wayne—Idaho District
 Smith, Glaude A.—Center Stake of Zion-Stone Church

Sorensen, V. C.—Society Islands
 Stoft, Arthur E.—Center Stake of Zion and Central Missouri Stake
 Stuart, J. C.—London District and London
 Stuve, Oskar E. F.—Germany

Tauhiti, Taruiarii a (Horahitu)—Society Islands
 Theys, Eugene A.—Center Stake of Zion Sept. 1-Germany till his return

Tickemyer, G. E.—Los Angeles Stake
 Trapp, A. T.—Great Britain
 Troyer, Luther S.—Montana, Idaho, Wyoming, North and South Dakota
 Turner, Robert V.—Far West Stake
 Tyree, Alan D.—Kaw Valley District

Updike, L. W.—Detroit-International Stake
 Urban, Alfred—Germany

Velt, H. I.—Southern States, Eastern Colorado and Oklahoma
 Vest, E. R.—Hawaii-Hilo

Webb, Ray V.—Spokane District and Spokane
 Weddle, Franklyn S.—Director of Music and Radio Department

Weldon, C. E.—Northern Indiana District
 Wellington, P.A.—Seattle District-Seattle
 Whalley, P. S.—Southern California District-San Diego

Whiting, Ray—East Central States Mission and West Central States Mission
 Wight, John G.—Missouri Missionary Development Area and St. Louis Dist.

Williams, D. J.—Nauvoo District and Burlington

Williams, Wm. E.—Rich Hill and South Missouri Districts
 Witte, Victor—Central Oklahoma District and Tulsa

Woodstock, Lyle W.—Chicago District
 Worth, Thomas E.—Midland and South England District

Yager, J. H.—Southern Indiana, and Kentucky and Tennessee Districts

Yale, Alfred H.—Central Texas District and Houston

Zonker, L. C.—Germany

Report of the Board of Appropriations

To the General Conference:

The Board of Appropriations, comprised of the First Presidency, the Council of Twelve and Order of Bishops, met Saturday, March 29, 1952, to consider the financial needs of the General Church for the years 1952 and 1953.

We are submitting herewith for consideration and approval of the General Conference the regular and special schedules of appropriations recommended by the Board.

Respectfully submitted,
 THE BOARD OF APPROPRIATIONS
 By Israel A. Smith, Chairman

Administrative Expenses

Recommended Appropriations, 1952 - 1953

	Actual Expense 1951	RECOMMENDED	
		1952	1953
GENERAL CHURCH			
First Presidency	\$ 11,634.14	\$ 18,819.48	\$ 20,604.65
First Presidency Priesthood.....	743.72	1,733.31	1,837.74
Council of Twelve.....	8,890.94	11,339.67	12,110.20
Presiding Bishopric.....	23,567.12	33,254.28	36,437.40
Tithepayers Service.....	13,112.43	16,725.00	24,335.00
Department of Religious Education.....	7,976.33	12,356.93	13,898.55
Council of Presidents of Seventy.....		1,000.00	1,000.00
Radio	9,201.99	14,721.28	16,360.86
Music	1,196.62	3,039.67	2,897.04
Department of Statistics.....	7,462.78	14,218.38	12,264.75
Historian	1,111.57	2,452.93	2,799.58
Women's Department.....	19.03	1,994.05	2,551.96
Auditor	2,291.16	2,425.00	2,425.00
Legal	2,027.25	3,392.36	3,510.13
Guide's Booth.....	475.27	357.48	357.48
Archaeological Society.....	2.00	150.00	150.00
Ministry to College Students.....	521.30	1,200.00	1,000.00
Auditorium Operating.....	22,955.96	45,706.00	48,395.00
TOTAL	\$113,189.61	\$184,885.82	\$202,935.34

STAKES AND DISTRICTS

Center Stake.....	\$ 14,152.13	\$ 15,923.68	\$ 16,666.31
Kansas City.....	4,051.88	5,075.00	5,075.00
Far West.....	4,184.48	4,775.00	4,895.00
Central Missouri.....	3,080.59	4,625.00	4,625.00
Lamoni	4,044.56	4,230.00	4,490.00
Los Angeles.....	2,002.73	4,000.00	4,000.00
Detroit International.....	2,053.13	4,000.00	4,000.00
Districts and B. & A.	3,968.97	4,750.00	4,750.00
TOTAL	\$ 37,538.47	\$ 47,378.68	\$ 48,501.31
MISSIONS ABROAD.....	6,475.26	6,777.97	6,777.97
Depreciation—Furniture and Fixtures.....	5,000.00	5,000.00	5,000.00
GRAND TOTALS.....	\$162,203.34	\$244,042.47	\$263,214.62

Recommended Appropriations for the Years 1952 - 1953

	Actual Expense 1951	RECOMMENDED	
		1952	1953
MINISTERIAL—ACTIVE:			
Family Allowance.....	\$355,996.31	\$ 469,910.94	\$ 488,411.48
Ministerial Reserve.....	61,744.43	64,965.00	65,673.00
Elders' Expense.....	142,176.40	150,000.00	150,000.00
Total	\$559,917.14	\$ 684,875.94	\$ 704,084.48
MINISTERIAL—INACTIVE	70,719.00	74,225.40	77,871.67

	Actual Expense 1951	RECOMMENDED 1952	1953
ADMINISTRATIVE EXPENSE:			
General Church.....	113,189.61	184,885.82	202,935.34
Stakes and Districts.....	37,538.47	47,378.68	48,501.31
Missions Abroad.....	6,475.26	6,777.97	6,777.97
Depreciation Equipment.....	5,000.00	5,000.00	5,000.00
Total	\$162,203.34	\$ 244,042.47	\$ 263,214.62
PAYMENTS TO GRACELAND:			
Appropriation	55,000.00	67,500.00	67,500.00
Retirement Reserve.....	11,000.00	4,000.00	4,000.00
Interest on Endowment.....	11,679.00	11,700.00	11,700.00
Total	\$ 77,679.00	\$ 83,200.00	\$ 83,200.00
HOUSES OF WORSHIP:			
Kirtland, Ohio.....	4,027.00	2,550.00	2,550.00
Nauvoo, Illinois.....	4,522.83	4,680.00	4,680.00
Salt Lake City, Utah.....	167.03	1,274.00	750.00
Other Houses of Worship.....	(1,313.31)	—	—
Architectural Service.....	938.71	1,000.00	1,000.00
Total	\$ 8,342.26	\$ 9,504.00	\$ 8,980.00
MISCELLANEOUS ITEMS:			
Exchange	5,228.81	1,000.00	1,000.00
Library	—	1,000.00	1,000.00
"Messiah" Broadcast.....	3,204.72	3,900.00	3,900.00
Miscellaneous Expense.....	1,649.91	1,000.00	1,000.00
Total	\$ 10,083.44	\$ 6,900.00	\$ 6,900.00
Total Budget.....	888,944.18	1,102,747.81	1,144,250.77
Total Budget Less Reserve.....	816,199.75	1,037,782.81	1,078,577.77
RADIO OPERATIONS	—	60,000.00*	60,000.00*
EQUIPMENT (Regular	7,367.33†	16,354.00	—
(Automobile	28,929.73†	72,975.00	36,697.50

*On request from the Joint Council, the Board recommends for approval the use of \$7,500 from the Radio Operations Budget to supplement the regular radio budget providing purchase of some radio time in the event a radio station is not made available to us.

†Investment

Special Appropriations Recommended

INCREASE IN HOUSES OF WORSHIP REVOLVING FUND.....\$250,000.00

This increases this fund from \$600,000.00 to \$850,000.00 on the basis of requirements as of December 31, 1951. Applications and possible loans are beyond those provided for in the fund of \$600,000.00 by \$187,513.34. In addition to the amount of \$250,000.00 to meet this shortage, there will be repayments to the Revolving Fund in 1952 totaling approximately \$48,000.00.

WASHINGTON, D. C..... 47,500.00

The General Conference of 1950 appropriated \$15,000.00 and this appropriation now recommended of \$47,500.00 increases the total appropriation of the General Church for this project to \$62,500.00. An equal amount is to be raised by the

Washington, D. C., local congregation. The purpose of this appropriation on the part of the General Church is because of the importance of having a representative church edifice in our nation's capital.

OTTAWA, CANADA..... 25,000.00

This is an appropriation for a church building in the capital city of Canada. The local congregation will provide an equal amount.

OPERATING RESERVE FUND..... 100,000.00

The operating budget now approximates a million dollars. This will increase this fund to \$1,000,000.00 This procedure is in harmony with our financial policy and previous action taken by General Conferences.

AUDITORIUM FUND..... 100,000.00

This is in addition to the amount that it is anticipated we will raise during the years 1952 and 1953.

GRACELAND COLLEGE..... 100,000.00

This will provide for the completion of Gunsolley Hall, the men's dormitory, which cost is \$40,000.00. \$60,000.00 of this appropriation is for the building of a cottage dormitory to provide facilities for girls now domiciled in North Hall (the Old Folks Home building). This will release the Old Folks Home building for its original purpose, and if the appropriation is approved the move will be made shortly following the close of the school year.

INDEPENDENCE SANITARIUM AND HOSPITAL..... 90,000.00

\$35,000.00 was advanced to the Independence Sanitarium and Hospital in the year 1951 to provide funds to complete the present project. An additional \$55,000.00 cash appropriation is to enlarge the office space and the reception room, and to provide a recreational building for the School of Nursing.

MISSIONARY RESERVE FUND to rehabilitation up to \$200,000.00..... 61,490.37

This is made up as follows:
Interim Conference
Appointees\$27,793.39
Books, tracts, personal evangelism project, etc. 7,387.85
Church properties,
Germany 26,309.13

KIRTLAND - NAUVOO..... 25,000.00

Rehabilitation of both of these properties is essential; particularly the Kirtland Temple needs roof repairs. The Homestead building at Nauvoo needs to be rehabilitated.

SOCIETY ISLANDS, for Mission Houses and Assembly Hall..... 25,000.00

DRUMMOYNE 11,250.00

This is for Australian church headquarters. The Joint Council of the Presidency, Council of Twelve, and Presiding Bishopric recommended an appropriation of \$11,200.00 (\$5,000) for use in the erection of a new headquarters unit in Australia, this appropriation to be made available from General Church funds in Australia.

TOTAL\$835,240.37

APRIL 21, 1952

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Business Session Briefs

Monday:

The first business session of the 1952 General Conference began at 2:00 p.m. Monday with the singing of the national anthem and a brief ceremony in which the flags of the United States and the church were brought to the front of the auditorium and placed in standards. Then the flags of other countries were unfurled from the balcony.

Greetings from members in Hawaii, Japan, Germany, Holland, England, and Korea were read to the Conference, and a supplement to the credentials list was presented for approval. Recognition was paid to those fulfilling special appointments during the week, and attention was called to the reports appearing in the first two issues of the *Daily Herald*.

A resolution prepared by Apostle Roscoe Davey and Bishop D. A. Alberts granting the right of the church in Australia and New Zealand to incorporate so that it might hold property was approved. President F. Henry Edwards then read the Report of the First Presidency. A corrected resolution for the Credentials Committee Report and a resolution to increase the number of members on the Board of Trustees of Graceland College from seven to nine were also approved. At the end of the session representatives from missions abroad were called to the platform and introduced to the assembly.

Tuesday:

Following the reading of Monday's business meeting minutes, Apostle Paul M. Hanson read the Report of the Council of Twelve, and Apostle Charles R. Hield presented a report on missionary activities among Spanish-speaking peoples. A communication recommending personnel for the Society of Archaeological Research was approved, and the time limit for introducing new business was set at 3:00 p.m. Thursday.

The recommendation that Elders Franklyn Weddle and Charles Myron Zerr replace Elders A. B. Phillips and J. F. Keir (resigned) on the Standing High Council was accepted, and short speeches of willingness to serve were given by the two new members. A resolution from the New York-Philadelphia District regarding the publication of a reference manual of informational data, and a substitute recommendation from the Joint Council were pre-

sented, but action was moved to be deferred until later.

A document dealing with the clarification of church court procedure and a recommendation that Elders A. B. Taylor, Howard Harder, and J. D. Anderson be continued as a committee to rephrase court procedure were unanimously approved. A communication from the Presidency suggesting the deletion of certain obsolete Conference resolutions was presented and approved. The last official business of the meeting was the setting of the date for the beginning of the next General Conference as Sunday, April 4, 1954.

Wednesday:

At the beginning of the session Mayor Robert P. Weatherford was escorted to the platform by Bishop G. L. DeLapp and Elder Don Lents. He made a brief speech, commenting on the duties of all Christians and paying tribute to the Reorganized Church for the part it has played in the development of the city.

Following the reading of Tuesday's minutes, Bishop DeLapp presented the Financial Report of the Presiding Bishopric to the Conference. This and the Auditor's Report were unanimously approved. Bishop DeLapp then discussed the Report of the Board of Appropriations; all items were accepted, as well as a proposal to allot \$3,000 for the purchasing of a lot in Anchorage, Alaska, on which to build a church. This item was not included in the original Appropriations Report.

Communications were read concerning the resignation of Drs. F. M. McDowell and Charles F. Grabske as members of the Board of Trustees of Graceland College, and a document proposing Earl T. Higdon and L. F. P. Curry as successors was presented, to be voted on at a later date. A similar document recommending that Elder D. R. Carmichael and Dr. Addison W. Brown be elected to fill the two new places on the Board was also presented to be voted on later.

The last communication announced a service to be held Thursday morning at Stone Church for the ordination of the following: E. Y. Hunker, evangelist; James B. Burdick and Norman E. Hield, bishops; Ralph Wicker, O. O. Dollins, Sr., and Ray Vern Webb, high priests; Alvin F. Burdekin, James A. Everett, Stanley W. Johnson, William J. McMurray, Jacques V. Pement, James E. Renfroe, Wayne E. Simmons, and Alfred H. Yale, Seventies.

Thursday:

Lt. Col. Sam Toomey, home on a thirty-day leave from Korea, was pre-

sented to the Conference by President Israel A. Smith at the beginning of the meeting. He spoke briefly on the need for faith and prayer in overcoming the forces of evil in the world that would suppress freedom and destroy the Christian way of life. A telegram from Senator Milton R. Young of North Dakota, expressing his hope of being present for at least one session of the Conference, was read to the assembly.

Unanimous votes were given to Earl T. Higdon to succeed Dr. F. M. McDowell, L. F. P. Curry to succeed himself, and Frank L. Parsons to fill in the unexpired term of Dr. Charles F. Grabske on the Board of Directors of Graceland College. Two new members, D. R. Carmichael and Dr. Addison Brown, were also elected. Walter N. Johnson, Harry Barto, David White, Howard Andersen, Arthur Taylor, Shankland Arnson, and Montague L. Parker were approved as members of the Board of Publication, and appreciation for twenty years of service on the Board was expressed to John W. Luff in a communication moved by the Presiding Bishopric.

A discussion of the Rules of Order followed, and several amendments were proposed. The first five sections, some with amendments, were accepted. A communication from the Quorum of High Priests was read recommending that the Reorganized Church reaffirm and record its belief in the absolute separation of church and state, and that notice of this action be given to the President of the United States and other public officials. A resolution concerning the placing of signs along all arterial highways entering or passing near Independence informing travelers of the presence of the church headquarters was also presented.

At the close of the session President Israel A. Smith displayed a sword presented to him by Elder William Ferguson of Richmond, Missouri, which had originally belonged to David Whitmer. It is to be placed in the church archives. The number of Conference registrants was announced as 6,992.

Friday:

Senator Milton Young, presented by President Israel A. Smith, spoke to the Conference about the unwavering faith and devotion of his mother and the high standards she had set for him in his boyhood. He stated that at no time has he felt it necessary to apologize for members of the church, and he extended an invitation for people at the Conference who plan to be in Washington to visit him, assuring them that his Reorganized

Latter Day Saint secretary would arrange for them to see him.

Most of the meeting was devoted to a discussion of an amendment to Section VI of the Rules of Order presented at the previous session. Voting was deferred until Saturday. Elder J. Arthur Davis, ninety-two years old April 3, was called to the tribune by President Israel A. Smith. Elder Davis, a missionary since 1888, spoke briefly of his work in the church and also paid tribute to the good men and women in other churches. He then left the platform, escorted by his son, Glen Davis, a delegate from the West Coast.

A document regarding Sections VI and VII of the Rules of Order and a communication relative to withdrawal of church membership were read to the assembly; then President Smith requested permission to add to the minutes recommended resolutions and communications regarding incorporation for which there was insufficient time for oral presentation. President Wallace Smith announced at the close of the session that a total of 7,090 persons had registered for the Conference.

Saturday:

Judge Arthur Crum of the Superior Court of California was presented to the Conference by President Israel A. Smith at the beginning of the session. He assured those assembled, "As long as this body is unified, no power on earth can stay its progress." A motion was approved that all speakers be limited to ten minutes during business sessions, after which Apostle Charles R. Hield introduced three "friends of the church" from south of the United States border: Susanna Mendiola of Mexico City, now attending Graceland College; Cristobal Navarrete of Barranquilla, Colombia, and Francisco Díaz of Guatemala City, both students at Iowa State College. Each gave a brief statement in his native tongue, then translated it for the Conference.

A motion sponsored by Apostles E. J. Gleazer and Arthur Oakman clarifying the much-debated issue of stake organization and policy was read and approved. A proposed substitute for paragraph 1, Section VI, of the Rules of Order was also approved. Paragraphs 2 to 6 were voted on individually and then the entire Section as a whole was adopted as amended. Section VII was then presented for discussion and, with amendments, was accepted. Following the vote approving the entire document, the audience stood and sang, "Glory Be to God on High."

Tribute was paid to Evangelist E. Y. Hunker in the form of a letter of appreciation from the First Quorum of

Seventy read by Z. Z. Renfroe of the Council of Presidents of Seventy. Evangelist Hunker acknowledged his gratitude for this recognition, and the congregation stood in silent tribute. A formal letter of thanks was also read to those who compiled and rewrote the Rules of Order. A tabulated report of activities of the Quorum of Seventy was read, and a resolution to amend the Articles of Incorporation of Graceland College was presented and approved.

The resolution dealing with the stand of the church on the matter of church and state separation presented on Thursday was ruled out of order by the First Presidency since the Conference was made up of delegates from countries outside the United States as well as its citizens. The resolution respecting road signs was voted to be referred to the Presiding Bishopric. A previously presented document on withdrawal of membership from the church was approved, and the preambles and resolution concerning the incorporation of the church were adopted.

Resolutions with reference to Graceland College appropriations and the transfer of Herald Hall and miscellaneous lots to Graceland from the General Church were discussed and approved. The document originating in the New York-Philadelphia District regarding an annual report of General Church activities was referred to the Joint Council. The meeting closed after the approval of two recommendations from the Quorum of Seventy regarding the selection of Z. Z. Renfroe as Senior President of the Council of Presidents of Seventy and Glen H. Johnson as President of the First Quorum of Seventy.

Sunday:

The final business session of the Conference began with the singing of "We Thank Thee, O God, for a Prophet." Following the reading of Saturday's minutes a communication on registration was read. Total registration up to 2:00 p.m. Saturday was 7,168. This exceeds all previous Conference registrations including 1930, when 6,008 persons were registered. A statement of appreciation to the press, radio, and television was read, after which it was stated that the Presidency would take the responsibility of writing additional letters of thanks to those who had been instrumental in making the Conference a success.

An ordination service followed with C. Myron Zerr and Franklyn Weddle being ordained members of the Standing High Council; Z. Z. Renfroe, Senior President of Seventy; and Aleah Koury, Seventy. The business of sustaining church officers was attended to, after which Presidents Israel A. Smith and F. Henry Edwards read the list of appointments. General Church appointees were called to the platform, and their wives were asked to stand in their places on the Conference floor. The congregation joined the appointees in singing the traditional "I'll Go Where You Want Me to Go, Dear Lord." The appointments were approved, and President Israel A. Smith gave a brief closing address to the Conference. Following the reading of the minutes, the Conference was adjourned, the audience sang, "Brethren, Breathe One Fervent Prayer," and Presiding Evangelist Elbert A. Smith gave the benediction.



O Worship the King

This 208-page book is a manual of helps and materials for priesthood, ministers of music, and others who assist in worship . . . and for all who seek to become more alert and efficient in the service of divine worship.

The major portion of this manual deals with our hymnody and special worship music. Leaders who familiarize themselves with it will feel repaid with the satisfaction they will get in improving the total ministry of music in the worship of the congregation.

Included are special appendices making definite suggestions for church music, music for weddings, music for prayer meetings, worship music for the piano, a list of graded anthems, and suggested music for children's choirs.

herald house

INDEPENDENCE, MISSOURI

P.S.

* SCHOOLS

Perhaps your city or community is confronted with the problem of housing the children in adequate schools. The stork is far ahead of the Board of Education in the desperate race between students and classrooms. . . . While Independence has just voted a bond issue for new school space, Superintendent L. G. Keith announces that on January 7 alone, sixty-six new students were enrolled. Teachers will probably have to hang them from the chandeliers.

* YOU CAN BECOME

One of our hymns contains the words, "I'll do what you want me to do, Dear Lord, I'll be what you want me to be." The fatalist will say that such things are impossible. But the humble follower of Jesus remembers the promise: "I can do all things through Christ which strengtheneth me."—Philippians 4:13.

Few people understand the great power they have over their own personalities, and therefore over their own lives. You not only can do what you want to do—within reasonable limits—but you can be what you want to be.

We can change our lives for the better any time we wish to begin. Great changes will take a long time, of course, but many happy little changes can be made and enjoyed right now, with steady improvements being realized all the time. We are not the victims of fate. We are the products of our decisions, our interests, our learning, and our experiences.

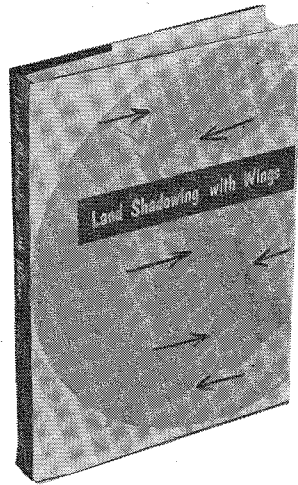
All that we need to begin is the realization that the mind holds the initiative and can act now. Books, places, and accessories are important, but they are not indispensable. The basic equipment is within us. This is the "power to become" that Christ gave us—"power to become the sons of God."

* WATER

It is said that water covers three fourths of the surface of the earth. Yes, but it is only skin deep, so far as the world is concerned. Seven miles at its deepest, and for the most part less than five—no more than the skin of an apple, if you like a comparison. . . . You diligent row-croppers who cultivate your soil to sugar fineness so that every shower dissolves some of it and sends it down to the sea, are hastening the day when your descendants—the human race that survives—will be clinging desperately to the remaining rocks, awaiting with terror the waves of the last storm reaching up for them to make a tragic end to the great human experiment. This may seem fanciful, and yet it is what you decree upon the unborn, by your wasteful ways.

Some believe that all life originated in the sea, and it could happen as a result of our misguided ways that the sea would claim all life once again, unless we mend our ways. . . . It takes a thousand years to make an inch of good soil, but in a few years a man with a plow gives it to the fish who may be his successors.

Our young men are studying the ways of conservation, and we would be wise to listen to them and learn how to save one of our most precious heritages—the land which gives us physical life.



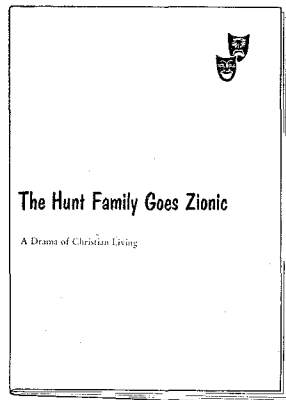
The Land Shadowing With Wings

By Mabel Sanford Atkinson

This book was written for young people who want to get the content of the Book of Mormon in action story form. It is not another book about the Book of Mormon; neither does it attempt to give archaeological or historic evidences in its support; it is the language and content of the Book of Mormon in simplified and abbreviated form.

The chronological order of the original text is followed in this book. The repetitious phrases and even entire paragraphs and sections of the Book of Mormon have been eliminated. Both young and old will find Mrs. Atkinson's treatment fresh, accurate, and delightful.

\$2.50



The Hunt Family Goes Zion

A Drama of Christian Living

This play is designed for use in reunions and for Sunday evening vesper services preliminary to a preaching service. It is written so that it may be given in seven nightly sessions of about twenty minutes each; however, more than one session may be presented on the same evening, if this better suits the local need.

While the play has its lighter side, it is not primarily for entertainment. It carries a strong Zion message and is worthy of all the labors which well-trained characters can give to impress its many lessons in Christian living.

50c

Herald House INDEPENDENCE, MISSOURI

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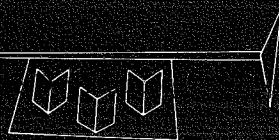
Photo by Harry L. Shippy

A brook in the woods
south of Kansas City, Missouri

the Saints' Herald

April 28, 1952

Volume 99



News and Notes

PREACHES EASTER SERMON

On Easter Sunday President W. Wallace Smith met with the Saints of Gary, Indiana, in their new church building. This is the first church building of their own these people have had, and Brother Smith reports that it is very adequate for their needs and will give them an opportunity to expand. Dennis Smith is the pastor at Gary. Brother Wallace Smith preached the morning sermon and attended an afternoon worship service.

Following the afternoon service, he met with the Brainard Branch in Chicago, Illinois, in their new church building. The Saints have been worshipping in the new building since February. Brother Kenneth Lusha is the pastor. District President J. C. Stuart was present at the services over the week end.

DON LENTS AT SPRINGFIELD

Elder Don Lents, who leaves for assignment in England in June, preached at Springfield, Missouri, on Easter Sunday. Brother Lents delivered the morning and evening sermons. He was in Minneapolis, Minnesota, April 18 for a Zion's League institute.

ATTENDS NATIONAL RADIO INSTITUTE

Arthur Rock of the General Church Radio Department attended the twenty-second national Institute for Education by Radio-Television at Columbus, Ohio, April 17-20, sponsored by Ohio University. Brother Rock is a member of the only National Radio Honorary Fraternity, "Alpha Epsilon Rho."

LAKE DONIPHAN

By the unanimous action of the joint committee on the church camping property known as Gardner Lake on April 14, the name is to be changed. Hereafter it will be known as Lake Doniphan in honor of General Alexander Doniphan who did much to help the church and its leaders in the troublous times of 1838.

HOUSING COMMITTEE REPORTS

The Conference Housing Committee which was directed by Kenneth Byrn of the Center Stake Bishopric reports that twice as many people were housed by the committee at the Conference of this year as were housed the previous Conference. The committee arranged housing for 1,225 people, and expresses gratitude to the people of Independence for their co-operation and hospitality.

LATIN-AMERICAN FIESTA

The Stake-wide Zion's League cabinet of Independence sponsored a Spanish fiesta in the Auditorium basement April 19. Featuring Spanish food for refreshments, the evening's entertainment included songs and dramatic sketches around the customs and dress of the Latin-American people. This was sponsored as an activity night program. Lee Hart is the stake youth leader.

BROTHER BLACKMORE RECOVERING

Sister Pearl Gardner of the General Church Historian's Department reports that Church Historian John Blackmore is recovering rapidly from his recent operation at the Independence Sanitarium.

WORKS WITH COMMITTEE ON HYMNAL

Elder Franklyn Weddle of the General Church Music Department reports that Sister Elli Rosenthal is working with the committee on the preparation of the new German hymnal.

www.LatterDayTruth.org

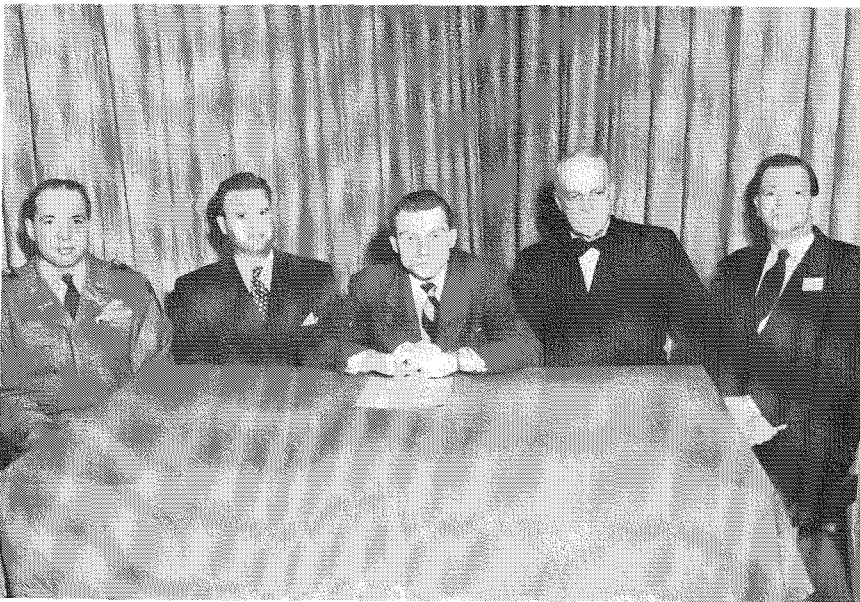


Photo by James Post

Conference Delegates Appear on TV Program

WDAF-TV, Channel 4, Kansas City, Missouri, presented four members of the church on a fifteen-minute panel discussion on Friday night of the General Conference.

Pictured here from left to right are Lt. Col. Samuel Toomey (a native of Hawaii) on a thirty-day leave from recent Korean assignment as a battalion commander of the Seventh Cavalry Regiment; Garland E. Tickemyer, president of the Los Angeles Stake and tenor soloist on the nation-wide C.B.S. "Messiah" Broadcast presented each Christmas season; interviewer Bob Kerr; President Israel A. Smith, fourth prophet and leader of the Restoration; and Perce R. Judd, pastor in New York City and Australian member of the United Nations where he serves as Chief of the Commodities section of the Economics Affairs Department.

This year, for the first time, a new medium was used to acquaint the people of the greater Kansas City area with news and facts of the church's world Conference. Pictures with short news items were presented on the 10:30 p.m. WDAF-TV program with Randall Jessee. Events pictured on television during the week were the Conference Communion service, the young people of the islands standing before the world map in the recently completed joint council room, President Israel A. Smith giving the first address of the Conference, Bishop G. Leslie DeLapp presenting the two-million-dollar church budget for the biennium period, a group of college students before murals painted for the Ministry to College Student's booth in the lower auditorium, and the members from overseas in attendance at the Conference.

Statistics show that over 45 per cent of all viewers have their sets on at this late evening hour. The estimated viewing audience in greater Kansas City is 350,000. It is believed that 157,500 people saw the four representatives of the church and heard these statements.

The 1952 Conference marked a year of unusually good publicity opportunities in four Kansas City and Independence newspapers, the radio stations, and the one television station in the Conference area. When the Radio Department offered news pictures and this special Conference interview, Randall Jessee, program director for WDAF-TV, welcomed the programming as it was pictured, written, and furnished by the church radio personnel.

ARTHUR J. ROCK

The Saints' Herald Vol. 99 April 28, 1952 No. 17

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith
ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

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

An Army of Volunteers

"Let my army become very great, and let it be sanctified before me."

—*Doctrine and Covenants 102: 9.*

WHEN this appeal was made, the young and recently established church was in grave peril. The people were "pressed by every foe." Enemies threatened on all sides. Persecution meant something more than hard words and ugly looks. People were killed for their faith. They lost property and savings. They were forced out of their homes and exposed to cold, hunger, and disease. Hell was aroused, and Satan was "playing for keeps."

Strength was needed by the little church. The people were in danger, and they had reason to be afraid. The army of the Lord desperately needed help in the form of numbers; it needed stronger morale; and it had to be in a condition of righteousness.

Power without righteousness is a danger to the world. Righteousness without power is impotent and useless.

DR. ROY CHEVILLE of the Grace-land College faculty sends us a newspaper clipping with the following note: "In the comment of Charles Taft about training and mobilizing the 'army of volunteers' rather than using professionals is something pertinent to our conception of using many auxiliary ministers and members."

Charles P. Taft is a prominent attorney of Cincinnati, Ohio, and has served as president of the Federal Council of Churches of Christ. In the clipping mentioned (newspaper not identified) Mr. Taft says:

Some laymen think the way to conduct a Christian crusade is to bring into play successful principles of business, by which they always mean principles of advertising, sales, and propaganda. I haven't the heart to kid them as I might,

but really they are off on the wrong foot. . . .

If laymen persuade the professional clergy that evangelism means selling religion to new customers, instead of the management and training of an army of volunteers, which is now badly trained and badly organized, they will have done a great disservice to the cause of Christ and his Kingdom.

The kingdom of God cannot be run like big business, because much of the work of the kingdom depends on volunteers. Big business pays men for their service and demands results. It can crush men, or fire them if they fail. Big business can be ruthless, and sometimes is. This is not for the kingdom of God. In that kingdom we can only persuade; we cannot force people. Volunteers are different from mercenaries.

THE HYMN "Onward, Christian Soldiers" is the marching song of the church militant. Its words of faith and tones of power have stirred the hearts of generations of Christian volunteers:

Like a mighty army,
Moves the Church of God . . .

"Like a mighty army" indeed! The Bible, translated into nearly every written language known to man, is carried by dedicated hands into the farthest corners of the earth. Missionary doctors of many faiths go into the impoverished communities of the most backward countries with no hope of gain, giving their lives in the mercy of healing as their Lord did. The "Word of Truth" is declared by teachers and preachers who bear the tidings of salvation.

IN OLDER DAYS when a king could not muster enough troops to win success in his wars, he hired foreign

soldiers to fill out his armies. These were called "mercenaries" or professional soldiers. Switzerland furnished many of them to neighboring princes. In our own Revolutionary War, Hessian troops were employed against our colonial regiments.

One thing was discovered: mercenaries never fought as hard as volunteers who were defending their homes and countries, or a loved cause. The mercenary wanted to save his life, collect his pay, and go home—a natural desire. Victory was second to him. For the volunteer, victory came first.

So it is in the army of the Lord. Without volunteers, no great victory in the struggle between right and wrong was ever won. You cannot outclass, you cannot outfight, you cannot subdue the volunteer.

THE GREATEST of all wars is on—the conflict between good and evil, the struggle between Christ and Satan. Your soul and mine, and the souls of those that we love are at stake in this war. The shock of this battle is heard and felt throughout the world. Sometimes the host of heaven surges forward to rescue beleaguered forces. Outnumbered at times, those who fight under the banner of Christ are in danger.

Christ calls for volunteers. You may have stood on the sidelines, undecided, waiting—for what? But you hear his call. Are you brave enough and good enough to take up the arms of the Spirit and fight at his side? Everywhere in the world this war is being fought. No matter where you go you will hear his voice. You cannot escape it. You may deny it or refuse to obey. He is calling . . . Christ is calling . . . calling for you!
L.J.L.

Editorial

Official

Notice of Appointment of Bishop's Agent, Northwestern Ohio District

Notice is hereby given of the appointment of Brother H. Wayne Crandall, 3346 Douglas Road, Toledo, Ohio, as bishop's agent of the Northwestern Ohio District succeeding Brother J. F. Wildermuth, who has been serving in this office temporarily. Solicitors are hereby notified to send their reports for the month of April and each succeeding month thereafter to Brother Crandall at the above address.

We appreciate Bishop Wildermuth's services in this department in addition to his many other responsibilities; we have also appreciated the support by the Saints during his period of service.

Brother Crandall is well known to members in his district since he previously served as bishop's agent. We request for him the usual good support and co-operation of the Saints of the Northwestern Ohio District.

THE PRESIDING BISHOPRIC
By W. N. Johnson

Approved
THE FIRST PRESIDENCY
By Israel A. Smith

Registration for Family Institute

The Institute on Family Membership will be held at Graceland College June 1-7, 1952. The institute is open to ministers, parents, departmental workers, young people, teachers, in fact to any interested in developing wholesome family life.

Applications should be sent as soon as possible to The Registrar, Graceland College, Lamoni, Iowa. This application should include (1) intent to attend, (2) deposit of two dollars, payable to The Treasurer, Graceland College, and (3) indication about housing and meals.

Applicants who wish to stay in dormitories will be assigned to quarters as applications arrive. The women will be housed in Walker Hall and the men in Gunsolley Hall on the campus. Registrants will supply their own bedding and towels. Dormitories will open at one-thirty o'clock Sunday afternoon. Rooms are designed for double occupancy. Applicants who desire to room together will so state on their application.

Applicants are requested to indicate whether they will be eating in the college dining room. It is assumed that as far as possible registrants will room in dormitories and eat in the dining room in order to experience the community fellowship of the Institute.

Applicants who find it impossible to attend will be refunded the application deposit until May 26.

ROY A. CHEVILLE
Acting President

Science Moves Forward

EDITOR'S NOTE: A thoughtful and interesting editorial appeared in the *Kansas City Star* of February 26. We feel that its hopeful aspect will appeal to many of our readers, and we are reprinting it by the gracious permission of Charles V. Stansell, associate editor.

THE ANNOUNCEMENT was made last week of the production of two kindred drugs that are expected to prove of great help in the treatment of tuberculosis. As the *Star* pointed out in commenting on the announcements, a considerable time will still be required for testing out the drugs to determine whether they may have unexpectedly bad effects, whether they will work in all cases and whether the cures will be lasting.

But these are no fly-by-night discoveries. The research workers have had the co-operation of the New York City Department of Hospitals, and the physicians concerned are extremely hopeful of the outcome. How hopeful may be judged from this fact.

The city has several tuberculosis hospitals, and the recent ones have been constructed on the theory that the new drugs might prove so effective that some of the new hospitals could be transferred to other uses—for patients with such chronic diseases as cancer, heart, and circulatory troubles.

Should these expectations be realized the importance of the work done may be gauged from the fact that tuberculosis, in spite of all the progress made in its treatment in the last generation, still kills more persons each year than all the other infectious diseases combined, that the present treatment is long and expensive, and that it is estimated that almost 500,000 persons in the United States have active tuberculosis.

It happens that the same day this announcement was made about the new treatment for tuberculosis, the *New York Times* was able to make another scientific announcement of immense economic importance. At a meeting in Boston of the American Research and Development corporation it was announced that a revolutionary new process for extracting salt from sea water had been worked out. It has been possible to desalt sea water by a chemical process. But this is too expensive to be commercially practicable. The new process uses electric energy in conjunction with new synthetic membranes.

Sea water is pumped into a unit equipped with membranes. From this unit it emerges split into two streams, one of fresh water, the other of brine. Two-thirds of the original stream is desalted and only one-third is left with the brine which may be further treated to produce salt and other minerals. Here again the announcement is made by sober scientific men from the Massachusetts Institute of Technology and affiliated organizations.

They believe the cost of producing the fresh water will be so small that the process can be widely employed. New York City, for instance, is having great trouble and expense in getting water for drinking and other domestic uses. If the new process proves out as expected the city can get all its domestic water from the ocean.

Of course the irrigation of extensive arid areas by the new process would require time and a long range program. But the scientists connected with the project do not put its practical uses off too long. W. L. Laurence, the accomplished scientific writer for the *Times*, says, "It is expected to provide relief to key areas in a relatively short time."

We are living in a great and thrilling age when two such announcements as those of a probable remedy for tuberculosis and of a process that will enable sea water to be used to redeem arid lands can be made the same day.

This Is Our Hour to Serve

General Conference Sermon, Sunday, March 30

By Presiding Bishop G. L. DeLapp

Scripture Reading: John 12: 23-32

IN THIS BRIEF SCRIPTURE LESSON there is recorded the purpose of Christ's ministry among men. Just preceding, many wonderful things had taken place: Lazarus had been raised from the dead; Martha and Mary had set the pattern of devotion to a great cause in ministering to Jesus, the Son of God; Judas Iscariot had given expression to selfishness that has made his name stand as a symbol of evil down through the centuries. The historic entry of Jesus Christ into Jerusalem, riding upon a colt the foal of an ass, had taken place that the Scriptures might be fulfilled. All of this and much more had transpired, and Jesus knew that his hour had come. In this grand hour of his experience he uttered those fundamental truths that were to guide man, not only then, but through the centuries until the consummation of his kingdom:

He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be; if any man serve me, him will my Father honor.

Here and throughout the Scriptures there has been emphasized the fundamental and basic principle of life—that to be honored of God, one is required to serve.

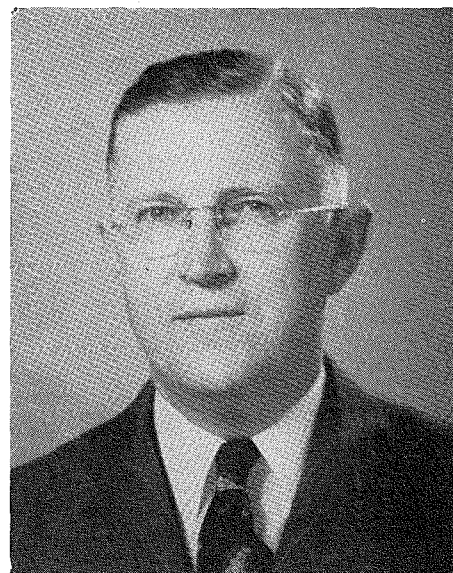
Today we are engaged in a great cause. It is a cause which challenges the best there is in us. It is a cause which calls us to service.

IN SELECTING the subject of my sermon for this evening I was motivated largely by the circumstances and conditions which sur-

round us. We cannot help being impressed, if we face realistically our total world situation, that this is indeed another great crisis in world history. Undoubtedly there have been times in the history of the human race when men have been as confused as they are today; but never has there been so much confusion in a period when there has been so much enlightenment of the minds of men, so much advancement in the fields of scientific development, so much progress in the field of human relationships, and so much improvement in the living standards of society. These improvements pertain largely to western civilization and particularly to America, but their effect nevertheless is felt in the rest of the world. These are indeed days when it seems that the forces of darkness are arrayed against the forces of light—when the forces of evil would seek to overcome the forces of righteousness.

Because the forces of evil apparently are being massed together for a great and final onslaught, it seems fitting we should declare in no uncertain way that *this is our hour to serve*. There must, however, be something more than the call to serve. There must be a specific cause with which we can align ourselves, and to which we can give ourselves. This cause must be clearly defined; its objectives must be set forth; its goals established. It is my purpose to outline some of these objectives, to consider the procedures by which they are to be attained, and to set up reasonable requirements for those who would participate in their attainment.

THE GOALS we seek to attain are twofold. There are those which



are of immediate concern and, although these are highly important, they are nevertheless incidental when viewed in the light of the broader objectives. These broader objectives are achieved gradually, and efforts to attain them are in process over a period of time. These have to do with social improvement and economic organization, and call for a practical application of principles governing our social philosophy; these principles will be touched upon in the course of this discussion.

In the first category we have the current problem of raising the largest budget that has ever been presented to a General Conference for its approval. It exceeds the million-dollar mark. We have, however, every assurance from past experience that this budget will be raised.

In addition to this, the Conference will be asked to pass upon special appropriations of similar proportions. The demands for increased service upon our institutions call for additional facilities; the providing of funds for these facilities is a present consideration.

At Graceland College there is need for the completion of the Men's Dormitory and for the building of a small cottage dormitory for women.

The Independence Sanitarium and Hospital continues to grow. Despite the project which is now in the process of completion (the cost of which has totaled \$529,000.00) there is need for additional facilities; and the Conference will be called upon to provide funds for the enlargement of administrative quarters and to provide recreational facilities for the School of Nursing. In addition to this, the Board of Trustees has already approved the adding of space for the emergency department. Funds for this are in hand.

Across the street from the Hospital is the Mark S. White property, consisting of a large residence and five acres of ground. The remodeling of this building, to which is to be added a fireproof structure to provide facilities for aged and convalescent, both men and women, will be an improvement. The construction of this project will be started shortly after General Conference. Funds are available which, together with the proceeds from the sale of the properties now known as "Resthaven" on Winner Road, assure the completion of this project.

Subject to the approval by the Conference of appropriations for the new cottage dormitory for Graceland, the Old Saints' Home building at Lamoni will be reconditioned and used again for its original purpose as a Home for the Aged.

WE HAVE A PRESENT TASK of completing this great Auditorium building. The response to the initial effort to raise funds for this purpose was most encouraging in the last two months of last year, when we came within \$2,000.00 of reaching our goal of \$100,000.00 for that two-month period. We expect to raise, in addition to our Operating Budget of 1952 and 1953, \$200,000.00 each year for construction work on this building. In this period of high inflation and what appears to be an indefinite continuation of inflation, we would be unwise to make a definite estimate of what the cost of completion will be. Our present financial policy of proceeding on the basis of cash-in-hand will not only determine the extent to which we can complete it, but will also assure us of imposing no greater burden upon our people than they are capable of carrying.

WE CONTINUE TO RECOGNIZE the need for careful financial administration. This is essential if we are to maintain our work at home and abroad on a stable basis. Appropriations are under consideration for missionary homes in the Society Islands and for headquarters buildings in the Australasian

Mission. We are in process of completing a headquarters building—a combined church and parsonage—in Hannover, for the German Mission.

Reference is made in the Report of the Presiding Bishopric to the General Conference, covering houses of worship throughout the United States and Canada already completed or in the process of construction.

Additions to our ministerial personnel add to our budgetary expense, but the consistent and careful attention given to their selection by the Council of Twelve and by the Joint Council of the First Presidency, Council of Twelve, and the Presiding Bishopric gives every assurance of such additions enhancing and extending the ministry of the church to an increasing number of people.

All of the foregoing are indicative of progress and present themselves as goals for our immediate consideration, action, and support. Their attainment gives each of us opportunity to serve.

THOSE OBJECTIVES to which I made reference as being in the second category pertain to social improvement and economic organization within the church membership. These have been pretty well defined in the Scriptures which are sacred to Latter Day Saints. They are outlined concisely in Section 42 of the Doctrine and Covenants. They call for both evangelization and social organization. In respect to the first, these commandments are given:

Ye shall go forth . . . preaching my gospel, two by two, in my name, lifting up your voices as with the voice of a trumpet, declaring my word like unto angels of God; and ye shall go forth baptizing with water, saying, Repent ye, repent ye, for the kingdom of heaven is at hand.

Thou shalt teach my Scriptures unto all men, to all nations, kindreds, tongues, and people.

This commission to the church requires a continuation of the present policy of enlarging missionary personnel. Such enlargement necessarily calls for a continued compliance on the part of the members of the church with the financial law of the church, the payment of tithes, and the giving of offerings.

We look about us today and see much that is wrong with our world—war, political graft and corruption, disloyalty and malfeasance of men in high positions, a general lowering of moral standards. As we see all of this, we cannot help feeling that the elements for good which we have always believed to be inherent in our society must somehow be multiplied and efforts co-ordinated and our thinking directed into channels that will be productive of good. This is the great missionary and educational task of the church.

As already indicated, the church is also commissioned to concern itself with the economic welfare of its members and of society as a whole. The core of this philosophy is to be found in the following commandments:

Every man shall be made accountable unto me, a steward over his own property.

Thou shalt remember the poor, thou shalt consecrate of thy properties for their support.

Thou shalt consecrate of thy surplus, a residue for the purchase of land, the building of houses of worship, the building up of a New Jerusalem, that my covenant people may be gathered.

This and much more is contained in this remarkable revelation, which we know as Section 42. It constitutes our stewardship, both collectively and individually.

AS WE CONSIDER the attainment of these objectives, we think in terms of the organizations essential to their attainment. It seems quite logical that there was designated a place of beginning for the building up of the New Jerusalem. The revelation identified as Section 57:1 designated Independence as the center place.

"Behold, the place which is now called Independence is the center place." And in Section 81:4:

For Zion must increase in beauty, and in holiness; her borders must be enlarged; her stakes must be strengthened.

The Reorganized Church through its prophet, Joseph Smith III, recognized the importance of stakes, one at Independence, and one at Lamoni, Iowa: ". . . organizing them after the pattern which is found in the law." Further light on the gathering is given in Section 128:5:

It is well to understand that the term *regions round about* must mean more than a small area of country round about the central spot, and that the necessities of the great majority of the church in gathering together can only be provided for by settling carefully together as many in one region as may be practicable and profitable and in accordance with the feelings of the people under the laws existing in the places where such settlements are to be made.

With this as our background, we are in a position to consider something of the work of the church in its total program. In our approach to this, let us consider the conditions which confront us in our present world. I have already made reference to these. It is necessary that we view the principles contained in the revelations given to the church in the light of conditions as they exist now, as well as in the days of something over a hundred years ago when most of them were given. That there is a difference in the application was indicated in the instructions just quoted which came

through Joseph, the Prophet of the Reorganization.

Presently there are tremendous forces at work to create disunity and fear among the nations of the earth. There is obvious need for some to think clearly, to maintain faith and confidence in the ultimate accomplishment of the eternal purposes. As Reorganized Latter Day Saints, we partake of a portion of this apprehension or fear and are inclined to turn to some expedient method of organization in the hope that we shall find economic security and peace of mind.

I wish to say candidly that our hope lies not in a program of isolation, geographically or physically, but rather in a program of adjustment to a world situation and an isolation which can come only through the development of a personal integrity and a closely knit social organization which makes possible a unity within the group, despite world forces which seem to be in opposition to the movement of Zion. This was indicated in the revelation given through Joseph Smith III:

... it is incumbent upon the Saints while reaping the benefit of these organizations to so conduct themselves in the carrying into operation the details of their organizations as to be in the world but not of it, living and acting honorably and honestly before God and in the sight of all men, using the things of this world in the manner designed of God, that the places where they occupy may shine as Zion, the redeemed of the Lord.—Doctrine and Covenants 128: 8.

WE NEED TO EVALUATE our own resources and examine our own objectives in the light of other movements which are in harmony with our Zion's goals. Many problems pertaining to the betterment of humankind are being tackled in the councils of the United Nations. These have to do with civil and political rights, but go even further than this, for they are rights which are economic, social, and cultural, having to do with the opportunity to gain a living by work—just and favorable conditions of work—social security, adequate living standards, housing, health benefits, and others. We in America have made great progress in the attainment of many of these, but there are untold millions throughout the world who live in conditions of poverty, with little hope unless a world-wide program and unity among nations make possible the lifting of their standards of living. If this is to succeed it will be in proportion to the understanding that has been developed in the minds of men relative to their responsibility as neighbors, and to their answer to the question, "Am I my brother's keeper?" In our approach to this question we should give due consideration to the commandment given to the church, "Go preach." And in another revelation:

Verily I say unto you, that ye are chosen out of the world to declare my gospel with the sound of rejoicing, as with the voice of a trumpet; lift up your hearts and be glad, for I am in your midst, and am your advocate with the Father; and it is his good will to give you the kingdom.—Section 28: 2.

The building of the kingdom requires a going-forth among the nations with that certain sound, preaching a gospel of Christian brotherhood and of the establishment of God's kingdom. As men become enlightened, the process of selection and the gathering of our people, both in our own country and in other nations, becomes in fact a reality. The orderly process of the gathering is essential to the forward movement of the church. The organization of individuals into groups such as congregations, missions, and stakes, and the effecting of organizations for economic purposes are responsibilities of the general officers of the church. But organizations should have some purpose, some objective, and meet a particular need. Economic organization in the Zion's program, as in our present world economy, requires capital, management, and labor, and must supply a particular need.

THERE ARE TWO THEORIES of approach being made to this business of Zion's organization. One is that of setting up a framework or government in which there shall be specific rules or regulations affecting the arrangement of economic affairs, and to some extent ordering those affairs in such a way as to bring about proper human relationships. This presupposes an ability to set up such government within the presently prescribed form of civil government.

The other theory, which appears more logical and within the range of our ability, is that of administrative procedure directing the gathering of people on a purely voluntary basis. Through free association of ideas and their implementation we can approach a condition of human relationships contemplated in the principles set forth in the Restoration Gospel. This latter is evolutionary in its development. Through such procedures land areas and physical resources can be acquired, these being basic to any major community development, and yet made adaptable to the changing needs of society. This also permits of the growth of society and its development in social, economic, and cultural fields, and is done within the areas of presently constituted government and its agencies. This seems particularly desirable because of the critical period in which we live, and in a world which is moving rapidly to some destination, to some place with a purpose. This does not preclude the need for careful planning or the development of policy, nor does it preclude the need for setting up patterns of human and

economic relationships. These must be done, but with due recognition of the fact that society is ever changing—that it is a living organism and is not to be confined tomorrow within the blueprints drawn for today.

Time will not permit a discussion of ideologies which are today in conflict—namely, Communism *versus* Democracy. It is interesting to note, however, that Communism, through dictatorship, moves with greater dispatch than Democracy, because it tolerates no opposition. It is ruthless; it uses all and everything to attain its ends. Some have written to me asking me to state the difference between our Zion's philosophy and Communism. May I quote just two paragraphs which will show that one is the antithesis of the other. The first is from an article on the Hegemony of Chinese Communism, written by George E. Taylor in which he comments on the party *Philosophy of Communism* (September, 1951, issue of the *Annals of the American Academy of Political Science*). He states (and this statement sums up the basis on which Communism functions):

The individual must obey the organization. The minority must obey the majority. Lower echelons must obey higher echelons. And the entire party must obey the basic principles of the central committee.

Contrast this with the doctrine of free agency, in which Reorganized Latter Day Saints believe, as it is set forth in Doctrine and Covenants 36: 7:

The Lord said unto Enoch, Behold these your brethren; they are the workmanship of my own hands, and I gave unto them their knowledge, in the day I created them; and in the garden of Eden gave I unto man his agency.

It is in the exercise of this free agency that we, associating ourselves together on a voluntary basis, engage in those activities which are for the betterment of our social, economic, cultural, and spiritual welfare; not through coercion, not because of fear, not because of power in the hands of a despot, but because of our recognition of God and our belief in his Son, Jesus Christ, and because we wish to build his kingdom.

JOSEPH SMITH III, in an editorial in the *Saints' Herald* of July 15, 1882, gave counsel to the church relative to the gathering and to the organizations contemplated in the law. I wish to quote a few excerpts from that editorial, which present a point of view which is sound and which stands the test of critical scrutiny and examination today. The introduction of his editorial is as follows:

We have long been expecting that some one or more in the church would attack the

policy especially advocated and advised by us—that of the Saints ceasing to wander about in uncertain ways, without permanent homes and objects, and settling in the regions round about to stay, to build up homes, by honorable efforts and industry and economy to secure something of this world's goods wherewith to build up temporal Zion when it is built.

He gives counsel to “purchase lands, settle and improve, and accumulate property.” He emphasizes the responsibility that members of the church have regarding the purchasing of land and the settling of that land:

The language of the revelations to the church, freely interpreted, is that the Saints shall purchase all the land in the region that can be bought for money. And what object could there be in commanding a purchase that was or is not to be used by them, and if any part of the increase that a Latter Day Saint may have may be consecrated or paid into the Lord's storehouse, it is certain that the methods by which an increase may be created or obtained are to be followed by them. No portion of the increase can be paid unless there is an increase, and the fact that there is to be an increase signifies that there are ways by which that increase may accrue that are honorable ways in the law of God and in his sight ways that are lawful.

He stated further:

We have never seen anyone who had matured a feasible plan of carrying out a common “all things common” theory as it is usually held, and as we have commonly heard it rendered.

These are indeed the principles upon which we must build today, and I believe that real progress can be made in regard to the establishment of Zion in about the extent to which we yield obedience to the following fundamental principles: the recognition that God is owner and creator; that we are stewards; and that as stewards we have responsibility relative to the management of temporal possessions and talents and the use of time. The right of free agency, the right to think, and the right to express our thoughts, the right to be free from the domination of central committees or groups, the right to organize ourselves on a voluntary basis free from all coercion—these are the principles upon which we can build a truly Christian society, and such a society can be built only within the framework of a democratic form of government.

WHAT CAN WE DO to make progress toward our goals? Let me suggest a few important things which are receiving and will continue to receive our attention.

First, I would like to suggest some needs which pertain to health and welfare. One is the development of a plan to supplement the health, medical, and hospital insurance of existing agencies to

the extent that all members of the church can and will be free from the fear and the consequences of sickness and disease. This can, in my opinion, be accomplished in supplementing—not setting up substitutes for such existing facilities as Blue Cross and Medical Care and other forms of health and hospitalization insurance.

The need for a health clinic to be operated in conjunction with the hospital must be kept before us continually. This will require further expansion of facilities and the organization of medical personnel that believes in and is dedicated to the cause of Zion.

I am of the opinion that organizations can be created which will meet these particular needs and be in harmony with the instructions given in Section 128:9: “. . . to carry out the provisions of the law of organization which are by the law made the duty of the bishop.”

The care of the poor, the rehabilitation of those who, because of physical incapacity or other conditions need financial assistance, can be met through a more complete functioning of the Aaronic priesthood. Today too many cases find their way to the headquarters office which could well be ministered to on the local level. Expansion of the work now being done through the Social Service Center by the inclusion of social service workers seems a logical approach to the co-ordination and educational work necessary to render this service throughout the entire church. Here again such an extension of service by the church would be to supplement and not in lieu of other agencies already established.

The training of the Aaronic priesthood continues to be one of the most essential needs if the ministry that is contemplated in the law of the church is to be given to its members. We again emphasize that it is a ministry of temporalities and of service. We have found from experience that most of the benevolent needs arise from poor management in the home, or sickness, or accident, or a combination of all. Through the Aaronic priesthood we should be able to keep contact with all of our members to meet such needs.

At the last General Conference, a document regarding surplus was approved. We would like to call attention again to the contents of that document, for it is our opinion that herein is to be found the solution to many of the problems that we face, and it provides the medium through which some of our social goals can be achieved. Here are the provisions, stated as concisely as possible:

1. A separate treasury is to be designated (this has been done).
2. Surplus is an outright conveyance to the church, without legal obligation of the church to the contributor. This requires a clear understanding between

the Bishop and the contributor concerned as to the purpose of the consecration. Surplus may be used for the following purposes:

(a) Land purchase for the public benefit of the church

(b) Completing the Auditorium

(c) Houses of worship, where the General Church has particular responsibility

(d) To provide for the cost of economic and community planning.

In this connection we would like to point out that there are those who propose other means of providing funds and other measures. We believe that real progress will be attained only as we work within the limits of procedures defined as being within the provisions of the law. This applies also to the provision in that document for the development of business, industrial, and agricultural stewardships.

SUMMARIZED BRIEFLY here are our accomplishments, our present objectives, and the significance of the call which comes to each of us to serve. We have emerged from a financial condition which some twenty-one years ago threatened the very existence of the church to a position of unusual financial stability. This has been done in harmony with the principles of sound finance and the temporal law, including the principles of the storehouse. Surpluses have been placed in reserves and funds have been allocated for our institutions and for the work on the Auditorium, all such funds totaling approximately four million dollars since 1941. This principle of reserves is one that is fundamental to storehouse organization. The reserves that have been set up strengthen the church for its missionary work, for the retirement of its missionaries, and for a bulwark against inflation or deflation.

We have strengthened our institutions and added to our ministerial personnel. We have provided better facilities for the sick and convalescent and the worthy poor, and have improved the standing of our educational institution.

THE CHALLENGE which comes to us in this present hour requires of each of us a consecration anew if we are to meet the needs of the hour and if we are to serve in this hour. Probably never in the history of the world has so much stress been placed upon the problem of providing for the spiritual needs of man. It is the spirit of man which gives direction to all of his activities, whether that spirit is directed toward what is good or what is bad. In either case the quantity and quality of temporal possessions and their use determine in great measure the extent to which the objectives of the

(Continued on page 22.)

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United Nations - Human Rights - Latter Day Saints

By Maurice L. Draper

THE UNITED NATIONS General Assembly approved on December 10, 1948, a Universal Declaration of Human Rights. This did not have the legal binding force of a treaty, being a declaration of ideals only. Now under consideration is the Draft International Covenant on Human Rights. It is expected that this covenant will be eventually submitted to the General Assembly for approval, after which, when finally reviewed, revised, and adopted, it will be opened for signature and ratification. When twenty countries have ratified it, the covenant will be in force.

The basic civil and political rights set forth in the draft covenant are well known in American tradition and law, and relate to the right to life, protection against torture, slavery, forced labor, arbitrary arrest or detention, freedom to leave a country, freedom to return to one's country, right to a fair and public hearing by an independent and impartial tribunal, right to be presumed innocent until proved guilty, protection against ex post facto laws, right to recognition as a person before the law, freedom of religion, expression, assembly and association, and equal protection of the law.¹

In addition to these civil and political rights, the covenant deals with social and economic rights. There are far-reaching statements on the right to work and choose a profession, conditions of work, social security, housing, standard of living, health, protection of maternity and children, labor unions, education, ownership of property, equality of men and women, and diffusion of science and culture.

THERE ARE MORAL PRINCIPLES involved in these statements. Social justice is related to righteousness in a way which is of special interest to Reorganized Latter Day Saints. Whether the Draft Covenant should be supported by Saints might well be determined by comparing excerpts from the covenant and from church Scriptures relating to the same rights.

DRAFT COVENANT

1. Right to Life

To take life shall be a crime, save in the execution of a sentence of a court, or in self-defense. . . .—Part II, Article 3, Paragraph 2.

2. Torture

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.—Part II, Article 4.

3. Slavery

No one shall be held in slavery; slavery and the slave trade in all their forms shall be prohibited.—Part II, Article 5, Paragraph 1.

4. Freedom of Movement

Article 8 provides that a person shall have freedom of movement, freedom to change residence within his own country, freedom to leave his own country, and shall not be subjected to arbitrary exile. Article 9 provides that an alien legally admitted to a country shall not be expelled without adequate legal cause.

5. Freedom of Conscience, Thought, and Religion

Everyone shall have the right to freedom of thought, conscience and religion. This right shall include freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice or worship and observance.

Freedom to manifest one's religion or beliefs shall be subject only to such limitations as are pursuant to law and are reasonable and necessary to protect public safety, order, health, or morals for the fundamental rights and freedoms of others.—Part II, Article 13.

R.L.D.S. SCRIPTURE

Thou shalt not kill; and he that kills shall not have forgiveness in this world nor in the world to come . . . but he that killeth shall die.—Doctrine and Covenants 42: 6, 7².

. . . this great abomination . . . doth not exceed that of our people . . . torturing their bodies even unto death . . . for a token of bravery . . . because of the hardness of their hearts . . . brutal . . . without principle.—Book of Mormon, Moroni 9: 10, 11, 19, 21.

It is not right that any man should be in bondage one to another.—Doctrine and Covenants 98: 10.

The program of the gathering, colonization, community stewardships, and the Zionic plan presumes sufficient freedom of movement to permit the selective gathering, with representatives from all nations.—Doctrine and Covenants 42: 10; 45: 12-14.

We believe that rulers, states, and governments have a right, and are bound to enact laws for the protection of all citizens in the free exercise of their religious belief; but we do not believe that they have a right, in justice, to deprive citizens of this privilege, or proscribe them in their opinions, so long as a regard and reverence is shown to the laws, and such religious opinions do not justify sedition nor conspiracy.—Doctrine and Covenants 112: 7.

We believe that all religious societies have a right to deal with their members for disorderly conduct according to the rules and regulations of such societies, provided that such dealing be for fellowship and good standing; but we do not believe that any religious society has authority to try men on the right of property or life, to take from them this world's goods, or put them in jeopardy either life or limb, neither to inflict any physical punishment on them.—Doctrine and Covenants 112: 10.

(Continued on page 22.)

A City in the Clouds

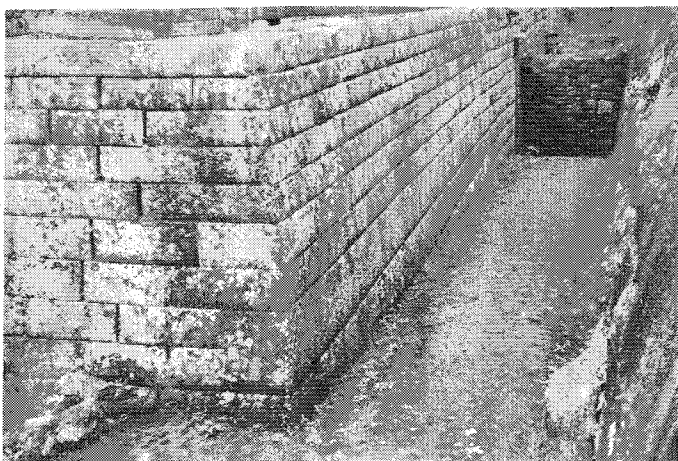
By Paul M. Hanson

Illustrations from photographs by the author.

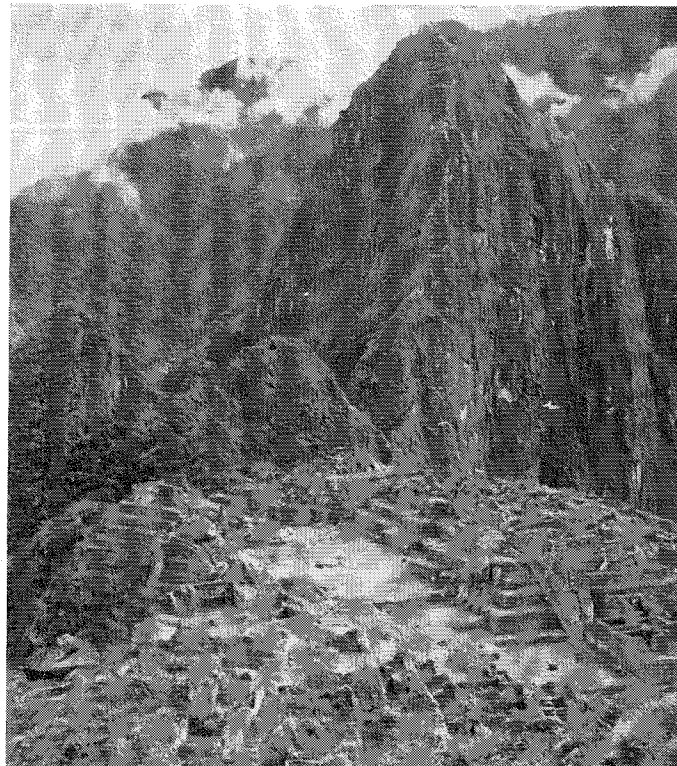
A TRIP TO MACHU PICCHU is an adventure into the mysterious past of mankind. The city lay hidden among the towering peaks of the Andes for hundreds of years until discovered by Dr. Hiram Bingham in 1911. It was then overgrown with forest and jungle.

Machu Picchu, which not many years ago was accessible only to a few, can now be reached by train or *autocarril* from Cuzco. The *autocarril* is a combination of auto and bus that runs on the railway track, carries eight or ten passengers, and makes the trip of about seventy miles to the ruins in much less time than the steam train.

The journey means a blending of archaeology and scenery. Upon entering the gorge of the Urubamba River one travels between walls of tremendous mountain peaks, every mile presenting varying panoramic views of snow-capped mountainous splendor.



2. A beautiful example of coursed masonry.



1. A section of Machu Picchu.

Machu Picchu has been called a "lost city," but its existence probably was never lost entirely to the Incas. In any case, in recent years it has been explored.

This ancient city occupies a site on a mountain ridge in one of the most inaccessible parts of the Andes. It is surrounded by lofty mountains, and on three sides by the magnificent canyon of the swift-flowing, foaming Urubamba River.

The ascent of 2,000 feet from the valley to the ruins is made afoot or by horseback. (About one hour is required for the latter with a guide accompanying. See illustration 1.)

Among the many ruins of the city are those of plazas, temples, houses, streets, innumerable stairways and terraces, and huge constructions, all uniting to form one of the most unique and impressive sights imaginable, including archaeological treasures inseparably associated with scenic grandeur that probably cannot be equaled anywhere in the world.

The ruins are of white granite, some of which are fitted together with a jeweler's precision. (See illustration 2.)

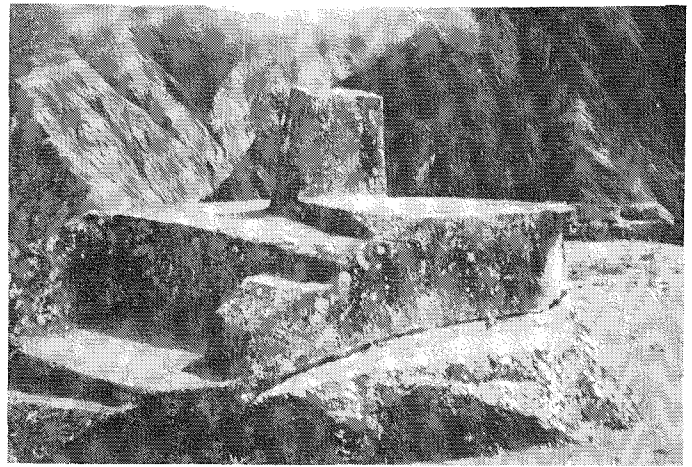
THE FOLLOWING well describes what I was privileged to experience during the three days of my stay in Machu Picchu, where a small but fairly comfortable inn is operated by the Peruvian government:

Machu Picchu is a magnificent panorama of mountains, now veiled in mist, now bathed in sunshine—a ring of huge, towering peaks, crowned by clouds or glistening in the pale light of dawn or the bright light of noon or the waning light of evening. At Machu Picchu you contemplate a row of jagged pinnacles shaped like sugar loaves (Rio de Janeiro has *one* such, and it is world famous; Machu Picchu has *half a dozen*, which are not, but are sure to be some day). And

rising up from all this gorgeous natural beauty is the broken, mysterious city, a huddle of roofless white buildings of stone, admirably smoothed and polished and joined together, blending in silent harmony with the mountains, merging with the mist and sunshine and shadows in an unending succession of eerie, unforgettable patterns.¹ (See illustration 3.)

Prominent among the ruins is the Intihuatana. A winding stairway leads to the highest point of the city, to this monolithic sundial, which probably was used for determining the seasons of agricultural work and religious functions with the movement of the sun. From this "solar observatory" perhaps the best view of all may be obtained—set as it is in the midst of mountains of unexcelled grandeur and beauty. (See illustration 4.)

We do not know whether we have been looking at Pre-Inca and Inca ruins or just Inca remains. There is a sharp cleavage of opinion among authorities respecting the age of the city. According to one theory, it was built by the Incas in the fifteenth century; others maintain that the city reaches



4. *The Intihuatana.*

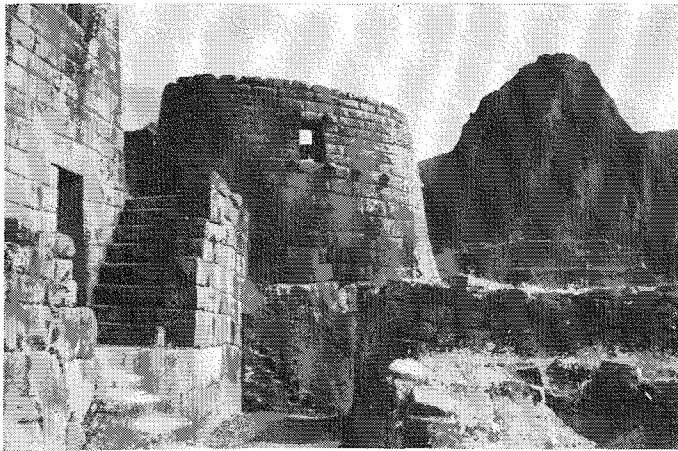
In the picture of the gate, the excellence of the masonry, the monolithic stairway, a ring stone above the stone lintel at the top of the picture for fastening the enclosure of the gate, and the small stone posts on the sides for further locking are visible.

It is easy to imagine since the city was so well fortified that it was built for defense. It seems to be a stronghold. But the question arises, if the enemies of the people of Machu Picchu had only crude weapons, bows and arrows, and blow-guns, then why was such a place as Machu Picchu needed for security?

Machu Picchu is one of the wonders of the world.

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3. *Stone masonry and architecture.*

back to pre-Inca times. It appears to be a matter of take your choice. Dr. Bingham believes the story of the city "covers many, many centuries." It seems clear nobody knows when the city was built.

There is much mystery surrounding Machu Picchu. Many questions arise. Was it built as a fortress for protection against barbarous tribes? Were the builders inspired by terror? Was it a city or refuge where people could nurture the religion of their choice? What impelled the construction of such a stupendous work as Machu Picchu? Why was it abandoned?

There is much to indicate the city was a stronghold. One side of the city overlooks a perpendicular precipice reaching down 2,000 feet, and on the other side approach was made only by secret passages leading up the steep sides of the mountain. In addition to this the swift, powerful river surrounding the city on three sides, serving as a moat, provided further security. (See illustration 5.)

It would seem that being so well fortified naturally, the inhabitants of Machu Picchu would have been without fear of being surprised or taken by an enemy, yet there were gates that gave added protection.



5. *Inside a gate of the city.*

The Lord's Business

By Bill Caldwell

An Address Given at a Central Research Meeting
in Independence, Missouri, on February 23, 1952

I AM A GREAT BELIEVER in the Lord's business. This is based upon my having received much inspiration in my engineering, inventions, and business life from the Bible, Book of Mormon, and Doctrine and Covenants. Recently, faced with an elephantine problem and with only a mere toothpick with which to move it, I reached for the Book and opened it at Jeremiah 33:3: "Call on me, and I will answer thee. I will show thee great and mighty things which thou knowest not." I could read that a hundred times and learn something more each time. As one who is doing some business with a reasonable amount of success, I give credit entirely to the Lord, because none of us know much. When we die, if we knew one hundred or even a thousand times more, we would still know very little. If all the knowledge of all the men in the world were put into one skull, his knowledge, compared to the total sum of knowledge possessed by the Almighty, would be as if a man standing on the seashore reached down and took a handful of sand and compared it to all the sand on all the seashores in all the worlds.

Anything we do here, to be truly constructive, must be dedicated to the Lord's business. Not long ago I sat with a group of executives and engineers of a very large corporation. When they were told that this country had not produced a single major invention during the past twenty-five years, they became quite angry—but they could not refute this charge. We are a great people to improve and mass-produce, but it is clear to me that invention is inspiration from the Lord.

We are in so much of a hurry that the Lord cannot tell us much. I say, "Let's slow down a little bit!" That's what I'm doing and asking my men to do likewise. What we need most is to get close to the Lord in all that we are trying to do. When a group of men like ourselves gets close enough to the Lord to receive inspiration adequate for our hour and day, the results will help cast up the Lord's highway and make

truth shine brightly toward the coming of that perfect day we look to and strive for.

The next pressing problem is that we work *together* with all our talents and ability. Talent and ability are not the same. One may develop two talents and have the ability to develop eight or ten more talents, but if he is too busy or indifferent to use all his capacity he fails to measure up to his high calling.

INVENTION hasn't really started yet. The applied as well as the abstract sciences are still in swaddling clothes. We go all around "Robin Hood's barn" to see whether the doors of knowledge possess hinges or we pry off a plank at a time in order to get into the stuffy place. There is a realm of light and truth and knowledge that will come down to encompass and lift us above the world's intellectual realm even at its best man-worshipping levels.

This endowment will surely come as we unselfishly, hourly and daily, lay hold of every problem of living together with heart, mind, and soul dedicated to Christ's demonstration of scientific living. In the realm of pure science, He turned gravity on and off, demonstrated transference (the Ascension and visit to America without effort or mechanical assistance), stilled the tempest on Galilee, created food, gave sight, healed the lame, restored life, and translated a city from earth to heaven, all by a word—the word of knowledge. He said, "Greater things than these shall ye do because I go unto the Father." Hard work, study, and inspiration from on high are the catalyst that transforms a working faith into miracle-working power for accomplishing his will.

THE ALMIGHTY is calling on us to be the inspiration of the world. The preachers aren't able to do it by themselves. They have worked hard, and they are conscientious; they're honest in their convictions, but they need the help of inspired men with scientific knowledge. Paul, in writing to the Corinthian saints, said, "The kingdom of God consists not of words but of power." What

is power but knowledge? Knowledge of creation makes things and holds them together.

If we associate with spiritual insight, supplementing our efforts, and with our sole objective the Lord's business, there isn't anything we can't do. Let's take hold of the scientific knowledge we have and our experience and ability and do timeless things. If we do this we can accomplish more in the next three years than we have done in the last 130. The minute we begin to trust in our own strength, we are no better than the self-worshipping world which has been milling around for centuries and starts out every year about where it began the year before as far as serving God and the race is concerned.

We have to set our Zion goals, then use all the faith and courage we possess and every tool that we have—mental, physical, and spiritual—to do the job. If we catalogue our abilities and manpower which can be called on to do certain jobs, we can accomplish much.

There are several plants around Independence owned by members of the Reorganized Church. Others aren't owned but are operated by our people. If they are spiritual minded that is the important factor. Let's work with the people who are spiritual minded who have a sense of obligation to the race and to God. If we take the problems we have among ourselves and solve *them*, the way will open up to do bigger and better things. Money will be secondary. The Lord has told us that he will open the door of heaven if we will only trust and do his will. That doesn't mean just materially.

God wants us to love him and to think out for ourselves the means to serve one another. We may need to work together now in our industrial efforts in a loose association; a corporation can be formed later. If we do work together and use our combined talents with the one objective—to help build Zion—we will succeed. Everything we have belongs to God. If we are supposed to use something as stewards, we must use it or it will be taken away from us. We must use it for the building of Zion, for the advancement of the gospel.

Almighty God has given us a job to do, but if we don't do it he isn't going to sweep us off the face of the earth. We'll do it ourselves by the forces we generate and help to direct against ourselves. God's laws are impersonal. We can't change them; we can either use them beneficially or misuse them to our destruction. A handful of consecrated people, who will use every talent and every possession to advance Zion in the spirit of humility and consecration, can accomplish the Lord's work. Our talents plus the Lord's help can do this, *because two and God are always a majority.*

The Case Against Gambling

By Ansley Cunningham Moore

EDITOR'S NOTE: *This clear and logical discussion on a practice which has become very widespread in America was printed in the "Christian Century" for February 20, 1952, and is reprinted by permission. Dr. Moore is pastor of the United Presbyterian Church of Pittsburgh, Pennsylvania, and has held important national and international offices in this denomination. It is somewhat alarming to learn that many of our own church members feel justified in buying a chance on an automobile raffle or a baseball pool or in placing a small bet on a game. These people might never enter a gambling casino nor play a roulette wheel, yet—as Dr. Moore brings out in this article—the principle is much the same and un-Christian in character.*

WE WERE WALKING from the television studio where the six of us had participated in a program called "The Pittsburgh Story." This particular program had as its theme, "Should Pennsylvania have legalized gambling?" Three young business executives, keen and very much alive, had acted as questioners. A Pulitzer prize-winning newspaperman and the writer were "experts" on the program. A political science professor from a near-by university was the moderator.

The newspaperman gave the program "color" as he had won a national reputation investigating crime, and especially gambling, in this county of 1,500,000 people. He had insisted while we were on the air that gambling is "an easy form of theft," and that it is "the easiest thing in the world to control" if officials want to control it. His investigations here had revealed, so he said, that in Allegheny County there is a gross "take" of 100 million dollars a year, and in Pittsburgh a "take" of 50 million dollars a year. He stood unalterably opposed to legalizing gambling—which, of course, fits in with the report of the Kefauver committee to the effect that no plan suggested for legalized gambling promised success. ". . . much of the propaganda for legalized gambling," that Senate committee noted, "can be traced to organized and professional gamblers."

A Layman's Questions

As we stepped out on the street one of the businessmen, who had listened with unusual attention in the planning conference the day before while I outlined the points I would make when we faced the cameras, turned to me and said, "Well, Doctor, I don't know how much good you did with your last Sunday's sermon, but I'll bet you did more good today with what you said than with ten sermons."

I thanked him, and as we stopped for a street light he went on: "You know, I've never known why the Protestant church is opposed to gambling. I've never heard any sound arguments against gambling, given without emotion. I've

never heard my minister preach on gambling. Last night," he continued, "I was at a party with some of my friends. The conversation turned to this television program and I told them the points you had made against gambling. None of them had ever heard why the church opposes gambling. Thank you very much," he said as we parted, "for your help."

I left him—that attractive young businessman, so likely to rise in influence in this great industrial center of the world—wondering how many other men there are in America who, like him, have never heard religion's argument against gambling. He knows that legalized betting hurts legitimate business. He is aware that gangsters rule the gambling business and that they put their greedy hands into legitimate business and spoil that, too. But is gambling at bridge (so-called "private gambling"), shooting "craps," playing poker for money, betting on football and baseball games, pitching to the crack, wrong? Is it *morally* wrong? If so, why?

Everywhere I have gone since that television program I have run into conversation about gambling. Almost without exception people tell me, frequently with a sheepish grin, that they gamble and see little or nothing wrong with it. As a matter of fact, the American Institute of Public Opinion found by a survey that about 45 per cent of our adult population indulges in some form of gambling. Fifty million Americans *can* be wrong! And they are—dead wrong. But can one make a case against gambling? Does gambling have moral significance?

Religion's Argument

There are five principal reasons why the Protestant church is unalterably opposed to gambling—all gambling—in all its forms.

In the first place, gambling damages personality. The New Testament, especially the fifteenth chapter of Luke, makes it plain that the most precious thing in the world is human personality. What has this to do with gambling? Here is a \$50-a-week clerk who, in the

main, functions normally on his income. Suppose he wins \$200 on a \$2 bet. He now has taken out of society \$198 and has put little or nothing back. This does something to him. He is now likely to be rendered incapable of functioning normally at his old job, especially if he wins bets several times. He has learned what seems to be a short cut. Greed enters the picture, and he may come to feel that he was a fool before to work so hard for so little. Something has happened to this man's moral life. Gambling does something to people's characters, and what it does is not good.

This is a familiar story to every pastor. Here is a family man who is respected because he is a responsible citizen. This gambling disease lays its hand upon him and he becomes an embezzler or worse. Usually he becomes pauperized, sometimes seeking escape by way of suicide. I have seen this thing destroy otherwise good men too often to think that there is anything good about it. It does something to character.

Gambling Corrupts All It Touches

But that is not all. Gambling corrupts everything it touches. The racketeers go in for it in a big way. The company it keeps reveals something of its nature. It endows mobsters who buy political—that is, police—protection. This matter of racketeers taking part in government ought to alarm America. Senator Kefauver found that this can be controlled in states where gambling is illegal, but where "gambling receives a cloak of respectability through legalization, there is no weapon which can be used to keep the gamblers and their money out of politics." Gambling ties in with narcotics, prostitution, and all forms of illegality and immorality. Gambling now supports a network of evil which threatens to corrupt this nation. Supporting anything which corrupts others is morally wrong.

In rebuttal, those who favor legalizing gambling to control it usually point to Nevada as a shining example of both how legislation can keep gambling free of corruption and how state treasuries can be filled with easy money. The Senate's committee tore this argument to shreds when it said, "As a case history of legalized gambling, Nevada speaks eloquently in the negative." And the senator from Tennessee adds: ". . . both morally and financially legalized gambling in Nevada is a failure." The facts behind this con-

(Continued on page 17.)

Question Time

Question:

What book is referred to in I Nephi 1: 10? I understand that it was Christ himself who gave Lehi the book during the time of his vision which was 600 years before Christ was born to this world.
B. M. C.
California

Answer:

It was a book given into the hand of Lehi by Christ during a vision, wherein he read of the pending downfall of Jerusalem because of its wickedness, in which many of its inhabitants would be destroyed, and others be carried away captive into Babylon, with many other things. We are not to understand that the book was retained by Lehi, its purpose having been fulfilled by what he read in the vision; neither is there any indication as to what book it was.

CHARLES FRY

Question:

Since according to the vision those who died without law are to inherit terrestrial glory (Doctrine and Covenants 76: 6), shall we assume that they will have no opportunity for celestial glory? If this assumption is true, would not that be a discrimination and injustice against those who had no opportunity of hearing the gospel on earth?
V. J. R.
Missouri

Answer:

Joseph the Seer and Sidney Rigdon, who together had the vision, spoke of what they saw in the world of spirits, some of whom had not heard the gospel in this life. Neither their account nor other Scripture warrants the interpretation that all who die without a knowledge of the gospel enter the terrestrial world.

The basis of division in the spirit world is not whether men obeyed the gospel or not here, but rather the manner of life they lived and the character they developed. It is their character—that is, their moral and spiritual standing before God—which determines the place to which they go among the four major divisions into which humanity is divided

at death: celestial, terrestrial, telestial, and perdition.

In this world the gospel reaches only a small minority of the people, and were salvation dependent upon obedience here alone few would be saved. Justice requires that the privilege of hearing the gospel should reach all men, thus making necessary its ministry in the next world.

The teaching of Scripture is that "the gospel is preached to them who are dead" (I Peter 4: 6). Those who did not hear it here will hear it on the other side in whichever glory they may find place and their salvation will be complete in that glory. In another vision Joseph saw his brother Alvin in the celestial kingdom and wondered how it could be, since he had died before the gospel was restored. He was told: —

All who have died without a knowledge of this gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom, for I, the Lord, will judge all men according to their works, according to the desires of their hearts. And I also beheld that all children who die before they arrive at the years of accountability, are saved in the celestial kingdom of heaven.—
Church History, Volume II, page 16.

Salvation comes by Jesus Christ through the gospel, but the degree of reward or glory is determined by character as the Lord has said, "Their glory . . . is given for their works" (Doctrine and Covenants 116: 2). This was said of Saints, for even those under the gospel in this life attain only to that glory for which they have lived and are prepared. This can be no less true of those who die without the gospel, for it is still their works which determine the glory they enter; and since they hear and are privileged to accept the gospel over there, we discover that God's dealing with them is exactly on a par with those who accept the gospel in this life. It is said that the preaching of the gospel in the terrestrial glory is "that they might be judged according to men in the flesh" (Doctrine and Covenants 76: 6). The teaching is oft repeated in the Scriptures that "all men will be judged or rewarded according to their works." There is no discrimination either in judgment or in reward, and the same requirements for salvation are exacted of one as of another, subject to variation of circumstances. We know of no reason why those from darkened lands, as well as civilized or Chris-

tian lands, who live up to the light they have and cultivate the requisite nobility of character may not be received into celestial glory, and through their acceptance of the gospel there have eternal inheritance in that kingdom with others of like character. Thus all men are given equal opportunity, and God's justice is maintained.
CHARLES FRY

Question:

Is "the least" spoken of in Matthew 11: 11 Christ?
MRS. F. G. C.
Missouri

Answer:

Comparing the various texts on this point, Jesus seems in all of them to be impressing upon his disciples the lesson of humility. He said that those of the world seek greatness through domination, but it should not be so with them. His way was through humility and service. The disciple who sought to be great could attain it only through service to others; he must humble himself by becoming a servant of all; or, in other words, by making himself the least he could become the greatest, for true greatness is in service and not in the power of domination.

Christ made himself an example of this sound principle, seeking the welfare and eternal life of every man, more than other men could do. Thus making himself the least, he proved himself the greatest. He was offering himself as an example. Of all who ever came into the world, Jesus was at the same time the least and also the greatest. "The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." He who would follow Christ and approach his greatness, let him follow through the valley of humble service, making himself as the "least" in the kingdom of heaven.

CHARLES FRY

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel members signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

Am I a Stranger - A Gentile?

By H. Paul Eads

EDITOR'S NOTE: Many readers will be interested in this unusual article. The writer is a veteran of World War II. His wife and children belong to the Reorganization. He was moved to write his thoughts after hearing a recent sermon by Apostle D. Blair Jensen.

A FEW EVENINGS AGO I heard a sermon. It was an amplification of words of instruction used many, many years ago, yet it was so interpretative that even a child could grasp and hold its meaning.

It was not the speaker that I found most interesting. He was but as millions and millions of others in my mind's eye. It was his interpretative ability plus the unraveling of a practical way wherein the subject matter could be put to use.

In his discourse there was no semblance of fear fostered, no devil, no hell, no condemnation for acts. He made no effort to appear superior to his listeners—to prove that I or anyone else was a Gentile and he an Israelite. It was a straightforward, simple chain of related events culminating with the necessity of knowing the doctrine of the law of surplus service to others and recognizing that each is but a unit of the whole.

He quoted:

The voice of the Lord is unto all men; there is none to escape, and there is no eye that shall not see; neither ear that shall not hear, neither heart that shall not be penetrated.

Remember, remember, that it is not the work of God that is frustrated, but the work of men.

Recognizing that it is God who holds dominion over all things and acknowledges man in his goodness of service to his fellow-men as well as to and for himself, and that it is *not* the work of God which frustrates, we realize that the work of man (which holds no power) is but a false domain and merely exists in his adverse thoughts, actions, and deeds.

. . . the rebellious shall be pierced with much sorrow, for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed. . . .

I AM MY OWN MIRROR, reflecting my own inner self as I truthfully am. When I criticize and look for faults in others, damning their actions and beliefs, I am damning myself, since it has not yet been given to me to live in a house other than the body which God has given to me to live in. Therefore I should be rebellious if I should declare, even to myself, "I am this and thou art that." The very process of breathing is proof

sufficient that all of us are approved of our Heavenly Father, else we could not breathe "the breath of life" with each passing moment.

To deny that each is a unit of the whole or of the oneness of God is to deny the truth of this Scripture: ". . . and the voice of warning shall be unto *all* people. . . ."

All people are spoken of as a single unit. But we find hope, even though we may misinterpret it, in this quotation:

. . . the Lord shall come to recompense unto *every* man according to his [and here, I believe is meant each and every individual] work, and measure to *every* man according to the measure which he [I believe, once again, is meant the individual] has measured to his fellow-man. . . .

This places the responsibility on every individual and firmly establishes the importance of tolerance to all regardless of established ideals and customs.

To me, these quotations give a clear and concise description of the individual

who cannot or will not recognize that "except God build the house, they labor in vain who [try to] build it."

They seek not the Lord to establish his [I believe this means our Father's] righteousness, but every man walketh in his own way, and after the image of his own god, whose image is in the likeness of the world, and whose substance is that of an idol.

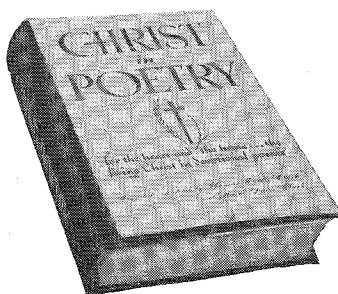
I am convinced that if I look into the face of any living person and see there nothing but sadness, sorrow, condemnation, and sin I am denying God's very sustenance of myself. Since God gives to all impartially, I must see goodness and mercy in the "least of his children" or the most exalted if I would see goodness and mercy in myself.

Weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow-man, neither trust in the arm of flesh—but that every man might speak in the name of God the Lord, even the Savior of the world.

THE CONCLUDING POINT of this sermon was the appeal to be tolerant and be of service always to all people ". . . that faith also might increase in the earth."

If I am a Gentile and not an Israelite, I append my last thoughts from my searching. If a person would be free, he must find his freedom in "giving of more than that which is required that will do it."

It is but the doctrine of the law of surplus service, "a heart full of love."



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HERALD HOUSE INDEPENDENCE, MISSOURI

Briefs

Young Adults Meet

CENTRAL MISSOURI STAKE.—Two hundred fifty young adults of the Central Missouri Stake met at Lee's Summit Church, March 9. The theme was "The Book of Mormon." At the twenty minute worship period Howard Martin, assistant stake leader, gave a flannelgraph on "The Coming Forth of the Book of Mormon" and A. Carlos Smith sang a solo which told of Joseph Smith's praying in the woods. Following this was a class period "Why the Book of Mormon?" taught by the stake president, Harry J. Simons. Clair Weldon, the stake missionary, preached on "The Book of Mormon, an Added Witness." Special music was furnished by Blue Springs and Warrensburg.

A basket dinner was served in the basement. As the group gathered back in the upper auditorium, Melba Troyer, stake music director, led twenty minutes of group singing.

Roy Weldon of the stake high council, gave a talk followed by group discussion. Leonard Smith, stake young adult leader, and his two assistants, Cecil Eddleman and Howard Martin, were in charge of the meetings.—Reported by LOUISE LOVELAND

Increase in Baptisms

KANSAS CITY STAKE.—The ninety-seventh regular conference of the Kansas City stake was held March 7, Stake President J. D. Anderson presiding. Thirty-eight delegates to General Conference were elected. Stake Bishop Howard F. Miller, who has charge of all funds—congregation and stake—gave the financial report for 1951.

Total stake income for regular operations and buildings was \$43,515.34, or about \$7,000.00 more than 1950 for the same purpose. The total contribution to the General Church was \$56,572.22, or almost \$9,000.00 more than the year before. This figure includes slightly over \$4,000.00 for the Auditorium, which was our quota.

A resolution authorizing a building fund for the recently organized mission at Raytown was approved. Two recommendations for ordination were approved: Lawrence Werges of Malvern Hill congregation to the office of priest, and Fred Young of Van Brunt congregation to the office of teacher. The conference approved a three-day stake conference for June 13-15.

The stake president's report emphasized the encouraging success in missionary work during 1951 made possible by the increasing amount and quality of witnessing under the promotion and guidance of the stake missionary supervisor, Seventy Albert A. Scherer. The 152 baptisms of 1950 and 154 of 1951 are nearly 100 per cent increases over the yearly average for several years previous.—Reported by J. D. ANDERSON

Evangelist Holds Meetings

WELLSBURG, WEST VIRGINIA.—Meetings were held at Wellsburg March 22 and 23, with Evangelist R. E. Rodgers presenting the opening message. Church school was under the direction of Officers Paul Lannum and Keith Zonker. The junior choir sang "Walk Lightly, Speak Softly," under the direction of Lenora Nixon. Elder Schoenian of Moundsville spoke at the morning hour, and the senior choir sang with John Treiber as soloist.

Dinner was served at the church. At the afternoon service, Sister Anna Schoenian, district chorister, conducted a class on "Music—It's Need and Effect on Various Services." District President S. M. Zonker concluded the activities with a sermon on "What Must I Do." John Treiber sang a song written by Brother John R. Grice, accompanied by the organist, Helen Phillips.

Roger Allen, infant son of Conrad and Rosalie Criss, was blessed by Pastor John Treiber. Mark, infant son of Albert and June Fedak, was blessed by Elder Otto Melcher. Shirley Ann, infant daughter of Harold and Edna Maloney, was also blessed by Elder John Treiber.

The adult class sponsored a city chicken supper, the women's group had a rummage sale, and the Zion's League had a bake sale to raise funds for the branch.

Cottage meetings are held at a near-by mining camp, and have had good missionary results.—Reported by LEONA HANES

New Mission Organized

EAST WILTON, MAINE.—Thirteen members of the church gathered at the home of Mr. Vivian Bryant to organize a mission, under the direction of District President Benjamin L. Carter. Priest Bernard Holland of Farmington, Maine, was elected pastor. Other officers are Mrs. Ruth Bryant, secretary and treasurer; Vivian Bryant, mission custodian; Mrs. Bernard Holland, director of music. Seventy Ray Ashenhurst, district missionary, was present at the organization meeting and remained for a series of missionary services.—Reported by MRS. BEN CARTER

Young People Win Attendance Banner

VANCOUVER, WASHINGTON.—The branch has continued to progress under the leadership of Pastor Paul Fishel who succeeded Elder Roy Keiser, October 1. There were two baptisms in November, Mrs. Zella Pritt and Mary Lou Nelson; two in December, Mrs. Ruth Slothower and Norma Jean Watts; and ten baptisms in January, Jay Elli-

thorpe, Willard C. Maxon, Roger Dunn, Philip Dunn, Nellie Zahar, Alexander B. Gordon, Clara Gordon, Larry Chapman, Laura Martin, and Duane Benfit. These baptisms followed a missionary series held by Seventy Arthur F. Gibbs at the church in January, and completed several family circles.

In January, Delphine Fouts found it necessary to resign as women's leader and the pastor appointed Evalyn Ellithorpe to serve for the rest of the church year.

The branch is having food sales and rummage sales, and plans to give a play in May, as money-raising projects.

Priest Melvin Chapman and his wife Eileen and three children have moved to Wenatchee, Washington, where he is employed as an electrician in the new Alcoa Aluminum plant.

Members of the branch are looking forward to improvements in the church building this summer and are starting a campaign to increase the building fund. Elder Paul Fishel will be in charge of construction of new buildings on the grounds.

Members of the branch who attended General Conference were F. E. Chapman, Roycie Chapman, Harold Carpenter, Leona Carpenter, and M. H. Cook.

The senior high class of the church school has held the attendance banner longest and deserves special commendation for consistent attendance. The young people have been loyal in their participation in the branch choir. Gypsy Root is choir director and directed the choir in the Easter cantata.—Reported by RUBY FISHEL

Women Raise Funds for the Branch

FORT WILLIAM, ONTARIO.—Sunday morning, January 6, Brenda Muriel, infant daughter of Aubrey and Jean Shaw, was blessed by Elder Anson Miller, with Elders W. Hewitt and W. Allison assisting.

The annual financial meeting and quarterly business meeting was held the evening of January 8.

Women's department meetings are held the second and fourth Thursdays of each month

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Herald House INDEPENDENCE, MISSOURI

at the homes of the members. Recent hostesses have been Sisters Mary Miller, Violet Mather, Norah Hewitt, Jean Shaw, Mina Miller, and Marjory Grimshaw.

Family night was held in the church Friday evening, January 25. There was a mock radio interview with Elder W. Allison being asked questions pertaining to the financial law of the church. Two films were shown and lunch served.

The women's department sponsored a pie social February 29, the proceeds for the branch budget.

On March 14, Lyle Wayne, infant son of Myrtle and Gerry Doran, was blessed at the Doran home with Elders A. Miller and W. Allison officiating.—Reported by A. JEAN SHAW

Four Candidates Baptized and Confirmed

CRANSTON, RHODE ISLAND.—Four baptisms and confirmations were performed April 6. John H. Firby, David and Robert Cook, and Daniel F. Joy III, were baptized and confirmed. High Priest Daniel F. Joy baptized the candidates. The service was under the direction of Associate Pastor Edmund M. Brown, in the absence of Pastor George F. Robley who was in the hospital. Elder Brown assisted Brother Joy in the confirmations.—Reported by JEANNE M. HALLGREEN

Women's Group Organized

MARATHON, IOWA.—In late October of 1951, six women who are isolated Saints in the Northwest Iowa District met in the home of Sister Mildred Faircloth in Sioux Rapids, Iowa. A women's group was organized and was given the name of the Sioux Women's Group. Sister Anna Wood of Marathon was chosen president; Sister Faircloth, secretary-treasurer; Sister Marie Green of Rembrandt, teacher; Sister Bessie Hill of Rembrandt, health chairman. The group is studying the Book of Mormon. Meeting dates are the second and fourth Wednesday afternoons of each month. The membership now includes two women from Rembrandt, three from Sioux Rapids, two from Marathon, and four from

Laurens. During Christmas vacation, Brother Sylvester Coleman, district president, and Sister Coleman met with seventeen of the young people during the women's meeting.

The Sioux women in January contributed to the Auditorium fund. They also put a copy of the Book of Mormon in the town library of each of the four towns represented by the group.

Plans for the summer months include study and recreation period for the children when the women's group meets. Anyone interested in meeting with the Sioux women will be welcomed. Information may be secured from any of the membership.—Reported by MRS. ANNA WOOD

Purchases Parsonage

HILO, HAWAII.—Under the leadership of the pastor Seventy Elwin R. Vest, the work in the branch is progressing. During the month of March, many of the local men spoke at the branch. Others who occupied in the pulpit were Masayuki Nii of Pohoia, Arthur Kong of Kohala, Charles Aki, Andrew Kashimoto, Asao Ishikawa, Robert Prothero, and Lloyd Hara of Hilo.

Those active in music have been Bernice Lee, Kayleen Kashimoto, Raynette Yasukawa, Charlotte Aki, Kaniu Ryan, Pauline Laialoha, Joseph Laialoha, Raymond Yashikawa, Leilani Yashikawa, Esther Aki, Peggy Vest, Elsie Prothero, and others.

The women's department, under the direction of Sister Vest, has been raising money for the branch budget. A total of \$65 was realized from a sweet bread sale. The group meets each Thursday for study and work.

The Zion's League, with Earl de la Cruz as president, meets regularly on Sunday evening for worship and study, with recreation on Saturday evening. Brother Bob Prothero has started a Boy Scout troop. There are eighteen members, and they plan an investiture service early in April.

A new parsonage has just been purchased and the lot secured at Waiakia-Kai for the building of a new mission there.—Reported by ELSIE PROTHERO

The Case Against Gambling

(Continued from page 13.)

clusion, as revealed by the committee, are plain: (1) The state of Nevada receives a pittance in comparison with the amounts the gamblers extract from the public. (2) Reno and Las Vegas have become headquarters for some of America's worst mobsters. This has resulted in more expense for police protection. (3) Gambling is an economic blight. In *Crime in America* the author says that Senator Hunt, a member of the Senate's investigating committee, testified that when he was governor of Wyoming gambling was outlawed and immediately business increased and thus sales tax revenues rose.

In the next place, the gambler assumes the right to take out of society more than he puts in. This is what Ray Sprigle meant when he said gambling is "an easy form of theft." Gambling then is stealing and is a violation of the commandment, "Thou shalt not steal." The original meaning of the word "gambler" was "a fraudulent gamester." The gambler is a fraud. He sets out to take something that is not his. The Seigels and the Costellos make no pretense at an honest bargain. The gambler is a fraud first, last, and always. Jesus had a good bit to say about honesty, sincerity, integrity.

Denies Man's Chief End

Our case would not be complete without saying categorically that gambling denies man's true ideal. In the Bible, man's true goal is sometimes set forth as the establishment of the kingdom of God on earth, sometimes as the attainment of eternal life. One of the great creeds puts it, "... to glorify God and to enjoy him forever." The wise man, in the biblical sense, is the man who has a clear vision of this true goal or ideal of life and pursues it persistently. This gives to life harmony, strength, and worth. By no stretch of the imagination can it be argued that gambling glorifies God. It glorifies Lady Luck, chance, hunches, and rabbit-foot superstition.

In the face of the charge that we are fanatical, ethical religion and Protestantism must oppose all gambling. Just as we cannot approve a little murder, a little housebreaking, a little incest, so we cannot countenance a little gambling. The Roman church's approval of gambling because the money goes to good causes shows that it is interested in power, not people. The end does not justify the means when the means corrupt character.

The case against gambling is not a flimsy one. It is watertight, being based upon incontrovertible fact and experience. Let the church say so.

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The Home Library

By Grace Pennell Tousley

Management in Family Living, by Paulena Nickell and Jean Muir Dorsey. Second Edition. New York: John Wiley and Sons, Incorporated. \$4.75.

THEIR THINKING stripped of every vestige of maudlin sentiment on the subject of homemaking, the authors of this book have, in their second edition, drawn a revised pattern for what we Latter Day Saints aspire to establish: Zionic homes.

Although there are important changes in this new edition, the book remains fundamentally what it was originally: a study of (1) the place of management in homemaking and family life, (2) the development of methods of analyzing and solving the management responsibilities in family living, and (3) the role of the democratic home in the development of the socially adjusted individual.

The authors have wide experience in teaching and practicing homemaking. Miss Nickell is Associate Dean of the Division of Home Economics and Head of the Department of Home Management at Iowa State College; Mrs. Dorsey taught for six years at the University of Minnesota and then became a full-time homemaker.

THEIR UNDERSTANDING of the subject shows in the logical organization of the subject matter in the book, and in the ways in which theories and facts are woven into one easily understood whole. The reader is shown how to measure her own family management problems and her solutions against what research and experience have proved to be the best solutions.

What research and reporting in the area of business and industrial management have done for all business and industry, this book does for an equally important segment of human activity—homemaking. The homemaker who studies this book

thoughtfully and plans an enlightened program of home and family management can proudly stand up and be counted along with captains of industry, professional workers, authors, artists, musicians, and career women as a very important person in the world's work! She possibly may come to the conclusion that family management is the most demanding, most rewarding, and most exciting job in the whole world.

THE CONTENT of the volume is divided into five parts: (1) "The Place of Management in Homemaking and Family Life," (2) "Time and Energy Management in Homemaking," (3) "Family Finance Management," (4) "Family Housing Management," and (5) "Other Managerial Responsibilities in Family Living" which covers the managerial aspects of feeding and clothing the family, assuring family health and recreation, and operating the household. It is definitely not a cookbook, housekeeping manual, or child-care directive. It does not touch upon sex and its relation to family happiness. It is based upon the assumption that husband and wife are well pleased with their marriage, and that all family members are amenable to logical thinking and discipline.

Before going into the techniques which result in effective home management, the authors explore the subject of family living and set down some definitions which are necessary to the homemaker's orientation. They say:

Homemaking is that part of human experience that centers around life with another individual or with a group of individuals in a home. This experience in family living consists of the sharing of resources in common, the developing of individual personalities, the attaining of satisfactions through shared work and experiences, and the contributing to and taking part in the social responsibilities which make up the societal setting of the family.

THE FAMILY'S PHILOSOPHY, which forms a guide for the conduct of the individual family members and also the group conduct, is studied—how it is formed and how it is the source of the goals of the family and the individual family members. To reach these goals entails the use of human and material resources, explain the authors, and it is the job of *family management* to learn how to use these resources the most effectively and economically (since no resource is unlimited) and to put that learning into action.

That the goals for each family differ is admitted by the authors, but they believe that there are seven long-time goals which are essential aims for every family. They are (1) good health for each family member, (2) continuous development for each—physical, mental, social, and spiritual, (3) satisfying personal and family relationships, (4) accumulation of sufficient resources to assure the accomplishment of goals, (5) adequate housing, (6) individual and family participation in local and national affairs and an informed interest in world problems, and (7) management of the family resources to ensure attainment of these goals.

To help the homemaker in her role of home manager to reach these long-time goals, and also any short-time goals the family thinks desirable, is the purpose of this book. Following this orientation of the home manager in the meaning, scope, and purpose of her work, the authors supply and explain managerial techniques, and where and when to use them.

Many additional references are supplied at the end of each chapter; these are of value to those who are deeply interested in building an adequate home library.

I recommend this book not only for practicing homemakers, but also as a text for women's department study classes, and mothers and young adult classes in the church school.

This book may be ordered from Herald House, Independence, Missouri.

Which Are Swear Words?

By Minnie A. Harring

IT HAPPENED in a little country school more than fifty-eight years ago. Tracy then was a lovable little boy of five. It was his first term of school, as children were permitted to attend school when five years old in those days.

I was in a quandary to know what to do to break Tracy of his bad habit of swearing. He had been told repeatedly that he must not use profane language but persisted in emphasizing what he had to say with an oath. At last I threatened to punish him severely the next time he said any bad words on the playground. Still Tracy swore. So the next time school was dismissed for recreation, I told him to keep his seat.

I sat at the teacher's desk wondering what to do. I just couldn't punish the little fellow. Pretty soon Tracy slipped out of his seat and started up the aisle. I sat still and thought to myself, I suppose when Tracy gets opposite to me he will make a dash for the door and go out in the schoolyard to join the other children eating their dinner under the big tree. But to my great surprise, Tracy turned and came up on the platform where I was sitting.

He climbed up in my lap, put his little arms around my neck, and said, "Teacher, which words are swear words? If I knew, I wouldn't say them." How my heart went out in sympathy for him. Who could blame him? Profanity was in common use in his home.

I offered a silent prayer for help to know what to tell him. Then I explained to him that God is our Heavenly Father; that he loves us and does many things for us, and that it is very wrong to use his name in vain. He asked me many questions which I answered as best I

could. Then Tracy ran out to join the other children. I do not remember ever hearing Tracy swear again. How glad I was that I had treated him with kindness and consideration—that I really had love in my heart for an innocent little child.

Picked From the Periodicals

By Aarona Booker Kohlman

APRIL MAGAZINES reflect the approach of warmer weather, especially in the food and fashion sections. World affairs and politics receive their share of attention as well.

"How to Help Your Child Find Faith," *Parents' Magazine*, tells how the parents of five children answered their children's questions about God.

"Prevention and Care of Home Accidents and Childhood Diseases," *Parents' Magazine*, is a manual covering this subject; it was read and approved by prominent medical authorities.

Another valuable article in the same magazine is "How to Handle Anger in Young Children."

Those interested in birds will want to look up "American Birds," *Woman's Day*. It would be valuable for reference, too.

Today's Health contains a number of very good articles. However,

those of most general interest are "Home Call vs. Office Visit," "Use and Abuse of Milk," and "If You Are Hoarse, Whisper, Please."

"Every Woman Should Learn a Trade," *Good Housekeeping*, emphasizes the need for every woman to know how to be self-supporting, should she have to be, and offers suggestions for choosing a vocation.

Those women fortunate enough to own a home freezer, or those planning to buy, will find a wealth of information along this line in "How to Use the Home Freezer," *Good Housekeeping*.

Do you have an old rowboat lying around? Well, neither do I, but I wished for one when I saw "Make an Old Rowboat into a Sandbox for the Kids," *American Home*. This magazine also has illustrations of nineteen lovely bedrooms and several clever, practical outdoor ideas.

"The building of personality begins at birth" is the theme of the article, "The Child as a Person," *National Parent-Teacher*.

"The Swayze Family—a Spirited Team," gives an example of a family that shares adventures and chores and laughter. You may glean some ideas for added warmth in your own home circle.

"The More They Laugh, the More They Eat," *Woman's Home Companion*, is illustrated with color pictures of ingenious ways of arranging fruits and salads to make them have more appeal for children.

"Escape to Freedom . . .", *Ladies' Home Journal*, is the dramatic account of the escape of members of a family from Czechoslovakia, and of the life they are building for themselves in this country.

Home Column

The Stingiest Man in Town

By Ruby Tinkham



George would never know how earnest and eloquent his speech had been.

THERE WASN'T A PERSON in Oakdale who hadn't called Jeb Stires the stingiest man in town—and the richest. He had the biggest farm, the finest cattle, and drove the shrewdest bargain in five states. His clothes were patch upon patch; his car was an old '29 Chevrolet, and he still made a ceremony out of opening his long purse that snapped at the top. That's why George hated his job this afternoon and had put the Stires' place off until last.

A man's duty to his church got him into some ticklish situations sometimes, and this was one of them. But George had promised himself to see every member in the congregation personally this year and make an attempt to explain tithing and help fill out statements. So far, he had met with better than average success, and he kept telling himself that even if he failed in this case, at least he had done his best.

He had mapped out several lines of approach, but the minute he drove into the wide spacious yard he knew that none of them would work. He heaved a sigh and slid slowly out of his car. He felt the papers in his coat pocket and murmured under his breath, "I'm scared to death, Lord, and you know it, but I'm going to try anyway. Just don't make it too long."

He faced toward the kitchen window and Mrs. Stires motioned him eastward. He turned halfway and saw Jeb riding the big tractor on top of the slope with the wet furrows spilling into clean symmetrical ridges behind him. He smiled, nodded his head at her, and turned to the field.

JEB SAW HIM COMING but he made no move to stop or speak until the giant had rounded the slope and sat ready to bite into the rich earth at the slightest motion. Then without bothering to shut off the noise he hollered gruffly, "Well?"

George crawled under the fence and groaned inwardly. "Isn't he even going to shut that thing off? I can't yell at him sitting way up there like God almighty." And then miserably, "I take my only afternoon in the week off to come out here and the old tritwad won't even get down off that thing."

George straightened and shouted upward, "May I talk to you, Mr. Stires? It's important."

Jeb frowned appraisingly over the newly turned furrows, then shut off the tractor and climbed down reluctantly. "Got to plow this ground while she's still wet or she'll never work up." He turned his back coldly on George and began knocking the clods of dirt out of the huge treads with his heavy worn shoe.

George fumbled in his pocket and pulled out the papers. It was a bad start and he knew it, but he goaded himself with, "Get it over with, you fool, and then you can go home." He would not walk across those wet furrows, a man had to have some self-respect. He'd yell first.

"Mr. Stiles, I came out to see if you needed any help with your tithing statement."

The old man finished his kicking and then turning slowly he gave George a long look, replying shortly, "I don't need no help. I ain't making out any."

GEORGE COULD HAVE QUIT THERE, but something kept nagging at him to go on. Before he knew it he was stepping recklessly into the muddy ditches. He had forgotten about his pride. He walked up to Jeb's side, and, taking a deep breath, stated firmly, "That's your business, Mr. Stires, what you do, but it's my duty to explain about tithing and to help you if you need help in making out your statement."

Jeb shrugged, started to mount the monster, then straightened and spoke levelly, "Well, you've done your duty, Son." And it was as if he had added, "Now, git!"

George flushed under the sting, but as he turned to leave, some perverse notion made him swing back angrily. "It's hard to believe that any man who has been as richly blessed as you, Mr. Stires, doesn't believe in tithing."

The old man brought his gaze around hard to the young one and replied coldly, "I didn't say I didn't believe in tithing. I said I wasn't going to make out any of them fool statements telling everybody how much money I got, and how I spend it. That's my business."

George didn't realize he was pleading. "But you have to do it that way, Mr. Stires, or how will you know whether you're being fair with God and paying him what you owe him?"

Jeb took his time answering, and he let his gaze travel lovingly over the fields and the barns and the cattle before he spoke. "Look, Son, you do it your way, and I'll do it mine. I'm not no good with words, but me and the Lord understand each other. You keep right on preaching and telling people about giving a tenth of their increase; that's good and fine. But me, I'm afraid that might be a mite miserly after all the Lord's done for me. I'll just keep right on doing it my way."

George felt dismissed like a child before his elders, but he would not go now. Someone had questioned the integrity of his church's policy, and it must be vindicated even at the cost of personal feelings.

"Mr. Stires, the church has to have a steady flow of income to keep up its expenses and to send out missionaries. God expects us to carry on his work here, and a tenth isn't very much. We must have a definite system and order or confusion would result if every man decided to do it in his own way. It's the law and we are supposed to comply with that law. We honor God and his church by being obedient."

George would never know how earnest and eloquent his speech had been. He flushed under the old man's steady gaze. Then he turned and stumbled toward the house. Jeb followed him thoughtfully and held up the fence, neither saying a word. Then Jeb laid his hand on the young man's arm, and his voice was rough but kind. "Son, I guess you don't understand. I aim to pay the Lord what I owe him, but I ain't got enough money."

GEORGE COULDN'T BELIEVE his ears. This was the richest man in the county talking. "You see, this farm don't really belong to me anymore. I'm working it on shares. Several years back when we had the big flood I went out there on the hill and me and the Lord had a little talk. I didn't even have enough money to buy insurance. So I told him if he'd look out for the farm I'd be glad to work it for half, and he did.

Now, me and him have a system of bookkeeping, but it's a little bit different than other people's. With him as my partner I'm a counting everything he does in the business. It ain't no accident that I got the finest cattle in the state, or get the most rain on these slopes, or grow more corn to the acre. That's why I said I can't pay him—I owe him too much." Then he grinned and the change in his face was magical. "Give me the paper, Son. I'll look it over and see what I can do."

George thought about it all the way back to town. A man who counted his blessings along with his money was something he'd never even thought of before. Why, nobody could ever repay God on that basis. It would be impossible even to figure it accurately. It was incredible, unbelievable. But he couldn't say it was stupid or foolish, for weren't they gifts? And wasn't a man accountable for the gifts he received? He shook his head and thought of the times in the past year that he had been willing to bargain with God. When they thought Peggy might have polio, hadn't he prayed all night offering anything he possessed? Then when she was well, had he paid his debt? He knew he hadn't. Suddenly that one tenth looked shamefully small.

Several days later George received a letter. It contained a blank tithing statement, a note, and a check for one thousand dollars. He stood and stared at that check in astonishment as if he couldn't believe his eyes. The note was a scrap of paper torn from an old ledger. There was no heading, no signature. It read:

I ain't no missionary and I ain't no preacher but I'm a darned good farmer and me and God knows how to run our business. Put the money where it belongs and keep your mouth shut.

George started toward the door to call his wife and suddenly the words on the paper blazed into his consciousness. "KEEP YOUR MOUTH SHUT!"

He went back to the desk and sat down weakly. He stared at the check and the blank statement. Yes, he would put the money where it belonged. And then with startling clarity he knew where the money to finish the church had come from, and the big donation for the new youth recreation hall, and the extra time on the radio for the ministerial association, and the playground equipment for the orphanage. He felt humble before this new knowledge, and he hung his head in shame. "Forgive me, Father, for being so busy with the letter of the law that I almost lost sight of the spirit." And then he added fervently, "Please, God, bless the stingiest man in our town."

New Horizons

United Nations—Human Rights—Latter Day Saints

(Continued from page 9.)

These are some of the provisions of the political and civil rights of the Covenant for which there are clear parallels in church law and the revelations of God. I find nothing in the additional provisions covering rights of free assembly, equality before the law, presumption of innocence until proved guilty, and protection from ex post facto laws contrary to our highest concepts of the dignity of man as a creature in the image of God.

WHENEVER SELFISH INTERESTS have an investment in any situation, where men are denied any of these rights, they vigorously resist efforts to guarantee them to such men. Even the strange spectacle of selfish men using noble slogans and appealing to humanitarian ideals in cleverly concealed propaganda designed to preserve the evil status quo greets our eyes and ears. Let us not be blinded by sentimental, patriotic misrepresentations of the "American Way of Life." There are those who conceive the American way as freedom to restrict men in the exercise of their inherent rights as men and as citizens because of their skin color. Others interpret the American way as freedom to create conditions which they can manipulate to the advantage of special groups at the expense of other groups or even of the majority.

One politician (now deceased) is reported to have publicly said, while campaigning on a "white supremacy" platform, "The time to keep a 'nigger' from voting is on the Saturday night before election." Current management-labor clashes are concerned not so much with labor abuses as with power politics in which the power is economic rather than military. There are evidences in cases like these of the superficial, or even immoral, concepts lying behind some propagandistic uses of patriotic phraseology.

Our deeper concern is to interpret spiritual purposes in our practical exercise of political and civil rights. Reorganized Latter Day Saints have a fundamental interest in the Draft Covenant on Human Rights because it is an effort at the highest level of human political and civil relationships to project ideals inherent in the restored gospel into human civil affairs. Every step toward the practical implementation of these ideals is a step toward the kingdom of God.

Every church member is encouraged to obtain a copy of the Draft International Covenant on Human Rights in its current state of revision, and become familiar with its provisions. Copies may be obtained by addressing the Office of Public Affairs, Department of State, Washington, D. C.

¹Publication 4307, Reprint from Department of State Bulletin of June 25, 1951, p. 1003.

²There are circumstances in which if any kill, it is the act of another, as when one is impressed into war by his national government. In such a case "blood shed" is chargeable against the society guilty of unprovoked aggression rather than the individual who kills.

This Is Our Hour to Serve

(Continued from page 8.)

spirit are attained. The world saw the use of temporalities to the attainment of specific ends clearly demonstrated in war, but it has been very slow to comprehend the tremendous power that might be developed in the proper use of temporalities toward peaceful ends and objectives. This is our mission as the church of Jesus Christ.

If there is one thing that stands out above all else in the Restoration Movement, it is that light was received which revealed the will of God regarding the use that men were to make of the temporalities and physical creation, the end purpose for man being that of immortality and eternal life. What, then, is our duty to serve in this hour? It is the assumption of our stewardship responsibilities. It is a recognition that God is Owner:

Behold, this is what the Lord requires of every man in his stewardship, even as I, the Lord, have appointed, or shall hereafter appoint unto any man. And, behold, none are exempt from this law who belong to the church of the living God.—Doctrine and Covenants 70: 3.

Stewardship requires of the individual faithfulness, diligence, good manage-

Bulletin Board

Sault Ste Marie District Young People's Conference

The annual district young people's conference will be held May 2, 3, and 4 in Sault Ste Marie, Ontario.

MISS W. L. SPENCER

Idaho and Utah Spring Institute

President Israel A. Smith will meet with members of the Idaho and Utah Districts on May 2, 3, and 4 at Hagerman, Idaho, for a spring institute, beginning at 8:00 p.m. Friday. Saturday's and Sunday's activities begin at 8:30 a.m. with a prayer service. President Smith will address the priesthood class at 10:00 a.m. Saturday and will speak at 8:00 p.m. Saturday and 11:00 a.m. Sunday. All members in the two districts are urged to attend.

RUSSELL F. RALSTON

Books Wanted

Mrs. Lois Ernsberger of 322 Prairie Street, Charlotte, Michigan, would like *In the Shelter of the Little Brown Cottage*, and *The Vineyard Story*.

Mrs. Helen Rasmusson, 635 North Ninth Street, Gladstone, Michigan, would like to purchase copies of *Beatrice Witherspoon* and *A Marvelous Work and a Wonder*.

Address Wanted by Bishopric

Presiding Bishop G. L. DeLapp, the Auditorium, Independence, Missouri, would like for the person who left a substantial contribution in the oblation on Sunday, March 30, and wrote a card to him, to please contact him giving the proper address.

ment, wisdom, and concern for others. The application of the mind and the heart to the attainment of these qualities cannot help but make the individual a stronger, better character; and in their development he gains the power to control those things which are temporal, the skills to acquire them, and the wisdom to use them in the interest of himself and his fellows. Stewardship then becomes a medium through which temporalities become spiritualized, and power comes to the individual and to the church.

The gospel of the Restoration requires the sublimation of temporalities. To achieve this requires courage, faith, devotion, and the spirit of consecration. The call of the hour is to draw to the church the strength of men of business, industry, science, the professions, labor, agriculture, and men and women devoted to a great cause, to heed the call to minister to a world which is in distress and, responding to *the call, to serve*.

May I again quote the passage of Scripture which calls us to service:

He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be; if any man serve me, him will my Father honor.

Change of Address

Apostle Arthur Oakman
40 Highfield Road
Nuneaton, Warwickshire
England

Mr. and Mrs. Lloyd Hurshman
Colegio Americano
Apartado Postal No. 83
Guatemala City, C. A.

Phyllis Conway
18 Harvest Street
Salinas, California

Request for Prayers

Mrs. Charles Bowman, Route 4, Box 295, Farmsteads, Jasper, Alabama, requests prayers that she may be blessed with improved health.

WEDDINGS

Tift-Fallon

Josephine Fallon and Robert Tift were married February 2 in the Reorganized Church at Providence, Rhode Island. Elder Edmund M. Brown performed the wedding ceremony.

McLean-Cobb

Margaret Grace Cobb and Robert Edward McLean were married at the Reorganized Church in Calgary, Alberta, on March 22, Elder D. K. Larmour officiating. They attended General Conference as delegates on their honeymoon. They will make their home in Vancouver, British Columbia.

BIRTHS

A son, Jeffrey Kenneth, was born on July 22, 1951, to Mr. and Mrs. Tom Haveman of Mt. Vernon, Washington. He was blessed in Bellingham, Washington, on March 23 by his uncle, Elder R. Vern Webb, and High Priest L. R. White.

Mr. and Mrs. Charles L. Holloway of Sidney, Nebraska, announce the birth of a daughter, Janette Rogene, born February 23. She was blessed on March 9 by Elder LaVern Sivits and Frank Payne at North Platte, Nebraska.

Mr. and Mrs. Edward Buckley of San Mateo, California, announce the birth of a daughter, Nancy Jean, born March 11. Mrs. Buckley, the former Alice Zion, is a graduate of Graceland College, class of 1944.

A daughter, Anne Marie, was born on December 21, 1951, to Mr. and Mrs. Norman Grange of North Providence, Rhode Island.

A son, George F., III, was born on January 7 to Mr. and Mrs. George F. Robley II of Providence, Rhode Island.

A daughter, Mary Bobbette, was born January 23 to Mr. and Mrs. Walter Budworth. She was blessed on February 24 by Elders Lloyd Cline and Hyrum Crownover at the Reorganized Church in Santa Rosa, California.

A son, Douglas Lee, was born on May 1, 1951, and a second son, Gary Scott, on April 3, 1952, to Mr. and Mrs. Roland W. Best of Santa Ana, California. Mrs. Best is the former Bethia Law.

DEATHS

LONGSTRETH.—Edwin D., was born March 27, 1871, in Missouri, and died March 21, 1952, in Sacramento, California, where he had resided many years. He had been a member of the Reorganized Church since August 20, 1895.

He is survived by his wife, LaVina; two daughters: Letta Lorene Longstreth of Sacramento and Mrs. Mildred Curtis of San Francisco, California; a son, Edwin D. Longstreth of Sacramento; and two grandchildren. Funeral services were conducted by Evangelist W. H. Dawson. Interment was in the Sacramento Memorial Cemetery.

FISHER.—Sarah Mortimer, was born June 29, 1874, and died March 31, 1952, in Boston, Massachusetts. She was married in June, 1897, to E. H. Fisher; they established a home where missionaries were always welcome, and their devotion was evidenced in their attendance and support. Sister Fisher was baptized in 1882 and had the distinction of being the oldest member of Boston Branch.

She is survived by her husband; three daughters: Mrs. Ruth Hill; Esther Marr, and Elizabeth Fisher; one son, Mortimer (a twin to Elizabeth); a sister, Mrs. Jane Studley; and three grandchildren: Elder C. C. Sears officiated at the funeral service.

GIVENS.—Sarah Elizabeth Foster, was born September 13, 1872, in DeKalb County, Missouri, and died April 7, 1952, in Independence, Missouri. She was married on January 1, 1888, to Quincy Albert Isaacks, who preceded her in death. On August 8, 1899, she was married to Robert Edwin Givens, who also preceded her in death. She was baptized into the Reorganized Church on April 13, 1884, and was a charter member of the Wabash Branch in Kansas City, Missouri. She also started the original Pueblo, Colorado, Branch in her home. Since 1919 she had resided in Independence.

Surviving are four daughters: Mrs. Lott Sandy and Mrs. Roy C. Noel of Kansas City, Missouri; Mrs. A. A. Rall and Mrs. Roy A. Smith of Sibley, Missouri; and four sons: John O. Isaacks, Robert, Joseph, and Richard Givens, all of Independence. Funeral services were conducted by Elders Ephraim Brown and Glaude Smith at the George Carson Chapel in Independence. Interment was in Mound Grove Cemetery.

JOHNSON.—Marion L., was born March 13, 1867, near Nebo, Illinois, and died July 3, 1951, at Palmyra, Missouri. He was baptized in June, 1888, ordained a deacon on June 28, 1898, and a teacher on June 23, 1912. He was married in November, 1885, to Mary Louisa Zumwalt, who preceded him in death.

Surviving are eight children: Virgil of Pittsfield, Illinois; Mrs. Louie Looper of Nebo; Roy of Independence, Missouri; Mrs. Clifford Vaught, Evan, and La Rue of Marshall, Missouri; Mrs. Alvia King of Palmyra; and Mrs. Roy Castle of Mexico, Missouri. One daughter, Mrs. Oren Freeman, is deceased. Funeral services were conducted by Elder E. E. Campbell of Pleasant Hill, Illinois.

TIFT.—L. Gertrude, daughter of J. Clifford and Etta Fillmore, was born in Amherst, Nova Scotia, February 5, 1866, and died in Providence, Rhode Island, on March 23, 1952, after a long illness. She was married to Jesse G. Tift in 1908, and had been a member of the Reorganized Church for over fifty years.

Surviving are two sons: Gerald and Robert; a brother, Frank Fillmore; a sister, Mrs. Lillian Barton; and two grandchildren. Funeral services were held at the Carpenter Jenks Chapel in Providence. Elder Edmund M. Brown officiating. Burial was in the Knotty Oak Cemetery, Coventry.

JONES.—Ada L., daughter of James and Rebecca Duke, was born December 10, 1863, near Louisville, Kentucky (date and place of death not given). On May 20, 1883, she was married to Alma C. Jones who preceded her in death on May 15, 1928. She had been a member of the Reorganized Church for fifty-six years, giving liberally of her time and talents to advance the work of the kingdom.

Surviving are two sons: Earl of Denison, Iowa, and Charles of Clarinda, Iowa; a daughter, Clara Butler of Mt. Ayr; eight grandchildren; and seven great-grandchildren. The funeral was held at Lone Rock Church, L. G. Holloway and Bert Lane officiating. Burial was in Lone Rock Cemetery.

We're on the Air

CALIFORNIA, Stockton.—Off the air.

MONTANA, Kalispell.—KGEZ, 1340 on the dial, 1:15 p.m. (MST) Saturday.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 8:45 a.m. (EST) Sunday.

TEXAS, Weslaco.—KRGV, 1290 on the dial, 9:00 a.m. (CST) Saturday.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

MASSACHUSETTS, Fall River.—WSAR, 1480 on the dial, beginning April 22, 8:15.

Correction

An error appears in the article "Indian Mounds in the United States," by Melvin Fowler (issue of February 25, 1952), originally printed in the *Missionary Courier* for October, 1951. The mistake occurs on page 10, column 1, with the paragraph beginning, "It is generally believed . . ." and continuing through the paragraph ending, "So states an antiquarian authority." This section was lifted from another article, "Who were the Mound Builders?" by Charles Blake, which was set up for the same issue of the *Courant*.

GROUP 5—ARCHAEOLOGICAL SLIDES

Copan, Honduras

1. Stone, Four Men Carved on each side
2. Hieroglyphic Stela
3. Hieroglyphic Stairway, partly restored
4. Sculptured head of Man
5. Sculptured head of an old Person
6. Stela and Altar
7. Stela and Altar, mound in background
8. Stela with Hieroglyphics in "Cartouches"
9. Very richly sculptured Stela
10. Close up of Deeply Carved Stela
11. Figure holding object resembling an Egyptian Tau
12. Several Stelae on Plaza
13. Stela with Hieroglyphics (Initial Series)
14. General view of area

35¢ Each; Set \$4.75 With Listing

HERALD HOUSE

INDEPENDENCE, MISSOURI

P.S.

* ACROSS THE WIDE MISSOURI

Travel across the great central prairies of the country reminds one of the popular song, "Across the Wide Missouri." There is a haunting quality in the music, suggestive of songs around the campfire, pioneer clothing, the high-wheeled Conestoga wagons in the background, the neighing of horses hobbled for grazing, with bison and Indians in the distance. . . . Where prairie schooners rolled in the dust, today there are long slender ribbons of concrete. Where caravans camped by dim fires, the lights of thousands of headlights slice their way through the darkness as motors roar and cars speed onward in the night. . . . The Missouri, the old river, is broad indeed in both time and space. How many generations of men and women, red and white, have paused on its banks to view its flooding waters and estimate their chances of getting across safely. How many hearts have filled with anxiety and hope, knowing that once having crossed it they would leave a familiar world behind them, perhaps never to return, and go on to adventures yet unknown. The Missouri is wide, and wider still the flood plain in which it has made its home, wandering back and forth many a mile in centuries past, when red men were its only visitors. . . . Your heart and mine fill up, too, clear to the brim and running over, as we think of our pioneers and what they went through in the wide valley of the Missouri, the bright hopes with which they came, and their dark grief and despair as they left, knowing that someday their children would return. In a spiritual sense, there are many of our people who have yet to cross "the wide Missouri."

* MORE ON SLEEPING SICKNESS

Your article in the "Herald" on February 18 reminded me of an incident that happened at a Northern Michigan District conference years ago. Brother John J. Cornish at that time was bishop's agent for that district and was in charge of an afternoon business session. At a morning meeting Brother John A. Grant had accidentally tipped over in a chair, so at the beginning of the afternoon meeting Brother Cornish said, "If anyone falls asleep during this meeting, it will cost \$1 tithing, and if anyone falls asleep and tips over in a chair, it will cost \$5 tithing." As the meeting progressed, a sister spoke up and said, "Brother Cornish, Brother _____ is asleep." Brother Cornish took his receipt book in his hand, hastened down, tapped the brother on the shoulder and said, "Brother, \$1 for tithing. And Sister, \$1 from you for telling!" He then went back to the platform and continued the meeting. Perhaps that would be good medicine for the "sermon nappers" as you call them.

Alleen M. Brown

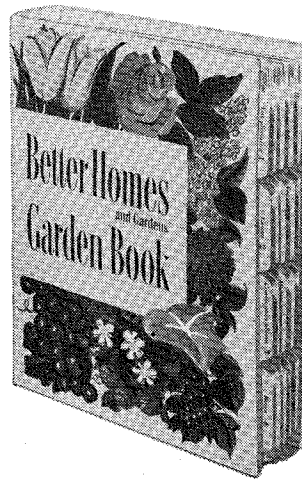
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* SIDEWALKS

The sidewalks of Tarshish slope two ways—straight ahead, and to one side. In all kinds of weather they double the pedestrian's chances of slipping and falling. . . . And Tarshish has many ways for people to slip and fall.

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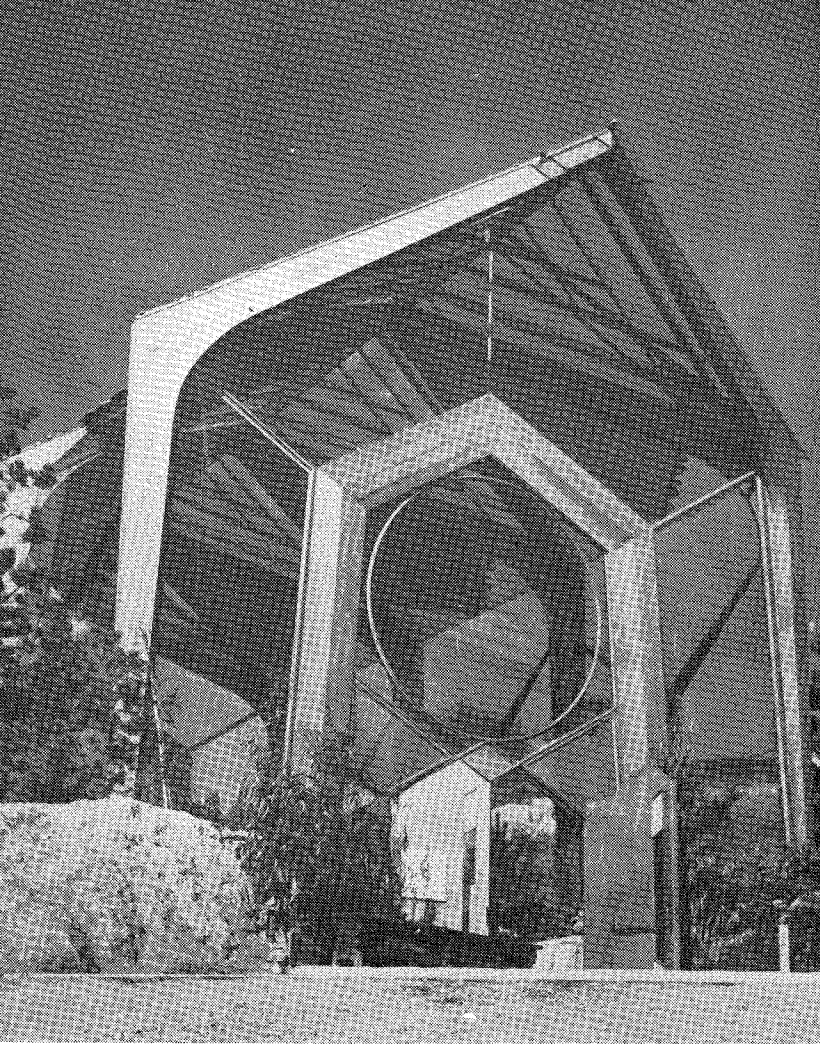


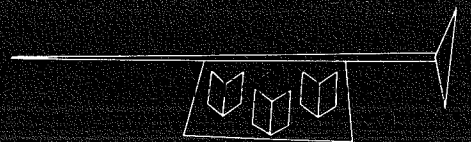
Photo by Frank Hanna

THE WAYFARER'S CHAPEL
Palas Verdes, California

Made entirely of glass except for redwood bracing and supports.

the Saints' Herald

May 5, 1952
Volume 99



News and Notes

CHURCH AT HARRISONVILLE DEDICATED

President W. Wallace Smith preached on April 20 at the opening service of the new Harrisonville, Missouri, church in Central Missouri Stake. Others participating in the morning service were Orlando and Milford Nace, Elder S. E. Mifflin, counselor to the stake president; Elder R. R. Rowland, pastor of the branch; Elder W. C. Becker, stake bishop; Elder H. J. Simons, stake president; Mayor William Kimberlin, Mrs. A. Troyer, the Blue Springs Sextet, and Elder M. Kearns. Bishop W. N. Johnson delivered the sermon in the afternoon, and a vocal solo was presented by Mrs. H. J. Simons. Seventy Glen Johnson began a series that evening.

FEATURED SPEAKER AT CONVENTION

Ruth Ann Ziegenhorn, senior at William Chrisman High School of Independence and a member of the church, was the featured guest speaker at the annual convention of the Missouri Senior Girl Scouts at St. Louis, Missouri, April 19. She was selected by the program committee in St. Louis. Between 500 and 600 girls were present at the convention. Ruth Ann is the daughter of Mr. and Mrs. H. F. Ziegenhorn of the Walnut Park congregation in the Center Stake.

ATTEND CAMPING INSTITUTES

Carl Mesle, General Church Youth Director, attended the biennial convention of the American Camping Association in Chicago, Illinois, April 16, 17, and 18. He represented the church at the convention. Other church members also attending were Doris Marriott of the Graceland faculty, Jan Briggs of the Graceland camping class, and Mrs. Francis Bishop, executive secretary of the YWCA of Springfield, Missouri. Brother Mesle met with the representatives of other church camps from all over the nation, and with the National Committee on Spiritual Emphasis in camping. He returned to Lamoni, Iowa, April 19 for a special camping institute which was held on the college campus. Also assisting in the institute at Graceland were F. M. McDowell, Leslie Kohlman, Edna Easter, and Aleta Runkle.

WOMEN'S COUNCIL BUSY

Mrs. Pauline Arnson, General Church Women's Director and the General Council of Women have been holding extra meetings in preparing material for use in women's classes at reunions this summer.

WIFE OF LATE APOSTLE DIES

Mrs. Jacobina Andersen, wife of the late Apostle Peter Andersen, died at the Independence Sanitarium April 19. Mrs. Andersen was the mother of Howard P. Andersen, member of the Standing High Council of the church. She was ninety years old.

SKYLARK-ORIOLE WEEK OBSERVED

Skylark-Oriole week was observed in the Center Stake of Zion April 20-27. Girls of both organizations took part in the church school, junior church, and evening services of the branches. On Wednesday evening, members of the organizations and their leaders participated in the weekly prayer services. On the following day, the girls wore their uniforms to school. There were handcraft displays in a number of store windows throughout the city. On Saturday afternoon, the Daughters of Zion gave a city-wide party for the girls at the South Chrysler Church. Over 600 girls and their leaders attended.



Photo by James Post

Island Young People Appear on TV

THE HAWAIIAN YOUNG PEOPLE who attended General Conference met in the beautiful new Joint Council Room at the Auditorium and saw their homeland pointed out to them on the map which forms a mural for one wall of the room. The above picture appeared on WDAF-TV in Kansas City during the week of General Conference. Included in the group of Hawaiian students is Miss Phoebe Mervin of Tahiti, who is a student at Graceland College.

A unique process was used in producing this map. The map was painted in reverse on the white plastered wall. A transparent plastic material was then placed over this and painted, then sent to the factory for processing, and when returned was adhered to the wall. This process insures the permanency of the mural. The land areas are shown in coral coloring, the water in aqua, and the lettering in yellow. In the lower left-hand corner of the wall, the church seal has been painted.

The opposite wall, which is also curved, was treated with the same process and is in aqua. The mural is just one of the unusual and beautiful designs of the Joint Council Room. With walls seventeen feet high, special direct and indirect lighting has been installed to produce a pleasing effect on the ceiling, which is a recessed elliptical dome. BARBARA PEAVY

The Saints' Herald Vol. 99 May 5, 1952 No. 18

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith
ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

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

Methodology in Interpretation

RECENTLY, in considering questions of church law and doctrine, I have found it necessary to determine the sources of authority, the relative weight or precedence to be accorded each of the Standard Books of the church—the Bible, the Book of Mormon, and the Doctrine and Covenants.

With theologies and religious systems based solely on the Bible, similar questions are not so likely to arise. If there are any with them, they would be limited obviously to those where there is thought to be conflict between the Old Bible and the New Testament or inconsistent statements within either. Such problems are probably minimized, but also more difficult with those churches that hold the Bible to be infallible, since it is generally agreed that there are apparent inconsistencies in those records.

With us, however, in formulating our "creed" our inspired leaders were wholesomely realistic, I believe, and so, in contrast with most other sects, we have held that the Bible contains the word of God in so far "as it is correctly translated." This position is eminently safe in the light of the facts known to have existed in the writing and preservation of this sacred literature. And besides the implication of this statement is that the Bible has not been correctly translated.

That the Bible as a whole presents the essential doctrines of the gospel is apparent, but in the light of Sections 26: 2 and 42: 5 of the Doctrine and Covenants we believe the Book of Mormon has something additional, at least by way of clarification and essential for doctrine, for we are told in those revelations that the Book of Mormon contains the "fullness of the gospel." "Fullness" connotes "perfection" or "completeness" (Webster's dictionary). Something is added—at least complementing the Bible—the inference being that the Bible is more or less

lacking. A case in point is the clearer statement in the Book of Mormon about life after death in Alma 19: 42-47.

APPARENTLY out of recognition of the place the Bible has always held in the faith of untold millions, it has always been mentioned first in our books; but in view of our belief in the divinity of the revelations to the church, we hold that wherein there appears to be conflict or inconsistency between the Bible and the Book of Mormon in matters of doctrine, the latter prevails. To us it is more authoritative because it contains the gospel "in its fullness," and because it has come to us in a more authentic way.

Because of our faith that the revelations given to the church are the direct word of God by way of specific instruction in doctrine, when considering the question of authority, we must accord primacy to the book of Doctrine and Covenants which contains the accepted revelations and interpretations of doctrine.

In matters of doctrine, then, we place the revelations first, the Book of Mormon second, and the Bible third, with this notable exception, that wherein the Bible (meaning the King James Version) has been changed in the Inspired Version, changed readings of the latter must, in my opinion, be held on an equality with the revelations to the church, because we believe such renderings were divinely inspired.

Wherein there has been any necessity for interpretation of our theology or the principles of the gospel, that is, the so-called "cardinal" principles, considerable interpretation has been given through the years by those who may well be considered to have spoken with the authority of their calling. Some of this material has been found in the "Lectures on Faith" which were published in early editions of the Doctrine and Covenants.

DIFFICULTIES OF LANGUAGE and records, and questions arising therefrom which come down to us, I believe are generally admitted. Our most eminent Bible scholars have recognized and struggled with them, and we have many books on the "historicity" of the Bible. There has been unanimity of opinion that the New Testament records have come to us but little impaired by the processes of translation and transmission. As between the Old and the New Testaments it is generally recognized that on matters of doctrine the New Testament is more authentic and therefore more authoritative.

The Prophet Mormon indicated that difficulties of transcription existed in the Book of Mormon. In chapter 4, verse 99, he says: "If we could have written in the Hebrew, behold, ye would have had no imperfection in our record." The implication of this statement is inescapable: there are imperfections in methods of expression in that book; but whether such imperfections relate to matters of doctrine or mere records of facts, we can only speculate, though we have the assurance that the "fullness of the gospel" has not thereby been impaired. We should not expect the details of all the fundamental truths to be given in the Book of Mormon. Interpretation of this "fullness of the gospel" is one of the roles of present-day prophets and modern revelation.

LET US NOW CONSIDER interpretations made by inspired leaders. There is conflict of opinion, but there are strong indications that the Prophet Joseph Smith wrote the "Lectures on Faith," which we will now consider. A high council at Kirtland, held in 1834 "to arrange
(Continued on page 22.)

Editorial

Nauvoo Expulsion

As Seen by a Newspaper Editor

EDITOR'S NOTE: *The following article is largely concerned with an editorial published in 1846 and shows rather clearly both the character and the motivation of the enemies of the church of that day. Obviously the editor had no clear idea of the doctrines of the church and shared the distorted opinion of its social program, which he calls a "community system." Yet we feel that "Herald" readers will be interested in his frank appraisal of the personal issues involved in the expulsion of the Saints.*

PEOPLE INTERESTED in historical research have many problems in attempting to evaluate attitudes and ideas of citizens concerning controversial problems. Quite often newspapers of the period have provided the most useful information. The western newspapers of one hundred years ago were in a large degree composed of three features: editorials, letters to the editor, and national politics. Two of these, the editorials and letters to the editor, do much to enable those looking for the best possible historical picture to understand the significance of occurrences. However, it must be remembered the editorials were the writings of the editors who normally felt no hesitancy in expressing themselves.

In doing research in various parts of the country, I have searched hundreds of newspapers covering the period 1830 to 1860, especially the papers of Missouri, Illinois, and Kansas. Having a personal interest in the "Mormon troubles" of Nauvoo in the 1840's, I often read and study the various editorials and letters to the editor as well as news reports of the activities. The story of the conflict between the Saints and the "Gentiles," the murder of Joseph Smith, and the final removal of the Saints from Nauvoo is an old story to most people in the church. No doubt the Saints had a highly

ambitious program which neither they nor frontier Illinois was able to adopt in that stage of development. Perhaps the best summary of the conditions surrounding the expulsion as considered by an outsider was given in an editorial in the *St. Louis Daily Union* on September 23, 1846, just shortly after a large group of Saints had left Nauvoo. Though quite lengthy, it is worth being quoted in its entirety:

The Mormons—The Hancock county difficulties, we suppose, are, for the present, at an end. The Mormons, and those who for humanity's sake, have dared to become their friends, have been driven forth from Illinois, as the kindred of the former were from Missouri. The Mormons dare to believe an absurd creed, and this has afforded a pretext to men who care naught for *any* creed—men who regard not laws, human nor divine, and whose so called principles are as vague and undefinable as the wind—to raise in their might and dispossess the objects of their rapacity—to drive them forth from their homes and their fire-sides—to despoil them of the hard earnings of years, leaving them to perish on the wide prairies of the west—miserable vouchers for the supremacy of lynch-law, and damning witnesses to that spirit of insubordination which goes but too far, at this time, to characterize a portion of the most *enlightened* nation on the face of the earth!

This war, from the beginning, has not been one of religious intolerance. It has been instigated by cupidity—a desire to dispossess the Mormons of their property, as well as to get rid of their political influence. Demagoging politicians and stump orators have exerted their utmost to keep alive prejudices against them,

that offices which they held might be transferred to other hands. Those who have been the prime mover in all the crusades against Mormonism, have not had even the apology of religious zeal to palliate their conduct. They have been actuated alone by sordid motives. At the same time that they have charged upon the Mormons immorality, they have exemplified their own regard for the cause of virtue by the repeated commission of the foulest crimes, not excepting robbery, arson and murder. We are no apologists for Mormonism, but to us there appears but little difference between the degree of criminality imputed to the Saints, and that which has uniformly stamped the conduct of their persecutors.

But the Mormons have gone, and it remains to be seen whether peace and quiet will be restored to Hancock—whether the just and moral "old citizens" can remain at peace among themselves. Most probably, the next act in the drama will present them at war among themselves, contending for the spoils of victory, and cutting each other's throats in defence of assumed prerogatives. Well, be it so. We do not know that the world would have much right to complain at the proceeding.

In the mean time, what is to become of the infatuated, but most unjustly treated Mormons? During the spring and summer, they have been so harrassed by their persecutors that they have been unable to make provision against the coming of the winter, and now that an inclement season is at hand, they are sent forth to seek a place of refuge in the wilderness. Truly their condition is a deplorable one, and one which appeals strongly to the sympathies of the humane, of whatever religious belief they may be. We hope, for humanity's sake, that the hand of the government may be stretched forth for their relief.

It is highly desirable that the Mormons should relinquish their community system. Were they to do so, they would become more enlightened and intelligent by mixing with the people of different belief; and we feel confident that they would be no longer annoyed, as they have heretofore been, by heartless and designing men. Any relief afforded them should, we think, be coupled with a strong recommendation towards the adoption of such a course. In this city there are many Mormon families who have forsaken the community system. They are respectable people, and are prospering. They enjoy their religious principles, the same as do other sects, and are free from the thousand ills under which they labored while belonging to the parent community. Their example should furnish a lesson to others of their faith.

EUGENE T. WELLS



The Kingdom of God

By Apostle Arthur Oakman

A lecture delivered to the Appointees on December 28, 1951

MANY AND VARIED have been the interpretations given from time to time of the historical process. In 1681 Bishop Bossuet wrote his *Universal History* in which he affirmed his belief in God the Father and said that history was the manifestation of divine providence. Every event held a hidden lesson taught from heaven. Even revolutions were ordained by God to teach humility to princes. He was certain of much which seems to have become uncertain with the passing of the years. He believed in the inspiration of the Scriptures, and said that without faith there can be no knowledge.

In 1725 *The Principles of the New Science* by Giovanni Vico was published. He suggested that there were laws to govern the historical processes just as there were laws which governed in the physical world. The processes of history were governed as exactly as Newtonian physics governed the rolling spheres. He believed that all cultures pass through three stages: savagery, barbarism, and civilization. The Roman Empire, he said, represented the loftiest of all civilizations.

Voltaire published *An Essay on the Morals and Character of Nations* in 1756. His view contradicted flatly the assumptions of Bishop Bossuet. To him history was a picture of crimes and misfortunes. The only providence he found was chance.

Carl Marx is asserting a tremendous influence on our own lives today, and it will be well to mention briefly his idea concerning history. For him it was a struggle of the poor against the rich with material factors playing the largest part. All wars, he said, truly can be seen as a struggle for the markets of the world. There are no moral forces in history. Economic factors alone determine events. When Lincoln freed the slaves it was a war measure undertaken to weaken the South economically. Ideals on either side were fig leaves. An ideal, for Carl Marx, is a material need phraseologically disguised as moral aspiration.

Lately, H. G. Wells has told us of a theme based on universal brotherhood, which is the goal of all our strivings.

There is, of course, an element of truth in all of these interpretations of history.

The Apocalypse tells a different story. It sets forth the course of human history as a struggle between two great cities. One is represented by a great beast that dwells in Babylon the Great and uses a false prophet as an instrument to gain his ends. The other city is depicted as Holy, in the midst of which there is a Lamb "slain from the foundation of the world," and sets forth the doctrine that the Lamb is in the midst of the throne. The Lamb governs the world.

ALL OF OUR CONCEPTIONS of the kingdom of God go beyond speech. Effective symbols must be employed to bring understanding, and here symbols are employed by the seer—or rather presented to the seer—in order to bring understanding of the nature of the kingdom. These two cities or powers are, of course, pride with its instruments of force and false prom-

ises of plenty; and love with its implement of sacrifice as the throne from which the universe is governed.

As one looks at our present society, he is impressed with the thought that it rests on both of these. It is partly strong and partly weak. To restrict men's selfish desires we have a police force and law courts. Without society, or some other arrangement by which men mutually agree to restrict their selfishness, we should have a state of nature described by Hobbes in which man would be "solitary, poor, nasty, brutish, and short." When man obtains all he desires, he finds the hands of all others are against him, and as this becomes true of each in turn, then all combine together in an agreement or social contract to neither commit nor suffer injustice. This is the basis of Babylon the Great.

But, on the other hand, if men were wholly unselfish, society would still arise; but it would be based on the abilities of each supplying the needs of all. "From each according to his ability, to each according to his need." This would be the spirit binding men together. It would sustain them in their work, it would lead them to make mutual sacrifices in the spirit of joy with no thought of reward save the joy of service. The capacity for ever-widening fellowship would be the sign of brotherhood and the scale in which each personality would be weighed and its worth determined. This is the foundation of the kingdom.

Political progress has always been the advance of fellowship over pride and selfishness, and therefore in a measure the triumph of the lamb over the beast. It is the perpetual triumph of the Holy City over Baby-

lon. It is always, to some extent, a "coming down from God out of heaven."

What will one day be seen in the heavens and experienced by all men in its fullness, thus casts its shadow upon the earth before time and is experienced in part by great souls who are blessed with good dreams and visions by the Lamb of God, to prepare the way of his coming.

THIS IS THE MEANING of history according to the prophets and apostles. It is a war of spiritual powers. The power of the kingdom is the power of love. The weakness of the beast is the strength of pride. The power of love has been in the world from the beginning, for it was made by God in order that beings of a celestial nature might inherit it. "So that it doth not appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." God loves us not because we are lovable so much as the fact that he is love and works with us in order that our own natures might be changed, and we become transformed into the kind of creatures in whom he can find reflection of his own nature. There is no rest for God until this is accomplished.

But the power of love to win answering love in the hearts of men cannot be completed until it has been revealed in its fullness. We can respond fully only to what we fully understand. So, in the midst of the course of time, God himself came down here on the earth. In Jesus he emptied himself of visible glory and veiled himself in flesh. He took all that wicked men could do to him and defeated it in his own person on the tree.

The kingdom of God rests on love.

The kingdoms of this world rest on pride.

But the kingdoms of this world are not left without a witness. They are not abandoned by their maker. The Holy City hovers above them, and its influence reaches down

among men. The stone is "cut out of the mountain" of Zion without hands, and the truth (which is that love is the ultimate ruling power of the universe, and immortality means love and vice versa) rolls forth from age to age. One day it will fill the whole earth, and "the knowledge of the Lord" be spread abroad until it encompasses all.

BISHOP BOSSUET was partly right; God is above all and does order the affairs of men. "He ruleth in the heavens above and among the armies of the earth." He is above all—transcendent.

Giovanni Vico was partly right. There are principles in human affairs which move to judgment. Every catastrophe is in some measure a coming of the kingdom. If we cannot learn in any other way the futility of selfishness, then there is ordered the roar of a million guns to sweep away the false sense of security which man builds for himself when he trusts in empire. If Jerusalem will not learn in any other way that resentment against Rome and hatred of her conquerors are more damning than the state of bondage they resent, then let the armies of Caesar lay the city waste. For judgment which sweeps away vested interest and makes way for a fresh start is in a measure a coming of the kingdom, "for the kingdom of the Devil must shake and the inhabitants thereof stirred up unto repentance." God is in all—imminent.

Voltaire was partly right. So far has God loved men that he has given agency to them. This is a condition of righteousness which can also be used as a means of degradation. Certainly where choice is involved, the element of chance must naturally be in the picture.

Carl Marx was partly right for "it is not given that one man should possess that which is above another, wherefore the world lieth in sin" (Doctrine and Covenants 49: 3). This must not be construed to mean that Communism is co-existent to the kingdom of God. But no man should be so situated as to make

what he has achieved impossible for others to achieve. "Above another" does not mean "more than another." It means that society should be constituted so that what any man achieves can be possible of achievement for all. All these ideals or theories of the nature of life and history are partly right. In the language of the poet they are "little systems which have their day and cease to be. But broken lights are they of Thee, but Thou, O Lord, art more than they."

H. G. Wells came very near the kingdom in asserting that survival depended on fraternity.

JESUS SPECIFICALLY CONTRASTS his kingdom with other kingdoms. In them the great ones exercise authority. But in his kingdom the greatest is the servant. "He who is least in the kingdom of heaven is greater than all." This is the power of love to call forth answering love. This is done when Christ offers up on Calvary the perfect sacrifice of his own life in loving service.

What is amazing about this is the fact that Jesus took the occasion when the world put forth its greatest evil power in an effort to exterminate him and made it the means by which he completed the manifestation of his own love. The cross is not a revelation of the glory of God, *it is the glory of God. Thus, Calvary was the supreme act which laid the foundation of the kingdom of God in the course of time.* Forever afterward, wherever it be told or witnessed, it is the power of love, which is the power of the kingdom, at work. Although the full results of this power lie yet in the future, in some sense the kingdom of God "is within you." Thus, God himself enters into human life. Not only is he above all, not only is he through all, but "in you all"; God is redemptive.

Of course, as we view the course of history from the Christian point of view, we see divine Providence moving upon the chaos of this "wild and irregular scene" as did his Spirit anciently "move upon the waters" to

cause the earth to rise complete at the creative word. Thus now among men, as then among the elements, there is a rising order—a pattern is taking shape. The Constitution of the United States and the rise of this nation “under God” surely reveals that his intention is that agency shall be given to men, that they shall be free. But here we are concerned alone with the theology of the kingdom and not with the historical aspects, although the two are intimately related.

THUS IT IS that the world and the works of men therein constitute a *province of the kingdom of God*, not to be viewed as beyond his control, but as included in his purpose. Perhaps we may say, even, that this world—a province of the kingdom of God—is just now enemy occupied country. The church is, so to speak, the underground secret movement, preparing and recruiting men against the day when the King will land in force and overthrow the usurper. If God is love, and love is supreme, then every selfish man—every bit of selfishness in every man, every selfish association or community of men, every prideful empire—is doomed to dissolution. This is a tremendous doctrine, and upon it I cannot lay too much stress. If God is almighty, and God is love, then we must suppose that wherever the human will is asserted to reject that love such assertion represents a defeat for Deity. But even so, the soul that turns away from the burning illumination of the love of God eventually finds itself left to itself; and it finds in itself no principle of immortality. Such a soul must of necessity go into outer darkness where human minds cannot scan, or perhaps to “some sad sequestered state where God un-makes but to remake the soul else first he made in vain, which must not be” (Robert Browning). But let no one think that such stark judgment is a painless swooning out of existence. The kingdom of God requires that all who remain outside it must eventually suffer the pain which

comes from the breakup of selfishness. But be it noted also that such pain is but an expression of divine love which seeks all men, even though they be rebellious.

Thus the world, a province of the kingdom of God, was entered by the Son of God in his incarnation. His body represented the fount from which the divine life issued to the sons of men. Since he ascended to his Father, his church undertakes the functions which he himself initiated. The church also is the body of Christ born from his sacrificial love and answering the purposes of Divinity. In the church there is fashioned the infant kingdom which, when it is brought forth and grows to maturity, is destined to rule all nations with the Word of God.

I HAVE DELIBERATELY CHOSEN this point of view because I feel that other points of view have been adequately presented elsewhere in our church literature. Everywhere and always the love of God is the foundation of the kingdom. Everywhere and always fraternity is strong, and division is weak. Everywhere and always nations, communities, families, and individuals abide or decay as they are obedient to or rebellious against this divine love.

We shall have more to say later about the origin of the kingdom, its nature as a divine gift, as an achievement of free men under God, and as a community of the elect, the city set on a hill.

Suppose for a moment that all human beings felt permanently and universally to each other as they now do occasionally to those whom they love best. It would follow that all the pain in the world would be swallowed up in the joy of doing good. Then go further, and suppose every particle of energy in the world animated by the equivalent spirit to “love” in the particular form of energy which we call human consciousness.

So far as we can conceive such a state, it would be one in which there would be no “individuals” at all, in the sense in which “individuality” means mutual exclusion: there would be a universal being in and for another: where being took the form of “consciousness,” it would be the consciousness of “another”

which was also “oneself”—a common consciousness. Such would be the “atonement” of the world.—R. L. Nettleship, *Philosophical Remains*, page 42.

I conclude with a parable:

Once, so an old story goes, there was a city called Beautiful. It was the Master City of the world. Through it flowed a river—a life-giving river, named the River of Love. It watered the fertile valley and bore ships with cargoes from other lands. By its sweet water the city was cleansed and the inhabitants refreshed. It furnished fountains around which the children played, youth and maiden wooed, and age rested. Its banks were alternations of grassy slopes and busy marts with ships and wharves and stores. Its placid spots reflected the blue sky and the brown hills far away.

When the sun kissed the hills “good morning” and glittered from the towers and minarets, the men went to work in the valley, and when the shadows were long, they returned, bearing the fruit of their toil. At the gate through which they all passed, for it was a walled city, stood an urn with the inscription *From each according to his ability, unto each according to his need*. Into this each man deposited his earnings liberally, saying, “This I do for the common good” and the River of Love flowed through the City, the Master City of the world.

Then a change came, silent and unobserved. The river flowed on as before, reflecting the blue sky and the brown hills. The children played no less happily, the youth and maiden courted with uncooled ardour, and the peaceful rest of age was undisturbed. The fields yielded their accustomed harvest. But when the men returned from their labors, each walked on the side of the gate opposite the urn and with diverted eyes, hugging his earnings to his bosom, said, “This is mine; with my own hands I earned it.”

The fountains became clogged. The river ran murky and black. Death lurked in its waters. The happy laugh of the children was gone. Youth and maiden no longer lingered at the fountain, and age paused not at its vacant seat. Man looked at his neighbor with a suspicious eye, and there were those who cried out against the doings of the Almighty.

Today the city is forgotten. Its altars are broken. Its temples have tumbled to ruin. Its homes have crumbled to dust. The valley is a desert of restless sand inhabited by the serpent, the jackal, and the owl. The river has long ago disappeared, but the place where it once ran is called the Valley of Shriveled Hearts.—Thos. J. Walker, *Iowa State Teachers Magazine*, 1926.

Changes in Chicago Church Centers

By Raymond E. Troyer



District President J. C. Stuart

FOR A NUMBER OF YEARS, the actual centers of church population in the Chicago area have been changing. As a large percentage of members moved to different sections of the city and suburban areas and as new families moved into the district, the need for an extensive study of church locations became obvious. It was the hope of district and general church leaders in the surveys conducted that church centers could be determined which would permit well-balanced programs for the nurture, ministry, and Zion's community living of present members which, at the same time, would facilitate the missionary aims of the church.

Landmarks, which hold sentimental ties for many people throughout the church who have studied in Chicago or have lived there and have been ministered to through the various church activities, have been disposed of. New church centers have been chosen, and it is anticipated that others may be added as the district program expands. Briefly, the changes which have occurred during the past three years are as follows:

1. West Pullman congregation sold its church at 11936 Parnell Avenue and met in the 111 Street YMCA for about a year, during which time the members sought a new location and worked to increase their building fund.

2. Central and West Pullman members merged last summer and met in the Central Church building at 6601 South Honore Street until February 24 of this year. On that date they entered their new church home at 8805 South Throop Street, which is in the Brainerd section of Chicago. It will be known as the Chicago Brainerd Branch. Elder Kenneth D. Lusha is pastor of this group.

First Services Easter

3. The Gary (Indiana) Saints, under the leadership of Elder Dennison H. Smith, have purchased a church home at 4357 Massachusetts Street in Glen Park subdivision. The first services were held in the building on Easter Sunday, April 13. An architect is working with them in a remodeling program. They have

met in the YMCA of that city for several years.

4. The First Chicago Church at 4416 West Gladys Avenue was sold last year, and the Saints have been meeting in the Austin YMCA since July 1. Lots have now been purchased at Major and Montrose Streets in the Northwest section of Chicago and architects are working on plans for the building of a new church there. Elder Elert Chandler is pastor of the branch.

5. Members of Chicago's West Suburban Branch, which was organized about three years ago, are meeting in the Lombard Community House. They have been conferring with both an architect and a contractor in making preparation for a new building which they hope to begin soon. Elder Robert Kent is pastor.

6. Hammond Branch, under the leadership of Elder Harold Talcott, is working to increase its fund for a building program in the future.

7. The only Chicago group not mentioned in these developments is the Ashburn mission under the leadership of Elder John Cooper, which meets in the Ashburn Community Center. It is anticipated that the new Brainerd church will help in providing a more adequate ministry to this group.

Giving guidance to such an extensive building program has been a challenging task. The Saints have felt that the district president, Elder J. C. Stuart, has provided inspired leadership in this work. It has required many committee meetings, branch business sessions, conferences with technical and professional people, and counsel and help from General Church officials. These many special responsibilities which have been added to his usual task of carrying on administrative work of the district have not detracted from the fine ministry which Elder Stuart has provided. With one group in its new home, and with tangible progress by the other groups, the Saints are encouraged and hope to see greater spiritual growth and a renewed missionary effort through work toward and realization of their dreams.

Opening Services at Brainerd

The church was filled to capacity on February 24 for the opening services at the Chicago Brainerd Branch. Pastor Kenneth D. Lusha was in charge of the morning service assisted by one of his counselors, Elder Marion F. Cooper. Elder Stuart was the speaker for the day. In his sermon, "The Place Where Thine Honor Dwelleth," he said the distinctive function of the church is to reveal God to man and lead men to him. God dwells in a church (1) where he is placed first, (2) where his spirit is sought and obeyed, (3) where his truth is taught, (4) where his qualities are cultivated, and (5) where his work is done. The seeking process is that God's Spirit will speak to an expectant people. Elder Stuart closed with the prayer, "O Lord, let this be the place where thine honor dwelleth!"

The ministry of music was provided by the choir under the direction of Mrs. Lynton Lusha. It sang the anthem, "I Will Lift Up Mine Eyes" (Weaver), with Mary LaMaster at the organ. A solo, "Open the Gates of the Temple" (Knapp), was sung by Richard F. Keir.

In the opening church school service, Elders Leslie Epperson and Stephen Lester were in charge. Mrs. Hattie K. Bell is church school director. Mrs. Bernice Cooper was in charge of the junior church service and Elder Raymond Troyer gave the sermon, "I Will Build My Church." During the afternoon, the Zion's League met under the supervision of Mrs. Donald Lusha to plan future activities and to prepare for the evening worship service.

"The Lamp Within Thine Hand," an impressive dramatization of how men in all walks and professions of life may discover God in their work and serve mankind most effectively, was given in the evening. Zion's League members then rededicated their lives to the unfinished

tasks of the church in a beautiful candle-lighting ceremony.

Need for Prophetic Ministry

In the closing sermon of the day, Elder Stuart spoke of the prophetic ministry of the church. After pointing out that God has always spoken through men at times of great religious progress, he stressed the need for prophetic ministry in the interpretation of truth to convince men to do God's will through testimony of the Holy Spirit. He said men need to hear the voice of holy servants speak, "Thus saith the Lord." He then bore testimony that prophetic ministry is now given through the church.

The new church home for the Brainerd Saints is one that can provide a program of ministry and nurture for all age groups. The upper auditorium is equipped with a pipe organ and a baptismal font. Just back of the auditorium is a large room with a fireplace where the kindergarten and nursery children meet under the supervision of Mrs. Edna Lester. It also will be used for other group meetings and worship services. There is a large lower auditorium and kitchen to provide for junior worship and special activities of church groups. The lawn is to be landscaped to make an attractive neighborhood setting. The building committee, which has performed an outstanding service in procuring and directing remodeling of the edifice, is composed of Chairman C. A. Ward, Chester Bates, Stephen Lester, Marion Cooper, and Leslie Epperson.

Its members hope to make this building a place where God's honor will dwell through prophetic ministry—a place of beauty and inspiration to all who come seeking truth.

President W. W. Smith at Gary

President W. Wallace Smith delivered the sermon for the opening service at the Gary church on Easter Sunday, April 13. The Gary Saints rejoiced to be able to worship for the first time in a church building. The work began in that city

when Mrs. Elizabeth Werner and Mrs. Ida Langley invited friends into their homes to hear the message. Members from Hammond provided help for these two sisters, and eventually quarters were rented in the YMCA for services.

President Smith used the Easter theme, "The Resurrection and the Promises of Life as Revealed in It," for his opening sermon. He also told of the relationships between the various attitudes of Jesus and the problems which men face as revealed in the "seven last words" of Jesus. The service was in charge of the pastor, Elder Dennison H. Smith, with one of his counselors, Elder Albert Tomlinson, assisting him.

Superintendent Hugh Smith was in charge of church school. Mrs. W. Wallace Smith spoke on "Faith" at this service, and Elder J. C. Stuart gave a review of the recent General Conference. In the afternoon, a prayer service was held, the theme of which was "Why Seek Life Where There Is no Life?" President Smith brought a challenge to the Saints at this service to find life in the gospel message of Jesus Christ. At the closing service of the day a sermon, "What Is Life?" was delivered by Elder Stuart. President Smith spoke to the Saints at the Brainerd Branch in Chicago that night.

The Gary church provides adequate space for every kind of activity the group may desire to participate in. The main auditorium will seat 180 people and has a large space for the choir. Two other classrooms are on the main floor. There is a full basement with other classrooms which will provide for junior church and the children's division of the church school. The lawn will also provide space for outdoor social activities in the summer. An extensive remodeling program of the building is being engaged in so that a full church program can be provided to meet the needs of the Gary congregation.

Members of the building committee are Bert Kidd, Robert Sanders, Mrs. Hazel Smith, Bennie Darter, and Hugh Smith.

The True Nature of Democracy

By B. L. McKim

DEMOCRACY is a wonderful word. It is more than a way of life—it is of the divine life itself. Its roots run back to before the creation of man. Its source is God—the fountain of the divine essence of love.

The principle of democracy was in the beginning with God and is a part of God. It has been given different names—free agency, freedom of choice—but they all have the same meaning.

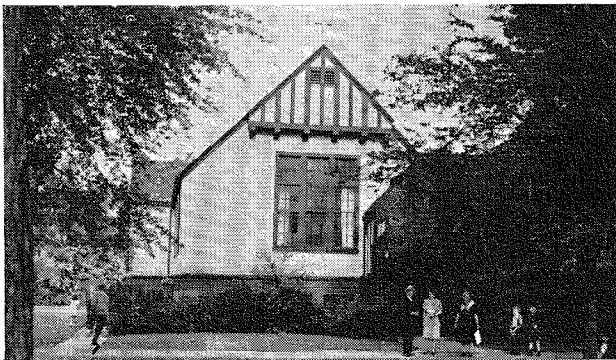
Freedom of speech and freedom of action stem from freedom of thought and a free conscience; for without these there could be no real freedom of speech or action. Freedom of thought is in a sphere of action beyond the reach of man but within the realm of the Omnipotent One. If free agency (democracy) were not a part of the Infinite One, then man would be a creature of instinct as the birds and animals, and he would act or think the same way over and over again from generation to generation as do birds and beasts. He would be intellectual without growth as willed by the Creator in the beginning.

Man, being by nature a part of the divine, has passed on to posterity the knowledge and understanding of things new and different. Birds and beasts build no better nests today in which to rear their young than at the beginning of creation. What a difference with man's ability to change his environment.

Freedom can grow, bud, and blossom only as equality of opportunity opens the way. And for democracy to be a success and bring about perfect work, there must be political, economic, and religious freedom. People, individually and in groups, must work toward the end that every person has equal opportunity to live so as to be able to develop the best that is in him; thereby the whole will be made strong and healthy.

Democracy being inherently something of the soul, it cannot be made to unfold or bring about an active, living, virile state by wars and killings, nor by enactment of coercive laws. Democracy has not produced by such methods, and cannot be continued by such a way of life. External things can neither make a democracy nor destroy it. It can be destroyed only when that which is within becomes perverted, twisted, corrupt, and selfish.

We are only fooling ourselves when we look outside of ourselves for help to save democracy. We can save our democratic way of life only by looking into the soul of the nation as a whole.



*Brainerd Church,
Chicago*

Dancing —

A Frank Approach to an Age-old Problem

By C. Merlin Miller

(See page 23.)

A Department for Debatable Topics

The views expressed in this article do not commit the "Herald" or its editors but stand on their own merits. Should other views on this topic be offered for publication, they should be affirmative, free from personal references, and possess literary merit.—Editors.

GENERAL CONFERENCE RESOLUTION No. 317, passed in 1886, reads:

That the practice of dancing should be discouraged, and that members of the church should be urged to avoid the practice, as being one likely to lead their minds from Christ and his gospel.

No. 377, passed in 1893, reads:

That we consider the practice of dancing and card playing as unbecoming true Christians, and should be avoided by all Saints.

For years we of the church have considered dancing to be one of the things that is taboo among "good" church members; yet the fact that the General Conferences have passed resolutions "discouraging" it has not deterred some members from practicing it. As a result it has become a sore point which has provoked many an argument. This is an attempt to take off the dark-colored glasses and see this problem as it really is.

This article is not just another defense for dancing. It is written primarily to help solve the spiritual problems of our day in a positive way.

If any belief is sound, it can bear examination in the light of the Scriptures combined with honest reasoning. It is well for us to re-examine our beliefs from time to time and make sure they are firmly rooted in the principles of the gospel as revealed in the Scriptures and are not merely a matter of human opinions and prejudices. And we as Reorganized Latter Day Saints are probably as susceptible to prejudice as any other denomination.

I realize that the reasoning in this article will be quite unacceptable to many in the church. However, it is being written as a result of a diligent and prayerful search for truth, and as an answer to a problem that has long plagued the church. The conclusions I reach may be different from what has been written on the subject by others. However, it is here presented with the prayer that it may be

of help to the young people of the church.

THE ARGUMENT is often put forth that dancing is usually accompanied by drinking and an unwholesome atmosphere. While this is true, we must admit that almost any activity may be accompanied by immoral conduct. Non-Christian people are frequently immoral in their recreation, just as they are immoral in their business affairs. It does not necessarily follow that a Latter Day Saint must be immoral in his participation in similar activities with his fellow Saints. Non-Christian people are frequently dishonest in financial matters. Yet no one would suggest that Reorganized Latter Day Saints shun all financial transactions in order to avoid the temptation of selfish dishonesty.

Many kinds of recreation are frequently combined with vice and immoral conduct. The beach party (without dancing) is something commonly enjoyed by Zion's Leagues throughout the church. Yet among people of the world the beach party is frequently the scene of the most vicious immorality. Even a summer evening car ride, which would be harmless enough among people of high moral caliber, may lead to such things as adultery and broken lives when indulged in by those whose moral stature is not sufficient to resist the temptations which may present themselves.

Incidentally, mixed bathing was at one time considered immoral, especially by some religious groups. The church, to my knowledge, has never gone on record against mixed bathing. Actually, whether the modern beach and ultra-brief bathing attire are less a source of temptation than the dance floor is a subject which those who oppose dancing might well give serious consideration. I believe, however, that church members have sufficient character and self-control to enable them to go to a bathing beach without experiencing anything of which they need be ashamed.

Our problem would seem to be one of deciding whether any given pastime will present temptations which may be too great for us to withstand and so cause us to fall from the high standards of Christian conduct which the church is trying to promote. It would be mockery for us to pray with our Master, "suffer us not to be led into temptation," and at the same time walk headlong into temptations to which we know we may succumb.

IT SHOULD BE APPARENT that dancing, apart from the sex consideration, could hardly be condemned as injurious to morals any more than weight-lifting, pole vaulting, fencing, or a score of other forms of physical exercise and expression, in which we all participate. Hence, its relation to sex will be the main consideration here.

Sex is a God-given faculty which, when combined with fidelity and devotion, is a beautiful thing that enriches life. Close physical contact, sufficient to arouse the sex instincts, when indulged in indiscriminately, may lead to a cheapened attitude toward sex and a lowered respect for the sanctity of virtue in the opposite sex. Caresses become merely a form of amusement instead of expressions of love. Sex becomes only a means to a sensual thrill, instead of a God-given gift to be regarded as a sacred stewardship. With this unhealthy attitude of mind young people become handicapped for the task of choosing a life partner and establishing a stable home life because they think only in terms of the physical and have an underdeveloped appreciation of the spiritual.

Modern ballroom dancing often degenerates into a sort of necking party set to music. By this I mean the close, clinging, cheek to cheek sort of dancing which, when done to certain types of music, can hardly be called dancing at all. It may be difficult to repress sex feelings when this form of dancing is indulged in. Such feelings, when once aroused, become easier to arouse on future occasions. Dancing may, under these conditions, be a source of temptation. However, these conditions are impossible in square dancing, and even modern dancing need not involve such intimate contact between partners unless it is done deliberately. Usually a person who *pets* on a dance floor does so elsewhere as well. Young people whose moral standards are low enough to permit petting indulge in it without the excuse of dancing. Young people who have never danced in their lives indulge in petting—proving that loose sex practices do not necessarily find their genesis in dancing, but rather in a lack of fundamental Christian convictions.

And verily I say unto you, as I have said before, he that looketh on a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the Spirit, but shall deny the faith and shall fear.—Doctrine and Covenants 63: 5.

But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.—Matthew 5: 28.

In examining these Scriptures it might be well to suggest that there is a difference between natural physical attraction and lust. The latter term implies a desire to commit adultery. From the foregoing Scriptures it becomes apparent that not only the act is regarded as a sin, but even the thought that precedes it. Licentious thoughts are something to be repented of as well as licentious acts. Granted it is not always possible to control every thought, but certainly we should not encourage lustful thoughts. We should choose the cleanest, purest possible environment so as to encourage constructive, wholesome thinking. Our thoughts, like our acts, can be channeled on either a high or low plane, according to our aspirations. If we desire to be a morally upright disciple of Christ, let's take the advice of Paul: "Whatsoever things are just . . . pure . . . think on these things" (Philippians 4: 8).

IF OUR DANCING causes us to think unwholesome thoughts, then there is something wrong with our dancing—or with us.

Some types of motion pictures may also lead us to unwholesome paths of thought. In fact, anything which can be said of dancing can also be said of movies. The back seats of a movie theater afford ample opportunity for petting to young people who are so inclined. However, this does not necessarily lead to the conclusion that there is anything fundamentally wrong with motion pictures. They can be and have been used to spread the story of the gospel.

Many of us enjoy reading for recreation. We can derive a great deal of enjoyment and satisfaction, as well as knowledge, from good reading. However, if we read, as much of the modern world reads, dime novels, murder mysteries, and sex thrillers, we shall commit spiritual suicide.

Some of the "parlor games" which are used in church-sponsored recreation involve more physical contact than there is any need for in dancing. I am not passing judgment upon them here; probably these games are harmless. However, if we consider *this* physical contact to be innocent, why is it considered harmful in dancing?

Opponents of dancing often cite the fact that dancing involves holding hands and the boy's placing his arm around the

girl. But everyone knows that roller-skating is usually done with the boy's arm around the girl; and to skate together at all they must at least join hands. But rollerskating is frequently encouraged (and I believe rightly so) as a part of the Zion's League program. If we are opposed to this sort of thing, we should be consistent in our attitude in order to be fair. It has been said that dancing would be all right if a line were drawn down the middle of the floor and all the girls were made to dance on one side and all the boys on the other. Surely the popularity of rollerskating would diminish sharply if this were done in roller rinks. In fact, we cannot remove the sex factor from any part of our League program without crippling it; it has been proved that Leagues composed entirely of either boys or girls are never successful.

A NUMBER OF SAINTS have borne testimony to having spiritual experiences concerning dancing. No doubt the Spirit of God directs the lives of each of us, enabling us to see and to avoid the pitfalls that lie before us. It is only reasonable to believe that God, in his love, will warn his children in any circumstance where their spiritual well-being is in danger. Our human vision does not always enable us to discern what is in the hearts of men. Hence there may be unknown danger in any circumstance in which we associate with others, especially so where non-Christian people are concerned. It may be a dance, or it may be a box social. Therefore, the fact that various ones have been warned by the Spirit about the dangers that lie in *their* dancing does not necessarily mean that *all* dancing is wrong.

In this connection it may be worthy of note that although dancing has been common since the days of Joseph Smith, Jr., whom we all regard as one of the greatest of the prophets, *neither he nor his successors have brought a word by way of revelation concerning it.* If dancing is a sin, as some believe, surely the Lord would have responded to our need and spoken against it through the prophets of the church. Surely we who boast of being a church founded on the "rock of revelation" do not have to supplement the revelations God has given us with "resolutions" of our own making.

A careful reading of the General Conference resolutions on dancing will reveal that dancing was regarded by the church at that time as a practice which "should be discouraged." Today we all too frequently read a direct prohibition into the resolutions which just isn't there. Undoubtedly these resolutions were meant as good advice to the members of the church, but not to restrict them in any way. However, many people of the

church have become so prejudiced against dancing because of the liquor and other immorality associated with dance halls that they have attempted to make it say more than was intended. Incidentally, the atmosphere of the average dance hall is as repugnant to me as to anyone else.

It has been alleged that dancing often leads to spiritual decadence and separation from the church. This is admittedly the case in many instances. Those church members who dance usually have strong convictions as to the propriety of their conduct. It is not surprising then that they become indignant when criticized by their fellow Saints. Hurt feelings and resultant separation from fellowship ensue, for none of us can bear criticism indefinitely. In this as in other things it may be well for us to heed the admonition given in Doctrine and Covenants 119: 7, ". . . be merciful . . . be not hypocrites nor of those who make a man an offender for a word."

Even if it could be proved that dancing is not good, surely those who dance should not be subjected to more criticism than, for instance, those who consistently and openly disobey the Word of Wisdom and the financial law, which have been given to the church by revelation.

It is true that young people may become intoxicated with dancing to the detriment of other pursuits, including church work. This is true of many other forms of recreation. Here again dancing may be compared to movies; some people have the "movie habit" to the extent that it consumes three or more evenings each week. This is not to say that any form of recreation does not have its place. It provides relaxation, fellowship, and physical exercise which promotes both spiritual and physical well-being. But if we become unbalanced we may rob ourselves of many worth-while things.

AT THIS POINT I wish to say that, though I did at one time dance, I do not now—not because I believe it is fundamentally wrong, but because as a minister for Christ I have become involved in the work of the church and have more important things to which to devote my time. It is a case of sacrificing the lesser for the greater worth. Most of us who are active in the church use the time which others consume in recreation and just plain "having fun," in doing church work. We might wish that more of our young people would do likewise. But if they must have recreation they have as much right to dance as to roller-skate or go to movies. Let's face the fact that most young people want to have

good times and to enjoy each other's friendship. Let's accept them as they are and try to minister to them at their point of need. Let's not make greater demands of any young person than he is spiritually ready to give. It is an old but true saying, "You can lead a horse to water, but you can't make him drink." The urge to dance is a passing phase in the life of almost every young person which will pass with the coming of maturity if we are understanding and sympathetic. Let's win young people to Christ one by one, not try to coerce them.

In some branches young people are made to feel that they must give up dancing or else suffer loss of reputation among the members. To one who is fond of dancing and sees no wrong or harm in it, this can mean a severance of church fellowship, which is just as effective as excommunication.

We might speculate as to whether or not some form of dancing, done in an atmosphere of Christian fellowship, might not help to build that close fellowship so vital to Leagues, just as have beach parties and roller-skating.

Even if we feel that we must "discourage" dancing we might at least do so in a positive rather than a negative way. Instead of sounding shocked when the question is brought up, we might be democratic enough to allow it, and at the same time plan enough interesting activities of other kinds so as to avoid it as much as possible. This would avoid the dogmatic, flat refusal which brings indignation and rebellion from most young people.

ACCORDING TO SOME PSYCHOLOGISTS dancing may even serve a useful purpose in the lives of young people. Those who are interested should read page 76 of the well-known book *Return to Religion* by Dr. Henry C. Link, an eminent psychologist and Director of the Psychological Service Centre of New York City. Dr. Link says: "Dancing has great merit, and I have recommended it to literally hundreds of clients."

I believe one of the finest things that could be done in our League would be to establish a custom that at the close of each evening of recreation, or whatever the activity, the young people would pause for a moment, form a "friendship circle," and sing one of their favorite hymns—perhaps a moment of silent prayer—thus inviting the blessing and benediction of God into their midst, and at the same time recognizing for a moment the bonds of Christian love which unite them. Nor is there any reason why we cannot invite the Spirit of God to

attend any evening of good, clean fun in dancing as well as any other recreational activity.

I believe that allowing some form of dancing at League functions, providing there is proper supervision, would be at least harmless, if not actually beneficial. Square dancing is again becoming popular and, in the light of all that has been said, it should be as good for our young people as any kind of recreation. Why should we ban something which is little different from "musical chairs," except that it is called "dancing"?

If our young people are allowed to dance with each other in the privacy of the League gathering the only valid objection would be removed—namely the dance hall environment. As it is, the only place where our young people can satisfy their desire to dance is, in most cases, the public dance hall, or a house

Cover Pictures

The editors could use cover pictures, which are gloss finish and good photography, not smaller than 3x5. Pictures in these three classifications are particularly needed:

1. New or remodeled churches
2. Beautiful scenes, to be used in the seasons they are taken
3. Character studies

Please protect them well in mailing and state if you wish them returned after cuts have been made.

party in a non-Christian home, which may be even worse. Dancing could be allowed in private homes, under supervision. Attendance might be limited to church members, or to church members and friends invited with the permission of the supervisor. The nature of the dancing itself could be controlled, mainly by the selection of proper music. If the music were limited to square dances, for instance, there would be little opportunity for anyone to do anything else.

All this might involve making something of a bargain with our young people, wherein church officers would be granting a special privilege in return for co-operation and good behavior on the part of the young people. However, we should have sufficient faith in the morals and integrity of our young people to do this.

Many church young people dance already. Shall we allow them to dance

openly with each other in a clean, wholesome atmosphere, or shall we continue to allow them to go where we cannot supervise them?

In one branch four fine young people about to be baptized were driven from the church because of the vigorous stand of the branch officers against dancing. The latter even went so far as to actively discourage some of the church young people attending a private square-dancing party held in the home of these young people. Hard feelings resulting from this have contributed to at least two other young members becoming inactive in the church.

THIS ARTICLE has not been written in an attempt to encourage moral laxity, nor is it even an attempt to promote dancing among church young people. I do feel, however, that each church member, or any group of church members, should have the right to freely follow the dictates of their own conscience before God in their choice of recreation, without any restraint save the "still small voice."

I think it is time for us to evaluate our present uncompromising stand and see if it is justified in the light of the gospel as revealed to us in the Three Standard Books. If it is not, then perhaps it is time to reorient our thinking.

There are thousands of young people whose need for the gospel of Christ in their lives, and the clean wholesome fellowship which grows out of it, is urgent. These young people cannot be attracted and won to the gospel of Jesus Christ if that gospel is accompanied by "resolutions" on moral issues which are unreasonable, inconsistent, and dogmatically administered.

This is a day when for millions the issue is indeed "Christ or chaos." Daily the young people of our nation are becoming involved in sin, the consequences of which they may never escape. In some cities juvenile gangs roam the streets—a situation which requires police action to safeguard life and property. Activities of these gangs promote the most vicious forms of vice, including narcotics and prostitution, among young people whose only crime is that they do not know their mistakes until they become too deeply involved to escape. Surely this is a day for positive action by the church of Jesus Christ!

By all means let us do our best to guard the virtue of our young people—let us teach them and the youth of the world the Christian way of life. Let's teach them to apply the philosophy of Christ not just to one but all aspects of their lives—even to dancing.

Question Time

Question:

What became of the ark of the covenant? and what did it contain?

California

Mrs. M. S.

Answer:

Information regarding the ark of the covenant is meager. It is clear that the two tables of stone containing the Ten Commandments were kept in it, and Hebrews 9: 4 suggests that the pot of manna was also placed there. Some have thought that the rod of Aaron and the gold ornaments returned with the ark by the Philistines were kept within, but more probably they were placed by its side. It is said in I Kings 8: 9 that "there was nothing in the ark save the tables of stone."

As to its disposition, its last known place of deposit, as far as the Scriptures show, was in the Temple of Solomon where it apparently remained to the close, or near the close, of the kingdom. *Smith's Bible Dictionary* states that the ark was probably destroyed or taken to Babylon by Nebuchadnezzar when Jerusalem fell and the temple burned. But there is no mention of it in the list of temple treasures carried to Babylon, notwithstanding it was the most important of all (II Kings 25: 13-17; Jeremiah 52: 17-23); neither is it mentioned as being in Babylon.

The apocryphal book of II Maccabees (2: 4-8) supplies a more probable disposition of the ark. According to records mentioned, Jeremiah, being warned of God, took the ark and had it deposited in a cave of a mountain east of Jordan—the mountain from which Moses viewed the promised land—and sealed it up. When some of his assistants, presumably priests, came back again to mark the place, they could not find it. When Jeremiah heard of this he said:

As for that place, it shall be unknown until the time that God gather his people together again, and receive them unto mercy. Then shall the Lord show them these things, and the glory of the Lord shall appear, and the cloud also, as it was showed under Moses, and as when Solomon desired that the place might be honorably sanctified.

It is inconsistent that the Lord should permit the ark either to be destroyed or to fall into the hands of a heathen nation. It was made to endure and is most likely preserved somewhere for future use.

CHARLES FRY

Question:

When or how long before Christ did the Lost Tribes disappear?

California

MRS. R. MCC.

Answer:

The kingdom of Israel suffered final defeat at the hands of Shalmaneser, King of Assyria, and his son and successor, Sargon, in 722 B. C. after a three-year siege. Tens of thousands of captive Israelites were carried into Assyria and distributed in groups in various parts, to gradually disappear from human knowledge. These are the ten lost tribes of Israel whose recovery the Lord has promised.

CHARLES FRY

Question:

Is there an after life for animals? It seems that it would not be so lovely in heaven if there were no birds or pets there.

Washington

B. N.

Answer:

We know of no Scripture which directly or indirectly affirms the perpetuity of animals in the spirit world. That the life of animals was created as spirit prior to the physical creation is indicated in Genesis 1 and 2, Inspired Version, but what becomes of it after death is not revealed.

Life in its created forms is not necessarily eternal. Anything that has beginning may have ending; and any created thing may revert back to its original state. A created thing becomes eternal only as God decrees it so and by his un-failing power maintains it eternally. What has been created only for temporary purposes ceases to exist when those purposes are fulfilled.

Animals will be on the earth during the millennium, but that will be among the people still living in mortality. No mention is made of them in the Holy City, the abode of the redeemed. If such beings are necessary to the welfare of man no doubt God will provide them. Conditions in the kingdom of God are altogether beyond man's present power to conceive, and we may rest assured that every need of the redeemed will be fully met by the Redeemer, and man's joy will be complete.

CHARLES FRY

Question:

What is meant by the great endowment to be rested upon the priesthood in the future? Will it be the power to heal the sick, to restore sight to the blind; to have power to raise the dead; or is it to be the Three Nephites to be among us as the church but not known to the Gentiles (III Nephi 13: 39)?

Answer:

The endowment is a special outpouring of the spirit of power upon God's chosen ministry for the especial purpose of preaching the gospel to the convincing of the people. Miracles and healings are not the primary purpose, though they will occur as contributory to the converting of the people. It is yet future, though probably not far distant, and seems to be associated with two other great events—the conversion of the Lamanites or Indians, and the establishing of Zion. Under it the gospel will also go to the Gentiles. The Three Nephites may participate in the great work, but otherwise they have no immediate connection with the endowment so far as we know. It is to be given in Kirtland Temple. Much preparation is necessary before that day comes. (See III Nephi 10: 4; Doctrine and Covenants 87: 4; 102: 3, 5.)

CHARLES FRY

Question:

What was the Brother of Jared's name?

California

MRS. R. MCC.

Answer:

This great man, one of the co-founders of the Jaredite nation, is, for some unstated reason, referred to in the Book of Mormon only as the Brother of Jared. His name is not given.

CHARLES FRY

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel members signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

Letters

Spiritual Hunger Satisfied

As a girl I had a limited church life. When I was fourteen I began to attend the nearest Protestant church, and although I never seemed to receive complete satisfaction with its teachings I decided that I should join before going away to college. I felt that I needed to belong to some church, so I asked for baptism. When the time came for the candidates to go forward, I stepped into the aisle. Then a powerful force seemed to grip my shoulders, and my feet seemed glued to the floor. A voice seemed to say, "This is not the church you are looking for," but since I had decided I should belong to some church, I struggled to pull away from the power that had held me and went to the front of the church to receive baptism. This experience caused me to go from one denomination to another seeking the church the voice had caused me to believe existed somewhere.

Then I met my husband and began going to the Reorganized Church with him. Slowly I realized this was the church I'd been searching for, and for the first time in my life I could go home from services feeling that my spiritual hunger had been satisfied. I have challenged this work in every way, and each challenge proves to me more surely the truthfulness of the gospel.

I thank God for this experience. Without it I am sure I would never have searched further for his church.

MRS. FRED WOOD

Marathon, Iowa

Divine Assistance

I believe that if we observe the word of wisdom and exercise faith we can be healed in times of suffering. Recently I was filled with misery and would have called the elders to come and administer to me, but I didn't feel that I should ask them to get out of their warm beds and travel through the cold and storm to my house. As I grew worse I knew that something would have to be done. Then I remembered that I had a blessed handkerchief, so I got it at once and laid it across me, offering a sincere prayer for God to help me. I was immediately relieved, so I offered a prayer of thanks.

If we put our trust in him, God will often help us in our distress.

Lamoni, Iowa

DEBORAH SHERMAN

Enjoys Conference

It seems to me that anyone who attends a Conference would want to go to all that are held. This last one was the greatest experience of my life.

Those who took the "System of Creation" charts home can get additional copies free by writing to me. Those whose addresses I have will receive theirs in two or three weeks. Anyone who fails to get his chart should contact me by mail. The number is limited to about 2,000, so all who are interested should act promptly.

N. L. ARD

1149 North LaSalle
Chicago, Illinois

Diamond in the Rough

He wasn't very big, this Tommy Jones (which of course wasn't his real name) as he stood on the waterfront of one of the ship-building centers and looked at the tall trestle which seemed to go straight across country

and reach into the sky. As he stood, he decided to be one of the best engineers that ever guided an engine over those shining rails into the night.

Years passed and Tom grew up; his determination grew also. He had no one to care for him, but he did make many friends, especially among the men in the roundhouse. When the nights were cold, they would fix a bed inside where he would be warm. Other times he would sleep in old packing boxes outside. While still a boy he worked around the engines, greasing and polishing them and loving every minute of it.

He met a girl, homeless and poor but good. She, too, lived on the waterfront. They married and had a happy home. Then came the promotion—he was going to be a fireman on the special train that was going out the next day, with the regular fireman to show him how. He hurried home, full of expectation to tell Mary, his wife. However he was met at the door by a neighbor who told him to be quiet, that Mary was dying and was waiting for him. He hurried to her bedside. As he knelt by her bed she asked him to pray for her. Somewhere Mary had heard of God and prayer. Tom had never prayed and didn't know how; he didn't know about the Bible, God, or anything like that. He didn't know what to say, but she asked him again to pray for her.

When he looked at Mary again, she was gone. It was a terrible shock, and after the funeral was over, he was so lonely that every evening he would go for a long walk.

One night as he was walking, he went in a different direction than usual through a quiet neighborhood. From across the street he heard singing and saw a store window lighted up. It was clean and inviting, and, as he listened, these words came to his ears:

We come with joy the truth to teach you,
To sow the seed in every heart;
We hope the evidence may reach you,
That from all error you may part.

He listened, then walked across the street and entered the building where an elder was holding a series of meetings. He sat down

near the door so he could easily step out if he didn't like the sermon, but he was very interested, and each night found him closer to the front of the building. By the time the series was over Tom Jones arose and told of his life and his desire to serve God as long as he lived. He was baptized and later ordained. He became one of the finest workers this church has ever had—kind, considerate, and humble. God did teach him how to pray. Humility and love were in every word he spoke. He became one of the most careful and expert engineers on the road. This is the diamond in the rough that was polished into a jewel.

By SARAH BURGESS
1427 Whipple Street
Port Huron, Michigan

Notes of Thanks

I want to thank all who sent *Heralds* to me in response to my request in the Bulletin Board. These will be given to nonmembers to read.

AUGUST LEE
512 Summer Street
Burlington, Iowa

I would like to take this means of thanking all who have written to me since my letter appeared in the *Herald*. I shall try to answer these letters as soon as I possibly can.

MRS. BART RUBY
1502 Avenue E
Council Bluffs, Iowa

Tribute to Charles Richeson

Elder Charles M. Richeson died March 20 at his home near Rhodes, Iowa. He had been pastor of the branch there for over thirty-five years, and was an example of faithfulness and loyalty to the church. We extend our sympathy to his family and many friends, both in and out of the church. Truly the branch and district have lost a loyal worker.

RALPH WICKER
District President

1316 Lyon
Des Moines 16, Iowa

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Herald House INDEPENDENCE, MO.

Briefs

Bishop Lasater Visits Branch

BAKER, OREGON.—Bishop and Mrs. Monte Lasater of Seattle, Washington, stopped in Baker, March 22 and 23 en route to General Conference. A sermonette and social gathering were enjoyed on the evening of March 22 at the Will Ferguson home.

On Sunday, Brother Lasater taught the adult class in church school and gave the morning message. After a basket lunch, the mission members gathered at the Reginald Fritschle home where Dwayne Nelson, the infant son of Mr. and Mrs. Robert Slemp, was blessed by Brother Lasater, with Elders John McKee and Will Ferguson assisting.

Brother and Sister Pete Johnson of Everett, Washington, were guests for the day. They were also en route to General Conference. Mrs. Thelma Thompson and her Sister Edna Littlefield of Portland also attended General Conference.—Reported by REGINALD FRITSCHLE

Monthly Priesthood Classes Held

PROVIDENCE, RHODE ISLAND.—Monthly priesthood classes have been held since January with District President Clinton Saxton in charge. These have been well attended by priesthood members from surrounding districts. After the meetings, refreshments are served in the lower auditorium.

The women's department, under the direction of Mrs. Gladys Cook, has sponsored a series of food sales in local department stores, the proceeds of which have been donated to the Auditorium and the building fund. The Marietta Club of the women's department has held several couple's parties, for the benefit of the building fund.

A new steam table has been purchased for the lower auditorium by the women's department.—Reported by MRS. JEANNE M. HALL-GREEN

Service of Blessing

BEAUMONT, TEXAS.—Twenty-seven were present at a service held March 2 in the R. V. Sherrell home at Port Arthur, Texas. A talk by Brother Albert J. Banta was followed by a duet "This Child We Dedicate to Thee," sung by Mr. and Mrs. J. Henry Porter of Orange, Texas. The service was concluded by the blessing of Rebecca Gail, daughter of Mr. and Mrs. Lloyd W. Stahdley of Groves, Texas. Albert J. Banta officiated, assisted by J. Henry Porter.—Reported by MRS. W. H. RENNICK

Young People Active

SAULT STE MARIE, ONTARIO.—The young people held their annual sleigh ride on January 25. On January 27, Brother R. Stowe from Gladstone, Michigan, was the guest speaker for the evening service. On the same evening, the social committee sponsored a fire-side service in honor of Sister M. D. Miller on her eightieth birthday.

On February 11, the young people had a St. Valentine's social. The Orioles held a crokinole party on February 29. On March 3, the Zion's League had a program and presented Brother Garber with a basket of canned goods and food.

On March 9, Brother Brown from Winnipeg was the guest speaker.

The Skylarks held a "Mother's Night" with a program and refreshments on March 18. The following night the social committee held a St. Patrick's party.—Reported by WINNIE SPENCER

New Members Baptized

BRANTFORD, ONTARIO.—District President Carl Muir was in charge of the business meeting where the following officers were elected: Victor Byrnes, pastor; Dalton Culp, treasurer; Arley Taylor, recording secretary; Doris Taylor, book steward; Sarah Wickett, women's leader; Dorothy Taylor, music; Arley Taylor, church school superintendent.

With the help of visiting priesthood from London and Toronto Districts, and Missionary William McMurray and bishop's agent A. Cadwell, missionary work is being carried out. Since September 16, 1951, there have been five baptisms and three blessings.

Sharron Beckham, Robert and Nettie Burger, and Melvin and Jacqueline Treffry have been baptized in the Delhi church by Elder C. Weeks and Victor Byrnes, pastor of the Brantford group.

Two children, daughters of Mr. and Mrs. Wesley Freer, were blessed by Seventy William McMurray, and Patricia, the daughter of Brother and Sister V. Byrnes, was blessed by Elder William Archer of Woodbridge.

Elder C. Weeks of Delhi preached the funeral service of Brother Milton McMullen. Sister Norren McLeod of Delhi sang a solo at the service.

The newly organized women's department has had Sister William McMurray of Guelph and Sisters Winegarden and Muir of the London Branch women's department as visitors. They also gave lectures on women's work. A successful rummage sale was held.—Reported by DALTON L. CULP

Shows Slides of Mexico

MOBILE, ALABAMA.—Apostle Arthur A. Oakman conducted a series of meetings January 13-25. There was an average nightly attendance of approximately 185.

The Business Women's group sponsored the women's department meeting the evening of January 10. J. E. Baldwin, bishop of the Southern Mission, was guest speaker.

Sunday, January 27, was set aside as "Financial Law Observance Day." A special service was held at 11:00 a.m. in observance of this day.

A public supper was sponsored by the Theodore women's group on February 15, and another by the Young Matrons' group on March 14. Proceeds from both were placed in the branch budget fund. Another financial venture of the women's department was the sale of candy and sandwiches during Mardi Gras.

At the Sunday evening service February 24, Kodachrome slides depicting scenes visited during a recent trip to Mexico were shown and explained by Jarvis Grace. Accompanying Jarvis on this trip were his wife and Mr. and Mrs. Wayne Hough.

The Zion's League held its regular quarterly business meeting March 11, under the direction of A. V. Peavy, young peoples' leader. The following officers were elected: Billy Rollings, president; John (Sonny) Blake, vice-president; Lanelle Vickrey, secretary-treasurer; Elizabeth Vickrey, worship chairman; Charlene Snyder, study chairman; Marvin Madden, service chairman; Hitower Hammac, recreation chairman; Beverly Peavy, Sunday get-together chairman; Jean Peavy, pianist.

Bishop J. E. Baldwin was guest minister at the Sunday evening service, March 16.

The annual "Branch Birthday Party" sponsored by the church school was held Friday night, March 21. This popular social event of the branch was well attended.

C. B. Vickrey was ordained to the office of deacon, March 23, under the hands of Elders J. A. Pray and R. L. Booker. The main address, "The Meaning of the Atonement Priesthood," was given by Elder Booker following selected readings from *Church History* by the pastor. After the pledge to the candidate by the pastor and Brother Vickrey's response the ordination took place.—Reported by ARDIETH VICKREY

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Herald House INDEPENDENCE, MISSOURI

Graceland Alums Sponsor Talent Tour

CHICO, CALIFORNIA.—H. M. Brown, Leon Ultican, and H. Dean Hintz attended a priesthood conference in Berkeley, January 27-28.

The entire congregation feted Mrs. Cora B. Hintz at a birthday party at her home Sunday afternoon, February 3. She was presented with an amethyst brooch on behalf of the members as a tribute to the many years of outstanding work given to the church. The presentation was made by Elder Walter J. Menzies.

Visiting here on February 10 from Southern California was John Muceus. He sang the solo, "Voice Crying in the Wilderness," at the eleven o'clock hour.

Elder Walter J. Menzies is junior church pastor. He is being assisted by his wife, Sister Jessie Menzies. Chico Branch is happy to have these fine people who were formerly located at Compton, California.

Mrs. Eula Damron made an official visit to Chico February 14 representing the district women's leader. She gave an interesting and informative talk on the friendly visitor.

A progressive dinner was given by the Zion's League Saturday evening February 16 with twelve young people from the Yuba City group as overnight guests.

Seventy George Njeim presented missionary sermons and held cottage meetings here from February 17 to 28, as well as visiting and giving administrations.

A spring rummage sale was held by the women's department March 7-8. An Easter food sale and bazaar was held April 11.

Mrs. Elizabeth Schall, director of religious education for Northern California District, visited here March 16. A potluck luncheon was served at noon followed by a workers conference. Elder Myron Schall was the morning speaker at the worship service.

Breakfast was served to fifty, April 19, when the Baptist Young People's convention met in Chico. Over five hundred young people were cared for by various churches during the convention. Mrs. Robert Copper was general chairman of the breakfast.

A religious play, "The Symbol of a Cross," was presented by the Zion's League group, Sunday evening April 6. Bob Wallis of Los Angeles made three trips from there as he had been called home after accepting a leading part. A reception for members of the cast was attended by the congregation and many friends. Mrs. L. L. Ultican was the director of the play.

The Christian Youth Council of Chico again sponsored open air Easter sunrise services in Bidwell Park. Hundreds gathered at the cross in the early morning to hear the trumpeters in the call to worship. A dramatization was presented a short distance away depicting the women appearing at the tomb guarded by an angel. Anthems were sung by the youth choir. The use of a public address system enabled all to hear. Marjorie Hintz was general chairman.

Elder Glenn Smith of San Francisco spoke on "The Triumph of Christ" on Palm Sunday at eleven o'clock. His daughter, Betty, sang a duet with Cora June Hintz at this service. Mrs. Smith, Miss Helen Wallace, and Clayton Condit were special guests.

The Graceland Talent Tour sponsored by the Northern California District Alumni Association arrived in Chico April 19 to give their show for helping to raise funds to send high school graduates to Graceland College on scholarships. Local talent numbers were secured by Alumna Marjorie Hintz among which was Mr. Carl Hunter, noted tenor. Out-of-town participants included Don and Jean Manuel, Frederick Budworth, Tommy and Janie Vincent, Rod Schall, and John Muceus. Mrs. John Farrell and Mrs. Albert Schardt headed the committee on refreshments following the show.

The church school under direction of the religious education director, H. M. Brown, presented an Easter program preceding the Easter worship service at eleven o'clock. The choir presented three anthems accompanied by Mrs. Ira Sliger. "The Living Christ" was the title of the pastor's sermon. JoAnne Forbes was baptized Easter Sunday evening by Elder H. D. Hintz in Chico Creek.

Elder E. L. Hamilton was guest speaker for the morning worship hour April 20.—Reported by HELEN E. HINTZ

Zion's League Has Skating Party

OREGON DISTRICT.—The Oregon District Zion's League skating party was held at the Imperial Skating Rink in Portland, Oregon, on Monday, March 24. The district youth leader, Elder Keith N. Kinart, was in charge. Zion's League groups from Portland's three churches, Forest Grove, and Woodburn, Oregon, and from Vancouver, Longview-Kelso, Camas, and Ridgefield, Washington, were present to make an approximate total of 120 people. A skating contest was held between the groups and Arthur Karstetter, a second-time winner from the Central East Side Congregation in Portland, won the trophy.

The district president, J. L. Verhei, was present to witness the fun and fellowship these Zion's League groups enjoyed when they gathered for a skating party.

Carol Lampard, vocalist from the First Church in Portland, entertained the group.

The next district skating party will be held May 19 at the Imperial Skating Rink.—Reported by MARLYS WEBBERLEY

Fifteen Baptized

WILBURTON, OKLAHOMA.—A business meeting was held August 17 and officers for the coming year were elected. Orville Dollins was sustained as branch president; Sam Bussell, church school director; and Leonard DeHart was elected assistant church school director. Other officers elected were Rebecca Guest, music director; Angie Dollins, treasurer; Mickey Montana, secretary. Lena Hart was appointed young people's leader.

The women's department sponsored a Thanksgiving program in November with guests from various branches in eastern Oklahoma attending. Ruth Goodwin, district women's leader, and Ora Dollins were guest speakers.

Gifts were exchanged at the annual Christmas party, and treats were given to all attending.

Fifteen people were baptized in 1951. Although the membership is small, there is a very high rate of attendance at all the services. Two have been baptized this year. The interior of the church has been redecorated and a new piano has been purchased.

W. C. Haden held a series in March. He visited in the homes of many of the Saints, and conducted cottage meetings at the Fanshawe and Haileyville Branches. Three people were baptized. He was also the speaker for the women's department.

Apostle D. Blair Jensen, Brother Franklyn Weddle, and Brother Victor Witte have been visitors to the branch.

Leonard DeHart was ordained to the office of priest on March 2, by W. C. Haden.

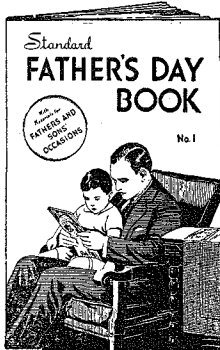
Several people from Wilburton attended General Conference. Elder Orville Dollins was ordained to the office of high priest by Apostles D. Blair Jensen and Reed M. Holmes.—Reported by MRS. CHARLES MONTANA

Zion's League Holds Special Communion Service

PITTSBURG, KANSAS.—Zion's League held an Easter Communion service at 6:30 a.m. at "Peaceful Acres," country home of Pastor and Mrs. T. W. Bath. District Missionary Ralph Bobbitt and Elder Curtis Pearson were in charge. Kenneth Stubbart sang a solo. Mrs. Ralph Bobbitt read a poem. The Leaguers held their regular meeting Monday evening, April 14, at the home of Bill and Barbara Landrum. Bob Bath was in charge. Elder J. W. Jones and Mrs. Roy Heller gave reports about General Conference. Refreshments were served.

District Missionary Ralph Bobbitt was the speaker Easter Sunday evening. He and his wife were guests of the pastor and his family

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HERALD HOUSE INDEPENDENCE, MISSOURI

and of Roy and Esther Heller during the day.

Pittsburg members who attended General Conference were Elder and Mrs. T. W. Bath, Elder and Mrs. J. W. Jones, Elder and Mrs. Curtis Pearson, Kenneth Pearson, Mrs. F. K. Bothwell, Mr. and Mrs. Joe McAdams, Mr. and Mrs. Warren Jackson, Mae Gilbert, and Mrs. Roy Heller.

Apostle D. O. Chesworth was the speaker March 23. The women's department was in charge of the evening program. The theme was "The sacred week." Each day of the week before, the crucifixion was discussed briefly. Those participating were Mrs. Sam Landrum, Mrs. Earl Burns, Mrs. T. W. Bath, Mrs. Curtis Pearson, Mrs. Roy Heller, Miss Kathryn Cochran, Elders S. Farrington and T. W. Bath. This program was held in connection with the talent fund offering of the women's department. An offering of \$123 was received. Ushers were Mrs. Al Comstock and Mrs. Warren Jackson.

A pre-Easter Communion service was held Wednesday evening, April 9.

Stephen Lloyd, infant son of Eldon and Beverly Hart from Independence, Missouri, was blessed Easter Sunday by Pastor T. W. Bath and Elder Pearson.

The Zion's League was in charge of the program, March 16. The theme was "Looking Forward to General Conference." Kenneth Stubbart, Irby Webb, and Conrad Faulk gave talks on experiences at Conference and activities for young people. Brother Faulk sang a solo written by Mrs. D. O. Chesworth to the tune of "The Holy City." Kenneth Cooper was organist. The League choir sang several numbers.

Mrs. Warren Jackson was hostess to the women's department March 17. The group is studying "Strengthening Our Spiritual Powers," by Mrs. T. W. Bath. The two previous hostesses were Mrs. Harold Summers and Mrs. L. A. Cook.

The March 2 Communion service gave special emphasis to General Conference.

Mr. and Mrs. Earl Burns entertained the women's department members and husbands in April. Mrs. J. W. Jones had devotions. Miss Kathryn Cochran conducted the lesson.

The Zion's League sponsored a chili dinner after church January 20. Pie was also served.

Pat Mosher, a junior in the college at Pittsburg, gave a voice recital at Music Hall January 16. Many members of the branch attended. Pat received four bouquets during the recital.

J. T. Dafft, a former resident of Pittsburg and father of J. T. Dafft, Jr., died at Fort Dodge, Kansas, and was buried January 30 at the National Cemetery in Fort Scott. He had been a veteran of the Spanish-American war. Pastor T. W. Bath was in charge of the service.

District President Stephen Black was guest speaker February 3 at the evening service. —Reported by MRS. ROY HELLER

Women's Department Active

CARTHAGE, MISSOURI.—The branch was host to the district young people's retreat in February at which the women's department served meals. The retreat was under the leadership of the district young peoples' leader, H. A. Shank; District President Stephen Black; Appointee Ralph Bobbitt and his wife; and League President Eldred Spain.

Raymond Starchman, Robert Logsdon, and Ed Appelhans have been baptized since the first of the year. One of the charter members of the branch, Sister Lena Hobbs, recently passed away.

The women's department, under the leadership of Sister A. M. Hogan, is very active, and, in addition to study and handcraft classes,



NEW CHURCH AT OTTUMWA, IOWA

On Sunday, September 30, the new church in Ottumwa, located at Court and Maple Streets, was formally dedicated. Participating in the dedication service were President Israel A. Smith, Bishop G. Leslie DeLapp, Apostle D. T. Williams, District President D. J. Williams, Pastor Edward Stark, and Byron Barker, chairman of the building committee. Music was furnished by Mrs. Glen McMickle, organist; Mrs. T. L. Burgin, pianist; Thomas Burgin, soloist; and the Chariton Branch Choir under the direction of Dwight Vredenburg and accompanied by Mrs. Ellsworth Johnson. Special guests were Herschel Loveless, mayor of Ottumwa, and Robert P. Weatherford, mayor of Independence, Missouri, who designed the church.

Only a few members of the original group in Ottumwa were present for the occasion. During the past thirty years many have died and others have moved to different localities. Pastors have been F. C. Bevan, John Baker, Solomon Tripp, Myron LaPointe, Gomer Griffiths, and Edward Stark.

Opening services in the new church were held on December 3, 1950. At that time President Smith unveiled the cornerstone—a beautiful replica of the church seal. The building, now completed, represents the efforts and sacrifices of a small group of people. With no debt to pay off, the women's department has turned its attention to establishing a Graceland College scholarship fund.

has raised money for many projects. The women's department includes two groups, the Dorcas Circle and the Mary and Martha Circle. A stew and pie supper was held in January and a bake sale in March.

Plans for the vacation church school and the graduation banquet for high school students are under way.

Reports have been given by members of the branch who attended the General Conference.

H. A. Graves is the church school director; Ben Goettel, League leader; Mrs. H. O. Plumb, children's supervisor; Mrs. H. A. Shank, minister of music; Bill Shank, junior pastor, treasurer, and solicitor's agent; Lorraine Shank, book steward. The associate pastor is H. A. Shank.

Guest speakers have been Leroy Beckam of Butler, Missouri; John Wolfe, Sr., of Webb City, Missouri; David Lohr, Ted Linder, Mark Mink, Joplin, Missouri; Charles Dodds and Lucien Amos of Independence, Missouri; Frank Kyser of Miami, Oklahoma; Brother Jones of Colorado; and Brother Wininger of Texas.

Services are held on Sunday mornings and evenings, and on Wednesday evenings at the church. The women's meetings are held in the various homes. Circle meetings are held every week and combined general meetings are held once a month. The Zion's League meets every Sunday evening before preaching services.

The church building has been redecorated. Elder H. O. Plumb is the branch pastor. Other priesthood members are Harry Shank, elder; A. M. Hogan, elder; and Bill Shank, priest.—Reported by HEIDE SHANK

CORRECTION

In the April 14 issue, page 11, column three, paragraph one, line five, the statement is made that the author, a nurse, set broken legs and arms. It should have read that she x-rayed fractured legs and arms, since bone-setting is in a doctor's field. The author has never set broken bones, as such is against nursing ethics.

The Importance of Zionics Home Life

By Lenora Nixon

THE WORD "home" is one of the dearest words in our language. The building may be humble and the furnishings plain, but it is still the dearest place on earth—a place where one can relax, a haven of contentment.

Everyone who is a member of the church has a desire to serve. Service is an expression of love and consecration; it is the only way of acknowledging allegiance to our Master and pledging devotion to his cause. Men can find their place in priesthood and leadership work. Women, too, have a place many times parallel with the men.

We are entering the spring season, the time when housekeepers begin taking inventory of their homes. We look forward to the day when, after the long winter of fires, closed doors, and windows, we can get everything in tiptop shape again. But do we give as much thought to our spiritual homes? How often do we have spiritual house cleaning? We need to clear our minds of all seeds of doubt, ill-feeling, and prejudice—to take out our faith, which we may have stored away, wash it, mend it, and shine it so it again can be used.

Psalm 96: 9 reads, "Worship the Lord in the beauty of holiness." Our bodies are compared to temples. We wouldn't fill our homes with filth and trash. Our "temples" are to be filled with beautiful thoughts and active desires. And if we so clothe our bodies, the place where we dwell will be a counterpart of the things that we are.

All nature is God's television program. Our home service is a televised account of our program and attitude toward church. We should not fill the program with things which retard our "commercials" (for much as people dislike them they still sell the product—the good product that we've tried and tested

with prayer, accepted with faith, and used with gratefulness). Many companies will not endorse products unless they are tested and tried. We should be careful so that service in our homes presents an attractive product that will stand trials, burdens, criticisms, and emerge shining and pure.

YOU WHO HAVE ATTENDED commencement exercises know the chief theme of discourse is the future before the class. Since famous persons are in the minority, the best thing that could be told young people is "Go make a life for yourselves. After all, what's in a name? It's simply a mark of identification. What's in a life? Eternal glory or condemnation! Who was the good Samaritan? Who put in the widow's mite? Who was the man that lent his donkey for Christ's triumphal entry? Who were the women that stayed near Jesus at the cross? Who was the innkeeper that permitted Joseph and Mary to stay in the stable? Evidently none of these people desired to be famous. They were simple people who served when the opportunity came. Surely all of them had some good training in the home. They used good desires."

We can all serve in the home. Our home life proclaims the kind of members we are, the kind our children will be. An attractive home is to be desired, but even Jesus, in talking to Mary and Martha, said there is a "better part."

Many times our homes are visited by people who are not members of the church, and, during their stay, we are preaching and testifying. Our Master was interested in our home life, not merely our homes.

It is a known fact that mothers carry the responsibility of home life, especially in teaching children. Children of other faiths often associate with our children in our homes. They can be influenced by the way our children act. All children should

have responsibilities in the home. Having certain things to do helps them to become good stewards. Daughter has to keep her bedroom clean as her stewardship in the home. She has charge of that room and is to be held accountable for its appearance. "Sonny" is a steward over the basement or lawn.

We have heard much about the virtues of the family altar. Those who have instituted it in their homes know of the joy and fellowship felt at these gatherings. How often they are thrilled and humbled by the sincere contributions of young children. It certainly should be maintained faithfully, for it binds parents and children together.

Brother Richard Baldwin once said, "Mothers, let your children hear you pray aloud." Periods of family worship and grace before meals should be a most delightful experience in home life. All children should be taught to bow their heads in thankfulness for the food provided. Family prayer helps keep many from temptations. For those having musical instruments in their home there is a blessedness that comes from playing and singing together. Christian mottoes upon the wall are constant reminders of God's presence. A young mother was told in her patriarchal blessing, "Let thine example as a mother be such that all may know that thou believest in order, in discipline, and in self-control. Teach well thy children. May they come to know that the words of their mother are like unto the words of God. May they be taught to respect thy commands. May they be taught to believe in prayer, and in His word, and in His church." A small part of the work of mothers is expressed in these words.

Zionics homes should be kept free of criticism—of those in the home,

of the church, of neighbors, especially when children are near. It is true there have been, and will be, times when all do not see alike. Problems will be discussed which in no way concern the children. If they hear harsh things said about someone, then see that person treated with friendliness to his face, they will quickly see the insincerity of their parents and have less respect for them.

REOORGANIZED LATTER DAY SAINTS are firm believers in the philosophy found in Proverbs 22: 6: "Train up a child in the way he should go: and when he is old, he will not depart from it." Some people cite instances of where children were forced to go to church and after they got older refused to attend. I contend since the Scriptures give that promise, it is true. Perhaps in many cases the training was at fault—not the Scripture.

The attitude we display toward God and his church will be instilled in our children. It is inevitable. We can teach them to worship God through love or duty. Our lives can be songs of praise or funeral marches.

We hear a great deal of criticism about the younger generation and its lack of respect for older people. Do we act in such a way that we invite respect? Can children respect a person who teaches one thing and practices another? Many times we forget the way we acted when we were young. Perhaps if we stop for one moment and ask ourselves, "How did we act at thirteen, fourteen, or fifteen?" we'll feel a little more tolerant.

We cannot gain respect without giving it, or confidence without making ourselves worthy. If we carefully scrutinize our own spiritual standards we might be surprised at what we find. A child may learn what the Christian virtues are at church school, but the everyday practices of them must come in the home. The Zionite home should be an example of what the church school is trying to teach. Where

there are blessings of faith, love, and peace, our Lord is glad to share his presence. He is happy to be the "unseen guest at every table and silent listener to every conversation."

Thousands of children being reared in homes of professing Christians never hear a prayer or the reading of Scriptures. They see their parents dance and play cards

Accent on Scent

If you love the scent of flowers, plant those which smell the sweetest near the house. Border the walk to the entrance with English lavender or old-fashioned pinks; plant clumps of phlox, climbing roses, sweet alyssum, mignonette, stock and sweet William, narcissus and hyacinth near the living-room windows. Nicotiana, which smells sweetest at night, belongs under bedroom windows, as do lilacs. Brier and other old-fashioned roses and flowering currant blooming near the dining room will waft their delicate perfume into the room. For your garden walks, try Francis Bacon's plan, and plant them with "burnet, wild thyme and water mints, which perfume the air most delightfully when trodden upon and crushed, so that you may have pleasure when you walk."

—but never pray. Parents go to the movies and take their children with them, but they do not attend church with their families. Devotional habits need to be encouraged.

There is one virtue we all need to polish and use, and that is reverence in God's house. Too many times God's Spirit does not linger because of irreverence—not the rest-

lessness of small children but the indifference, disregard, and disrespect of adults toward the one who is trying to minister to the congregation. The right attitude toward church can often be cultivated in the house.

MANY FAMOUS PEOPLE have given tribute to their mothers as being largely responsible for their fame. Let us consider the mother of Jesus. How many young women sing "My soul doth magnify the Lord" when they learn of their pregnancy? How many would make a long journey near the time of delivery and endure the hardship of confinement in a stable? Despite the circumstances there was much dignity attending that birth. Mary did not shout aloud that she had mothered a remarkable babe. She did not even tell the shepherds; she permitted them to tell the story, but she herself did not once boast about her son.

We read little of Mary during the years, but what we do read tells of her teaching. She gave gentle reproof to Jesus when he caused the family grave concern by remaining behind in the temple. The words, "and the child grew and waxed strong and increased in wisdom and stature, and in favor with God and man," are very familiar. They denote efficient physical care and a well-developed personality. Such a child would be a living tribute to any mother. The child is a gauge whereby motherhood is measured. What about our own? We sometimes murmur and complain about the work of rearing children. Our children's services are gifts to the church, yet none of us gave the greatest gift, as Mary did. Besides hers, all of our gifts are small. Hers truly must have been a Zionite home.

Home Column

An Open Letter to High School Seniors

Dear Friends:

I am writing this because I think I can more easily express my feelings and convey my thoughts in a letter than I can in speaking. I am going to tell you why I think you should go to Graceland.

I know it isn't always easy to choose the right thing. Life isn't like a railroad track with the curves all planned. It's more like traveling down a highway, not knowing for sure where you are going, or what road to turn on next. It's like a tree—you start at the trunk with only one way to go, then comes the branches—a big decision. Choose one of two branches and you have eliminated half the possible ends of your life.

Up to now you have made thousands of choices and you have come to a time when your choice will determine your whole future. Graceland offers varied courses which will help you regardless of your future plans, but the main thing it offers is the Graceland way of life—what we call the “plus element.” Just what this consists of no one is quite sure, but it is an ever-moving force that has made Graceland what it is.

Graceland has much to offer to those *who take it*. Even some who do get here don't take it. It is up to each person to determine how much he will take. It is here for the asking. This “plus element” seems to lie very close to Zionistic principles, and it can help you plan a Zionistic life. You must have a plan, you know, before you build any-

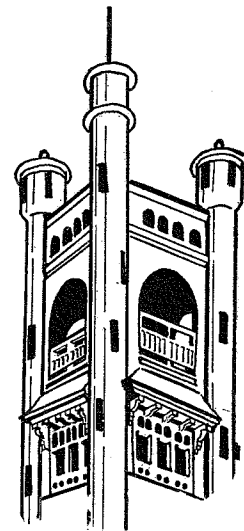
thing—a house, a garage, a church, a life. And what better plan is there than Zionistic living?

Set a goal for what you want in life. “A person who makes money only to satisfy his wants without putting a limit on the wants is doomed,” says Jerry Runkle, economics teacher here at Graceland. The same thing goes for living. The person who merely exists without living for something and setting a goal toward which to live is doomed.

I'm not saying you have to come to Graceland to do the right thing. It's just that I believe at Graceland you can find some of the things you will need later on, and learning these things here may be a lot less painful than having to learn of them from experience.

You may not find Graceland everything you expect it to be, but even if you come only for a year Graceland can help you. Graceland is not a gathering of angels, rather it is like a net cast into the sea. It gathers all kinds of fish, good and bad, but the good are more numerous and are trying to live together in a way that can be called, I believe, the most truly Zionistic community in existence today.

I have seen some young people come up here and get in with the wrong group, and it might have been better had they not come. They could have been helped, but they chose the wrong branch of the tree. Still this is not all Graceland's fault—they might have gone wrong wherever they went.



There are some people who shouldn't be here. They are not really bad, but they are not good for the needs of a growing Graceland. They come for fun and fellowship, but not for work. Graceland was made of work and will not run on fun any more than I can skate through biology and get an “A.” Fun is necessary, but so is work.

Graceland wants people who are not afraid to study and learn more so they can use their education later on in daily living. These are the ones who really make up the “plus element” of Graceland. These are the ones who make good in the world. These are the ones who will build Zion. The rest are but superficial frills and “leaners.”

Which are you? I think I have you stacked right. I think you can make a go of it. If you are still uncertain about coming to Graceland go to God with your problem. Pray about it for a week—not that God will tell you what to do, but rather that as you think about it he will guide your mind to the right conclusions.

As I said before, it may not really be the best thing for you to go to Graceland. I close in the hope that you will do the right thing.

Sincerely,

BLAIR BRYANT

(See page 23)

www.LatterDayTruth.org

New Horizons

Graceland

GAZETTE

■ The fourteen pastoral groups into which the campus congregation has been divided this year met for the last time on March 2 for Sunday night supper. After this date the congregation was reorganized into sectional groups according to the geographical location of the members' homes. The reorganization was made to enable students to prepare for their work back home, to get better acquainted with the people from their own area, and to study the problems of their own areas.

■ The Utah Latter-day Saint Church has presented Graceland a copy of the Book of Mormon in Braille. It is comprised of seven volumes, each considerably larger than an ordinary copy of the book.

■ The girls took over the campus on leap year week end the last of February. They assumed the masculine prerogatives of asking for dates, opening doors, and carrying books. The Social Activities Planning Committee arranged an all-school party for Friday night and ten varied small group parties Saturday, so the girls didn't lack events to get dates for.

■ The campus congregation met for a Communion service on the last Wednesday evening before spring recess. Deam Ferris was in charge, and Clifford Cole delivered the theme talk, impressing the students with their responsibility for contributing to the success of the 1952 General Conference.

■ The assembly on the last Thursday before Conference took the form of a General Conference business meeting. Staff members took the part of the presidency and chief quorums of the church, and all the

students acted as delegates from their particular districts. A motion to increase the membership of the Graceland Board of Trustees from seven to nine was made and discussed. A yea and nay vote was taken on this motion. It was carried. This assembly served to acquaint students, many of whom had never attended a General Conference, with the procedure followed in Conference business sessions.

■ The sophomore girls defeated the freshmen in the annual freshman-sophomore girls' basketball game played recently. The freshmen were out to beat the sophomores and almost succeeded, coming from behind to get the lead at the end of the third quarter and holding it almost to the end. With one minute left to play, the sophomores tied the score and, before the final buzzer, managed to throw in the winning bucket.

■ Jim Postlethwait, business manager of *The Acacia*, Graceland yearbook, has announced that alumni and friends of Graceland College can now order their copy of the 1952 *Acacia*. *The Acacia* provides a graphic record of the students and events of the 1951-52 school year at Graceland. Orders may be submitted now, with five dollars, to Jim Postlethwait, Graceland College, Lamoni, Iowa.

■ Hundreds of Graceland's students and faculty members trekked southward to Independence on March 29 to attend the 1952 General Conference. Many of them fulfilled Conference responsibilities there. W. S. Gould, Director of Public Relations, was in charge of the Graceland Booth in the lower auditorium. There a photographic display of Graceland life supplemented the literature about the college made available to all prospective Graceland students and other interested persons. Mr. Gould also served as commentator for the "Graceland Night" program in the Auditorium

on Wednesday evening. At the climax of this program, the Graceland concert choir sang "The College on the Hilltop," written by Mr. Gould and Miss Betty Ann Mosier, Graceland piano instructor.

■ Dr. R. A. Cheville, acting president, taught a series of classes on "Young Adults and the Church." At one of these, six of Graceland's young married students presented the major needs and interests of their group. He also spoke to a meeting of patriarchs on the subject of counseling young people, led congregational singing, and took part in a program on religious education.

■ Other faculty members having Conference responsibilities included Mrs. Olive Mortimore, Deam Ferris, Miss Velma Ruch, Mrs. Charlotte Gould, Clifford Cole, and Henry Anderson.

■ A high light of the Conference for junior visitors was the junior banquet. Attended by children eight to twelve years old, with a program presented by Graceland students, it was intended to start the juniors thinking of and planning toward attending Graceland. Three hundred three youngsters had a good time and carried home Graceland favors.

■ Graceland students attended Conference well-prepared by special classes and services all pointed toward the coming event. They returned to school enlightened and inspired, with a fresh outlook on the work in which they are engaged.

■ The Graceland track squad defeated the Kirksville College (Kirksville, Missouri) squad 69-67 on April 16. Outstanding performances were by Dick Braby of Mason City, Iowa, who won firsts in the 100- and 220-yard dashes, and Jack Stephens of Seminole, Oklahoma, who scored firsts in the high hurdles and pole vault.

Methodology in Interpretation

(Continued from page 3.)

the items of doctrine . . . for the government of the church," made a report, signed by Joseph Smith and others; in it was stated, "the first part of the book [Doctrine and Covenants] will be found to contain a series of lectures as delivered before a theological class in this place [Kirtland]."

Our *Church History*, Volume 1, page 539, has the following: "During the month of January [1835], I was engaged in the school of the elders, and in preparing the lectures on theology for publication in the Book of Doctrine and Covenants, which the committee appointed last September were now compiling." In the light of this statement there is every probability that when Joseph was "engaged in the school of the elders" he delivered some of the lectures. Furthermore, since he mentioned no other person involved "in preparing," et cetera, we are justified, in the absence of evidence to the contrary, in believing he was the author and responsible for the contents of such lectures. In any event, we may rightfully hold, I am sure, that the lectures were *fully endorsed* by him.

Elder John Smith, taking the lead of the high council in Kirtland, bore record that the revelations in said book were true, and that the lectures were judiciously arranged and compiled, and were profitable for doctrine.—Doctrine and Covenants 108: 4.

I personally feel that great weight should be given to what he wrote or what he so unqualifiedly *endorsed*, and while every presumption raised by the record indicates he was *the* author, he must at least have been a *co-author*.

These "Lectures on Faith" were printed in the first edition (1835) of the Doctrine and Covenants. They were included in all other editions up to and including the 1894 edition. They were first omitted from the book in the edition of 1897 on the theory that only revelations should have place in it.

A MOST SIGNIFICANT STATEMENT was given by the Prophet Joseph Smith and is found in the Inspired Version, Genesis 5: 45: "And thus all things were confirmed unto Adam by an holy ordinance; and the *gospel preached*; and a decree sent forth that it should be in the world until the end thereof, and thus it was." Since we believe the gospel in its purity and completeness was restored in latter days, we must hold that if there seems not to be full harmony between the doctrines set forth in the Bible and the Book of Mormon, the

Bible record must be the one that is defective—not the Book of Mormon.

For purpose of illustration, and making a specific application of what I have presented, I call up the much-discussed question of the Godhead. By assuming that Joseph Smith prepared lecture five, as I believe from the record that he did, much if not all of the confusion existing in the minds of some is or should be dispelled; this, considered in connection with other statements by him, is conclusive in such controversy.

If inconsistencies as to doctrines seem to have crept into the Bible or exist between its account and the Book of Mormon and the revelations to the church, we must remember that although we believe God has never changed, and that the true gospel has always been the same, pronouncements by him later in point of time should be considered as clarifications of former ones. Another factor important to remember is that records handed down through the centuries depend for their validity and correctness on many scribes and the fidelity of their work in copying.

Summing up, in point of authority, the books should be evaluated thus: first, latter-day revelation, included in the Doctrine and Covenants; second, changed readings in the Inspired Version of the Scriptures; third the Book of Mormon; fourth the Bible; and fifth, authentic interpretations by the Prophet Joseph Smith or his successors.

We do not want to be understood as holding that apparent inconsistencies in all sacred books may not be harmonized

in reason. As did my father before me (see *Saints' Herald*, Volume 29, page 74), I believe doctrine taught in each of our Three Standard Books, when *rightly interpreted*, will be found practically always to support the truths contained in the others.

ISRAEL A. SMITH

Public Relations for Churches

By Stewart Harral

Abingdon-Cokesbury Press—\$1.25

Here is an inexpensive brief and to-the-point book which can be of help to every minister who is interested in improving both publicity and public relations for his church.

While offering simple and practical suggestions in the field of improving the church's relations with the public, Mr. Harral's book is of most help in its practical suggestions in the area of the local church's relations to the community newspaper. Illustrations provided include those of church bulletins, missionary tracts, newspaper articles, letters, and even highway signs.

The author might well have gone even further into detail and have given more suggestions in the layout and development in each of these fields. No interdenominational book, of course, can go into the specific helps which are needed and most appropriate in the Restoration Movement. Until such a guide is produced, Mr. Harral's book can be used profitably even by small branches.

CARL MESLE

SPECIAL COMBINATION RATE

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both magazines, 1 year, now just **\$4.50**
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*Herald
House*

Independence, Missouri

Bulletin Board

Harbor Beach Women's Institute

A women's institute will be held at Harbor Beach on May 13. Blanche Mesley is to be the guest speaker. Registration will begin at 9:30 a.m.

Iva Horton, Leader
Eastern Michigan District

Pathologist Needed at Sanitarium

The Independence Sanitarium and Hospital will have a vacancy for a full-time M.D. pathologist as of July 1. Applicants should write to Miss Gertrude E. Copeland, R.N., Superintendent, Independence Sanitarium and Hospital, Independence, Missouri. This is an excellent professional and economic opportunity. A Reorganized Latter Day Saint doctor is preferred.

New Church Addresses—Chicago, Illinois

First Chicago Branch
Austin YMCA
501 North Central Avenue
Chicago, Illinois

Chicago Brainerd Branch
8805 South Throop Street
Chicago, Illinois

Change of Address

John G. Wight
921 West Broadway
Columbia, Missouri

Mr. and Mrs. Norman Cox
319 East Second
Macon, Missouri

Cpl. Glen H. Barlow 113472
Itern. Btry. 3rd Bn. 8th Marines
c/o Fleet P. O.
New York, New York

(After June 1 the address will be Camp LeJune, North Carolina, instead of Fleet Post Office.)

Books Wanted

Mrs. Lois Ernsberger, 322 Prairie Street, Charlotte, Michigan, would like to purchase a copy of *In the Shelter of the Little Brown Cottage* and *The Vineyard Story*.

Iva Merrill, 2617 Sixth Street, Baker, Oregon, would like to purchase three or four *Cottage* and *The Vineyard Story*.

Brooklyn Services

New York City Saints hold Sunday services in the Highland Park Branch YMCA, 570 Jamaica Avenue, at the eastern edge of Brooklyn. Visitors may obtain further information by telephoning Virginia 7-8527.

Request for Prayers

Prayers are requested for S. G. Bogges, a patient in the Thornton and Minor Hospital, 911 East Linwood, Kansas City 3, Missouri. He has recently undergone major surgery.

ENGAGEMENTS

Hubbard-Wilson

Mr. and Mrs. C. D. (Dave) Wilson of Fairland, Oklahoma, announce the engagement of their daughter, Geraldine, to Murray D. Hubbard, son of Mr. and Mrs. Albert Hubbard of Woodbine, Iowa. Both are students at Graceland College. The wedding is scheduled for early June.

Pomeroy-Gault

Mr. and Mrs. Richard L. Gault of Detroit, Michigan, announce the engagement of their daughter, Norma Lee, to P.F.C. Richard A. Pomeroy, son of Mr. and Mrs. C. E. Pomeroy, also of Detroit, Michigan. Norma Lee attended Graceland College and is now a student nurse at the Independence Sanitarium. Richard has been in the Air Force since January, 1951, and is now stationed at Hutchinson Air Base in Kansas.

WEDDINGS

McKain-Hunker

Geneva Blanche Hunker, daughter of Evangelist and Mrs. E. Y. Hunker of Independence, Missouri, and Harold Leroy McKain, Jr., son of Mr. H. L. McKain, Sr., and Mrs. Mildred McKain of Council Bluffs, Iowa, were married April 11 at the new church in Lamoni, Iowa. The bride's father read the double-ring ceremony. Both are students at Graceland College and will graduate in May.

DEATHS

RICHARDS.—Benjamin H., was born August 19, 1888, at Westfield, Illinois, and died January 26, 1952, at Duenweg, Missouri, where he had resided the past twenty-eight

years. He was married on December 23, 1908, to Ruth Mae Dowell; seven children were born to them. He had been a member of the Reorganized Church since 1913.

He is survived by his wife; two sons: Dale and Stanley of the home; five daughters: Emma Sayers, Marie Brock, Dorothy Fisher, Ada Morgan, and Verna Corum; a brother, Elmer Richards of Calumet, Oklahoma; a sister, Mrs. Myrtle Holden of San Bernardino, California; and eight grandchildren. Funeral services were conducted by Elder Stephen Black. Interment was in Stone Cemetery.

We're on the Air

CALIFORNIA, Stockton.—Off the air.

MONTANA, Kalispell.—KGEZ, 1340 on the dial, 1:15 p.m. (MST) Saturday.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 8:45 a.m. (EST) Sunday.

TEXAS, Weslaco.—KRGV, 1290 on the dial, 9:00 a.m. (CST) Saturday.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

Reunion Schedule

REUNION	PLACE	DATE
Red River District Kansas	Detroit Lakes, Minnesota	June 7-15
Eastern Montana Texas	Camp Fellowship—near Wichita Fairview, Montana	June 14-22
New York-Philadelphia Gulf States	Bandera Deer Park, Pennsylvania	June 18-22
West Virginia } Southeast Ohio } Southwest Ohio }	Brewton, Alabama	June 21-29
Wisconsin-Minnesota Ontario	Bethesda, Ohio (Epworth Park)	June 27-July 6
Black Hills Reunion Maine	Chetek, Wisconsin New Liskeard	June 28-July 6
South Missouri Toronto	Bob Marshall Camp—near Custer, N. Dak. Brooksville, Maine Kennett, Missouri	June 29-July 6 June 29-July 6 or July 6-13
Owen Sound Central-South Michigan, etc.	Port Elgin, Ontario	July 6-13
Southern New England Center Stake of Zion Ozarks	Liahona Park, Sanford, Michigan Onset, Massachusetts Gardner Lake—Excelsior Springs, Missouri	July 12-20 July 12-20 July 12-20
Arkansas-Louisiana Southern California S.E. & Central Illinois } St. Louis }	Racine, Missouri Camp Clearfork, Hot Springs, Arkansas Pacific Palisades	July 19-27 July 20-27 July 20-27
Chatham-London Kirtland-Youngstown N. W. Ohio-Pittsburgh Flint-Port Huron Oregon	Xenia, Illinois—Brush Creek Erie Beach, Ontario	July 25-August 3 July 25-August 3
Central Missouri Stake Kansas City Stake Northwest Nauvoo	Kirtland, Ohio Blue Water Camp—Lexington, Michigan	July 25-August 3 July 26-August 3 July 26-August 3 or August 9-17
Northern Michigan Eastern Michigan Chicago & N. E. Illinois Western Montana Missouri Valley	Lake Venita—Odessa, Missouri Gardner Lake, Excelsior Springs, Missouri Silver Lake, Route 4, Everett, Washington Nauvoo, Illinois Park of the Pines—Boyer City, Michigan Cash, Michigan Naperville, Illinois Deer Lodge, Montana Woodbine, Iowa	July 26-August 1 July 26-August 3 August 1-10 August 3-10 August 8-17 August 9-17 August 10-17 August 10-17 August 16-24 or August 9-17 August 17-24
Arizona	Mt. Lemmon, Tucson	

Introducing

CHARLES MERLIN MILLER, Calgary, Alberta (page 10), makes his living in the field of electronics, and recording equipment. He was born in Saskatoon in 1925 where he was baptized in 1946. The next year he was married to Amelia Bayerle. Their daughter, Crystal Marie, is two years old. After finishing public school he served in the Canadian Army and has since been engaged in radio and electronics in Vancouver and Calgary. He is now carrying an extension course in this field and builds radios as a hobby. He is fond of church literature, psychology, and philosophy.

Brother Miller was ordained a priest in 1947 and an elder in 1949.

BLAIR B. BRYANT, Independence, Missouri (page 20), is a Graceland student who was born in Omaha, Nebraska, in 1932 where he was baptized at the age of eight. His parents, Stele A. and Verda E. Bryant, are well known for their church activities. Blair was a member of the National Honor Society in William Chrisman High School, from which he was graduated in 1950, and was awarded the Bausch and Lomb Honorary Science Award. He is also a member of the Lambda Delta Sigma at Graceland and plans to be a chemistry teacher.

Last February he was ordained to the office of deacon.

P.S.

Mrs. Stella Newman
Route #2
Dunlap, Iowa

85975
h52
h

*** APT. LIFE**

Here is a social note on the coziness and charm of modern apartment (the ads appropriately call them "apts.") life. While shaving you become aware that an incineration is taking place and call to your wife, "Darling, the toast is burning!" She replies, "But I'm not making any toast." Then you are embarrassed because you know that you have been overheard. There is a squeak on the other side of the wall as somebody else's wife realizes that she is burning somebody else's toast. . . . You hear a rattling of wire hangers in the closet, then a crash as everything falls down. You look, but everything is in order; it all happened on the other side of a cardboard partition.

*** ONE CIGARETTE—\$17,000**

You may say, "That's a high price for cigarettes!" Believe it or not, that was what just one cigarette cost recently according to a Sunday morning radio newscast. A lazy smoker, falling asleep with a lighted cigarette hanging from his lips, set his bed afire, which set the room ablaze, which spread until it caused \$17,000 damage to a hotel and drove 350 other tenants out into the night, with many additional personal losses. . . . People smoking in bed burn up their homes, their children, and sometimes even themselves. . . . But apparently smokers never learn from the tragic and costly experiences of other smokers.

*** BEWARE!**

A wisely written magazine article says that you should never drive a car when you are angry, when you have had a quarrel, or suffered a great disappointment. You will probably crash, hurt or kill somebody, or do something regrettable. You can't think about such things and drive safely. . . . If you think, don't drive; if you drive, don't think. Pay attention to the road and the traffic. People with single-track minds make better drivers. The average chap, perhaps too dumb for great thoughts, is a safer driver than a genius.

*** DEMURRER**

Title of a popular article: "You Are Smarter Than You Think."

Ha! Have you any evidence for that, sir? A few of our experiences have given us a contrary impression.

*** QUESTIONS**

What people seem finer, when you have been among strangers, than your friends? What place seems more beautiful, when you have been traveling, than your home? Who is more lovely and wonderful, when you have been away, than your own wife?

*** DREAMS**

What do you want today, my Dear?
What are you thinking now?
Tell me your dreams, and never fear:
They will come true, somehow.
Yesterday's dream was of country lands,
Of children bright and gay,
Of rural peace and plenitude.
But that was yesterday.
Today new dreams are coming on,
New hopes, new plans do grow,
Like castles in ancient Avalon.
They will come true, I know.

CHILDREN'S DAY PROGRAM MATERIAL

Helps and Program Builders

**Eureka Children's Day Recitations
No. 4**

Edited by Mattie B. Shannon

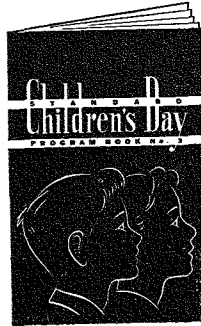
Recitations, acrostic and motion exercises, drills, tableaux, plays, pantomimes, songs, and special features for the Beginners through Intermediates.

Price 25c

Standard Children's Day Book No. 3

A storehouse of material to help build a better program. 32 pages of appropriate recitations, poems, acrostics, and program planning. Also includes the play, "The Greatest Gift of All," and a special poem, "As the Twig Is Bent."

Price 35c



Pageants

Summer's Festival of Praise

by Mattie B. Shannon

A nature pageant, with Scripture, songs, and dialogue, for Beginners through Intermediates. 1 scene. Cast may vary. Program for entire worship period.

Price, 35c; \$3.60 a dozen

The Golden Chain

by Martha Bayly

Pageant, with music, showing the value of truth and co-operation for both individuals and nations. For Primaries, Juniors, and Intermediates. 1 scene. Cast may vary. 1 hour.

Price, 35c; \$3.60 a dozen

The Road of Joy

by Martha Bayly

Pageant built around the lesson of truth, for Beginners through Intermediates. 1 scene. Cast may vary. 1 hour.

Price, 35c; \$3.60 a dozen

Herald House INDEPENDENCE, MISSOURI

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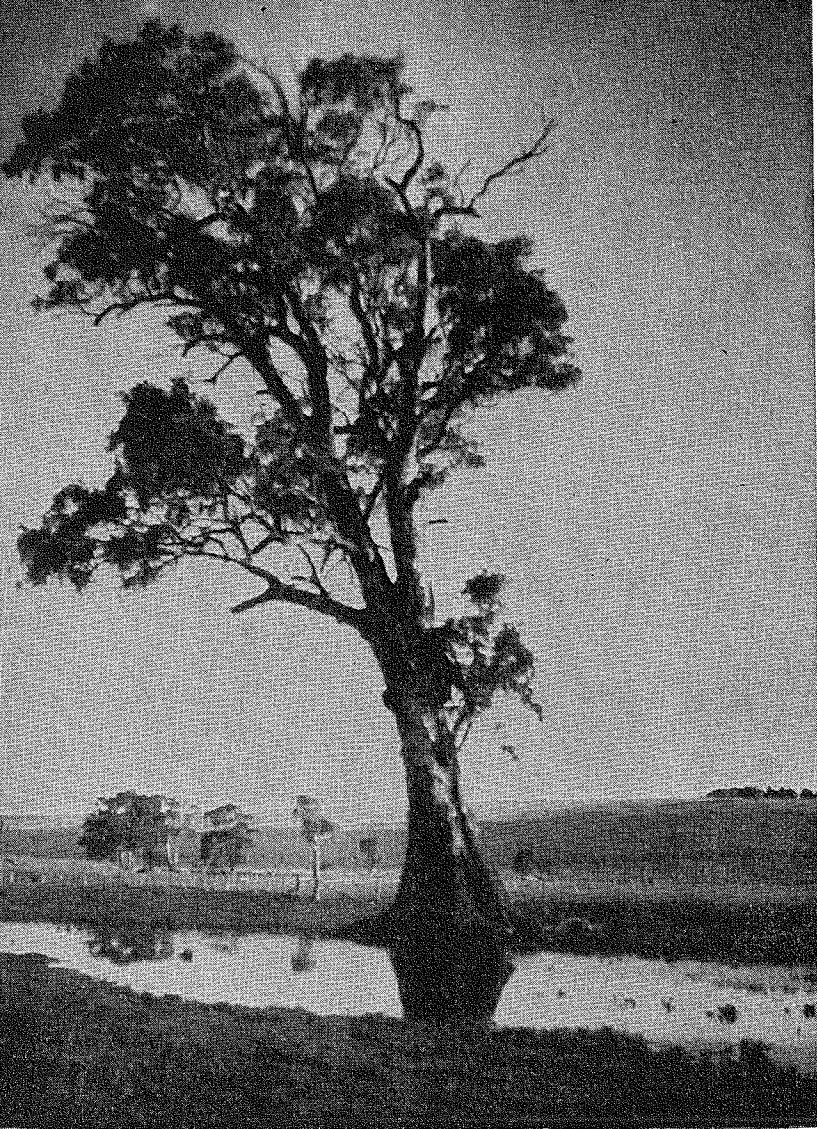
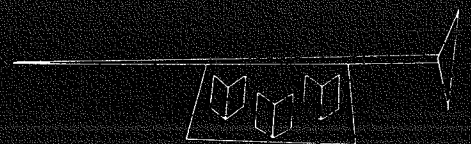


Photo by A. J. Corbett

A lonely gum tree
by a billibong (Australia)

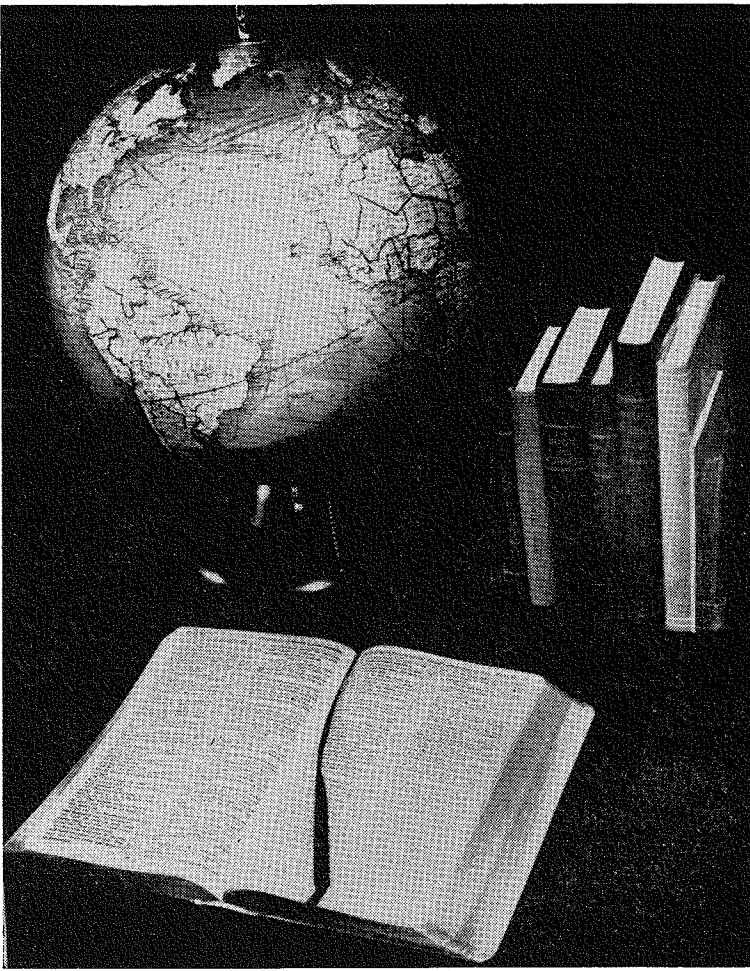
the Saints' Herald

May 12, 1952
Volume 99



News and Notes

T H E B I B L E



Born in the East and clothed in Oriental form and imagery, the Bible walks the ways of all the world with familiar feet and enters land after land to find its own everywhere. It has learned to speak in hundreds of languages to the heart of man. It comes into the palace of the monarch to tell him that he is a servant of the Most High, and into the cottage to assure the peasant that he is a son of God.

Children listen to its stories with wonder and delight, and wise men ponder them as parables of life. It has a word of peace for the time of peril, a word of comfort for the time of calamity, a word of light for the hour of darkness. Its oracles are repeated in the assembly of the people, and its counsels whispered in the ear of the lonely.

The wicked and the proud tremble at its warnings, but to the wounded and penitent it has a mother's voice. The wilderness and the solitary place have been made glad by it, and the fire on the hearth has lit the reading of its well-worn page. It has woven itself into our dearest dreams; so that love, friendship, sympathy, devotion, memory, and hope put on the beautiful garments of its treasured speech, breathing of frankincense and myrrh.

No man is poor or desolate who has this treasure for his own. When the landscape darkens and the trembling pilgrim comes to the valley of the shadow, he is not afraid to enter; he takes the rod and the staff of Scripture in his hand, he says to his friend and comrade: "Good-by, we shall meet again"; and, comforted by that support, he goes toward the lonely pass as one who walks through darkness into light.

—Henry Van Dyke

The Saints' Herald Vol. 99 May 12, 1952 No. 19

EDITORS: *The First Presidency:* Israel A. Smith, F. Henry Edwards, W. Wallace Smith
ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

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

STAKE HAS SPANISH NIGHT

The Kansas City Stake held a Spanish Night April 24, with a banquet at the Ivanhoe Temple in Kansas City. Approximately 325 people were present. Seventy Al Scherer was the master of ceremonies. Featured on the program were Apostle Roscoe E. Davey, apostle in charge, and Apostle Charles R. Hield, guest speaker. Herbert Lively, pastor of the Kansas City Central Church, directed the group singing which included hymns in Spanish. Sister Tillie Bootman taught the group the Lord's Prayer in Spanish, and Sister Bootman and the Malvern Hill Zion's League taught the group "Redeemer of Israel" in Spanish. The stake young adults decorated and set the tables; the stake women prepared the dinner; and the stake Zion's League sold tickets to the banquet. A travelogue movie was shown.

SEVENTY IN CINCINNATI

Seventy Wayne Simmons was in Cincinnati, Ohio, April 13-27, presenting cottage meeting materials during the week in the evening. He preached a series on the "Internal Evidences of the Book of Mormon" to members of the church and Spanish-speaking friends. Brother Simmons reports that the attendance at the series was good and interest seemed to be outstanding among the congregation. He talked to the church school on Sunday, and also spoke at the priesthood class. The pastor of the branch in Cincinnati is Everett L. Smith.

CENTER STAKE WOMEN MEET

Mayor Robert P. Weatherford, Jr., of Independence, Missouri, spoke to the women of the Center Stake of Zion at a preparation day meeting May 1. His subject was "Good Citizenship." In honor of Mother's Day, the stake executive committee presented a devotional pantomime in which the following participated: Mrs. Morris Jacobsen, Mrs. Russell Frazee, Mrs. Lawrence Jones, Mrs. John Darling, Mrs. Paul Kelsey, Mrs. James McEldery, Miss Patricia Andes, and Karen Graham. Mrs. W. Wallace Smith was the reader and director. Mrs. William Nichol was the soloist, and Mrs. Gail Wilson, stake women's leader, presided over the day's activities.

ATTEND INSTITUTE AT KNOBNOSTER

Carl Mesle, General Church Youth Director, attended the spring institute of the Missouri Valley Section of the American Camping Association, held at Knobnoster, April 25-27. Carl conducted a vesper service at the camp, and was elected a vice-president of the section. Lee Hart, Center Stake youth leader, also attended the institute. Other members of the church who were present included five Graceland representatives, Mrs. Francis Bishop of the YWCA of Springfield, Missouri, and Pearl Hoskins of the Girl Scouts from Independence. Approximately 150 people attended the institute.

PRAYER SERVICE HELD

A prayer service for young people of the Center Stake was held at the Englewood church April 27. Elder Ted Scott, pastor of the branch, was in charge of the service. Chaplain Almer Sheehy of the Independence Sanitarium gave the theme talk.

(Continued on page 22.)

The Problems of Young People

"Remember now thy Creator in the days of thy youth."—Ecclesiastes 12:1.

A YOUNG GIRL, reporting the high school news in the paper of a good town not far away, had this to say of the social life of the young people there:

Ours is a nine-o'clock town, so after the movie was out there was nothing to do. The boys all went somewhere, so the girls decided to have a slumber party at Madeleine's house. Of course there wasn't much sleep, but they had a pretty good time.

The enthusiasm sounds a little tepid, doesn't it? Perhaps that situation is typical of small towns all over America. The only community building, the schoolhouse, was locked. The churches were dark. The library was closed, too.

That's only a part of the picture for the young people.

THE ONLY PLACES interested in entertaining young people at that time of night were the taverns down on the highway, where they could dance to the cheap music of a juke box, drink beer, smoke, and play pinball machines. In some places they would find slot machines, the "one-armed bandits," a rather expensive form of entertainment.

The young people could go riding if they had cars. But if they stopped and parked they might be assaulted, beaten, and robbed by criminals who watch for such opportunities.

Nine o'clock was too early to go home because they weren't sleepy. Home would probably be deserted anyway, with mother and father away on some entertainment of their own.

Who is responsible for the fact that many young people go wrong?

A YOUNG MAN visited the office recently. He is interested in books, and occasionally writes for

publication. Among other things he said:

Because I am still young myself, I am interested in the problems of the young people. I wish we had something better to offer them. Really, there aren't enough decent places for them to go in the evening. Some person with money, who wants to do something for the church and its youth, could do a fine work here. We need a good year-around swimming pool. We need a skating rink where the manager doesn't sell beer or permit gambling devices. We need a place for young people to meet socially where they aren't under pressure to do things and buy things that are not good for them. I wish something could be done.

PERHAPS we have talked too much *as if the young people were the problems.* Perhaps we have thought that these questions are the problems of adults concerning their young people. Have we?

Let's try to take another look. What we have here are *the problems of the young people.*

Has it ever occurred to you that children and young people have problems too? Do you know that they worry and wonder and ask questions for which nobody seems to have any satisfactory answers?

They worry. They think things over. They encounter obstacles. They try to find their places in life. They must choose businesses or professions. They must finance their education. They must find work, a place in life, and homes to live in. Young people have more problems than older folk do, who have already solved many of their most perplexing ones.

THIS POINTS to the need of social centers in every town and community, with full-time directors of recreation. Social life is a necessary part of every young person's educa-

tion and development. Under good conditions, boys and girls learn how to be responsible citizens and fine men and women when they grow up, study, learn, and play together.

Suppose that fine small town had a good social center where young people could bowl or skate. Suppose it had a snack bar where they could have light lunches, warm beverages, and nonintoxicating cold drinks. Suppose it had a reading room with the best magazines and the latest books, and places where youngsters could talk. Suppose there were meetings for them, with nature studies, special projects, and planned activities. Probably very few of those young people would go to a tavern by choice.

WHY are the churches dark so many nights of the week? Here is a field of service in which churches could help, if they could organize for it. Should a church be closed when young people have no place to go? A church that would help would increase its membership.

Why should schools be locked up in the evening with young people wandering about aimlessly or riding the highways at excessive speeds?

Here in America we have done a great deal of boasting about our technical skill, our enormous production, and our abundant harvests. Yet we neglect our greatest crop, our most valuable harvest, shamefully. This crop is our young people. We are letting it go to waste. We let the enemy sow tares in the fields. We let thieves break through and steal them. And sometimes it seems that some of us don't care.

Yet some do care, and they could be organized to save this most precious harvest of the church and the nation.

L.J.L.

Editorial

Official

Institute on Family Membership

The Institute on Family Membership will bring together staff members of good quality in both academic and church circles. They will participate in class-work, in lectures, in forums and discussion, in devotions, in extra-class activities.

Carter, R. A., Director of Men's Physical Education, Graceland

Cheville, R. A., Acting President, Graceland

Cheville, Nell Weldon, School Nurse, Lamoni Schools

Conklin, Doris, Director of Social Activities, Graceland

Closson, E. E., Psychology Department, Graceland

Cole, Clifford, Dean of Students, Graceland

Edwards, F. H., of the First Presidency
Farnham, Robert S., President of Lamoni Stake

Ferris, Deam, Biology Department, Graceland

Goode, Delmar, Department of Chemistry, Graceland

Gould, Charlotte, Director of Religious Education, Lamoni, Department of Secretarial Science, Graceland

Gould, W. S., Director of Public Relations, Graceland

Higdon, E. T., Bishop, Lamoni Stake

Holmes, Reed, Director of Religious Education, General Church

Lorance, Harry, Superintendent of Public Schools, Lamoni

McDowell, F. M., Director of Priesthood Education, General Church

Marriott, Doris, Director Women's Physical Education, Graceland

Mesle, Carl, Director of Youth Activities, General Church

Sheehy, Almer, Chaplain of Independence Sanitarium

Other staff members of the college will participate. Tess Morgan will be receptionist; J. B. Burdick, treasurer; J. C. Bergman, registrar; Effie Bell, head resident in Walker Hall; Mr. and Mrs. E. E. Gamet, head residents in Gunsolley Hall; Henry Anderson, soloist; Roy Benson, organist.

The Institute will be held on the Graceland Campus June 1 to 7. The opening session will be Sunday evening, June 1, when F. H. Edwards will deliver the keynote message. Registration takes place that afternoon in the Memorial Student Center.

ROY A. CHEVILLE
Acting President

To the Women

Have you put a circle around the dates of June 1 to June 7 on your calendar to remind you of the Institute on Family Membership?

Here you will have an opportunity to refill your reservoir with ideas and helps to equip you to be of service to your family as well as to others.

The program is too good to miss and will be of special interest to you whether you are a young woman, a mother, or a worker in the local women's department. Each subject programmed applies to some phase of family life in the home or in the church. The lectures and the discussions should prove of great assistance in developing wholesome family life.

The cost is small when measured against the good that can be received. Perhaps your women's group can help share the expense of a representative who could attend if some funds were available.

Circle the dates, determine to attend, begin now to plan and save. Write the Registrar to make your reservations. I'll be seeing you there. MRS. S. S. ARNSON

To Pastors and Local Priesthood Members

While this institute is open to all ministers, parents, departmental workers, and young people, it provides an unusual opportunity for members of the local priesthood. Family life has again and again been stressed as an area of vital importance to our church endeavor and to social life in our times. Ministry to the family has been and remains the central emphasis of our priesthood education program. The opportunities of this Institute on Family Membership at

Graceland constitute the next and somewhat advanced step in the training of our local priesthood.

A qualified staff will be provided. An excellent library is available. A week of intensive study, wholesome, stimulating fellowship and worship on a beautiful campus is assured.

Why not see that your congregation is well represented? Send a carload or two of workers, including a good representation of your priesthood.

The opportunity is unusual. The theme is most vital. The church awaits an effective, trained leadership. Graceland sends to you a most cordial invitation. The time is short. Write at once to the Registrar, Graceland College, Lamoni, Iowa, enclosing a deposit of \$2.00, payable to the Treasurer of the College.

FLOYD M. McDOWELL
Director of Priesthood Education

In the Temple of Science

Science, the partisan of no country, but the beneficent patroness of all, has liberally opened a temple, where all may meet. She never inquires about the country or sect of those who seek admission; she never allots a higher or a lower place from exaggerated national claims, or unfounded national antipathies.

Her influence on the mind, like that of the sun on the chilled earth, has long been preparing it for higher cultivation and further improvement. The philosopher of one country should not see an enemy in the philosopher of another; he should take his seat in the temple of science, and ask not who sits beside him.

Commencement Calendar

GRACELAND COLLEGE

May 1952

May 22	Thursday,	9:50 a.m.	Cap and Gown Assembly
May 24	Saturday,	5:30 p.m.	Graduates' Dinner
May 25	Sunday,	10:30 a.m.	Baccalaureate Service Sermon by W. Wallace Smith
		4:30 p.m.	Band Concert and Campus Supper
		6:30 p.m.	Campus Sing, Sectional Groups
May 27	Tuesday,	7:45 p.m.	Student Recital
May 28	Wednesday,	7:00 p.m.	Campus Vespers
May 29	Thursday,	10:00 a.m.	Class Day Program
		2:00 p.m.	Alumni Assembly
		4:00 p.m.	Baseball Game: Alumni vs. Graduates
		7:45 p.m.	Commencement Concert
		9:15 p.m.	Faculty Reception to Parents
May 30	Friday,	9:30 a.m.	Commencement Convocation, Address by Dr. Virgil M. Hancher President, University of Iowa

The Temple Lot Suit Again

By President Israel A. Smith

THERE HAVE BEEN A NUMBER of articles in the *Herald*, historical and otherwise, about the litigation known as "The Temple Lot Case." The latest was a compilation by the writer published in the *Herald* for July 3, 1943. It consisted of an article prepared by the late Elder Samuel A. Burgess—a man of fine legal attainment—which had appeared in the *Herald* for November 21, 1933. To this I appended comments on certain legal questions in answer to strictures of a Mormon attorney of Utah, who wrote quite a sizable book entitled *The Reorganized Church in Court*.

Present Issue

Ever since this suit, which was an action in equity, reached a conclusion in an appellate court, there has been a conflict of opinion with respect to the legal implications of the decision or opinion of the judge who tried the case in the lower court. We of the Reorganized Church have claimed the benefit of his findings of fact on which his decision was based, notwithstanding the appellate court dismissed our complaint on a technicality, while representatives of the Mormon Church and the Church of Christ (Temple Lot, often called Hedrickites) have denied our right to so claim. As the cause reached a finality in 1895, this disagreement has now become almost an ancient controversy.

Again Challenged

On the eve of adjournment of our 1952 General Conference, which was in session from March 30 to April 6, letters addressed to the First Presidency and the Council of Twelve were received from three elders of the Church of Christ,¹ in which complaint was made with respect to a statement by one of the editors of *Saints' Herald* in referring to the Temple Lot Case. This was

followed by an attack on the integrity of the First Presidency and Council of Twelve and charged the Reorganized Church with "bare-faced fraud" in the litigation in question.

Before we had any opportunity to answer, copies were sent to other of our church officers, multigraph reproductions were circulated among the members of the church on the street and elsewhere, and on the next day this letter was publicized in the paid advertising columns of a local newspaper.

Realizing that there are many who are not acquainted with or have forgotten the facts in connection with the litigation, we have concluded that a statement should be made in the interest of the truth, showing our justification for the position we have taken and calling attention to misstatements of law and fact in the letter to which we have referred.

A Brief History

We do not believe it will be necessary to deal exhaustively with this matter. A concise statement of the history of the case and a discussion of the legal questions arising from the trial and the way it was concluded will, in our opinion, be sufficient.

On August 6, 1891, the Reorganized Church filed a complaint in equity in the Federal Circuit Court at Kansas City, Missouri, to recover possession of a certain tract of land in Independence known as the "Temple Lot." The respondents were the Church of Christ and certain persons in trustee relationship with it. Judge John F. Philips heard the case and after a lengthy trial decided the issues in favor of the Reorganized Church.

The good faith of the Reorganized Church has been challenged before by members of the Church of Christ. Testimony at the trial showed

that some of their leading men charged us with being their enemies—also that they had, before this litigation, accepted money and support from the Mormon Church and were anticipating further help from that direction, which supported Judge Philips' statement in his decision that in the defense of the action the Mormon Church was "the power behind the throne."

In justification of the institution of this action, however, it should be remembered that the original tract of land—of which the Temple Lot is a part—was bought with money belonging to the original church by Edward Partridge, presiding bishop, thereby creating a "resulting trust" in favor of the original church; that the land had been bought and dedicated for church edifice purposes; and that the leaders of the Reorganized Church in the 1890's believed even as we now believe, that the Reorganized Church was and is the continuation of the original church in law and equity. We do not believe they should be charged with ulterior motives in trying to recover what they in good conscience believed was the property of the church—that is, the Reorganized Church.

Appeal

In his decision Judge Philips made numerous findings of fact in favor of the Reorganized Church, on which he premised a decree of possession as follows, to wit:

Decree will go in favor of Complainant, establishing a trust in its favor against the Respondents, removing the cloud from its title, enjoining Respondents from asserting title to the property, and awarding the possession to the Complainant.

From this decision the Church of Christ appealed to the United States

Circuit Court of Appeals at St. Louis, Missouri.

There have been some erroneous claims by elders of the Church of Christ respecting the decision of the Court of Appeals. The syllabus of the printed decision in the Seventieth Federal Reporter (which is not the decision, but is controlled by it) is as follows, showing the decision turned on but two points, one of them being that of laches, a question outside—not within—the merits of the case. In fact, as will be seen, the case was not considered "on the merits," but turned altogether on laches, which is a technical defense:

(Circuit Court of Appeals, Eighth Circuit, September 30, 1895.)

1. Equity—Asserting Title to Land. A complainant who has only an equitable title to land cannot maintain a suit in chancery to recover possession of the land from an adverse occupant, unless such occupant holds the legal title and the complainant seeks to obtain it, or unless the adverse occupant acquired possession of the land under the alleged equitable title, or is so connected therewith that it may be asserted against him. Accordingly, *held*, that a complainant asserting an equitable title to land could not maintain a suit in chancery to enforce it and to recover possession from occupants who were alleged in the bill to be without any title, legal or equitable, to the land, and therefore occupied the position of being mere trespassers.

2. Same—Laches.

The R. Church of Latter-Day Saints brought suit, in 1891, against one H., trustee, and others, to assert an alleged equitable title to land occupied by the defendants, and held by them for another church. It was alleged in the bill that the person from whom both parties deduced title had, in 1839, conveyed the property in question with other lands, in trust for a church of which the complainant was successor. It appeared that this trust deed was not recorded until in 1870, and its existence was unknown until then. It was then recorded, and its existence thenceforth well known to the complainant and its predecessors, but no claim to the property was asserted until 1887, when a demand was served on the defendants by the claimant's predecessor. No suit, however, was commenced until 1891. In the meantime the widow and heirs of the original holder of the title had conveyed all the land alleged to be granted by the deed of

1839 by a deed executed and duly recorded in 1848, under which title had been made to numerous persons who had built upon and improved the property, down to the bringing of the suit in 1891, and parts of the land had been laid out and plotted as additions to a city, and maps thereof filed. The defendants and their predecessors had paid all the taxes upon the land in controversy from the year 1867, and had built a church thereon and occupied it since the year 1882. It also appeared that, some years before the commencement of the suit, the R. church had erected a building for church purposes near, but outside of, the land in controversy, which was at the time occupied and used by the church for which the defendants held it. *Held*, that the complainant and those whom it represented had been guilty of such laches as should bar them from relief in equity, even though it were established that the original grantor held the land charged with a trust for complainant or those whom it represented.

While, as already stated, a syllabus is not a part of the decision, it is evident that the reporter who prepared the foregoing perceived very clearly that the trust upon the land could possibly have been established in favor of the original church, *had the action been timely*, and that the Reorganized Church would have been recognized as the beneficiary in succession.

What Was Reversed

What was the "decree" to which Judge Thayer of the Court of Appeals referred when he closed his opinion with these words?

In accordance with the views herein expressed, the *decree* of the circuit court will be reversed, and the cause will be remanded, with directions to dismiss the bill of complaint.

The answer to this question is found in the statement of the case prepared by the court preceding the opinion. This statement is found on page 180 of the Seventieth Federal Reporter and begins: "This was a suit in equity," etc., and the fourth paragraph of the statement, on page 182, begins as follows: "In the Circuit Court there was a *decree* in favor of the complainant. 60 Fed. 937. By the terms of the *decree* it

was *adjudged among other things*," etc. The closing sentence of the same paragraph is as follows: "From the *foregoing decree* the defendants have prosecuted an appeal to this court."

Thus we can definitely ascertain the scope and range of what Judge Thayer and his associates *reversed* and what the "other things" were. Here it is in its entirety:

In the circuit court there was a decree in favor of the complainant, 60 Fed. 937. By the terms of the decree in favor of the complainant, *among other things*: "That the Reorganized Church of Jesus Christ of Latter Day Saints . . . is a corporation duly and regularly organized under the laws of the state of Iowa, and as such includes in its corporate capacity the whole of the membership thereof, wherever found; and that the complainant has the right to maintain this action in its corporate capacity. That the property in controversy, to-wit, lots 15 to 22, inclusive, in Woodson & Maxwell's addition to the city of Independence, in the county of Jackson, state of Missouri, is and stands charged with a trust in favor of the complainant, and that complainant is the owner of the equitable title in and to said land, the possession of which is now held by the respondents. . . . That the purported deed from three of the five heirs of Edward Partridge to James Pool was not acknowledged according to law, and the record thereof imparted no notice; and that neither said respondents nor any person through whom they claim title ever had actual or constructive possession of said property until about the month of September, 1882, and within ten years of the bringing of this suit. . . . That the said complainant is the owner of the property in controversy; and that the said respondents or either of them have any legal or equitable interest therein, and are not entitled to the possession thereof; and that complainant, as such owner, is entitled to the immediate possession thereof, free and clear of all rights, claims, interests of the respondents, or any of them. . . . That is, upon demand by complainant upon respondents, and a refusal to obey the decree or order of this court, complainant shall be entitled to a writ of assistance from the clerk of this court, upon proof made by affidavit of such demand and refusal to obey, which writ shall command the marshal of this court to eject the defendants, and each and all of them, from said land, to wit, lots 15, 16, 17, 18, 19, 20, 21, and 22 in Woodson & Maxwell's addition to the city of Independence, Jackson County, Missouri, and put com-

plainant in possession thereof." From the foregoing decree the defendants have prosecuted an appeal to this court.

That portion of the foregoing within quotation marks is what the Court of Appeals said were "terms of the decree" entered by Judge Philips.

On the face of the record, then, we shall briefly state the "terms of the decree" which were adjudged and which were reversed by this opinion and decision. We have the right to assume that the "other things" in Judge Philips' decision, not specifically mentioned by Judge Thayer, could not be and were not affected by the final decision of reversal.

Here are the "terms of the decree" which were reversed, briefly epitomized:

1. That the Reorganized Church was an Iowa corporation and had right to maintain the action in corporate capacity.

2. That the property in question was charged with a trust in favor of the Reorganized Church.

3. That the purported deed from Partridge to Pool was not acknowledged according to law, therefore the record thereof imparted no notice.

4. That the Complainant was the owner of the property in question.

5. That absolute title to said property was vested in the Complainant, and the Complainant was entitled to immediate possession, etc.

6. That the Complainant was entitled to a writ of assistance, to eject defendants, etc.

Findings of Fact

As we have already stated, we take the position that other facts found to be true by Judge Philips should be considered on the same basis as if the case had been considered on the merits; the law with respect to this question is well stated in *Corpus Juris*, which I cited and quoted in my treatment of Mr. Reimann's criticisms on page 23 of the *Saints' Herald* of July 3, 1943, as follows:

It is very generally held that the findings of fact of the chancellor will not be disturbed when sustained by the evidence although the reviewing court might have drawn a different conclusion from the facts, where it appears that substantial justice has been done, or unless the decree or findings are manifestly erroneous or against the clear preponderance of the evidence, or unless contrary to the evidence. The rule as laid down in a large number of decisions that the appellate court *will not disturb* the findings of the chancellor when they are based on conflicting evidence, if there is sufficient evidence in support of the findings, unless it is clearly wrong, or unless the findings are clearly against the weight of the evidence.

In support of this, *Corpus Juris* on "Appeal and Error" cites decisions from courts of *thirty States and from Federal Court decisions*.

Here are additional and later statements of the law respecting findings of fact on appeal:

Fact findings of the trial court based on substantially conflicting oral evidence, and not unwarranted as a matter of law, are accorded particularly great weight and are almost universally regarded as binding on the appellate court.—*Corpus Juris Secundum*, Volume 5, Section 1,657, page 722.

In accordance with these rules, findings made under such circumstances are almost universally given the effect of a jury verdict, or regarded as binding and conclusive on the appellate court and not to be disturbed.—*Idem*, page 723.

It is the rule that, where the trial court has heard conflicting evidence and considered and determined the weight thereof, the appellate court will not re-examine the question or go beyond the conclusions thus reached, or substitute its conclusions on the facts for those of the lower court, but will resolve any conflict in favor of the judgment, and give to the findings of the trial judge the greatest or utmost weight.—*Idem*, page 739.

The weight of the evidence and the credibility of the witnesses . . . are matters with which the appellate court will ordinarily not concern itself, because the trial court is in much better position to pass on them.—*Idem*, page 739.

Under each of these statements numerous Federal and scores of State cases are cited.

Thus we have the assurance that had the Court of Appeals decided this suit on the merits—which was

not done—his findings of fact would undoubtedly have been controlling and his decision would have been sustained so far as and on the basis of the facts found by him.

Therefore, for the reasons stated, when one of our representatives characterizes Judge Philips' decision as a "victory," he is entirely within his rights. I personally shall continue to so feel, as all claims to the contrary fall flat in the light of the decisions of the courts.

Pertinent Issue

It is significant that the Court of Appeals in this equity proceeding made the following comment:

But in the suit at bar the respective parties assert different legal titles held by different persons upon different trusts, or for the use of different religious sects or congregations.

The most important question presented by the record would seem to be whether the legal title now said to be held by the heirs of George H. Blakeslee or by E. L. Kelley, his successor in office, for the use and benefit of the Reorganized Church, is superior to the legal title said to be held by Richard Hill in trust for the Church of Christ at Independence, Mo.; and *that* is a question which *should be determined by a court of law*. Moreover, it would seem that the settlement of that question will, at the same time, determine upon what trust, if any, the property in controversy is now held.

Does this sound as if the Court of Appeals believed all the issues would be settled by dismissing the case on the ground of laches?

Fraud Imputed

At this juncture, since the appellate court set out what the real issues between the two organizations were, as they viewed it, a contest between alleged legal titles, it may be well to note briefly the statement by Elder Clarence L. Wheaton and others in which they refer to the "alleged Cowdery deed" as "a barefaced fraud," which imputes a knowledge of the fraud on the part of the Reorganized Church, a gratuitous insult to the leaders of the

(Continued on page 16.)

Fifty Years of Growth in Australia

EDITOR'S NOTE: *While the people of Australia were celebrating the fiftieth year of their existence as a federation, the Balmain Saints in New South Wales decided to dramatize their own history. On Sunday, August 12, the following historical script was presented. The author took the part of the historian.*

By W. J. Haworth

HISTORIAN: This is the year of jubilee in Australia. Fifty years ago our first federal parliament was opened by the Duke of York, representing the British Crown. The story has been told in newspaper, on the radio, and in the re-enactment of many historical events in pageantry. We have heard how the challenge to nationhood of fifty years ago has been met through the years. It is the story of a young giant's achievement and steady growth—a story of which every Australian may feel justly proud.

Other churches have celebrated their share in the Commonwealth Jubilee, and we are met this afternoon to recount our tasks, trials, and achievements during this period. But first permit us to present a little prologue which will explain the very genesis of the Balmain Branch. Those in the choir seats are the children and grandchildren of certain persons who met with the Saints of the Tuncurry Branch about 1889. They are engaged in a social service. As they sing, let us sing with them.

APOSTLE T. W. SMITH (A. J. Corbett) *presiding with others at table:* Let us sing hymn number 414, "The Spirit of God Like a Fire Is Burning," after which Brother Loving will lead us in prayer.

ELDER C. A. LOVING (Alvin Peisker) *leads in prayer.*

ELDER JOHN WRIGHT (Leslie Dalziel) *reads I Thessalonians 5:14-21.*

HISTORIAN: And so the meeting proceeded until, in the portion allotted to all, Sister T. W. Smith arose and spoke to Elder Alexander Seaberg and his wife, delivering spiritual direction to them. As the little band of Saints listened, they knew it was the word of God, for their hearts burned within them.

SISTER T. W. SMITH (Flora Haworth): My servant, Alexander Seaberg, and his wife, Margaret, are directed to leave their pleasant home in this coastal village and go to the suburb of Balmain in the city of Sydney. There my servant will find employment, will meet people of like faith, and will firmly plant my work. Yea, from this place a mighty work will go forth and the branch that will be established will blossom and flourish as the rose. Many hundreds of people will be brought to a saving knowledge of the truth.

Yea, furthermore, other branches will be planted from the Balmain Branch, until many thousands will hear the truth through the work that will be set up according to my direction to you, my servant and handmaiden. There will be trials; difficulties will beset you on every hand; yea, you will be sorely pressed and even tempted to look back; but be faithful and obedient, and great will be your reward and your share in the establishment of my work in this country.

(**ORGANIST** *plays chorus of number 414.*)

HISTORIAN: The Seabergs recognized the voice of God and were obedient. The Flood family also willingly went to Sydney. Unfortunately, a great maritime strike made things very difficult. Work, and consequently food, became scarce. The Seabergs secured a home on Short Street, Balmain, and Sister Seaberg immediately started a Sunday school going with a home class.

The contingent from Tuncurry soon joined with eight of the remaining members of the defunct Sydney Branch, organized in 1875 by Seventy C. W. Wandell. In due course, after some street preaching by Seventies J. W. Wight and G. R. Wells, the Saints came together on January 22, 1893, for a special purpose. Let us briefly look in on them. We see their descendants and some of them in person, participating in the final features of a splendid Communion service. Elders Wight (Paul H. Henricks) and Wells (Les Dalziel) are presiding.

ALEXANDER SEABERG (J. V. Seaberg): Mr. Chairman, I move that we be formed into the Balmain Branch of the church.

RICHARD ELLIS (Alvin Peisker): Mr. Chairman, I second the motion.

J. W. WIGHT (Paul H. Henricks): You all seem to be of one mind. There have been no adverse remarks, and there is no amendment. Those who favor the motion that the Saints present be formed into the Balmain Branch, please show the right hand. . . . The vote being unanimous, it is so ordered.

HISTORIAN (Read from here on by Flora Haworth): Elder Richard Ellis was chosen as president, the title then used to designate the office now known as pastor. Sister Minnie Blom was chosen as secretary. She is the sole surviving official elected that day. She is now Mrs. Joseph Parkes, and her children and grandchildren are with us. One

other surviving member, Sister Eleanor Peek, is also here today.

In time, the branch looked for more commodious quarters, and meetings were held in the Masonic Hall, Darling Street, Rozelle, and later in Hampden Hall, Beattie Street, Balmain. About 1896 the present church building was commenced. It was then a small edifice forty feet long by twenty-four feet wide, with a small porch in front. Elder John Kaler, the resident missionary, had built a small four-room cottage at the rear. The font, in which so many of our early members were baptized, was at the back of the building. The Saints greatly rejoiced in the small building, for it was their very own, and in it some of their richest spiritual joys were experienced.

They had gathered to the fold local recruits—the Smith, Holden, Henricks, Parkes, Ferrett, Baggs, Fordham, Swain, Elliott, Blackmore, Parton, White, Haworth, Corbett, Bennett, Kidd, McKinley, Dohrn, McLaughlin, and Dickinson families, as well as others. At the close of 1900 the branch membership was 154. Five members had died, so that the actual added number who had been on the records in the seven years to the end of 1900 was 126, or an increase of eighteen a year on the average.

Elder G. R. Wells and family, who had been instrumental in much of the pioneer missionary work, left for America for a short period on February 6. On January 1 of that year, in the small church here, the Lord spoke through Seventy John Kaler. The full text of the message was published in the second Historical Brochure, December 13, 1942. This message gave wonderful promises of success in our endeavors, but it also challenged us to greater humility and diligence. History will record our response to that challenge; but our recognition of the challenge and the Lord's part in fulfilling his promises will be sketched this afternoon.

We may fittingly close the prologue by singing hymn number 395, "Yes, we trust the day is breaking, joyful times are near at hand."

A. S. FRATER: It falls to my lot, as the seventh pastor of the branch, to greet you on this home-coming Sunday. My predecessors, all good, noble servants of the Lord, have carried the administrative burden of the branch for forty-nine of the fifty years of this jubilee. Enlarged photographs of them adorn the walls of our church hall, setting forth

the period occupied by each. Their lives were dear to the Saints, and their work precious in the eyes of the Lord. Two of them have passed to a higher sphere of activity, and one has been ordained a patriarch. The remaining three are full of years and replete with divine approval of work well done. As I have received the torch of truth from the hands of these men, I shall pass it on to other hands someday. In the meantime, with the blessing of God and the assistance of my associates in the priesthood and the confidence of the members, I shall do my best to magnify my calling.

The total membership of the branch now is 338. Considering the fact that much of the development in three other branches came from the removal of many of our members to the suburbs where these branches are located, together with a large number of deaths through the years, it is evident that the Lord has kept his promise to bless our efforts as we have responded to the call for more humility and diligence. We have forty-seven members of the priesthood.

At the beginning of 1901 the branch membership was 154. The amount paid the bishop that year was 48.18.6 pounds. In 1950-51, with a membership of 338, the total of tithes paid was 950 pounds.

On May 6, 1908, letters of removal were granted by the branch to twenty of its members who, by petition, desired the organization of a branch at Leichhardt. After intensive tracting, street preaching, and tent missions in various parts of Leichhardt, thirteen converts had been baptized. Accordingly, on May 24, in the Dispensary Hall, Petersham, Leichhardt Branch was organized by Elder W. J. Haworth, acting missionary in charge, assisted by the district president. I shall call upon the pastor to tell you of the growth and development of that branch.

W. F. JOHNSON: I am happy to represent Leichhardt Branch as its pastor. A number of good men have acted in this capacity before me, and as a result of the efforts they and their ministerial associates have made, the work has been built up in our branch. As you have heard, the branch was organized in a hall in Petersham, but it is well to remember that that hall was just on the other side of Parramatta Road from Leichhardt. The missionaries and their local associates met on Friday nights on that road and for an indoor meeting place took the Dispensary Hall. But the pioneer spirit could not rest content in a hired hall. A little over a year after the branch organization, the church on Macauley Street was erected and opened for services.

We have a commodious church, a social hall, and a spacious lawn at the

rear of the buildings. Services of church school, Zion's League, women's department, and Wattle Club are regularly conducted, and we have a fine corps of workers in addition to nineteen members of the priesthood. Since the organization, our numbers have been increased by the blessing of God from approximately 30 to 160; and while we face the problem of our younger members marrying and moving to the outer suburbs, the good work is still going on, and we are gradually gaining members.

A. S. FRATER: It is pleasing to remember that Leichhardt Branch gave to the General Church a member of the Presiding Bishopric, Bishop Walter N. Johnson. Leichhardt is one of the "other branches" which the Lord said, through Sister Helen Smith at Tuncurry in 1889, should be planted from the Balmain Branch. But the story is not yet half told. On February 1, 1928, Guildford Branch was organized by the mission president, Elder W. J. Haworth. It, too, has prospered, but of its growth and development, I will ask Elder Norman Smith to tell you. He is the grandson of the late Elder J. W. Smith, one of the pioneers of the Balmain Branch.

NORMAN SMITH: I am glad that I represent one of the "other branches" raised up by the Lord from Balmain Branch. Other branches have helped; fine missionaries have sown the seed; others have baptized quite a number; but it is God who has given the increase. Guildford Branch has forty-nine members who meet in a hall. They have land for a church building and plans are in hand for the erection of it. Under the blessing of God they hope to be meeting in it soon. There is a fine church school under the direction of Elder Hudson Grundy, a live women's department under the leadership of Sister Dorothy Davis, and a Zion's League which holds regular meetings and outings. This has been a source of development for the younger members of the branch. Sister Jean Aiken is youth leader, and her contribution is resulting in healthy activity among the young members. Guildford has a fine body of workers led by nine members of the priesthood.

A. S. FRATER: So we see the unfolding of the Lord's plan among us. According to the faithfulness and diligence of his servants, his work has prospered and other branches have been raised up. We shall now hear from Elder C. Broadhead, pastor of Campsie Branch.

C. BROADHEAD: As pastor of Campsie Branch, I followed Elder R. E. McLaughlin, who, after eleven years of the leadership, resigned to give more attention to the task of presiding over the Southern New South Wales District, of which the Sydney area is a portion.

While he is a product of Balmain Branch and the son of one of its pioneers, I am a product of Leichhardt Branch. Still, we both accept the one faith—"the faith once for all delivered to the Saints." Our branch has seventy-two members, and twelve ordained men form the spearhead of an able and willing corps of workers.

A. S. FRATER: You have doubtless added up the membership totals of the branches in the Sydney area as the brethren have stated them—619 in all—and have learned that the aggregate number of the priesthood is eighty-seven. But, as Brother Broadhead has stated, these are but the spearhead of the force that God is assembling among us for the accomplishment of his work. As we contemplate it, we are wont to exclaim, in the word of the Prophet Joseph: "Courage, brethren, and on, on to the victory. Let your hearts rejoice, and be exceeding glad."

I deem it fitting at this juncture that we sing number 205, "God Is Marshaling His Army."

HISTORIAN: We must not forget to call to mind the assistance of the missionaries in the work that has been outlined. General Church representatives who have contributed to the happy results we have outlined include Apostles T. W. Smith, J. W. Wight, G. T. Griffiths, P. M. Hanson, C. A. Butterworth, J. W. Rushton, M. A. McConley, C. F. Ellis, G. G. Lewis, C. G. Mesley, and R. E. Davey; Seventies C. W. Wandell, G. Rodger, J. W. Gillen, G. R. Wells, J. Kaler, W. J. Haworth, J. W. Davis, E. F. Robertson, A. V. Robinson, J. C. Cornish, and F. Potter. Patriarchs A. H. Smith, F. G. Pitt, J. T. Gresty, J. H. N. Jones, John Jones, J. W. Barkus, C. A. Dickinson, W. Dyke, and W. J. Swain. Of the First Presidency, A. H. Smith, J. F. Garver, and I. A. Smith have visited us; and of the bishops, W. N. Johnson and M. H. Siegfried; of the high priests, C. Ed. Miller, A. J. Corbett, John Blackmore, Wm. Patterson, G. W. Stewart, and G. H. Parker. In addition to these, work of an excellent character has been done by local high priests, elders, and other priesthood members.

Besides the results of the work done by missionaries and local ministers in the branches, we may look further afield. At Port Kembla there is a branch of forty members, with five members of the priesthood. The original members of this group came from the Nambucca River and adjacent districts. To their assistance went Elders Corbett, Haworth, Vaughan, Robert McLaughlin, and G. W. Stewart in the early days; later they were ministered to by Elders Potter, J. V. Seaberg, and other local elders. Now

the branch is presided over by Elder Amos W. Mensell, a fourth generation Saint from the Nambucca River.

R. E. MCLAUGHLIN: The missionaries, Elders Haworth, Vaughan, Gresty, Corbett, and local officers including Elders W. H. Ganmidge, W. Whitby, J. V. Seaberg, D. B. Parkes, H. Thompson, and others made some efforts to plant the work at Cattai, Maroota, Leura, Hazelbrook and Lithgow. It still continues at the nearest of these points. Baptisms at Cattai-Maroota were mainly by Elders Vaughan and Whitby. Elders Gresty and Haworth baptized a number at Leura and Hazelbrook. Elder Haworth also baptized about a dozen persons at Lithgow in the Marangaroo River during a July sleet storm. Unfortunately the movement of people has kept the attendance of meetings in these districts rather small. Still, the church has benefited in other places because of the losses in the near west. We shall continue our efforts to serve the Saints in these parts, always hoping for results.

QUARTET sings "Earnest Workers for the Master" (Zion's Praises, number 99).

THOMAS VORIAS: My grandfather, John Holden, was certainly an earnest worker for the Master. He loved nothing better than to tell the gospel story. He did not wait for opportunities to come to him but went about creating them. So, after he went to live at Orange, it was not long before he got to work talking about the truth to all who would listen. He introduced two men to Elder Haworth. This resulted in the baptism of Brethren Colin Hobden of Geurie and Charles Law of Armatree. This opened the door for preaching farther west and so a great deal of work was done by Elder Haworth in those two centers. At Geurie he baptized a dozen people. As these centers were in the Northern New South Wales District, he took Elder G. H. Parker, district president, with him for a fortnight's mission. During that period Colin Hobden was ordained a priest and, I understand, served well. Sister Hobden helped with a Sunday school. Unfortunately for the continuation of this work in a promising district, many of the new members moved away from Geurie. I am not informed of the state of affairs of the church there now. My people some time ago moved from Orange and for many years have been engaged in business at Cowra, while I am attending Balmain Branch, of which my great-grandfather was one of the pioneers. I am happy that he found the gospel so many years ago, and that, partly through his teaching, it has been passed on to me.

W. J. SWAIN: It is my privilege to present some of the remembrance serv-

ices featured by the branch. The first was a memorial tablet erected in the Old Balmain Cemetery, Leichhardt, to the memory of our pioneer missionary Seventy C. W. Wandell on December 5, 1902, in an impressive ceremony conducted by Elder Wells. The monument was financed by the Daughters of Zion, forerunner of our present women's department. In 1941, the tablet was removed from the Leichhardt site, which has since become a public park, to the grounds of the church here.

We understand that a suitable marker has been placed to indicate the last resting place of his fellow-worker, Glaud Rodger, in Lamoni, Iowa.

Many of our local and general priesthood have fallen in this jubilee period. It would take too long to mention them individually. Many of our members have gone to the higher sphere—some, in seeking their country's welfare in two world wars; the majority in just plain living and loving—the normal lives of good Saints.

We have not always waited for some of our workers to die before remembering them. There is a plate on the front of the organ which calls to mind the work of Brother William C. Henricks, so long a dependable organist and priest in this congregation—one who never failed to let shine the gospel light vouchsafed to him. Under the electric clock there is another plate, placing on record our appreciation of Elder and Sister W. J. Haworth and Elder and Sister A. J. Corbett. This single tablet, suitably inscribed, sets forth another act of the collective branch memory.

On this side of immortal life we shall not be able to retain our membership complete, without the breaks that must come because we are mortal beings. We believe that all who have left us have made a good record, and that has brought solace to the loved ones left behind. May God send the comfort of his Holy Spirit to all who mourn. I think it would be a fitting gesture if all would arise in remembrance of some loved one, for the following prayer-poem:

Lord, comfort the mourners in their need,
Give strength to those in sorrow,
Be very near indeed
To those whose hearts are heavy
With the sense of bitter loss;
Heal those who're broken,
Faith renew, help them to bear their
cross.
Teach us to know that those who're gone
From this mad world of strife
Have only passed to their reward—
A new and richer life.
Hear us, we pray, through Christ our
Lord. Amen.

ORGAN: *Chorus only, number 241, Lord, Lift Me Up.*"

A. S. FRATER: Before we have brought to our attention the work of the departments of the branch, let us unite in singing number 390, "Send Forth the Sowers."

R. A. SMITH: The church school is a most important factor in the work and development of Balmain Branch. It has functioned successfully during the entire jubilee period. A number of other church school directors have supervised its work in that period, and I am happy to have been afforded the privilege of building upon the fine foundation laid by the superintendents before me. Our school caters to all—from the cradle to the grave. We have the nursery, kindergarten, primary, junior, junior high, young people, and adult divisions. There is certainly no retiring age for our scholars; there are classes suitable for all. It is our aim to instruct both old and young in the ways of the Lord, but we also seek to foster the devotional spirit. There is a weekly worship service for all, and a junior devotional period. In these ways we seek to give full religious instruction, and God has blessed our efforts.

We have always felt the need for greater space for our classes. True, facilities have been expanded over the years, but it is not any boast for me to declare that our church school has far outgrown the space available. We are therefore wholeheartedly behind the project to build a new church at Drummoine, where we shall have more room and where adequate provision will be made for the requirements of the church school. To this end we have worked and saved, and not the least effort has been put forward by the children themselves, so eager are they for it. It will not be our fault if the building is not soon available for church school and general church services.

ORGAN *fades out with verse of 258, "Come, Learn of the Meek and Lowly."*

R. HARRISON: During the past fifty years the needs of young people have been catered to variously by Zion's Religio-Literary Society, Mutual Improvement Society, Department of Recreation and Expression, "K.K." or "Culture Club," and Zion's League. Each of these names has been used to designate the society that has cared for the young people of the time, and each seems to have done a good job through the years. In these circles our missionary and local priesthood members have been nurtured and spiritually educated. It is good for us to think of John Blackmore, William Patterson, A. J. Corbett, W. J. Vaughan, C. A. Dickinson, W. J. Swain, F. Potter, and other leaders, past and present, and

to remember that those men got their grounding in our church school and young people's societies. Sister Flora Delofski, through a mission-wide oratorical contest, won a trip to General Conference in 1930 and a place at Graceland College, which she, unable to accept, made available to Walter N. Johnson. We all know the contribution that Walter is making to the General Church as a member of the Presiding Bishopric. Brother Colin Ferrett went to Graceland also at that time. More recently, Don Swain, one of our young people, went to Graceland in 1945 and is still in the States continuing his studies. Valda Poole and Les Gardner are there now, and our present Zion's League leader, Barry Fuller, will be leaving us to go to Graceland early in the new year.

The youth of the branch are keenly interested in the proposed new church at Drummoyne, where we hope to have more room for the various exercises of the branch. To that end we have also bent much of our energies and will continue to do so.

We would like you to share with the young people in singing the hymn that expresses so well the spirit of youth, Saints' Hymnal number 1, "One Day When Fell the Spirit's Whisper."

SISTER J. ANDERSON: The women's department has functioned within the branch throughout the entire jubilee period under one name or another. It has always been keenly interested in the work of the church, and has been willing to share in the many tasks comprising that work. The women have always been to the fore in providing funds for the enlargements of the church. This has been done by direct giving, sales work, bazaars, dinners, et cetera. In these ways God has blessed our efforts, and we have rejoiced as the church has been enlarged and extended. Our greatest joys, however, have been the spiritual and numerical growth of the branch. Early in the jubilee period, we provided the tablet which is now at the rear of the kindergarten room, to mark the last resting place of our pioneer missionary C. W. Wandell. Our records show that we have, on several occasions, provided utensils and cloths for the Communion table. And now we are joining wholeheartedly in the project of building a new and more commodious church at Drummoyne.

Quite a number of leaders preceded me, many of whom have passed to their reward and are lovingly remembered by us. There have been societies of women running in conjunction with our department—the Sunshine League under Sister Gresty and others, and the present LaDaSa Club, each of which has done excellent work. We have had the valu-

able assistance of the wives of several members of the apostolic quorum, including Sisters Sadie Hanson, Fern McConley, Edith Lewis, Blanche Mesley, and Mabel Davey. These have brought to us firsthand knowledge of the women's work in Zion, and we have greatly appreciated this link. Valuable assistance was also given by Sisters Rosa Pitt, Inez Davis, and Lily Barmore, helpmates of other American missionaries. We look forward to continuing, with the blessing of God, such work as falls to the lot of the women of the branch, and among other things we look forward with earnest hope to the building of our new spiritual home in Drummoyne.

T. PARTON: Balmain Branch has always thoroughly realized the value of music in the worship of the Almighty. Our young men and maidens have earnestly heeded the admonition given in revelation to "cultivate the gift of music and of song." The older members have not forgot the gladness of their youth in this respect.

We have always had a good choir and quite a number of fine directors of music. Among these we may mention Joseph Parkes, J. T. Gresty, C. A. Thearle, G. T. Rawson, Ross Parkes, Linda Ferrett, W. Davis, and Fred Rawson. As organizers we have had the services of Sister Fordham, William C. Henricks, Ivy Dickinson, Jennie Parkes, Eleanor Ferrett, W. H. Gresty, W. Davis, Linda Ferrett, Joan Flood, Fred and John Rawson, Ken Hardwick, and Marjorie Davies. Two of our directors have made outstanding contributions to the composition of the music sung in the branch—Elders Parkes and Gresty, the latter giving to the church the excellent oratorio "The Course of Time," conducted twice before the General Conference of 1930. There are also several hymns in the Saints' Hymnal composed by members of the Gresty family. Some of the music of this historical Sunday will be recognized as compositions of either Elder Parkes or Patriarch Gresty. Let us unite in singing one of them now, number 130, "God Is Love! The Earth Proclaims It."

HISTORIAN: Your historian cannot remember when Balmain Branch has not had a building fund. First it was to build the original small church. On that erection there was much labor donated by missionaries Butterworth, Kaler, and Wells, directed by the branch president, Elder R. Ellis, and assisted by a number of the local brethren. By 1905 the urge to take the gospel farther afield caused the branch to buy a tent. This served for several local missions, but finally was blown to pieces in an October wind storm. The mission then entered the tent field and Balmain Branch went back to

having a building fund for the enlargement of the church.

Fifteen feet was the extent of the first addition. The site occupied by the church office was acquired, and then a move was made for a further enlargement. This necessitated another building fund. In the meantime the branch had bought, on the installment plan, a block of land with eighty feet frontage to Balmain Road, near Vallan Park gates. The sale of this produced a profit of £300. The women's department contributed about £275, and the members the remainder by means of the building fund. The present pews, which had served in another church for seventy-five years, were purchased, reconditioned, and put into place in the church under the direction of Brother William C. Henricks. Later another building fund effort gave to us the present vestibule and the church school hall. We fell heir to the present kindergarten about 1933.

But still the urge to expand was with us. Our brethren at Leichhardt have also expanded and provided themselves with a school and social hall. Guildford and Campsie Branches have building funds and are preparing and formulating plans for building. There is a revolving building fund controlled by the district to which we also contribute our quota.

Our main efforts, however, center around plans to build on a large section of land facing Victoria Road, Drummoyne. There we hope to erect soon a building to architectural plans already being considered. Our fund is increased by about £1,000 per annum and, at the present time, through ceaseless and combined efforts, we have in the fund, land and buildings, cash and liquid assets totaling more than £5,000.

Our efforts have been blessed by the Lord, because he knows that our plans are for the extension of his kingdom through the preaching of the gospel in a new and thriving locality, as well as to provide better facilities for the spiritual growth and development in new and commodious quarters.

We have sown the seed in weakness during this jubilee period, and the Lord has blessed our efforts. Doubtless we could have been more diligent and received greater blessings. Be that as it may, the Lord has been with us according to our faithfulness and response to his calling. This should encourage us to greater humility, faithfulness, and diligence in our future efforts to extend his cause.

"Hitherto the Lord hath helped us." Shall we not continue to be co-workers together with him?

Getting More for Your Money

Wherefore spend ye money for that which is not bread? And your labor for that which satisfieth not?—Isaiah 55: 2.

OF A SURETY the prophet was speaking in spiritual terms. But he would not have used the simile if the words were not just as true when applied to the things that we consider temporalities. The apostle Paul tells us, "The love of money is the root of all evil" (I Timothy 6: 10). And so it is—the root even of the "Evils and designs that do and will exist in the hearts of men in the last days" against which God has warned us.

It is obvious to all that it is the love of money that prompts the advertisement and sale of tobacco, strong drinks, and "hot drinks." Already we have seen how the love of money prompts unwarranted claims for some cooking utensils and false propaganda against others. Yogurt, too, has no other valid reason for being urged upon the American public. With some other recommendations, however, their root in the love of money is perhaps less obvious. Let's examine some of them.

Some are telling us that instead of milk we should use juices and "nut milk." I have at hand the September, 1949, issue of *Nature's Path*, which someone sent to me. On page seven there is an article called "Why Fruit Breakfasts Are Best." Throughout the article the use of milk for breakfast is discouraged—in spite of the fact that there is ample scientific evidence that without it almost all, young and old alike, fail to get the recommended amount of calcium.

On page thirty-five of the same magazine there is a picture of a woman who very obviously is suffering. The captions suggest that she has upset nerves, poor teeth, brittle nails, premature aging, low backache, leg cramps. Then it questions, "Can these troubles be caused by a calcium deficiency?" There follows the recommendation that we should buy Kal for "calcium at its best" from our health food store to supplement a diet that must be low in calcium.

There are also, of course, several lengthy advertisements and a long article on yogurt. The article, incidentally, contains many untruths, inaccuracies, and false references to the Bible. If one follows the recommendation to use a diet low in milk, and hence low in calcium, how can he be other than calcium deficient? So it becomes necessary to flock to the "health" food stores to buy cal-

cium pills to replace the milk that should have been used. And once there, one may purchase yogurt, at two to four times the cost of regular milk, or yogurt culture advertised at \$1.80 to \$2.00 for a month's supply. Which is the more natural way to get calcium, from milk or from pills? How does nature provide us with milk, curdled and fermented by bacteria, or fluid, sweet, and delightful to the taste? How can those who sponsor such recommendations pay lip service to *nature's way*?

BUT THE RECOMMENDATION goes further. Juices or "nut milk" are to take the place of milk in our diet. How does one obtain fruit and vegetable juices and "nut milk"? Why, only with a juicer, shredder, extractor, osterizer, or other piece of special equipment. These gadgets may, of course, be purchased from "your health food store" or directly from the advertisers listed in the "health" magazine. The issue of *Nature's Path* which I happen to have at hand has at least seven such pieces of equipment advertised at prices that range from \$34.95 to \$187.50. Add to those prices the high cost of the huge quantities of fruits and vegetables that are recommended and it is easy to see that persons who desire to be good stewards cannot afford to follow this fad.

Nor is the cost the most important difficulty involved. Let's return to our consideration of the calcium supplied to replace that not taken in milk. To obtain the amount of calcium we would get from one quart of milk we would have to consume 3 pounds of shelled walnuts, pecans, or peanuts, 1 pound of almonds, 5½ cups of broccoli, 25 cups of string beans, 146 medium bananas, 144 apples, 23 medium oranges, 1½ pounds of parsley or water cress (approximately seven cups chopped), 210 leaves of lettuce, 5 pounds of celery, or 7 pounds of carrots. In addition to calcium, milk provides large quantities of other nutrients among which is riboflavin, the B vitamin in which the American diet is most apt to be deficient. The nuts, fruits, and vegetables are, in general, like the average American diet, low in this vitamin.

Nor do the difficulties stop with quantity only. Nuts are extremely high in fat and therefore high in caloric value. To consume one pound of almonds daily, with no other food whatsoever, would start the moderately active woman well on her way to obesity in a few weeks if she did not become ill from the diet. The calories contained in 3 pounds of walnuts, pecans, or peanuts a day, if he

By Mildred (Nelson) Smith

could take them, would put weight on the hardest working lumberjack at the rate of about one-half pound a day.

Even the sodium chloride (salt) so loudly proclaimed as an attribute of vegetable juices, especially celery juice, can be a detriment as well as a help. Surely the body needs sodium. But sodium is well distributed in almost all of our foods. Meats are about 1 per cent salt. All vegetables contain salt. And we constantly add sodium to our food in the form of table salt. Most of our bodies use it well, but many persons are finding it necessary to restrict their sodium intake to maintain their health. As for the sodium content of celery, either oysters or white bread has three times as much sodium weight for weight as celery has!

Organic iodine is claimed for many vegetable juices. Actually vegetable juices, including water cress, have organic iodine only if the soil and water in which they are grown have iodine in them. Iodine is not found in the soil and water of a large portion of the United States in quantities that provide for the body's need. To be safe, we should use the inexpensive and time-proved iodized salt from our grocer's shelf.

SIMILARLY the love of money is surely behind such false accusations as Dentist Royal Lee directs at commercially ground whole wheat. In *Prevention* magazine for September, 1950, Lee charges that there has been a 400 per cent increase in the bleach chemical used "to keep bugs out of commercial 'whole' [Lee's quotes] wheat flour." As a result, he states, whereas 54 per cent of the animals feed on white bread in some experiment survived, none that were fed on commercial "whole" wheat bread lived. Furthermore, he charges, whole-wheat flour is almost as perishable as milk, and if bleach preservatives were not used, it would have to be distributed from cold storage warehouses.

Obviously the last statement is false. You need only visit your local miller, write to Harold Smith, the Nauvoo Miller, or talk to an old-timer who remembers the day when he took his own wheat to the mill to be ground into flour, to get the truth. Personally I have kept Enright's whole-wheat flour and whole-wheat flour ground by The Nauvoo Miller in a cool place over a period of several months with little or no detectable change in odor or flavor when checked with a fresh shipment of flour.

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Neither Enright nor Smith bleaches his product or uses cold storage warehouses, except as nature provides them in winter. Actual studies show that the loss of vitamin E due to age is practically nil. The loss of B vitamins in a sixty-day period can hardly be measured even with the very accurate methods available in the modern laboratory. In fact, the loss in a year of storage is so slight as to be inconsequential.

Now let us examine the implication that commercial whole-wheat flour is not whole wheat. In mills which produce white flour as their principal product, the roller mill is generally used. If whole-wheat flour is desired, it is more convenient to follow the regular procedure than to reset all the machinery. Therefore the wheat is separated into its component parts and then reassembled for packaging. In this process there is a vague possibility that the reassembled proportions might vary slightly from the original. There are, however, standardized portions of every component of the wheat berry reassembled to make the final product worthy of the name "whole wheat."

There are other companies that have 100 per cent whole-wheat products as their major business. Often they crush the wheat berry with burrs of stone or metals. In the preparation of their product there is no separation, and hence no possibility of variation from the original proportions of the wheat berry. In either case the Food and Drug Administration requires that flour labeled "whole wheat," "graham," or "entire wheat" contain all the wheat berry if it is to pass into interstate commerce. It has no jurisdiction over flour that is sold only in one state, but most states have their own laws to protect their citizens.

AS FOR THE BLEACH, that, too, is cared for by the Food and Drug Administration regulations. When the roller-mill process just described is used, the portion of the endosperm that would ordinarily be sold as white flour is sometimes bleached before it is recombined with the wheat germ, the bran, and any other parts to form whole wheat. Incidentally, the bleaching is not designed primarily to keep out the bugs. It is to get the aging effect that makes dough from the flour more easily handled. This bleaching may destroy or inactivate some of the nutrients of the flour. But one can always determine whether whole-wheat flour has been so treated, for it must be labeled "bleached." Sometimes potassium bromate is added to make the dough easy to handle and to give a larger loaf. If bromate is used, flour must be labeled, "bromated" or some such identifying term. In fact, Food and Drug regulations require that in case

bleach or bromate is used, wherever the name of the flour appears so that it may be easily seen, the appropriate word, "bleached" or "bromated" must immediately precede or follow that name. (References used to obtain this information will be furnished upon request.)

What could possibly be the reason for attempting to make the public suspicious of commercial whole wheat? The one who attempts to arouse those suspicions has home grinders and electric mills for sale, and he seems to have little conscience about the way in which he obtains a market for them! To be wise in the use of your time and money in this respect, choose a 100 per cent whole-wheat flour that suits your purposes and patronize the one who prepares it. You need not prepare it at home or purchase it from a "health" food store to have a nutritious product:

ONE OF THE BIG PROBLEMS in nutrition is to decrease the use of concentrated sweets, especially in the diets of children. That problem arises not because sugars are not good foods, but because we use too much of them. Were the scriptural injunction to "be temperate in all things" applied in this case, the major portion of the problem would disappear. As it is, concentrated sweets in the form of candy, cakes—especially frosted ones—soft drinks, et cetera, crowd from the diet the foods that are needed to promote and maintain health. At the same time, the extra calories which they provide increase the need for certain B vitamins, which need in turn is not filled because foods containing B vitamins are crowded out by excessive use of sweets. There develops a vicious circle.

Sugar is almost pure calories whether it is white or raw. Raw sugar is that portion of the cane juice that first crystallizes out in the refining process. Almost all the molasses is left in the pan. If you could look at raw sugar completely as it is, you would find that it is largely white sugar (sucrose) plus a small proportion of crystals that would become brown sugar if they were further separated out, coloring matter of no particular nutritive value, and perhaps ever so small an amount of molasses. Raw sugar is not a natural sugar in the sense that it comes to us just as nature provided it with nothing removed. All the nutrients that are found in all three extractions of molasses have been taken from it before it appears on the merchant's shelf. To call it natural sugar would be equivalent to calling separated cream natural milk. As the major portion of milk nutrients that we need are still in the skim milk, so also are the major portion of the cane nutrients that we need in the molasses.

WHAT, THEN, of its reported value? Particularly let us check the iron content since that is the nutrient in which it is richest except for calories. One cup of raw sugar with approximately 770 calories provides as much iron as $\frac{1}{4}$ cup brown sugar with only 206 calories, or 1 egg with 70 calories, $\frac{2}{3}$ ounce of beef liver with 30 calories or $\frac{1}{3}$ cup cooked beet greens with only 13 calories. In our town raw sugar costs 20c a pound. Brown sugar costs 13c a pound, and white sugar costs 10c. That means that if we buy raw sugar for its iron content, we are paying 10c a pound for that nutrient. On the same basis eggs would be worth \$1.20 a dozen plus their value as a protein food; beef liver would be worth \$2.40 a pound plus its other value as a food, and beet greens worth \$1.20 a quart plus their vitamin value. With the extra 10c we would have to spend for raw sugar we could purchase a whole pound of whole-wheat flour with ten times as much iron as the pound of raw sugar contains.

Raw sugar does contain some thiamine (B1). The amount, however, is so small that it would take six pounds a day to supply the recommended daily allowance of a moderately active man. The six pounds would in turn increase the caloric intake until it would require several more pounds of sugar to supply the thiamine necessary to utilize the calories. And so begins the vicious cycle again. We would be much more nearly able to eat turnip greens, which provide one fourth more thiamine and incidentally seven times as much iron in each pound as does the raw sugar. The tenth of a pound of pork liver required to provide the amount of thiamine in a pound of raw sugar would be only half a serving. And the full pound of whole-wheat flour mentioned above would also include ten times as much thiamine as the raw sugar.

Traces of potassium, calcium, and magnesium are present in raw sugar. The use of other foods as recommended in the daily food plan also provides these trace minerals in much more economical form. Even brown sugar has the trace minerals concentrated with the iron so that $\frac{1}{4}$ pound of the brown sugar provides as much of them all as does 1 pound of the raw. And $\frac{1}{4}$ pound of brown sugar costs only $3\frac{1}{4}$ cents.

In other words, it is a much more sound nutritional practice to buy a small amount of white sugar instead of raw sugar and use the money that is saved for the purchase of vegetables, meats, milks, whole-grain cereals, and brown sugar. Honey and molasses, too, are a much better buy. Good as it is, however, even honey will not support itself in the diet, and must have ample supplies

of B vitamins and other nutrients from other foods to be utilized properly. So whatever concentrated sweet you choose to use, use it moderately. "Be temperate in all things" and when it comes to food, be especially temperate in sweets.

IN ORDER to accurately judge the value of blackstrap molasses, it is first necessary to dispel some of the superstitious mysticism that has been thrown about it. First there was the superstition of unlearned plantation folk who found in the dark dregs of the sugar refinement a bitersweet potion to put alongside their parched hog's hoof tea and asafetida necklaces which were supposed to prevent or cure their many ills. Then came men like Gayelord Hauser who dignified the superstition by putting it into a book with the pretense that it was based on scientific fact. They labeled blackstrap a "miracle food" essential to healthful long life, and were so persuasive that they convinced many it was true.

Unfortunately, however, blackstrap does not merit its new-found fame. The claims that a small portion daily can "add five years of youthful life, is effective in B vitamin deficiency, menstrual and menopausal abnormalities, tiredness, heart trouble, baldness, and in treating changes due to old age" are so far from the truth and so misleading as to constitute legal false labeling when such claims are associated with the food. It has been necessary for the Food and Drug Administration to seize a shipment of blackstrap molasses accompanied by Hauser's books bearing the claims, because such false labeling constitutes a violation of the Pure Food Laws. Other claims that blackstrap can cure cancer, tuberculosis, neurosis, paralytic stroke, and insomnia have no real evidence to support them.

Nor is blackstrap a "natural food" in the sense that nature provides it to us as such. It is the by-product of sugar refining—the third extraction of the syrup after the raw sugar is removed. Its long contact with the machinery and the continued settling of the heavy particles into it causes it to be contaminated with iron and copper dust and rust from the machinery, some of which has no food value but does appear in the analysis of it. Much of its calcium comes from the limewater used in sugar refinement.

Fortunately blackstrap is, in general, a wholesome food. It is a concentrated sweet, however, and as such should be used sparingly. In blackstrap will be found salts of potassium and magnesium which are laxative in nature. Hence benefit may be derived in some cases of constipation. It also has calcium, iron, copper, phosphorus, and some of the B

vitamins. These are not in colossal proportions, however.

A tablespoon of blackstrap with all its mineral contaminants provides 2.3 milligrams of iron. This is far short of the recommended 12.0 milligrams daily for adults. Blackstrap has $\frac{5}{8}$ as much iron as pork liver. Good country sorghum, with all its delicious flavor—a contrast to the disagreeable flavor of blackstrap—provides more iron measure for measure than blackstrap.

It would take 25 tablespoons, or 1 1/5 pounds, of blackstrap a day to provide a moderately active woman with her recommended allowance of thiamine (B1). Forty-four tablespoons would be required to fill her riboflavin need, and about that many would fill her niacin allowance. Her moderately active husband would require even more. Yet Gayelord Hauser says blackstrap is effective in B vitamin deficiencies. Do you see why the Food and Drug Administration was forced to consider the claims of Mr. Hauser false?

It is obvious that this product of the faddist's art is not an essential to healthful living. In fact, it is an unnecessarily unpleasant and relatively expensive way of obtaining the nutrients that it offers.

BREWER'S YEAST is an excellent food. One tablespoon will provide about two-thirds of the adult allowance of thiamine for one day, one-fourth the allowance of riboflavin and niacin, and one-tenth the allowance of iron, and half as much protein as an egg. But a good diet that includes recommended amounts of the vegetables, fruits, whole-grain cereals, eggs, meat, fish, or other protein foods, and milk will provide all the family with all it needs of these and all the rest of the nutrients needed. Brewer's yeast is a good food, but it is not needed if the advice of the modern prophet is heeded. Its general use is just another added expense for us that helps to increase the income of those who would have us believe that we cannot live healthfully without it.

Exactly the same things may be said about wheat germ that are said about brewer's yeast. The B vitamins and iron are not as concentrated in wheat germ as in brewer's yeast, but it is a good food with fairly acceptable flavor and a fairly reasonable cost at most stores. It is not needed by those who follow good eating practices.

VITAMIN CONCENTRATES also are extremely useful materials when they are needed. To use them routinely, however, even if we have been assured that they are strictly food concentrates, is a tremendous waste of money. In 1944 it was estimated that the American public

was spending \$250,000,000 for vitamin preparations. Only \$50,000,000 of that amount were prescribed by physicians. Two things are wrong with such a procedure. First, we could have purchased a lot of food worth \$200,000,000. Our real need is for more of the right foods, for vitamins do not do their work alone. They must have proteins, carbohydrates, fats, minerals, and other vitamins with which to work. Second, nobody knows all that should go into a pill to insure us against vitamin deficiencies. We are constantly learning of new ones that are important. For example, pills made some five years ago did not include the very important B12 which we now know must be had by both animals and humans for growth and health. Only a few years ago nobody knew what it was or how to include it. What other vitamins still are to be discovered, no one knows. No matter how the advertising of a particular product is worded to make us feel sure that it does have all the needed nutrients, no one can give us that assurance.

There are several preparations being sold that purport to be pure food concentrates. A one-pound can of such a product that I saw was supposed to contain the value of 600 pounds of food. Almost all of the succulent vegetables and juicy fruits are from 85 to 95 per cent water by weight. Tomatoes and celery are 94 per cent water. Parsley is 84 per cent water. Milk is 87 per cent water. To be really safe let us use the 95 per cent figure. If 95 per cent of the weight is removed as water, there must of necessity be at least 30 pounds of food left, or something besides moisture is being removed. There is no possible way to simply condense 600 pounds of food into one or even five pounds of concentrate.

ANOTHER VERSION of the food concentrate hoax is that perpetrated by companies that largely use untrained individuals to represent them in selling a product that they say is a vitamin and mineral-rich food concentrate. A month's supply of the one I have examined personally costs \$20.00 for each family member (and incidentally good Reorganized Latter Day Saint sales persons were trying to convince General Church appointees that they could not afford to be without them). A medium-sized capsule held the vitamin preparation. The mineral was in tablet form. The representatives of the company were genuinely surprised when we read together the list of ingredients printed on the label in conformance with the Pure Food and Drug Law requirements. In the capsules was a filler of dried parsley, water cress, and alfalfa. The amount it contained was of necessity very small—too small

for real nutritional significance. Then came the list of effective ingredients. They were all *crystalline vitamins*, the very same kind that can be purchased at any drugstore for about a tenth of the cost of these capsules. Then we turned to the minerals. The body of the tablets, so the label informed us, was bone meal, a very inexpensive by-product of the packing house industry commonly used in stock feed. To the bone meal were added iron and other minerals all in their chemical, not food, form.

At that time I was pregnant and traveling so that I had to eat in restaurants much of the time. My doctor thought that I should have a supplement to be sure that I received generous quantities of certain vitamins and minerals known to be especially needed during pregnancy. In the preparation that he recommended, I was getting generous amounts of the same vitamins and of the same kind of iron that were in the purported food concentrate, plus liver extract to help fill in the unknown nutrients needed. My supply cost \$2.25 for one month. By buying a four and one-half months' supply at one time I could get it for less than \$2.00 a month. In other words, by reading the labels and by following the advice of a competent physician, I received the benefits that safeguarded my child and me at a saving of \$159.75 in nine months—\$17.75 a month. That's more than the combined bills of the doctor, hospital, and druggist.

Let's imagine what would happen if all the General Church appointees were convinced that they needed "Nutralite" or a like preparation. At \$20.00 a month for 150 appointees for 12 months, the cost would total \$36,000.00. If they were convinced that their families also must have the supplement, the cost to the church would run into the hundreds of thousands of dollars.

Vitamin preparations are good when they are needed. There is ample evidence, however, to show that one who has a good diet and no particular strain on the body as in pregnancy or illness is seldom vitamin deficient. A person who is not vitamin deficient does not benefit from the use of added vitamins.

OF ALL THE PRODUCTS that have recently been labeled "wonder foods," dried skim milk is the most deserving. Although no one food can bring abundant health and long life, Dr. Henry C. Sherman, who has been called the dean of living nutritionists, has shown by long experimentation that an abundance of calcium, riboflavin, and vitamin A in the diet will prolong the prime of life. They must, of course, be used in conjunction with an otherwise well-balanced diet. Dried skim milk is our cheapest good

food source of two of these nutrients, calcium and riboflavin. It can be especially helpful to those on a strict budget who cannot afford the amount of milk that their family should have daily, to those on a reducing diet, or to those who have not learned to enjoy drinking the amount of milk that they need.

Dried skim milk may be purchased at almost any grocery store. Sometimes it may be purchased directly from the milk plant at much more advantageous prices if several families wish to go together and purchase a large amount. In either case, directions for its use may be obtained from the place of purchase or from the United States Department of Agriculture. Your local Extension Service should be able to assist you in getting full instructions.

Wherever you buy, dried skim milk at present prices should not cost you more than 8c a quart for reconstituted milk. This must be mentioned because there is a wide discrepancy in the prices being charged. Recently I found that a friend of mine was paying 51c a pound for it at a "health" food store at a time when I was paying less than 20c a pound for it in a plain package at the grocery store, and it was on sale in fancy packages there at 38c a pound.

A DISCUSSION of the stewardship that is ours which requires that we get our money's worth when we purchase our family's food would hardly be complete without a note about the "health" food stores to which reference has been made frequently. "Health" food stores provide a real service when they offer

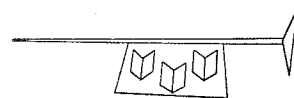
foods for special diets as those needed by diabetics or those needed by some who can have no salt in their foods. Sometimes they offer other desirable foods that can be found nowhere else. All too often, however, the products that they popularize and merchandise do not contribute to health in proportion to their added cost.

Recently I visited the leading "health" food store in Minneapolis. There I found "natural brown rice, 12 ounces net weight, River Brand," for 21c a package. I purchased a package. The next day I found "natural brown rice, 12 ounces net weight, River Brand" in our grocery store for 13c a package. On the shelf of the "health" food store there was Elam's stone-ground 100 per cent whole-wheat flour—5 pounds for \$1.10. From our grocer's shelf Elam's stone-ground 100 per cent whole-wheat flour was selling for 5 pounds at 70c. From our grocer, too, we were purchasing Enright's stone-ground 100 per cent whole-wheat flour for from 44c to 49c for 5 pounds—less than half as much, and the flours are quite comparable. Other good 100 per cent whole-wheat flours were also available at the prices paid for Enright's. There was a whole-wheat flake cereal on the shelf. I purchased a package—12 ounces for 26c. On our grocer's shelf I found a whole-wheat cereal with identical ingredients—12 ounces for 18c. At the health store I purchased dried, pitted dates for 25c a pound. I then walked about five blocks to the market and purchased a much better quality dried, pitted dates for 22½ a pound. Patronize the "health" food stores if you choose, but do so with your eyes open.

Our shipping department and bookshop
will be closed June 2, 3, and 4,
while we take our annual inventory.

Herald House

Independence, Missouri



The Temple Lot Suit Again

(Continued from page 7.)

latter church, since we do not think anybody who knew those men would believe they could be guilty of conspiracy or fraud. The father and uncle of one of the Church of Christ elders who make the above charge were at the time of the suit members of the First Presidency of the Reorganized Church and were as much parties to the proceedings as any of their associate church officers.

Not Free From Taint

Let us turn our attention to the Pool deed, under which the defendants claim title. Here is the language of Judge Thayer of the Court of Appeals:

Besides, it was alleged by the plaintiff corporation, *and the circuit court* so found, that James Pool *was not an innocent purchaser* from the Partridge heirs, and that all subsequent purchasers of the Pool title bought *with notice of that fact*.

This was not one of the "terms of the decree" which were reversed by the Court of Appeals, and it speaks loudly against the source of the title of the Church of Christ.

Some years ago I carefully read Judge Thayer's opinion, and now that the Church of Christ has seen fit to broadcast their letter to the public, I have again read it several times, and I can say truthfully that in the last analysis, the judgment of the Court of Appeals to the effect that we had "slept on our rights" and were out on the ground of laches came as a result of our negligence and *not* because of any strength of the title of the Respondents which, upon a careful reading of the record, anyone can see was considerably impeached.

Although the appellate court did not appraise the title of the defendants, Judge Philips did, in the following language:

Who are the respondents and in what do they believe? Looking at their answer in this case, and their evidence, the idea occurs that in theory they are Ecclesiastical Nondescripts, and in practice

"Squatter Sovereigns." They repudiate polygamy while looking to Salt Lake City for succor. They deny in their answer that this property was ever bought for the church, or impressed with a trust therefor, and yet, when their head men were on the witness stand they swore they are a part and parcel of the Original Church. . . . They are but a small band, and their seizure of the Temple Lot, and attempt thus to divert the trust, invoke the interposition of a Court of Equity to establish the trust and prevent its perversion.

This is harsh language, we agree, but Judge Philips was dealing with one of their defenses, specifically pleaded by them, as follows:

That on the 8th day of November, 1869, . . . said Church of Christ, respondents herein, received possession of said lots . . . and has *actually, openly, notoriously, exclusively, hostilely, and adversely* continued to occupy and enjoy the possession of the same against the claims of all persons.

These are allegations commonly used when pleading ownership by *adverse possession*—not under "color of title."

The Letter Impeached

Now, before I close this article I wish to deal briefly with some of the erroneous statements in the letter signed by Elders Wheaton, Smith, and Robertson.

This case on appeal was *not* one of controversion. All argument based on the merits "go by the board" when the pleas of statute of limitations or of laches are upheld.

The decision of Judge Philips was *not* reversed. What *was* reversed was the *decree* which was but a *small portion* of his decision.

These elders of the Church of Christ are very much in error also in their letter, second page, where they state that we appealed to the Supreme Court of the United States, "which court *sustained* the decision of the Appellate Court and secured the Church of Christ," etc. This case was *not* considered by the Supreme Court of the United States, therefore it did not "sustain" the Court of Appeals. The Reorganized Church attempted to have the matter reviewed by the Supreme Court

on a writ of certiorari, which is the prevailing method; but the writ was denied by that tribunal.

Nothing Favorable to Respondents

The only comfort the Church of Christ can take from this now famous Temple Lot Case was and is that the Reorganized Church lost on the ground of laches—no other reason whatever. If the appeal had been tried on the merits, the findings of fact by the judge would have been accepted by the appellate court. In that case what the outcome would have been is of course speculative. And in the event an action at law had been taken, as suggested by the Court of Appeals as a proper proceeding, who can say with any assurance what the result would have been, though in such an attempt the statute of limitations might have operated as a bar to a satisfactory trial and decision.

In the last analysis we have nothing to retract, except perhaps that Elder Lea named the wrong court. There is far more error in their letter than in the statement of which they so bitterly complain.

These Church of Christ elders who speak so unctuously should not falsify the record as they have in their fifth paragraph, since the Court of Appeals did not say what is there quoted. What they have erroneously added may be intended as explanatory—it would be unobjectionable if that were so explained—but it does not represent what the court actually said.

Conclusion

Notwithstanding the Reorganized Church lost in this action, the Court of Appeals recognized a pertinent fact and made acknowledgment of the same, for which we are grateful and have the undoubted right to set up as an indication of "victory" in this case. On page 187 of the decision we find the following statement:

In view of the foregoing facts, we think the plaintiff church and those under whom it claims to represent have been guilty of such laches as should bar

them from all relief in a forum of equity, even though it appeared that the premises in controversy were originally held *in trust* by Edward Partridge for the Church of Jesus Christ of Latter Day Saints, and even though it appeared that Reorganized Church is at this day the legitimate successor of the original beneficiary.

This suggestion of the truth is very significant indeed as indicating that the appellate court recognized the merits of our claims on that point. However, members of the Church of Christ ought not to be agitated by it, since they have effectually estopped themselves from claiming to be a successor to the original church, as was set out by Judge Philips.

Decisions of fact by a chancellor are binding on all concerned. It is good law and universally recognized. It is also good in logic and *common sense*. We have asserted our right to claim the benefit of Judge Philips' findings, except those specifically reversed by the Court of Appeals, and shall continue to do so.

*If findings of fact are binding on appellate courts, they must be conclusive also on parties litigant—much more so on everybody else.*²

¹Elders C. L. Wheaton, A. M. Smith, R. R. Robertson. These compose the committee on church relations.

²All italics mine, except those in Syllabus.

Briefs

Choir Presents Easter Cantata

SAN JOSE, CALIFORNIA.—Baby David Slater, grandson of Vernon Stuart, was blessed March 9. Roy Reed was baptized April 6 by Elder Lewis Adams and confirmed by Elder LeRoy Harris and Brother Adams. Denise, baby daughter of Brother Roy Reed, was blessed on the same day.

The children's department was in charge of the Easter worship service. LaVon Elam sang a solo. The cantata "Life and Death" was sung by the choir with Lena Guilbert as organist. Soloists included Mary Lee Guilbert Cline who was a visitor for the service with her husband, Kenneth, and baby daughter, Pamela.

The church was decorated with many Easter lilies presented by Cal Lewis of the Flower Basket.

The building fund has grown to over \$13,000. A ham dinner was sponsored by the women's department, netting \$50 for the building fund.

Marjorie Bradley was honored for her achievements in literary talent. She is an active church worker.—Reported by STENA CALDWELL

Baptismal Service Held on Easter

CLIO, MICHIGAN.—A series of Sunday evening services was held during the month of March, with Deacon Franklin Hester, youngest member of the priesthood of the branch, as the speaker. The average attendance at the meetings was ninety.

The Easter services opened with the baptism of four children. They were Sherrv Ann Hester, Sharon Bechtel, Sandra Thomas, and James Walker. The Easter cantata, "Radiant Morning," was presented by the choir at the eleven o'clock service under the direction of Della Ross. The confirmation service and blessing of babies was held in the evening. Pastor James McBride welcomed those who had been baptized into the church.

The branch is privileged in having among those baptized within the last year, a German war bride and her husband, Gertrude and

Donald Flewelling. Gertrude lived formerly in Berlin. They became acquainted with the church through the neighborly missionary work of Eleanor and Donald Dubois.

In March, 1939, a few of the Saints began to gather in Clio, Michigan, for services. They met first in a Grange hall, and later in a schoolhouse. When they could no longer meet in the schoolhouse, Anna and Stanley Horton opened their home to the Saints. Many times Anna accommodated as many as ninety people in her home for preaching service.—Reported by ANN PHILLIPS

Out-of-town Visitors to Branch

STONE CHURCH, INDEPENDENCE, MISSOURI.—Visitors to the Stone Church from out of town during the month of March were Irene Adams, John R. Chambers, Clarence Crabb, Ruth Crabb, J. F. Curtis, Dene Fahey, Gene Fahey, Mrs. J. F. Fisher, Reed Guthrie, Mrs. Ruth Henricks, Margie Hinton, George E. Johnson, Mrs. Clark Livingston, Donald Meredith, Phoebe Mervin, Mrs. A. Van Ort, David M. Parson, Mrs. Irene Poole, Joseph Ruppert, Mr. and Mrs. J. F. Sampson, Norman R. Shannon, Norman Smith, Mr. and Mrs. J. F. Summers, Mr. and Mrs. Walter J. Swain, Mr. and Mrs. Herb Volz, and Samuel Winship.

Elected Outstanding Mother

LAMAR, COLORADO.—Mrs. Roy Eagan of the branch was selected as one of the ten outstanding mothers of Colorado. She was nominated for the position by a friend who felt that she should have some recognition for the life she has devoted to her family, her church, and her community. Mrs. Eagan, with nine other outstanding Colorado mothers, was presented an award at a luncheon at the Shirley-Savoy hotel in Denver on May 3.—Reported by MRS. JOHN FLETCHER

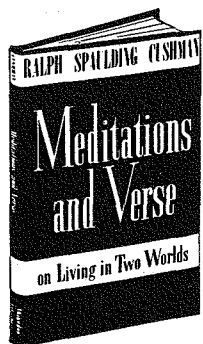
Reports on Conference Given

VENICE, CALIFORNIA.—The work of the congregation is progressing. Pastor Herbert Blakeman preached April 20, and reported in his sermon on the work of the Conference. Brothers William Meador, Walter Bullard, Bob Wallace, and Harold Bullard spoke on the Conference also.

Brother Charles Melton and family have moved to the Berkeley congregation. During the past year three members of the priesthood have been lost by death: Brothers L. W. Smith, Foster White, and Charles Clark.—Reported by ROSE CAMPBELL

Pre-Easter Services Held

WELLSBURG, WEST VIRGINIA.—Pre-Easter services on the last seven sayings of Christ were conducted the week before Easter. District President S. M. Zonker spoke on Monday and Tuesday on "Today thou shalt be with me in Paradise," and "Woman, behold thy son." Elder Otto Melcher spoke on Wednesday and Thursday on "I thirst," and "My God, why hast thou forsaken me." Evangelist R. E. Rodgers spoke on Friday evening, combining the sayings "It is finished" and "Into thy hands I commend my spirit." Appropriate music was rendered each evening by the senior choir, using the cantata "The Seven Last Words," under the direction of Chorister Lenora Nixon. Organist for all services was Sister Helen Phillips. Communion service was held at 8:00 a.m. Easter morning. The resurrection sermon, "He is risen," was presented by Pastor John Treiber at the morning hour. The senior choir sang "He Arose!" Don Treiber was the evening speaker. His subject was "The great commission."—Reported by LEONA HANES



Meditations and Verse

on Living in Two Worlds

by RALPH SPAULDING CUSHMAN

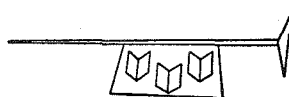
Through this collection of 28 gemlike meditations and poems, the author shows his readers how the true follower of Christ lives in two inseparable worlds—earthly and the spiritual.

Here are inspiring and timeless devotions for personal and family use, for church or church school, and for youth and women's groups.

\$1.25

Herald House

Independence, Missouri



Building for the Future

By Mrs. Lehman Hansen

I have commanded you to bring up your children in light and truth, but . . . you have not . . . and this is the cause of your affliction.—Doctrine and Covenants 90: 6.

ARE WE BUILDING for the future? Where else can we discover the foundation for such a serious and grave undertaking but in the home, and who but parents are more ably fitted to help children attain a high standard of spiritual, cultural, and social life?

Parents who leave the whole burden of religious education upon the church and do nothing to strengthen the influence of the church will probably be disappointed in the spiritual development of their children. Unless parents care about the church, children are not likely to either. Such homes often lose a whole generation of children from the church and God.

The Lord advises us to teach our children of him before evil crowds into their minds. Those who most often bring worry and grief to their parents are the ones who are taught "too little too late." It seems as if a child must be enticed to do good or evil. When he reacts to the stimuli we provide by expressing himself, then he has begun to learn.

CHILDREN CAN LEARN by feeling before they understand what we say to them. When a baby cuddles down into its mother's arms because the mother is frightened, it senses her feelings. And if a mother enjoys a prayer service because of the good Spirit there, a very small child can feel that too. Most of us can remember things in our early spiritual development that were influenced by "how mother felt about it."

Child musicians, actors, and even "boy preachers" are children like ours that someone has succeeded in teaching before their minds got clut-

tered up with other things. It is surprising how great an understanding of music little tots can absorb, under the right conditions, before their fingers are developed enough to play.

Chosen Mothers

AS A MOTHER I was recently challenged by a sixteen-year-old Zion's Leaguer. In a discussion of marriage, motherhood, et cetera, she made this statement: "I want to be the kind of mother that, had I lived years ago, God might have chosen me to rear the child Jesus." What a wonderful goal!

Although I know this lovely young girl was not directing her remark to me personally, it caused me to do some thinking, and to remember the attitude I've occasionally taken toward my own children.

There was the day that little fingers pinched out a huge chunk of the angel food which was to be a gift birthday cake—and the time the same exploring fingers opened the door of the automatic washer, flooding the basement. Was I understanding of a small child's curiosity and eagerness to learn? Would I have qualified in those days to be a chosen mother? Or should I rather have heeded Peter's words, "Add to temperance, patience"?

In these busy times, when there never seems to be enough hours in the day for all the worth-while activities, what have I neglected? Could it be that I have stolen time from my children? Will they be able to say with Enoch, "My father [mother] taught me in all the ways of God"?

Would that not only I, but all the mothers in the church might qualify in case the Lord should ever want to say to all, or any of us, "Thou art chosen and blessed among women."

DONNA WEDDLE

A certain woman cared for a little girl an hour or more every day for some time. The child could say only a few words and seemed backward. This woman began by having her repeat what she said, then nursery rhymes, songs, and stories. Soon she was memorizing new ones every day. She began expressing herself, and her family decided she was very bright. She had two older brothers who were slow in learning at school, but she began taking honors her first year and eventually became a high school teacher.

Some children are considered "dumb" because no one ever took the time to teach them to talk or to express themselves in any way. They will find self-expression later, probably in ways society frowns on.

It is necessary, too, that all good and worth-while contributions to the world be taught. In fields of science and medicine, discoveries have to be brought out and translated into a terminology which is understood by children, as well as adults. Statesmen believe that the home is the foundation of a strong nation, for within the home is taught the principles of democracy. Also when homes are not maintained or if family life is broken down, there is strife and turmoil, delinquency and crime.

PSYCHOLOGISTS, doctors, or teachers say that every child reflects the spiritual, moral, and economic conditions in the home, and that disturbances of home life often make it impossible for the child to learn or study. Fear, insecurity, and lack of love make children desperate. Many are betrayed by weak, selfish, or immoral parents. A child may resist the evil conditions of a community if he has a good home. However, he is practically helpless if there is weakness both places.

Our homes should be better than those of our parents. The qualities we possess and the type of children we rear should improve each genera-

tion and come closer to the goal of perfection. All the good should be passed on and incorporated into our own homes. The characteristics of honesty and work which were so much a part of the older homes should be in ours. Children should be taught to respect work and to do their share.

Mothers and fathers often make the mistake of not wanting their children to have some of the hardships they had. The greatest kindness is to prepare children to be useful people, trained and able to do their share capably.

IT HAS BEEN SAID, and I agree, that the greatest privilege we have is to rear our children righteously and help them establish stable Christian homes.

I feel it would be wise to present at this time the picture which has, for the most part, been given as "norms for the Reorganized Latter Day Saint home and family." Norms have been defined as the "standards by which we shall estimate what we have and by which we shall set the direction of our course."

The home is divinely patterned. The purpose and character are written into the very structure of life itself.

The home is rooted in love. Nothing can take the place of just plain, old-fashioned goodness and loving kindness in a child's life. He needs to be loved, wanted, and respected.

The home is personality centered. It exists for persons. Each member of the home must be made to count for something. In the home, everybody is somebody.

The home is a place of mutual sharing with each for all and all for each. The child shares in the responsibilities and opportunities. He participates in family activities.

The home builds for health—physical, mental, social, and moral health. Such a home is law-abiding. It willingly pays the price of obedience for the blessings it would enjoy. The home is a balanced relationship. It emphasizes the wholeness of life.

The ability to read well and appreciate good literature is stressed. The very small child can be taught a love of books and stories; then wise parents must see to it that he is provided with good books and magazines suitable to his age.

A family altar set up with the reading of Scriptures and the practice of prayer once every day provides a splendid opportunity for the whole family, including children, to worship. In addition to this there should be study periods for the children when parents help them with their quarterly lessons.

Parents should be alert and adjustable. Recognizing that they do not exist in a vacuum, they should be keenly conscious of social change and meet those changes with skill, patience, and courage.

Interwoven throughout, of course, is faith. An official of our church has said, "Teach children to have faith in God, in their fellow-men, and in themselves." Without faith in God there is no solid foundation on which to build; without faith in our fellow-men we find life is not worth living; and without faith in ourselves, we shall have difficulty building firm characters, which are so needed in the church and world today.

There is no doubt that the home will be effective in the great program of evangelism that is now being stressed in our church. People look to members when they become interested in a new religion. "What has this religion produced in the lives and homes of those who belong to it? Are they living what they preach?"

To live religiously in the home is to bring the love of God into the hearts of our children. What greater understanding can there be than this?

Building Christian character is *our* biggest task and our greatest contribution to the program of evangelism of the church. If we, the women of the church, are successful in this responsibility, many people will be attracted to the teachings which produce such qualities in the lives of its followers, and the world will benefit because we have been faithful in the performance of our duty.

A Living Sermon

By Dorene Moore

I AM REMINDED of the sentiment of Edgar Guest's poem, "Sermons We See," as I recall an unforgettable experience at General Conference. I had the unexpected privilege of meeting Jennie Z. Elliott, whose contributions of writing are familiar to most readers of Herald publications. In chatting with Sister Elliott, I was amazed as I became aware of the full and faithful service this good woman is giving to her God, in spite of her handicap of total blindness. She anxiously told me of the little room in which she lives, even to describing details and colors associated with it. Sister Elliott also explained the manner in which she must write her stories; naturally the process requires considerably greater time and effort for her than it does for people who can see.

Sister Elliott's blindness does not seem to be a barrier at all; perhaps her mental eyes see more beauty and purpose in life than do ours. So often we take too much for granted. I was compelled to ask myself, "How much more could I—could all of us who have no handicap to limit our service—do for our church?" To me, Jennie Elliott is a challenge—a living sermon in faithfulness to the cause in which she believes, and for which she works so ardently.

Home Column

How Tall Are You?

By Mrs. Wayne Holmes



Character Yardstick

36. Perfection
35. Godly communion
34. Discernment
33. Holiness
32. Forgiveness
31. Service
30. Studiousness
29. Strength
28. Cleanliness—mind
27. Cleanliness—body
26. Cleanliness—home
25. Humility
24. Sincerity
23. Honesty
22. Unselfishness
21. Civic-mindedness
20. Kindness
19. Dependability
18. Family worship
17. Frugality
16. Unselfishness
15. Offerings
14. Financial Law
13. Stewardship—beauty
12. Stewardship—health
11. Stewardship—time
10. Stewardship—money
9. Baptism—spirit
8. Baptism—water
7. Repentance
6. Faith in others
5. Faith in self
4. Faith in God
3. Hope
2. Charity
1. Love

AS FAR BACK as I am aware my family has been of very small stature. I am not the smallest, yet I am only four feet and ten, so receive my full share of teasing. How it used to infuriate me! I still recall that on one occasion a “bully” neighbor boy teased me beyond my endurance in tolerance. While chasing him one day in a fit of anger, I caught my toe in a shrubby wire. I fell to the ground and dislocated my elbow. This stopped the chasing, but by no means the teasing and anger tantrums when I was reminded of my small stature (and, incidentally, red hair). As I look back on that and similar instances now, I know that it was not the smallness of my stature which annoyed me, but rather that fact that I was “different” from the average child my age. This constituted a “hurt,” a feeling of inadequacy and self-consciousness which haunted me day after day.

Then one night I dreamed that I had been taken from this world to the judgment bar. And in this dream I had that same injured feeling, for all around me were men and women of immense stature. As I observed further, trying desperately to lose myself in the crowd so that I would not be noticed, I heard individuals being called to the judgment bar. I noted that as they responded to their calling, they would become either shriveled and ugly or they would grow tall

and beautiful. As I tucked myself even tighter into the crowd I thought to myself, “This is a measurement of one’s spiritual height.”

I don’t remember whether or not I was measured in my dream, and I am not inferring at all that this was a vision, for I believe that it was a normal dream provoked by my mental frustrations concerning my own small stature. I do know, however, that it started me thinking, and, as I did, my yearning for a more beautiful physical self was swallowed up with a concern for a more beautiful spiritual self.

Now I am an adult, and one of the most effective spiritual gymnastics which I take is attempting to measure my spiritual height.

Although too often I discover I am even more stunted in my spiritual growth than I am in my physical growth, I react to such a realization in an adult way and benefit from it rather than childishly bringing injury to myself.

MAY I INVITE YOU to measure yourself? You may sketch your own yardstick for your exercises, if you like, remembering only that while this age in which we live demands the most of us, God is compassionate and understanding of those qualities wherein we have need of help. He has said, “Whatsoever ye shall ask it shall be given you” (Genesis 6: 53, I.V.). Would it, therefore, not be profitable to determine what is stunting our spiritual growth, then ask God for wisdom and strength to overcome this threat to spiritual growth? It won’t be easy, and it won’t be rapid, to change selfishness to unselfishness, et cetera, but those who have long been servants of God will, I’m sure, tell us that this is a golden age of opportunity where the challenge of right, the aggression of sin, and the need for inspiration and wisdom are being felt and that all of us, both young and old, must feel growing pains each day of our lives. Are you willing to bear the uncomfortable feeling or self-examination for the hope of becoming a more useful person in the hands of God?

This yardstick, however, let me warn, is an unusual instrument in that it cannot be successfully used on anyone else. If you use it

to measure your friend, it may result in severe pain and injury to him, just as I was injured when I was measured physically by the neighbor boy.

Strange, isn't it, that during the short span of time between my childhood and now there has been a complete "about face"? As a child I was very unhappy to be thought of as "different," and now in my adulthood I find my greatest desire is to become "different." I desire to be different in my relationship with God, with my fellow-man, and with my husband—different in the way God meant when he admonished us to be a "peculiar people." I desire to be different not for the sake of being different, but for the purpose of being a blessing to others and an instrument in the hands of God. I believe that we all may grow tall and become beautiful through prayer, and through spiritual gymnastics, as well as association with "tall and beautiful" people.

How tall are you? Will you—with me—periodically measure yourself up to the perfection, the kindness, and the greatness of God who yields his measuring stick to your particular talents and abilities?

Graceland Gazette

■ The Graceland Players presented Oscar Wilde's famous comedy, "The Importance of Being Earnest," in the Student Center on April 17 and 18. Directed by Roscoe Faunce, the cast included Dick Howard, Charles Hield, Marion Robinson, and Lucille McCormick of Independence, Missouri; Sylvia Wood of Manchester, England; Valda Poole of Sydney, Australia, Les Gardner of Wallsend, Australia; Bud Sheehy of Greeley, Colorado; and Neil Nixon of Wellsburg, West Virginia. The play was given "in the round"—that is, the audience sat in a circle around the playing area in the center of the floor. This technique tends to make the audience feel itself a part of the play and has been used at Graceland with great success as it has by many amateur and professional groups.

■ Miss Velma Ruch, instructor of communication and English literature, will attend the summer session of the University of Oslo in Oslo, Norway, this summer. Miss Ruch will work on her minor of Scandinavian literature, which she is studying in conjunction with her doctorate field of literature. After the session is over August 4, she plans to visit the northernmost part of Norway and spend two weeks touring the Continent.

■ Graceland College conducted a Camping Institute on April 19 and 20. Designed largely for the benefit of those students unable to enroll in the regular class in camping, the institute's classes were conducted by Leslie Kohlman, Edna Easter, Aleta Runkle, and Carl Mesle. Topics of the classes included management, safety and health, circles and campfires, and an overview of the camping program.

■ Russell Walsh, pianist from Long Lake, Minnesota, and Erleta Covalt, violinist from Los Angeles, California, presented a joint graduation recital on April 20. Russell, a music major studying piano with Betty Mosier, played works of Bach, Beethoven, Brahms, Liszt, and Shostakovich. Erleta, a student in the education curriculum, studying violin with William Graves, featured Max Bruch's "Concerto in G minor." She was accompanied by Julie Turpin of Mankato, Minnesota.

■ A new cottage-style dormitory for fifty women will be built on the Graceland campus this summer. Funds for the construction of the dormitory will come from this year's General Church appropriation and next fall's College Day offering. This building will replace North Hall, originally used for an old people's home and loaned to the college by the church several years ago for use as a dormitory. A living room, kitchenette, pressing room, and a laundry annex will be included in this building's facilities. The laundry will serve the physical education and food service departments and will include self-service facilities for the use of all students.

■ Mrs. Gerald Evans will join the Graceland faculty next year as instructor in education and psychology. Mrs. Evans has attended Graceland, Maryville State Teachers College in Missouri, and the University of Minnesota, from where she will receive her Master's in education this summer. She has taught school for fifteen years including seven years in the Lamoni schools.

■ The concert band of Drake University, Des Moines, Iowa, presented a concert in the Memorial Student Center on April 16. The eighty-piece ensemble made its appearance as part of a five-day tour which includes fifteen communities in eastern and southern Iowa.

■ Carlee Wilson of McAllen, Texas, and Gordon Grant of Windsor, Ontario, have been chosen editor and business manager of *The Tower*, student news publication. The two were chosen by the publications board after being interviewed along with several other applicants. The board bases its selection on past experience in related fields, work done on publications during the past year, and personal qualifications. The two positions automatically carry positions on next year's publication board as well.

■ The French motion picture *Carnival in Flanders* was shown in the chapel recently. It was one of the series of outstanding films being shown throughout the year. The picture had French dialogue with English subtitles and presented an interesting challenge to French language students as well as entertainment to the student body in general.

News and Notes

(Continued from page 2.)

BISHOPS TRAVELING

Bishop Walter N. Johnson was in Kirtland, Ohio, April 26 with Brother Lewis Scott. On the trip, the brethren also visited Nauvoo, Illinois. Bishop G. Leslie DeLapp is in Michigan and will be traveling through Ontario with Apostle C. George Mesley.

ATTENDS MUSIC DAY

Franklyn Weddle, General Church Music Director, attended the Des Moines District music day held at Des Moines, Iowa, April 27. Mrs. Robert C. Huhn is the district music director.

PLAY PRESENTED IN INDEPENDENCE

The Graceland Players presented "The Importance of Being Earnest," by Oscar Wilde, at the Stone Church Little Theater April 25. Four members of the cast were Independence young people. They were Dick Howard, Charles Hield, Marion Robinson, and Lucille McCormick. Other players were Les Gardner, Sylvia Wood, Valda Poole, Bud Sheehy, and Neil Nixon. The White Masque Players sponsored the performance.

We're on the Air

MONTANA, Kalispell.—KGEZ, 1340 on the dial, 1:15 p.m. (MST) Saturday.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 8:45 a.m. (EST) Sunday.

TEXAS, Weslaco.—KRGV, 1290 on the dial, 9:00 a.m. (CST) Saturday.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

CALIFORNIA, STOCKTON.—KGD, 1140 on the dial, 1:15 p.m. (PST) Sunday.

MASSACHUSETTS, Fall River.—WSAR, 1480 on the diol beginning April 22, 8:15.

Bulletin Board

Black Hills Reunion

The Black Hills Reunion for the Wyoming, southwestern South Dakota, and western Nebraska area will be held at Bob Marshall Camp near Custer, South Dakota, from noon, July 6 until July 13. Camp facilities include electricity, hot and cold showers, twelve cabins with ten cots and mattresses each, a dining hall, and an assembly room. Those who attend must provide their own bedding. Reservations for rooms may be made with Dale Larsen, 27 Forest, Apartment 6, Deadwood, South Dakota. General Church appointees serving at reunion are to be Apostle Paul Hanson and Seventy Luther S. Troyer. Further information may be obtained from E. C. Judson, Box 647, Wheatland, Wyoming.

Serviceman's Address

Pfc. Harold L. Baeth
A.F. 17328994
28th A.P. Sqdn. R.C.A.F.B.
Weaver, South Dakota

Maine District Reunion

The Maine District Reunion will be held July 6 to 13 at Brooksville, Maine. Room reservation may be made with Calvin Crowley, Addison, Maine (\$2.50 a week). Meals for adults will be \$10.00, for children under twelve, \$8.00.

B. L. CARTER, District President
Stonington, Maine

Books Wanted

Ethel B. Dillon, 2633 Northwest Fourteenth, Oklahoma City 7, Oklahoma, wants to purchase a copy of Macgregor's *A Marvelous Work and a Wonder*. She will pay as much as \$5.00 if it is in good condition.

Mrs. Byron Zaun, Route 5, Independence, Missouri, would like to purchase a copy of *The Old Jerusalem Gospel*.

Kentucky-Tennessee District Institute

A district institute will be held May 24 and 25 at Paris, Tennessee, for the priesthood, women's department, and young people. Classes will be provided for each group.

MRS. ALMA COCHRAN
Publicity Agent

Wants to Contact Members at Victorville, California

Mrs. Robert Wright, Box 432, Victorville, California, would like to locate other members in that city or at the base. They can contact her at Wright's Grocery on Hesperia and Hughes Roads.

Change of Address

Mr. and Mrs. Frank A. Fry
811 North Thirty-sixth Street
Omaha, Nebraska

Services in Port Arthur, Texas

The Sabine group of Beaumont, Port Arthur, and Orange, Texas, now holds regular meetings in the Knights of Pythias Hall, 500 Ninth Avenue, Porth Arthur, Texas.

Southern Michigan District Women's Institute

A women's institute will be held Sunday, May 18, in the Women's Clubhouse, 603 South Washington Street, Lansing, Michigan, beginning at 9:00 a.m. with a fellowship service. Classes will be conducted by Mrs. E. J. C. Swanson of Columbus, Ohio, on the theme, "Growing Together in Love." The institute will close with a Communion service. Women of neighboring districts are invited to attend also.

MRS. J. CHARLES MOTTASHED
Women's Leader

ENGAGEMENTS

Crum-Phillips

Mr. and Mrs. Lawrence Phillips of Independence, Missouri, announce the engagement of their daughter, Lila Kethleen, to Joseph E. Crum, son of Mr. and Mrs. Joseph C. Crum of Long Beach, California. The wedding will take place July 5.

Baeth-Thompson

Mrs. Fern Thompson of Irwin, Iowa, announces the engagement of her daughter, Beverly Jean, to Pfc. Harold L. Baeth, son of Mr. and Mrs. Louis Baeth of Moorhead, Iowa. Harold, a graduate of Graceland College, is now serving with the Air Force and is stationed near Rapid City, South Dakota. No date has been set for the wedding.

WEDDINGS

Young-Bruch

Mary Lou Bruch, daughter of Mr. and Mrs. Fletcher Bruch of Cameron, Missouri, and Chester Cebert Young, son of Mrs. Vera Young of Independence, Missouri, were married March 30 at the Reorganized Church in Cameron, Elder David Myers officiating. Both attended Graceland College. They will make their home in Independence.

BIRTHS

Mr. and Mrs. Darrell V. Tripp of Oak Grove, Missouri, announce the birth of a son, Daniel Vern, born Easter Sunday at the Independence Sanitarium. Mrs. Tripp is the former Shirley Phillips.

Mr. and Mrs. Charles E. Houk of Independence, Missouri, announce the birth of a son, John Edward, born January 24, 1952. He was blessed on April 13 by Elders Henry Schaefer and Perry L. Hiles, Sr., at the West College Church in Independence.

A son, Stephen Max, was born on April 14 to Mr. and Mrs. Floyd Voltmann of Denver, Colorado. Mrs. Voltmann is the former Phyllis Bullard. Both parents are graduates of Graceland College.

A son, Frederick Carl, was born on April 2 to Mr. and Mrs. Donald Van Alstin.

A son, Alex Donald, was born on April 3 to Mr. and Mrs. Leo Callaci.

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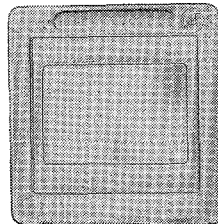
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Herald House

Independence, Missouri



A son, Donald Melvin, Jr., was born on April 23 to Mr. and Mrs. Donald Cash of Denver, Colorado. Mrs. Cash is the former Mary Gunderson. Both parents were graduated from Graceland in 1950.

DEATHS

WILSON.—Gail Burton, was born June 8, 1895, at Walker, Iowa, and died unexpectedly March 23, 1952, at his home in Independence, Missouri. He was married on February 12, 1920, to Katherine Hobart; two children were born to them. A son, Burton, preceded him in death. For the past twenty years he had been an employee of the Socony-Vacuum Company. He was a veteran of World War I and a member of the Tirez J. Ford Post of the American Legion.

He is survived by his wife, Katherine; a daughter, Mrs. B. Clifford Shaw of Pittsburg, Kansas; two sisters: Mrs. Bess Sensor of Des Moines, Iowa, and Miss Hazel Wilson of Winfield, Iowa; three brothers: Dr. J. M. Wilson and Dr. W. D. Wilson of Winfield, Iowa, and Dr. F. M. Wilson of Mechanicsville, Iowa; and two grandchildren. Funeral services were conducted at Stone Church by Apostle Arthur Oakman and Elders Charles V. Graham and Glaude A. Smith. Cremation followed.

GAULTER.—Lula S., daughter of Martin C. and Belle Moore Gammell, was born June 5, 1892, at Lineville, Iowa, and died April 1, 1952, at her home in Des Moines, Iowa. She attended Graceland College, majoring in voice, and on November 5, 1911, was married to Wilber D. Gaulter. Three children were born to them. She had been a member of the Reorganized Church for twenty-six years.

She is survived by her husband; a daughter, Mrs. Mary Louise Berd of Newton, Iowa; two sons: Jack P. of Des Moines, and Navy Chief Warrant Officer Kenneth Gaulter, stationed in Newfoundland; two sisters: Mrs. Opal Wilson of Branson, Missouri, and Mrs. Ola King of Los Angeles, California; a brother, I. R. Gammell of Los Angeles; and one grandchild. Funeral services were conducted at the Joseph Lilly Chapel by Elders Marion Pease and Clyde McDonald. Interment was in Woodland Cemetery.

MOON.—Charles Walter, son of John Orrin and Maggie Ross Moon, was born November 19, 1866, at LaPort, Indiana, and died March 28, 1952, at his home in Lamoni, Iowa. On May 6, 1891, he was married to Sarah Allen; five children were born to them. A daughter died in infancy. He was a member of the Reorganized Church, president of the school board in his district for many years, and a member of the Board of Directors of the Farmers' Co-operative Grain and Seed Company for several years.

He is survived by his wife; four sons: Walter and Willard of Lamoni; J. Orrin of Independence, Missouri; and George Milton of the home; three grandchildren; and five great-grandchildren. The funeral was held at Marsh Chapel in Lamoni, Elders Arthur Lane and Jay Barr officiating. Burial was in Rosehill Cemetery.

SCHNEIDER.—Louis, son of Jacob and Dorothea Meyer Schneider, was born December 28, 1880, at Underwood, Iowa, and died March 22, 1952, at Shenandoah, Iowa. On February 14, 1906, he was married to Marguerite McKeown who survives him. He was a member of the Reorganized Church, and was also active in public school interests in Underwood. He had resided in Shenandoah since 1927.

Besides his wife he leaves seven children: Mrs. A. D'quila of Keokuk, Iowa; D. Hardyce of Livingston, New Jersey; Roland L. of Kansas City, Missouri; Gomer M. of Des Moines, Iowa; Deane E. and Mrs. Clyde Nelson of Omaha; and Mrs. Budd Revell of Shenandoah; and eight grandchildren. The funeral service was held in the Reorganized Church at Shenandoah, Elders V. D. Ruch and R. E. Pratt officiating. Interment was in the Rose Hill Cemetery, Shenandoah.

BARTLEY.—Mary Susie, daughter of Jacob and Margaret Newland Yoakum, was born in Ross County, Ohio, September 30, 1868, and died February 25, 1951, in St. Marys, Ohio. On August 5, 1886, she was married to J. M. Bartley, who preceded her in death. She had been a member of the Reorganized Church for the past forty-four years.

Surviving are three sons: H. E. and W. R. of Springfield, Ohio, and J. A. of Mt. Cory, Ohio; two daughters: Mrs. O. Hardin and Mrs. R. Merriman of St. Marys; eighteen grandchildren; forty-five great-grandchildren; and three great-great-grandchildren. One daughter, Hazel, preceded her in death. Funeral services were held at the Reorganized Church, Elder Clarence Holmes officiating. Interment was in Fairmount Cemetery near Uniopolis.

SHAW.—Jane Taphena, daughter of John and Sarah Wallace, was born November 6, 1874, in Wayne County, Iowa, and died March 30, 1952, at a convalescent home in Caldwell, Idaho, after an extended illness. She was married to William Shaw on July 27, 1890. Her husband and four children preceded her in death. She had been a member of the Reorganized Church for many years.

Surviving are seven sons: John and Ervie of Council, Idaho; Ben and William of New Plymouth, Idaho; Floyd of Portland, Oregon; Gilbert of Indian Valley, Idaho; and Arnold

of Irrigon, Oregon; two daughters: Mrs. Etta Brewer of Kalama, Washington, and Louisa Hawley of Coeur d'Alene, Idaho; thirty-five grandchildren; twenty-seven great-grandchildren; four brothers: Lewis of Pisgah, Iowa; George of Hastings, Iowa; Gilbert of Richmond, California; and Harvey of Payette, Idaho; and two sisters: Mrs. Martha Niles of Pisgah, Iowa, and Mrs. Etta Masker of Leslie, Arkansas. Funeral services were conducted by Elder Harry A. Fry at the Congregational Church in Council. Interment was in the Council cemetery.

YOUTH CAMP SCHEDULE

DATES	CAMP	LOCATION	Director or Registrar
YOUTH CAMPS:			
June 8-15	Camp Romoca	Palmer Lake, Colorado	Ward A. Hougas 480 Marion St. Denver 18, Colorado
June 14-21	Camp Yopeca	Excelsior Springs, Mo.	Lee Hart 916 W. Lexington Independence, Mo.
June 15-22	Camp Wakonda	Racine, Mo.	Stephen Black 101 S. High Neosho, Mo.
June 22-29	Youth Camp	Brush Creek Zenia, Illinois	Cecil Ettinger 4250 N. Grand Blvd. St. Louis, Mo.
June 22-29	Northern Calif. Youth Camp	Happy Valley Cp. Grounds Near Santa Cruz, Calif.	LeRoy Burdick Box 34 Waterman, Calif.
June 26-July 3	Los Angeles Stake and S. Calif. Dist.	Barton Flats, Calif.	Garland E. Tickemyer 1330 S. 10th St. Arcadia, Calif.
June 22-29 June 29-July 6	Camp Michivoux	Park of the Pines Boyne City, Mich.	John Wiley 617 S. Lansing Mt. Pleasant, Mich.
June 29-July 5	Ontario Youth Camp	Port Elgin Rn. Grounds Port Elgin, Ontario	Alex Cadwell Box 382 Guelph, Ontario, Can.
June 29-July 6	Camp Kimtah	Deception Pass, Wash.	Ray Sowers 3819 N. 25th St. Tacoma 7, Wash.
June 29-July 6	Camp Winiaugwamauk	R.L.D.S. Camp Grounds Brooksville, Maine	Loyd Adams Route 2 Willoughby, Ohio
June 30-July 7	Mo. Valley Youth Camp	Fremont, Nebraska	Charles Neff 811 N. 36th St. Omaha, Nebr.
July 6-13	Camp Nauvoo	Nauvoo, Illinois	Lyle Woodstock 405 Court 4 Center Springbrook Courts Moline, Ill.
July 6-13	Camp Michuron	Blue Water Rn. Grounds Lexington, Michigan	John Rogers Port Hope, Mich.
Aug. 3-10	Camp Tonadoona	Chetek, Wisconsin	Delbert Smith 519 Russell Ave., N. Minneapolis, Minn.
Aug. 3-10	Youth Camp N. Y.-Phila. Dist.	Deep Park, Pa.	Loyd Adams Rt. 2 Willoughby, Ohio
Aug. 17-24	Camp Kiondashawa	New Hamburg, Pa.	Loyd Adams Rt. 2 Willoughby, Ohio
Aug. 25-Sept. 1	Youth Camp for Youngs- town, Pittsburgh, & W. Va. Dist., S. Ohio, Kirtland, N. W. Ohio, N. Y. District	Allegheny State Park Salamonica, N. Y.	S. W. Johnson 165A Kenville Road Buffalo 21, N. Y.
June ?	Camp Yokoma	Oklahoma	Victor Witte 1150 N. Elwood Tulsa, Okla.
Date?	Camp Monyoca	Elliston, Montana	C. Houston Hobart 1013 Milwaukee Deer Lodge, Mont.
Date?	Camp Hooluana	On Oahu at Kaawa T. Hawaii	A. Orlin Crownover 1666 Mott-Smith Drive Honolulu, Hawaii
Date?	Camp Hooluana	On Hawaii at Kawaihae	Elwin Vest 270 Ululani St. Hilo, Hawaii
Date?	Camp Liahona	Brewton, Alabama	Ed Barlow Box 495 State Teachers College Troy, Ala.
JUNIOR - JUNIOR HIGH CAMPS:			
June 21-July 10	Los Angeles Stake & S. Calif. Dist. (Ages 8-14)	Arroyo Grande Pismo Beach, Calif.	Garland E. Tickemyer 1330 S. 10th St. Arcadia, Calif.
June 22-27	Junior Youth Camp	Silver Lake Rn. Grounds Everett, Wash.	Paul Wellington 8747 Phinney Ave. Seattle, Wash.
July 8-13	Camp (Grades 7 & 8)	Fremont, Nebr.	Charles Neff 811 N. 36th St. Omaha, Nebr.
July 15-22	Northern California Children's Camp (Ages 8-14)	Happy Valley Cp. Grounds Near Santa Cruz, Calif.	LeRoy Burdick Box 34 Waterman, Calif.
Aug. 24-30	Camp Kiondashawa	New Hamburg, Pa.	James Menzies 2606 - 23rd St. Parkersburg, W. Va.
June 22-29 June 29-July 6	Oriole Girls, Camp Oececa	Excelsior Springs, Mo.	Edna Easter The Auditorium Independence, Mo.
July 7-10	Skylark Girls, Camp Loleachi	Excelsior Springs, Mo.	Edna Easter The Auditorium Independence, Mo.

P.S.

* BLACK MENACE

The bright lights of the city were behind us, and the country was dark as we drove down the highway into the rolling mists. The rains beat a steady tattoo on the windshield, and the clack-clack of the wiper could be heard above the throb of the motor. Out there in the country it seemed quiet and safe, and the heavy bus slowly gained momentum and speed for the long run ahead of us. Visibility was poor. We had a feeling of isolation from the world.

Rounding a curve, the headlights swept across a black unlighted car, two wheels in the mud and two way up on the slab. Cars were coming the other way then—we could not pass, and it seemed impossible to stop. Quickly the driver applied the brakes, trying to avoid both a skid and a crash.

It seemed we would never stop, but finally we did, and there were only inches to spare when those tons of metal and their human cargo came to rest. The cars in the other lane roared by, their drivers unaware of what they had missed. . . . Our driver took off his cap, wiped his forehead, and breathed a sigh. We breathed again, too. He waited several long moments before he moved. His face and body held very still. . . . I wondered if he was saying thanks for the answer to a wordless prayer that brought help to stop the bus. . . . He started the motor, and we moved down the highway again.

* SONG OF SPRING

The winter is past,
The rain is over and gone;
The flowers appear on the earth;
The time of the singing of birds is come,
And the voice of the turtle is heard in our land;
The fig tree putteth forth her green figs,
And the vines with the tender grape give a good smell.—Solomon's Song 2: 11-13.

* STARGAZING

We were hurrying to go somewhere. I cannot remember why now, but it seemed important at the time.

The stars were beautiful, and suddenly my friend halted to look at them.

"Why do you stop now?" I asked. "You can see the stars any time. They will always be here."

"Yes, they will always be here," he replied. "But I will not!"

* JUDGMENT

Remember, wherever two persons are involved, there are two judgments. . . . If someone has judged you unjustly, remember that you judge him also, and that your judgment, to you, is just as important as his. . . . And if you should happen to judge somebody unjustly, remember that he also is judging you, and that his judgment is as important as yours.

* SLEEP

Here is a modern variant on the old "Early to bed" nursery rhyme your mother taught you:

Late to bed, and
Early to rise
Make a poor human
Have pouchy eyes!

VACATION CHURCH SCHOOL MATERIALS

1952 Theme:

Stepping Stones to Zion

Leader's Manual	\$1.25
Junior High Manual	1.00
Junior Manual	1.00
Primary Manual	.75
Kindergarten Manual	.75
Pupil's Attendance Cards	.20 a dozen
Daily Record Cards	.25 a dozen
Award Certificates	.25 a dozen
Vacation Church School Advertising Poster No. 777	.25
Vacation Church School Invitation Card	.20 a dozen 1.35 a hundred

Herald House

Independence, Missouri



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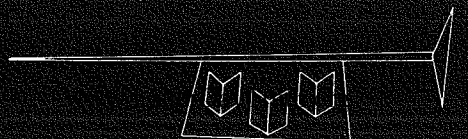
Photo by Eric Wahleen

Valley Farm

the Saints' Herald

May 19, 1952

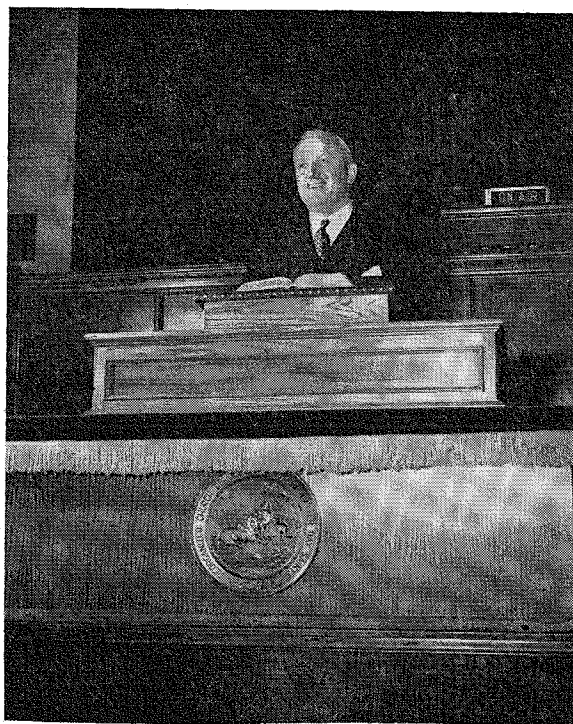
Volume 99



News and Notes

We'd
Like
You
To
Know . . .

**John
Franklyn
Schofield**



THIS PICTURE was taken April 5, 1952, at General Conference. The speaker is High Priest John Franklyn Schofield of Enfield, England, which is a part of London. He made his first trip to America with his brother Fred C. by plane to attend the General Conference.

His subject for the Saturday morning sermon at the Stone Church was "Give and It Shall Be Given Unto You." The church was filled to capacity. He emphasized that we must not expect to reap where we have not sown. "The value of the church to us is measured by what we have previously given."

Elder Schofield was born at Warrington, Lancashire, England, in 1906 and was baptized at the age of thirteen. Three years later he was ordained a deacon. He was ordained an elder in 1931 and a high priest on August 6, 1950. He is pastor of the Enfield Branch.

The editors are pleased with the beauty and dignity of this picture. The church seal is an oak plaque which blends with the altar. The photographer with his professional eye has caught Brother Schofield in a congenial mood which adds a personal charm to the setting.

The Saints' Herald Vol. 99 May 19, 1952 No. 20

EDITORS: *The First Presidency:* Israel A. Smith, F. Henry Edwards, W. Wallace Smith
ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

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

2 (458)

ASSUMES NEW DUTIES

Elder Charles Neff officially began his duties as Assistant to the First Presidency May 5. He has moved to Independence with his family, and succeeds Elder Don Lents who will leave for England in June. Brother Neff was formerly the pastor of the Omaha, Nebraska, Branch and was replaced by Elder Frank Fry.

CONDUCTS SERIES

Apostle Roscoe E. Davey conducted a series of evangelistic services at the Enoch Hill church in Independence every night except Monday, Thursday, and Saturday from May 4 to 18. The sermons were illustrated with slides. The theme was "Christ Meeting the Needs of the Hour." Frank D. White is the pastor at the branch.

MINISTER TO COLLEGE STUDENTS

Dick Ankney has been appointed as a member of the Committee on Ministry to College Students and will travel and visit with the various groups of college young people. He met with the students at Ames, Iowa, April 26 and 27. Norman Nelson, pastor of the group at Ames, is to be the new agriculture teacher at Graceland next fall.

On May 3 and 4, Dick and Carl Mesle were in Columbia, Missouri, where they met with the student group for a fellowship service, a discussion, and Communion service. The discussion was held before the Communion service and centered around "The Relation of the Committee on Ministry to College Students to the activities of the local campus groups." Bill Higdon is the pastor of the group.

Fred Olson of the group will graduate from the University in June with a straight "A" average in chemistry for four years.

The services at Columbia are held in the new church's Student Center House, which houses ten students and a young married couple as well as the chapel for the church group.

WHITE MASQUE MEDAL PRESENTED

The White Masque Players of the Center Stake of Zion presented the annual medal for dramatic achievement to a high school senior, Richard Byrne. Richard is a member of the Walnut Park congregation, and at the regular meeting of the players read cuttings from some of the plays in which he had lead roles during his high school year. The medal will be presented to him during the commencement exercises May 23, for 1952 graduates of the high school.

Following a business meeting, Stake President Charles Graham spoke to the players on past achievements, and Mrs. Pearl Gardner, historian, gave a report of the past programs presented by the players. Mrs. Blanche Gault was elected president of the group, replacing Mrs. Eleanor Heady who will serve with Mrs. Nell Kelley and Arthur Rock as counselors to the president.

PASTOR DIES

Seventy Z. Z. Renfroe reports that he has received word of the death of Brother James Cornish, pastor of the Senlac, Saskatchewan, Branch. Brother Cornish was the son of Seventy J. J. Cornish. Brother David Larmour preached the funeral sermon.

(Continued on page 22.)

The Moral Background

"Unless we recognize the moral background to the business of human living, unless we are spiritually on the right track, we cannot solve our problems and work together. I have a distinct feeling at times that we have been lacking on the moral side."—Dwight D. Eisenhower.

THE ABOVE STATEMENT was made by Eisenhower in January, 1950, during an interview with David Lawrence, Editor of *U.S. News and World Report*, and was released in the March 28, 1952, issue of the magazine. Whatever may have been the reason for holding that important interview so long, it comes to us with particular force and significance at the present time. Its impact will be stronger, in view of the corruption and scandals, the revelation of a lack of moral foundations in trusted public servants, and in public persons who should not have been trusted under any circumstances. Eisenhower's "feeling," if revealed today, would be regarded as a great piece of understatement. In 1950 there was already a sufficient foundation for it, if we had known the facts.

The statement will stand by itself, for it is justified by events. It is made more significant and given greater strength by the fact that it comes in a time of political corruption unsurpassed in the history of our country, when people are beginning to look to the author of it as to a needed deliverer. Quite independent of its authorship, it calls for consideration by the people of America today.

WE HAVE FORGOTTEN ONE THING in this country: a sense of moral values does not come as a built-in, standardized part of the equipment of a human being. It must be taught if it is to be possessed and used. We pretend to be indignant at wrongs exposed. Very well, who is responsible for them? Those who will not teach them, who will not tolerate their being taught, and who will not learn them.

At the Nurnberg trials, there was an amazing revelation of human character. The Nazi war criminals at the bar of justice showed no evidence of any consciousness of moral principle that should have prevented them from doing the frightful things they did. Confronted with the terrible facts, they showed no shame, no regret, no pity for the victims. At least that was what some reporters said. It is an amazing, a baffling, sometimes even a sickening experience, to find a creature who is in every other respect a human being, but without moral equipment. We know that a civilized society cannot be conducted without it. Only dictatorships can be run by such persons. We find them sometimes in criminal trials, and the public recoils with horror from a being that freely confesses the most revolting of crimes and sees no wrong in them. We found and destroyed a government that was directed by such persons. And now we find some of them—too many of them—in our own government. They are caught up to the armpits in corruption. They pretend innocence; they affect astonishment; they think what they did was all right; they cry for the newspapers and photographers; they plead that they are guiltless, "framed," misunderstood—but the damning facts are revealed, and facts do not lie. And the most damning of all is the utter lack of moral background, of moral principle, of sense of justice and right, of consciousness of duty and integrity.

LITTLE THINGS lead to big things. If a person will put slugs in a parking meter, he will steal. If he will break speed laws, he will break other and greater laws. Eventually he gets into trouble.

People who refrain from doing wrong because a policeman is watching, or because of the fear of getting caught, are really morally weak. The safe morality, and the only one, is one that will not do wrong because it is wrong. All other reasons are secondary.

The thing we need to remember is that all wrong, sooner or later, brings pain, and loss, and hurt to other human beings. If it shifts a burden to the shoulders of someone else, it is wrong. If it enables us to escape a payment, but eventually increases the cost to others or to society, it is wrong. If it is taking something that does not belong to us, that we did not earn, it is wrong. A teacher once declared to a student who had no sense of values, "It's bad because it's bad, and there is no argument about it!"

IT WOULD BE A PITY, it would be a mistake, it would be an evasion, if we were to stop with making examples of the more prominent politicians who are caught and exposed. Trace it back to ourselves. Such people are in office because we vote for them. We put party membership ahead of citizenship. Some would rather vote a straight ticket than be true to God. And in our own lives we fail many times to see that what we are doing on a small scale is exactly the same sort of thing that we are condemning on a large scale in others.

So much for the Jeremiad. Of course it is true that there are many fine, honest, honorable people in every nation, our own included. Perhaps we are neither better nor worse than others. The criminals make everybody suffer. We all—the whole nation—the whole world, are in need of moral background. As Eisenhower says, "Unless we recognize the moral background . . . unless we are spiritually on the right track, we cannot solve our problems and work together." L. J. L.

Editorial

Baptismal Statistics

The first quarter mark for 1952 finds us with an encouraging baptismal record. We have had the best March since 1939. (March, 1939, had 574 baptisms reported, but 491 were German baptisms accrued in previous years.) This year we had 310 baptisms reported in March, which is 106 more than for March, 1951, and 771 for the quarter, which is 72 more than for the first quarter of 1951.

Branches and missions with ten or more baptisms reported in March are Denver, Colorado, 16; Wichita, Kansas, 16; San Bernardino, California, 15; Hill City, Kansas, mission, 12; Puyallup, Washington, 10; and Eugene-Springfield, Oregon, mission, 10.

Stakes and districts with top baptismal records for the month of March are Kansas District, 29; Center Stake of Zion, 23; Central Oklahoma District, 19; Seattle District, 19; Detroit International Stake, 18; Eastern Colorado District, 18; and Southern California District, 18.

THE DEPARTMENT OF STATISTICS
By Merle P. Guthrie

attended the District Youth Institute at Bremerton on the week end of the eighth. I gave three lectures and the Sunday morning sermon. I don't believe I have had the privilege of working with a more enthusiastic group, and I am sure there are few groups which are as well led as are these young people under the direction of Brother Ray Sowers and Zion's League President James Clark. Brother Ray told me that attendance at this institute was the largest they have ever had.

We drove the two hundred miles to Portland, Oregon, after the close of the institute on Sunday morning. Arriving just in time for the evening service, we found the building filled almost to capacity with over two hundred people there. I sang and preached to a most appreciative congregation. Although Hazel and I were dubious of the advisability of her accompanying me on this trip, it was rather fortunate that she did, for everywhere I spoke I was also billed to sing. She played the piano for me.

Across the Desk

OF THE FIRST PRESIDENCY

The following reaches us from W. P. Sterling of Anchorage, Alaska.

As you probably know from many previous reports, this mission was inspired and propelled into action from a small group that started meeting here some three years ago. The group in part consisted of the Dale Briggs family, the Roger Langdons, the Pershing Tousleys, and Georgia Harrison.

Through Brother Tousley's wise ministry the group kept together, meeting regularly at private homes. The group was intensely interested in developing a lasting church up here and finally requested a missionary.

Brother C. G. Mesley came up and gathered together many of the Saints that were scattered about, and thus added to the original nucleus. Then Seventy A. F. Gibbs came up, and the record speaks for itself on the good job of missionary work he did here.

We were organized into a mission in August, 1951. Since that time we have met regularly every Sunday. Our attendance has varied from 18 to 40. Our biggest trouble has been a meeting place. For a while, we didn't know where we would meet from one Sunday to the next. This, of course, had a direct bearing on our attendance. If the church is hard to

find or get to, people feel justified in not attending regularly.

We also have a changing membership here. The military people come up for a two-year enlistment and then leave, and usually there's another new military family or person to take up the vacancy.

We seem to find at least one new Saint every week, which we acquaint with the branch.

We have a standing advertisement in the daily paper, which we feel is necessary because of the many newcomers. I feel that the mission here is gaining strength and that someday, if we continue to have diligent workers, we'll organize a worthy branch.

In a recent letter Garland Tickemyer, Los Angeles stake president, makes these interesting comments:

I have just returned from ten days in Washington and northern Oregon. The wonderful reception that was given us at Bremerton and Portland gave a definite uplift to our morale.

Brother Glen Davis did an unusually fine job on the advance publicity for the six night series at Bremerton. There are ninety-two members and attendance averaged eighty-six each evening. They assured me that this was the best-supported series they had ever conducted. There were two adult baptisms, and two other persons who expressed their intention to be baptized. There are two children to be baptized on Children's Day. Altogether, there are good prospects for a high percentage of baptisms for the year at Bremerton.

Over a hundred young people, mostly between the ages of thirteen and eighteen

Choosing

"Choose ye this day whom ye will serve; as for me and my house we will serve the Lord." Joshua suggests there are three conditions in this inescapable, imperative, exacting process.

We must make a choice. Everything around us demands that we choose. Our body requires that we select food, clothing, and shelter to live. Our social adjustment causes us to make selection of friends, work, and strata in society. There is no other way; we must choose.

Our choices become habitual, and in a sense habit becomes our master. Our habits, however, are acquired through choice. Our choice also develops our ideals, shapes our character, and sometimes gives us motives. A wise choice may promote health, culture, and intelligence; while a foolish one may cause a handicap that would be insurmountable. Esau, Judas, Benedict Arnold, and Quisling made choices even as Joshua, Paul, John Howard, and Schweitzer made choices. These choices caused either shame or disgrace or immortality. Your choices will forge bonds of slavery or open doors of freedom.

We must use wisdom in making our choices. Socrates chose death rather than stoop to evil. Roger Williams chose freedom to think and worship, and became a pioneer in establishing a new church dedicated to religious liberty. Jesus chose to serve God with his all; he served God by being a servant of mankind. He is the perfect example of right choices, of true nobility and greatness. We are making choices each day. Whom are we serving?

FLOYD H. ENGSTROM
Chaplain (Capt.) USA



The Advance of the Restoration

By President W. Wallace Smith

A summary of the sermon delivered at General Conference on Sunday, April 6.

A FEW DAYS AGO I received a pamphlet from the Mutual Benefit Life Insurance Company. It was entitled, *It's Your Money*. I wish to quote a few significant lines:

The officers and directors, who manage this company as trustees on your behalf, are glad of this annual opportunity to give an account of their stewardship. The following brief report gives the essential facts about the year's results and discusses some of the major problems confronting company management. We hope it will make you feel that the dollars you have entrusted to us are in capable hands.

If it suggests any subject on which you want further information, or if there is any way in which the report can be improved, please feel perfectly free to write to us. The more of you who express your views, the better we can meet your wishes in the future.

We approach this hour with somewhat the same attitude. We wish to give an account of our stewardship. While I am not specifically representing the Presidency here today, what I say, of course, reflects some of the views which we have discussed; and, as a consequence, I am bringing to you these matters out of the background of my own thinking.

The Gains of the Church

In the report of the Presidency we have called your attention to the favorable condition of the church at the present time. First, we are pleased to note that our quorums are filled, with the exception, of course,

of one vacancy created in the quorum of the presidents of seventy by the calling and ordination of one of the number to another work.

Second, we note that there is an addition to the number of men serving under appointment in church work. The number now totals approximately 160. This is a formidable army arrayed "in shining armor." Let us keep it bright and unsullied.

Third, we note with satisfaction the gains by baptism. In 1950, the baptismal gains were 4,771. In 1951 they were 4,952. Our task is to build these added members into our program and consolidate our gains.

We take this opportunity to salute our nonappointee ministers for the marvelous work they have done in utilizing the materials and tools made available to them by the Council of Twelve, the Department of Religious Education, the Department of Priesthood Education, and other sources.

Stronger Organization

Several years ago the Council of Churches of Christ in America advanced an idea which to them was revolutionary—a layman's visiting program. They may not have known that we had been carrying on that kind of a program in excess of a hundred years. This, in effect, is the very essence of the Restoration Movement, and we have for years devoted the time and energy of many people to carry it on.

This we have attempted to do through local organizations; and, in order to make these organizations function more perfectly, we have set up stakes in various centers. As you recall, the General Conference of 1950 authorized the organization of the Center Stake of Zion, the De-

troit International Stake, and the Los Angeles Stake. These, added to the already existing stakes of Lamoni, Far West, Kansas City, and Central Missouri, make a total of seven. In them we have a closely knit organization which we hope can function more efficiently and as a consequence be more effective in the lives of people. These stakes, coupled with the efficient districts, branches, and missions aid in completing the organization of the work of the church and account in a large measure for the advance of the Restoration.

New Church Buildings

We have said something about the many new churches acquired in this interim period; it is gratifying to know that there have been eighty-five such churches built or purchased in addition to the many which have been remodeled. We recognize that this particular period is one in which we are able to spend some of our money for this purpose. It is gratifying to know that the Saints are willing to sacrifice and are eager to make the kind of advancement that is called for in their lives in order to accomplish this goal.

During this Conference we have found it necessary to meet with building committees from Washington, D.C.; Venice, California; Dayton, Ohio; Creston, Iowa; and others. We are glad to have money in the Houses of Worship Revolving Fund from which to extend loans.

We call your attention to the brochure which has been published, entitled *Planning Your Church Building*. It outlines effectively the procedures to be followed from the

standpoint of financing the building project, methods, loans, and repayments which are available for that purpose through the proper channels of the General Church. In outlining them to you and making them available for your consideration we will in that way be able to follow the proper procedure. Without going into detail, we are quite sure that you understand there is available both 1 per cent and 3 per cent money for the purpose of building churches. These funds are made available under varying circumstances. We particularly commend this brochure to you and suggest that it be in the hands of every group contemplating construction, remodeling, or doing any type of improvement on church buildings.

Our Task

Since our task is great, we must approach it with great expectation. Great causes have produced great men. We look into the lives of Moses, David, Jesus Christ, Martin Luther, John Robinson, and Joseph Smith. We feel that we need to stop and attempt to evaluate our lives in terms of the things which we have to do. The worship of God is one of the major objectives of the Restoration Movement, and we wish to strive so that all things which are possible of accomplishment shall be done in harmony with the laws and principles laid down in the life of Jesus Christ when he was here on earth. It is our task to bring a realization of the truth of these teachings to men and women making it known to them and helping it to become effective in the control of their lives.

The Tools

Some of the tools which have been placed in our hands are the brochures produced by the department of priesthood education for the training and extension of the work of the priesthood, the study of family life, and ministry to all people through the various officers of the priesthood.

This was called to our attention effectively by Bishop DeLapp in his address before the priesthood at the Stone Church on Friday morning. We are in complete harmony with what he said regarding the necessity for every member of the priesthood, to be effective in his ministry, being trained and having the skills necessary to carry out his special function.

We feel deeply about the idea of "rank" in priesthood which is revealed in such statements as "He is just a priest," or "just a teacher," or "only a deacon." These men stand side by side with their brothers of the Melchisedec

priesthood as ministers for God, and they are just as precious in his sight.

While the tools of which we speak are not the same as the material implements used in the garden, they are just as necessary and must be kept bright and shining. Sharp tools are considered essential by good workmen, and even the poor workman can do better when he has the right tools.

Steps in Our Progress

In his address last Sunday afternoon, President Israel A. Smith called attention to the fact that the Reorganization has made great strides in qualifying for its return to the place from which it had once been expelled. I will not attempt to quote figures on the membership of the church from 1900 to the present. We forget figures easily. Many of you have been here and have seen this growth with your own eyes. I recall some of my own experiences in the early Conferences of the church which I now compare with those which we are holding here in this huge Auditorium. Some have said that it is a sign a man is growing old when he starts to recall things which have happened in the past. Yet if progress is to be made, we must of necessity become older. But as we do so, we should be able to increase in wisdom and understanding and appreciation of the necessity for being better ministers, better leaders, better teachers, and better men.

Quality of Leadership

The advance of the Restoration Movement depends upon the quality of leadership and on the quality of men who follow that leadership. We have around us many opportunities to furnish leadership. Sometimes we do not recognize them. This brings to mind one of the important admonitions of the Restoration message:

All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work entrusted to all.—Doctrine and Covenants 119: 8.

A story is told about a sculptor named Pygmalion who lived in Athens a long time ago. This man was given a large and expensive piece of ivory. After contemplating what he would do with it he decided to make a statue of a girl. He began work, and as the creation took form he gave it the name Galatea. As he worked he fell into the habit of talking to the figure as if it were a real person, for it seemed to him that his creation was truly a beautiful and remarkable girl. In time he was invited

to leave his task to work for rich people who could have given him wealth. He refused and continued to labor at his task in poverty until the girl seemed even more precious and real to him. One day as the figure was nearing completion, he stepped back, looked at her and said, "Now, Galatea, I have done everything I can for you." Then he walked up to her, knelt, and put his arms around her. As he did so he felt a stir, and she looked down and smiled. Then she put her arms around him and kissed him.

This story from classical mythology—a tale from the realm of make-believe—has more in it than entertainment. Each of us may be a Pygmalion in the daily work of leading others to a fuller life. That is why I say this leadership which we are attempting to provide is the kind we hope to release in men and women so that they shall be able to step out into a more abundant life, patterned after that of the Christ.

Material Progress

You have heard Bishop DeLapp's sermon in which he called attention to the following things:

The largest budget ever presented to a General Conference, \$1,100,000 for 1952, and a little over that amount for 1953.

Appropriation of funds for necessary enterprises, such as Houses of Worship Revolving Fund.

The Operating Reserve Fund of \$100,000. An addition to the Auditorium Fund of \$100,000.

Appropriation for Graceland College, which calls for the completion of Gunsolley Hall (men's dormitory), the erection of a cottage type dormitory for women with laundry facilities.

The past expenditure of \$529,000 by the Independence Sanitarium and Hospital.

The Missionary Reserve Fund.

Historic church places, such as Kirtland and Nauvoo.

Headquarters buildings at such places as French Oceania; Australasia; Hannover, Germany; Washington, D. C., and Ottawa, Canada (capital city building programs).

Additional missionary personnel.

As you know, the missionary force is what enables us to equip ourselves to proceed with "the building of the kingdom," and doing this requires a "going forth among the nations." We need your support in this. The bishop also suggested certain things for rebuilding this Zion condition which we talk about:

1. Health and welfare (Aaronic priesthood program).
2. Health clinic of medical personnel.
3. Care of the poor—oblation.
4. Priesthood training program for the city of Zion and the whole church.

We wish to lend our support to the program which has been submitted by the Presiding Bishopric regarding surplus. This has been mentioned and explained at various times during the Conference and in previous statements:

1. A separate treasury designated
2. Surplus, a conveyance to the church
This surplus shall be used to:
 - A. Purchase land for public benefit of the church
 - B. Complete the Auditorium
 - C. Help finance houses of worship, where the General Church has a responsibility
 - D. Provide the cost of community and economic planning.

Growth According to Capacity

We feel this program catches up some of the things which indicate that the Restoration Movement is going forward. It is our hope that we can continue to point the direction in which this advance shall be made. We are told in Scripture that we should not advance faster than we are prepared to sustain ourselves. It is a known fact that in military circles an army cannot advance any faster than its supply line. Relating that to the work of the church, we must follow the same principle. We have indicated many times that we are willing to put men under appointment equal to the number who have prepared themselves and are willing to give their services to the church, measured against the ability of the church to support these men and to give them the type of direction which they need. I recall in reading *Church History* that my father advocated that the church could not expand beyond its ability to support its outreach. We have many times related this outreach to that made by a tree. We know that a shallow root system cannot support a huge tree except when it is in the midst of the forest and is held up by surrounding trees. We need, therefore, other stalwarts standing shoulder to shoulder with those of the ministry to support the progress we have made. My father indicated that it was necessary for the church to grow strong; as a consequence of this we find that he held ambitious members in check so that they should not make their outreach too great until they were ready to support it. His great task was to unify the people who had found themselves scattered after the disastrous experience of 1844.

Spiritual Development of the Reorganization

We would never minimize the spiritual development which the early church made in its growth under the leadership of Joseph Smith. I would like at this time, however, to call your attention to those things which have been accomplished that we feel have enabled the church in this last inter-Conference period to grow and expand. We call your attention again to the High Priests' Conference which was held in Kirtland, to the Book of Mormon Institute held in Independence, to the Priesthood Institute held at Lamoni, Iowa, and to the Women's Institute which was held here in Independence last October. We do

not want to expand unduly on them at this moment; yet we want to call your attention to some of the things which we think they indicate.

The spiritual growth of the church was strengthened materially by the personal experiences of many of the High Priests who attended the Conference at Kirtland. There was renewed within them a recognition of Divinity and also a determination to make it available to people. There was reborn in them an abounding desire for service. This has been reflected in the spiritual growth throughout the church as men have gone back into their home districts and branches and administered on this basis. We call for a continuation of this through the leadership in the various districts on the congregational level.

The Book of Mormon Institute was one of the best attended and least publicized of the various gatherings held. At it there was brought to light many things which have aided materially in the advance of the Restoration Movement in this area of study and I think it has reached out into other areas.

Under the able leadership of Brother F. M. McDowell, the Priesthood Institute was held in Lamoni in June, taking advantage of the facilities of Graceland College which were available after the students had gone home for the summer vacation. We who attended were taught wonderful things and projected areas of service were called to our attention. Many have taken advantage of this since. Those who were not there will never know until they have had the opportunity to attend and learn first hand of the inspiration received through the fellowship of so many members of the priesthood assembled in one place.

The importance of the Women's Institute held last October must not be minimized and could hardly be overemphasized. We feel that the large attendance at this year's General Conference indicates that the interest created there has carried over to the work which we have been able to accomplish at this Conference time.

Inter-Conference Gatherings Projected

In line with our attempt to give the type of leadership which will be acceptable to you—and as was called to your attention in the report of the Presidency read by President Edwards at the business session of the General Conference—we have suggested an institute on "Revelation and the Doctrine and Covenants" to be held in Independence from September 28 to October 3, 1952. Detailed plans for this of course have not been worked out yet, but we hope to be able to give general and specific attention to

a study of the revelations and their background.

The second gathering proposed—also to be held in Independence, Missouri—is the Institute in Evangelism. As has been emphasized for years by the Council of Twelve in their outreach, we need to know how to promote evangelism. Those of you who attended the missionary service conducted by the Council of Twelve on Saturday night are familiar with the pamphlet which was put in your hands. This is an additional tool for you to use in the prosecution of this missionary effort. We recommend for your continued perusal the pamphlet entitled *The Missionary Policy and Program*, as well as the brochure *Testimonies of the Restoration*.

Conclusion

I would like to remind you again of Brother Sam Toomey's testimony as he spoke before the Conference business session. He had just returned from the front lines in Korea where he had been up against forces who leave God out of the equation, and where he had come face to face with an ideology which says, in the words of Lenin, "Any means are justified if the end has the sanction of the Central Committee." Thank God that we do not hold this kind of philosophy.

The advance of the Restoration up to now has been in the hands of your fathers and mothers. Today it is in your hands. Tomorrow it will be in the hands of your children. We pray God that they shall—and I believe they will—be prepared to carry the load.

We feel this has been a good Conference. The registration, as has been pointed out, is the largest ever. Participation in classes has been excellent. The members attending have pushed our facilities to capacity. The sacrifice and devotion of workers have been wholehearted. For this we wish to thank each one publicly. A great deal of preparation goes into the conducting of a Conference. Many hours of planning have been necessary to bring us to this point. We are happy that we were able to have had some small part in it, and for the realization that it has been successfully concluded.

Quite some time before the Conference convened, as we traveled and made contact in various places, there seemed to be the feeling that it would be successful and well attended. It has exceeded our fondest expectations, and we are thankful for it.

May God's blessings attend each one of you as you go forth from this gathering to do your part in the advancing of this wonderful Restoration Movement.

General Alexander Doniphan Honored



FOR SOME YEARS the church has owned a property near Excelsior Springs, Missouri, which has been used for reunions and sundry church and priesthood meetings. Heretofore it has been called Gardner Lake, a name given it by a former owner.

We are pleased to inform our members that hereafter this place will be known as Lake Doniphan in honor of General Doniphan.

General Doniphan was one of the truly great men of Missouri, as he befriended the Saints in an early day and saved the state of Missouri from the ignominy of killing our church leaders. The story is pretty well known to our members.

General Doniphan was a modest but fearless man, and, when the late President Joseph Smith and his brother, Apostle Alexander Hale Smith, called upon him to thank him for his generous protection of their father and uncle, he graciously said that what he had done was his duty: "I deserve no thanks for doing my duty. I had a long time to live, and I could not afford to burden my conscience and life with the blood of my fellow men."

Many years ago General Doniphan wrote his recollections of the "Mormon War" of 1838, and, we believe, upon the occasion of honoring him by naming our lake property after him, readers will be interested in reading his account. It is

taken from the *Herald* of August 1, 1881:

The Settlement of the Peculiar People in Missouri and Subsequent Expulsion

General Doniphan's Recollections of the Troubles of that Early Time

There is probably no man in western Missouri who is better acquainted with the various causes of the difficulties between the citizens of Jackson and Caldwell Counties and the Mormons during the years of 1833 and 1838 than General Alexander W. Doniphan, then a resident of Clay County, but now of Richmond, Ray County, Missouri; and there is, perhaps, no one who took such an active part in the events of those years who can now look back and relate the history of these troubles as dispassionately as he can. In view of these facts a representative of the *Journal* called upon General Doniphan at his rooms at the Hudgins' House in Richmond for the purpose of interviewing him on the subject. The general, after learning the object of the visit, seemed very willing to communicate all he knew in regard to the history of the Mormon troubles, and, after a few introductory remarks, related the following:

"I came to Missouri in 1830, and located in Lexington, where I lived until April, 1833, when I removed to Liberty, Clay County. The Mormons came to Jackson County in 1830, and I met Oliver Cowdery, John Whitmer, and Christian Whitmer—three of the elders—in Independence during the spring of 1831. Peter Whitmer was a tailor and I employed him to make me a suit of clothes."

"What kind of people were the Mormons?"

"They were northern people, who, on account of their declining to own slaves and their denunciation of the system of slavery, were termed 'free soilers.' The majority of them were intelligent, industrious, law-abiding citizens, but there were some ignorant, simple-minded fanatics among them, who people said would steal. Soon after they came to Jackson County, they established a newspaper at Independence, called the *Morning and Evening Star*, edited by W. W. Phelps, in which they published their peculiar tenets and pretended revelations, in which they set forth that they had been sent to Jackson County by divine Providence, and that they, as a church, were to possess the whole of the county, which then embraced what is now Jackson, Cass, and Bates Counties. These assumptions were evidently made

use of for the purpose of exciting the jealousy of persons of other religious denominations and the more ignorant portions of the community.

"This, of course, caused hard feelings between them and the people of the county, but I think the real objections to the Mormons were their denunciation of slavery, and the objections slave holders had to having so large a settlement of anti-slavery people in their midst, and also to their acquiring such a large amount of land, which then belonged to the government, subject to pre-emption. From these and other causes a very bitter feeling was engendered between the Mormons and citizens, which culminated in the month of July, 1833, when a public meeting was held at the courthouse in Independence, at which it was resolved to tear down the Mormon printing establishment, which resolve was immediately carried out. The mob also committed numerous other outrages, the most brutal of which was the tarring and feathering of Bishop Partridge. I can't positively state who were the leaders of the mob, but it was participated in by a large number of the leading citizens of the county.

"The Mormons made little if any resistance, but submitted to the inevitable and agreed not to establish another paper, and there was an apparent tranquillity existing until about the first of the following November, when, from imprudent conduct on both sides, both Mormons and Gentiles—as the citizens were then called by the Mormons—seemed to arm themselves as if expecting a collision. The first clash of arms took place at Wilson's store on the Big Blue, about four miles east of Westport, about the third or fourth of November, which resulted in several persons being killed on both sides and several others wounded.

"In a few days after this the citizens organized and determined upon ejecting the Mormons from the county, which soon after was done. During the ejection a great many outrages were perpetrated and the Mormons were compelled to leave almost everything they possessed behind them, and it was only by a hurried flight that they saved their lives. As it was, quite a number were killed upon both sides. The majority of the Mormons, after being driven from Jackson County, went to Clay County, where they were received and provided for as well as it was possible by the citizens. The Mormons remained in Clay County until 1836, in an unorganized community, when it was agreed between them

and the citizens of Clay and Ray Counties that if they (the Mormons) would buy out a few inhabitants then inhabiting what is now Caldwell County, then a part of Ray County, the balance of the land being public, they could enter it at their leisure, and we would urge the legislature to create a county for them, which was done at the session of the legislature of 1836-37.

"I was a member of the legislature and drew the bill organizing Caldwell County for the Mormons exclusively, and the offices of the county were given to their people. The new county filled up very rapidly, and they made great progress in agricultural and other improvements. They continued to live prosperously and tranquilly until the summer of 1838, when Joseph Smith came out from Ohio, and soon after they commenced forming a settlement in Daviess County, which, under their agreement, they had no right to do. This occasioned difficulties with the citizens of Daviess County, and in September, 1838, a large number of citizens of Daviess and adjoining counties collected with arms in the Mormon settlement called 'Adam-ondi-ahman' in Daviess County. The Mormons also gathered at the same point, and I, being at the same time brigadier-general of the western division of Missouri, was sent out by Governor Boggs with a regiment of Clay County Militia to prevent a collision, which, after being there one week, I was able to do, and left them apparently harmonious—the Mormons agreeing that they would return to Caldwell County as soon as they could take care of their crops, et cetera.

"About one month after this, new difficulties arose between the citizens and Mormons, from what causes I never knew, which culminated in the Mormons burning and sacking the Gentile towns of Millport and Gallatin, then very small villages. A few days after this a battle took place on the line between Caldwell and Ray Counties between the Mormons under the command of Captain Patten and citizens of Ray County, under command of Captain Bogard, in which two Ray County citizens and several Mormons, including Captain Patten, were killed. The place where the battle occurred is still known as 'Bogard's Battle Ground.'

"General Atchison, who was afterwards United States Senator, was then major general of northwest Missouri, and ordered me to raise a regiment of militia from Clay, Clinton, and Platte Counties. I did so, and proceeded at once to the battle ground. The next day I received an order from Governor Boggs to take command of all the forces and remain in Ray County until the arrival of Gen-

eral Clark with the state troops. Being satisfied that the governor had overestimated the number of Mormons, I went to Far West, the county seat of Caldwell County, where all the Mormon forces were assembled. I sent for Judge King of the circuit court to come to my camp, and at that juncture General S. D. Lucas of Jackson County arrived with a small number of men sent out by the governor. I opened negotiations with the Mormons by going up to their lines in person. When Judge King came out I consulted with him, and upon his advice the Mormons gave up their arms and turned over to me such men as had violated the laws of the land, and those upon the other side who had done the same were arrested upon warrants issued by Judge King. It has been said that in the treaty I made with the Mormons I stipulated that they must leave the state under penalty of annihilation if they refused to do so. This is entirely untrue, as I made no stipulation. It is true, however, that in an order to me and other officers Governor Boggs used the expression 'that the Mormons leave the state or be exterminated,' whereas this order was entirely illegal. I paid no attention to it. In my report to Governor Boggs I stated to him that I had disregarded that part of his order, as the age of extermination was over, and if I attempted to remove them to some other state it

would cause additional trouble. The Mormons commenced immediately after this to move to Nauvoo, Illinois, and I know nothing further about them. While the Mormons resided in Clay County, they were a peaceable, sober, industrious and law-abiding people, and during their stay with us not one was ever accused of a crime of any kind."

General Doniphan is now in his seventy-third year, but is still hale and hearty. He is a man of fine appearance and intellect, and is well known and highly respected all over the state. He has resided in Richmond during the past several years. His statements as given may be relied upon as strictly the truth in every particular. There are a few old citizens still living near Independence who were in this county during the troubles of 1833, whose statements will be given in the near future.—*Kansas City Journal*

(*The Saints' Herald*, August 1, 1881, page 230-31)

All honor is due the man who defied the order of a court martial and prevented what history would no doubt have recorded as a disgraceful and unwarranted killing.

ISRAEL A. SMITH

The Value of Integrity

The integrity of the upright shall guide them.—Proverbs 11: 3.

Bishop DeLapp once said, "When I am looking for a man to do any certain piece of work, the first thing I look for is *integrity*."

No matter what his financial standing, his social status in the community, or his political affiliation, if he did not possess integrity, he did not fit into the picture.

What is integrity? Webster defines it as "uprightness, virtue, honesty, uninjured state, unbroken completeness." Some of these words are, as Brother Ellis Short used to say, "scopetive." They include truthfulness. Regardless of what other virtues a person might have if he tells "little white lies" occasionally he lacks integrity. I have drummed this into my children: "There is no situation that will justify a lie. People may sometimes ask you a question that is so personal that you may not care to answer in the way that they would like you to do, but answer it without falsifying." A friend of mine who, when closing a real estate deal, was asked, "Now, just how much do you make on this deal?" said, "Well, on some deals I make more and on some less. On this one I think I will make less." There is always a way out.

Integrity is the sum total of all desirable traits, habits, and attitudes of mind. It is the life blueprint of those who seek uprightness. It is a guide and when strictly followed develops wisdom and good judgment. It opens the door of opportunity for us. Businessmen everywhere are looking for people of integrity.

The most helpful tool in shaping a happy, prosperous life in which integrity will be in evidence at all times and under all conditions is the idealism of the Lord Jesus Christ as revealed in his gospel and nurtured by the Holy Spirit. I recommend it to young and old.

JAMES F. KEIR

Telling the Gospel Story

By Donald R. Bayne

(See page 23.)

FOR A RELIGIOUS PERSON of any faith or creed, the telling of the gospel story is an integral part of his experience.

Most of us have had the somewhat embarrassing experience of listening to someone tell a new or an old ideology, which in itself was not obnoxious, but the manner of presentation made us wish to withdraw.

The need of a better presentation has been recognized by most churches, and studies have been made which have resulted in changes, sometimes bringing a totally new pattern of organization for their introductory material.

The Unchangeable God

One change in presentation has been very significant. In the pioneer and colonial days of our country, it was customary for the clergy to present a story of a wrathful and vengeful God, more interested in the destruction of the wicked than in the few who might possibly, with great difficulty, qualify for salvation.

Today the popular churches present quite a different story of a God of love who has little interest in hell and punishment. The effort to frighten people into repentance has signally failed, and the churches know it. There are reasons for a shift in emphasis.

However, there is still before us the task of telling to the world the story of a "God in heaven who is infinite and eternal, from everlasting to everlasting the same unchangeable God" (Doctrine and Covenants 17: 4).

Anonymous and Silent Saints

Many good people in the world are acquainted with members of our church who never tell them the gospel story. In fact, they never hear anything about

the church. Why? Are they not interested? Do they not think the salvation of the souls of their friends is important?

We have been admonished to warn our neighbors in a particular way: "Let your preaching be the warning voice, every man to his neighbor, in mildness and in meekness" (Doctrine and Covenants 38: 9). If our warning is to be effective, we must assist people in understanding what it means.

The Making of a Contact

How shall we tell the story of Christ in a way that will be representative of him and win friends for the church? It is not easy to introduce the subject and carry on the conversation in a way to win and maintain the interest of those who hear.

We cannot warn our neighbors unless we begin the conversation. It is true that skill is required to begin the conversation, but even more will be needed to guide it tactfully in lines that will give them the essential information.

Anyone can start an argument, and many things will come to mind to keep it going. Yet we must prepare ourselves to make the presentation in a way that will be a credit to the church and win a respectful hearing for the gospel.

Experiences

The engineering staff of my department was going to give a party, and an invitation was extended to all. Alcoholic drinks were served. When asked to attend I said I thought it would be inconsistent for me to go to a party of that kind and attempt to teach a Sunday school class the next day or preach the following evening. Later one of the men asked what church I belonged to, and I told him. There was the usual confusion with the Mormon church, and I found that one of the men was rather well informed on the western organiza-

tion, the Book of Mormon, and other matters.

I was able to introduce our church pamphlet, *Differences That Persist*, which so carefully and inoffensively analyzes the facts. He agreed to read it. I have been amazed at times by the tolerance that other people show toward a faith that has good in it, even though it may not accord with their own reasoning.

There is an example for us in the tribute which appeared in the *Kansas City Journal* on December 12, 1914, about Joseph Smith, the first President of the Reorganization. It contained these words:

He was a prophet, but first of all he was a Christian gentleman, and a good citizen. . . . Kindly, cheerful, loyal to his creed, tolerant of all others.

This establishes a precedent for us in presenting the gospel story, in warning our neighbors and friends.

One day while I was going from Kansas City to Lawrence, Kansas, a man gave me a ride. He said that he was a minister and had a congregation in the country.

He asked a number of questions, and I sought to find a common ground of understanding, while at the same time making clear our special position, and the unique contribution that our church makes to religious thought in our times.

It was my intention to avoid contention over specific questions. After having put forth the idea that it was possible for people to become better, I introduced the need of certain helps—steps that had been used by the New Testament church and that are necessary today. . . .

We came to the end of our journey too soon and the conversation was cut short. As we parted he said that he liked our ideas on religion, which were different from those presented in theological studies but seemed logical and interesting.

While I was not able to cultivate the soil, it was gratifying to have sown the seed. It is my hope that this man will come in closer contact with the fullness of the gospel, and by faith, prayer, and thought make the steps forward into the fuller light.

Worst Coward

Of all the cowards, of all the wobbly pussyfooters, the man who is afraid of his own record is the worst. The thing that should govern a man is not what he has said, but the truth as he sees it. Consistency is a paste jewel.—WILLIAM ALLEN WHITE

Question Time.

Question:

Did Adam's transgression in the garden of Eden bring both physical and spiritual death?
Michigan

G. A. W.

Answer:

Yes! However the Lord held the spiritual death tentative rather than final, pending man's response to the great plan of salvation prepared from the foundation of the world, by which it was made possible for man, through repentance and obedience to his plan, to be renewed to spiritual life, thus giving to every man free choice between spiritual or eternal life and spiritual death, the promise being that those who do conform to the gospel shall have eternal life, while those who choose to abide in sin must suffer the spiritual death pronounced at the beginning.

The physical death which was passed upon all men because of the Edenic transgression was delayed in order to give to man a period in which to repent. This life is the time for repentance. "The days of the children of men were prolonged, according to the will of God, that they might repent while in the flesh; wherefore their state became a state of probation."—II Nephi 1: 107. The physical death followed not from divine anger and vengeance as has been supposed, but as an act of mercy and compassion, for it is God's way of getting rid of the evil which became inherent in human flesh because of the fall, and that by the resurrection man could be raised with recreated bodies free from inherent perversion, to possess immortality and (if worthy) eternal life.

CHARLES FRY

Question:

From reading Genesis 14: 34, Inspired Version, I infer that Melchisedec's city was taken to heaven as Enoch's city was. Later in the same chapter it says Melchisedec received tithes from Abram. Could it be that the city was taken but Melchisedec himself was left to carry on? Genesis 7: 79 tells of Methuselah being left when Enoch's city was translated.
Kansas

E. H.

Answer:

The text is so far without positive affirmation on the point raised in the question that we would hesitate even to infer that the people of Salem were taken to heaven by translation as were the people of Enoch. The statement in verse 32, "And men having this faith, coming up unto this order of God, were translated and taken up into heaven," refers to Enoch and his people, who were translated long before. The further statement in verse 34, referring to Melchisedec, that "his people wrought righteousness, and obtained heaven, and sought for the city of Enoch which God had before taken, separating it from the earth," would hardly lead to the conclusion that Salem was translated like the city of Enoch. Rather it suggests that they were trying to emulate Enoch's people, and did with some success. The question regarding Melchisedec being left is automatically answered in the foregoing.

CHARLES FRY

Question:

We believe that God is "all wise" and "unchangeable," and that he has a foreknowledge of the future of his people collectively. Are we not then limiting God's knowledge and denying his unchangeability when we say that he cannot foresee the future of his people individually? What should be our belief concerning this?

Missouri

Mrs. W. R.

Answer:

It is utterly beyond the power of man to comprehend either the scope or the processes of God. Yet He has assured us that he is "the same which knoweth all things, for all things are present before mine eyes," for which reason he is able to "declare the end from the beginning" (Doctrine and Covenants 38: 1; Isaiah 46: 10).

Prophecy is but a forecasting of the future as seen by God, and deals with both general or social and personal affairs. Many prophecies describe persons and their works, as in the case of Moses (Genesis 50: 24 I.V., which chapter also describes the coming of a choice seer in

the latter days, the birth and ministry of Christ as given in many places, and the Prophet John who was to prepare the way).

Within the narrow compass of our human mind and its limited range of thought, we cannot comprehend God in the infinity of his being. We do not know how he is able to see the future more perfectly than we see the past. But he says, "All things are before me." He can reproduce the past, as will be done at the day of judgment, and he can see the future. Nor does such knowledge upon his part interfere with the right of free agency upon the part of man. Without knowing the future acts and attitudes of individual men God could not know the social and national developments of the future, for his power in the latter case is dependent upon the former.

Infinity is so much beyond our ken that there are many things relating to God which must be accepted on faith; but when we accept them they prove out in our developing experience, and we find them true.

CHARLES FRY

Question:

Why did young Joseph and his mother cross the Mississippi from Nauvoo, Illinois, into Iowa, to get to Amboy, Illinois?

A. H. D.

Michigan

Answer:

There was no railroad on the Illinois side of the river. They crossed to Montrose to get a Burlington train south, and crossed over to Illinois on train to Quincy in order to get to Amboy.

ISRAEL A. SMITH

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel members signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

Planning for Summer Camps

By Carl Mesle

Twelve Hundred Campers in '52

Typical of the remarks which fall from the lips of the youth campers was that of a young man describing his week to a buddy, "Just think! I've had the best week of my whole life and haven't had to be bad once!" Another comment came from a girl upon greeting her parents at the end of a camp (to which her parents had almost had to force her) "Oh, Mother, it's been the shortest week I've ever known. You should have been at our closing fellowship service this morning. You never attended anything like it!"—and mother and daughter began debating which had attended the best young people's prayer service.

Such remarks indicate the value of youth camps to young people themselves and demonstrate the way of life which in most church activities is taught more than lived.

Increasing recognition of these values to the church as a whole is expressed in the continual increase in the number of church youth camps. Last summer there were approximately one thousand teenagers in seventeen church camps—a number which represents quite an expansion from the twenty-six campers in the first youth camp of the church in Nauvoo in 1928. This summer there should be twelve hundred young people in our camps.

1952 Theme: "We Define Our Stewardships"

In harmony with the general church theme for 1952, as well as the reunion theme, which concerns stewardship, the 1952 camp theme is "We Define Our Stewardships." Suggested helps for worship, classwork, evening chats, and campfires are being supplied all camp directors from the Youth Office and are available to others concerned upon request.

The breakdown of daily themes follows:

- Sunday: What Is Stewardship?
- Monday: Our Heritage (Purpose)
- Tuesday: Our Personal Life (Righteousness)
- Wednesday: Our Training (Skills)
- Thursday: Our Contributions (Demonstrations and Service)
- Friday: Our Family Life
- Saturday: Our Church Participation (Perpetuate)
- Sunday: I Accept My Stewardship

Local Administration Encouraged

The establishment of new youth camps wherever possible is strongly recommended, but action should not be taken without

certain safeguards. Where camps are contemplated, studies should be made to determine if there are adequate camp facilities, sufficient number of potential campers, and an available pool of potential camp leaders.

It is expected that all districts or groups contemplating new camps will advise the General Church Youth Office so the work may be co-ordinated with other camps, and so the new leaders may share in the wide camping experience that has come to the church over the years. At the same time, the actual administration of all camps by local leaders who are "on the ground" year round is encouraged. Those planning camps should seek the help of people experienced in other camps, particularly church camps, and should participate in training courses for camp leaders such as given at General Conference.

It is presumed that no local or area planning will take place without prior consultation with the Apostles in Charge and the officials of the district involved.

Those contemplating new camps are referred to articles previously published in *Guidelines*: "How Can We Start a New Camp?" July-August-September, 1947; and "Check Points for Church Camps," May-June, 1950. The latter article provides some good guideposts for leaders of established camps.

Objectives and Methods in Youth Camping

Contrary to normal expectations, the major purpose of a youth camp is not to indoctrinate campers with church history and beliefs, though these are extremely important, but to give church youth a living experience in Christian fellowship. The whole camp is designed to provide an atmosphere of satisfying fun and challenging adventure, set off in a wholesome spiritual environment wherein you can catch the spirit of the Restoration Movement.

To accomplish such an objective requires careful and imaginative planning. So far as possible, a wide variety of constructive and desirable activities should be provided. These may include woodcraft, nature crafts, athletics, aquatics, camping out, outdoor cooking, hiking, and whatever else available leadership and the camp setting makes possible. Supporting the physical activities should be a balance of church-centered study and discussion on an age level of those being served.

Opportunities for worship upon the highest possible level, even though without customary setting, should be assured, because it is here that the hearts of young people are captured.

Once motivated, young people like to do something about it. Service projects involving actual camp improvement are highly valuable if carefully planned, presented, and supervised.

Interwoven throughout all activities, discussion, worship, and service there must be an atmosphere of genuine affection for each other and for Christ.

Staff-Camper Relations

The tone of a camp is to a large extent determined by the attitude and spirit of the director, but without staff members who reflect the highest spiritual values in all their relations, the influence of his example is greatly reduced. There is no room among staff members in church camps for temperament or for any interest greater than that of unselfish service. The responsibility for the success of the camp, and the atmosphere, must be shared first by the entire staff before it can be caught by the campers.

Since the camper age in youth camps is fifteen through eighteen, with some camps including those fourteen through nineteen, the staff must have a balance of mature adults. Selected college age staff members will add a great deal in pep, enthusiasm, and example, but a sufficient number of fatherly and motherly leaders and counselors are essential because of their experiences which provide them much more of depth to give to campers and younger staff members alike.

To provide for the wide variety of program features and instruction expected of a camp, and also to assure personnel and opportunities for counseling, a sufficient number of staff members is a necessity. The ratio of program and counselor leadership to campers is recommended one-to-five.

As a church we are in competition not so much with other churches as with secular and worldly influences which we permit to rob Christ every year of hundreds of our young people. These competing influences are powerful in the lives of our youth and are not overcome by any but the utmost measures. Our church youth camps represent an effective weapon in our war against the influences of evil. The matter of putting our youth in camps "if it is convenient" is a halfway measure which will not suffice.

A few years ago a father drove into a youth camp and deposited his son with this comment, "Loosing my son's help this week in sending him out here is costing me considerable money, but I feel it is worth it." That parental concern and sacrifice, plus the influence of the youth camp and other spiritual forces emanating from the church, played an important part in the life of that young man. He has since been graduated from Graceland, has married happily, has been called to the priesthood, and is now giving his time freely to the church and community.

Letters

Appreciates Having Conference Guests

I was very happy to have as Conference guests Chief Clinton Rickard, his wife, and daughter Lois of New York; Mrs. Rickard's cousin, Millie; and Ethel Hines and her cousin, Dick, from Niagara Falls. We had a very pleasant visit. MARY S. ARTERBURN
1600 South Pleasant
Independence, Missouri

Blessed Through Administration

Our five-year-old son had not been well since having whooping cough and pneumonia when he was nine months old. We took him to various doctors, but he never seemed to fully recover. He wouldn't eat and became very thin and pale. In November he suddenly got much worse. We took him to another doctor who gave him penicillin, and he seemed to improve, but in a short while he became extremely ill and had such high temperatures we didn't see how he could survive them. The doctor said he had a virus infection in his blood. We prayed for him, but he didn't improve. One Friday when my husband came in from doing chores, I told him I thought we should take our son to the doctor again, but he said, "No, we're going to take him to our pastor for administration." After the administration, he seemed better and for a while the fever left. On Saturday, however, he became quite ill again. Since the doctor said the infection was not contagious, we took our son to church with us on Sunday and made a bed for him in the seat. After the service, the pastor and another elder again administered to him. During the administration both my husband and I had the assurance that he would be healed. The next morning he ate his first meal in five days, and he has been eating normally ever since. He feels better than he has in years, and we are so grateful for his healing that we want to share our testimony of it with others. We truly hope we shall be able to at least partially repay God for this wonderful blessing.

ANGUS AND ELEANOR DICKERSON
Fostoria, Michigan

The Evil of Self-love

As I was reading page 154 in the *Compendium of Faith and Doctrine* concerning the governing of the tongue, I thought of how often we ask God for blessings when we are not worthy of them. My heart aches when I hear Saints say condemning things about each other. I truly believe that selfishness and the desire for self-glory prevents the growth of the church. Until we forget ourselves and give our all to Christ we cannot have Zion. Is it doing too much for our Father if today we forget our petty resentments and live as Jesus would have us live?

MRS. WILLIAM G. WHITE
403 North Seventeenth
Corvallis, Oregon

Comments on "Word of Wisdom"

After reading "Question Time" in the issue of April 7 concerning the answer to C.F.D. of Ohio, I wonder why we quibble about the use of tea and coffee, especially at church functions, when Section 86 is so clear in stating that "strong drink in any form" and also "hot drinks" are harmful. And what about chapter fifteen of Romans that says it is not good to eat or drink of anything that will cause a brother to stumble or be offended or made weak? I know of several instances when this has happened because tea and coffee were served in our churches. I was disappointed at General Conference when the odor of coffee came drifting through the door at one of our

services. At Nauvoo Reunion last summer one of the General Church workers drank coffee with her meals; to me this made her teaching less effective. I have heard many people, members and nonmembers, express these same feelings.

VIOLA M. BLESSING
10809 Winner Road
Independence, Missouri

On the Mountain Top

The editorial in the February 18 issue of the *Herald* brought to memory some of the experiences I had when I first joined the church. At times the spirit was with me in such force that my feet seemed not to touch the floor as I went about my work. I had a large family and worked both in the house and outside, yet I was always able to attend church with my family. I have had trouble and sorrow, but God has been with me in my trials. I pray that he will stand by my side to the end of my days, and that I may be worthy of his wonderful blessings.

MARY E. MCPHEE
181 Turner Avenue
Sault Ste Marie, Ontario

Now We Are Brothers

I don't know just how these events in my life started, but as I look back over the last five or six years I know a wonderful thing has happened to me. I will begin by telling you about my acquaintance with Brother Wentzel. He was just plain Wentzel to me then. We were both electric welders at the Pullman Standard Car Manufacturing Company.

We became fast friends before World War II and resumed our friendship after I returned from service.

Ivan Wentzel at that time was a small dour man of medium build, eleven years my senior. He belonged to the Reorganized Church of Jesus Christ of Latter Day Saints, and was outspoken in his criticism of others. One day, he was accused of this. Somebody said, "If your family were starving, you wouldn't be so honest." Ivan hotly replied, "I would be honest." I overheard this remark, and I thought a good bit about this. I asked myself, "What does this man have? What gives him such conviction?" Somehow we got on the question of religion after this. Every working day at noon I would seek him out and we would talk. He answered many questions to my satisfaction. Through him I learned that the preachers in his church worked for a living. I became familiar with the law of tithing and realized how just and wise it was. I learned about the fall of Satan, evil spirits, et cetera. I was becoming less and less confused as he gave direct, logical answers to my questions.

Then I had a severe attack of yellow jaundice and suffered from almost unbearable worry. I had been in a confused and bitter state of mind because I did not ask guidance of God. What relief I could have had if only I had done this during the time of my illness. I got well the hard way. The Lord helped me without my asking him.

One day Ivan Wentzel brought in a blue book, *The Call at Evening*. At this time we were welding on the assembly line, and in between working on the railroad cars we had a ten-minute wait. These intervals occurred about fifteen times a day. In these intervals Ivan and I read this book. There was not a word of reprimand from any boss. I was thrilled as I read the book and by reading it a little at a time I "digested" it thoroughly. I thought of little else in my spare moments. The Bible really made sense after all! The proof of all statements made in the book amazed me. After two weeks I finished the book and felt that I had been inspired by reading it.

I began to reason with myself. What would happen if I joined this church? What would my wife think? I had not told her much about my new interest. Would the church accept a sinner like me? One Friday night about a year later as Ivan and I were returning to the locker room he turned to me suddenly and asked, "Bates, why don't you and your family come to church with me on Sunday?" I started to say, "no"; and then in a sudden, cheerful mood I said, "I believe I will." I remember Ivan's words to this day, "Maybe, you will receive a blessing." At this time Marguerite, my wife, and I were building a new house and we were working every spare minute of our time even to cutting our hours of rest to a minimum. However, Marguerite consented to go to church. That Sunday in May, 1948, was beautiful and warm, and a conference was being held at the Pittsburgh Branch. Apostle Jensen was there and many other prominent men including the missionary of the district, Merle Guthrie. At this time I knew little about the priesthood, but Ivan explained briefly who the men were. I remember well that day as my wife and I, Lillian, my stepdaughter, Michael and Gerard, my stepsons, walked up to the second row and took our seats. The church was full, and a testimony meeting was in session. Elder Henry Winship was in charge. Different persons were getting up to give brief testimonies. I did not hear much at first, but soon I became conscious of a new feeling—a feeling I had never experienced before. I could not concentrate on the testimonies of the others for I realized that I, too, had something to say. This feeling grew and pressed down on my soul. It was so strong I could not refuse its urge. I tried to resist it, and yet I did not want to resist. From long habit I was afraid to speak before many people. I felt inferior, but this new feeling caused me to forget my timidity. Ivan Wentzel got up and gave his testimony, and sat down again. Others got up and gave theirs, and all the while this good feeling was dictating to me. I had never experienced anything like it before. Suddenly Elder Winship arose and said, "Is there anyone else who wishes to speak? Remember, this is not for us alone."

When I heard this my heart was filled with joy by the kindness of his words. He seemed to know what I was feeling. I arose quickly to my feet. To think that this congregation would listen to an outsider was almost too much for me, and my voice trembled with emotion as I spoke. Here are my words, as nearly as I can recall: "I am an outsider. I do not belong to your church, but I have something to tell you. Before the war I yearned for a wife. Every time I thought I had met the right girl something would happen to let me know that she was not the one for me. Then the war came. I was drafted and went overseas to England. There I met a nice girl. I thought surely she was the right one, but our company was quickly moved to France, so we were separated. In Paris I met my wife, and she is with me now. Now that this yearning within me is satisfied, I am ready for greater things."

I sat down, profoundly moved. I had never experienced anything like this before. Now I realize what a marvelous work the Lord does with people.

Not long afterwards I was baptized and confirmed into the church of Jesus Christ. Since then Ivan Wentzel and I have been brothers.

CHARLES E. BATES
R. D. 1
Valencia, Pennsylvania

Tribute to Harry Sheffer

Harry Floyd Sheffer, minister to isolated Saints in the Southwest, is dead. After suffering ill health from the age of six, he died at thirty-five, leaving a wide circle of friends.



He received his education in Oklahoma and Missouri, where the Sheffer family moved in 1933. The first services in King City were held in the Sheffer home; later a mission was organized in that town as a result of these meetings. Harry met his future wife, Shirl Winn, at Stewartville Reunion in 1937; they were married on May 24, 1942, and established their home in Phoenix, Arizona, where they immediately became active in the church. He was ordained a teacher in January, 1943, and served with devotion in this office until he was ordained an elder in October, 1945. The following year he was appointed by Apostle John Rushton to be pastor of the isolated Saints in the unorganized territory of New Mexico. He found his greatest happiness in traveling to the most remote parts of the state and ministering to the needs of the members who were not privileged to attend church. The work was to be voluntary—a spare time service—but it soon became his prime interest and almost a full-time occupation. He laid the ground work and organized the mission at Albuquerque—the first in the state of New Mexico—and supervised its activities from 1946 until 1950 when illness forced him to cut down on his work. He also helped to establish the work in Eunice and Las Cruces, but it was his personal ministry to families that gave him the most joy.

Although his was a constant struggle against illness, he felt that many times his life was spared through administration because his work was not finished. Often he arose from his bed and went out to administer to others, always with thanksgiving in his heart for strength sufficient to go to someone else's aid. Even during the last eighteen months, when he suffered most, he gave much in service to the church and his fellow-men. He had a deep sense of humility, and his ministry was one of gentleness and love. It can truly be said, "He gave his life for his church."

(Obituary on page 23.)

What Can I Give?

"Well, this is it," someone said as we drove into the parking area of Palos Park, Illinois. The dream of a retreat for the Hammond young adults was at last a reality.

As we walked up the path to the main lodge, my mind went back to a year and a half ago when we had our first young adult get-together. We had planned a potluck, and although only fifteen came (that was including the children) we felt it was a good beginning. Gradually our enthusiasm and our number more than doubled. Our potlucks became monthly affairs. We organized ourselves, following the pattern laid out for Zion's League.

The idea of a retreat for our group came up last fall. The question was, How could it ever be done? For one thing, we all had small children. Here we learned that nothing is impossible, if everyone is working toward a common goal. The older women of the branch graciously consented to care for our small ones.

Then came another problem, common to most of us. How would we pay our expenses? Palos Park's price was \$5.00 a person; that meant, of course, \$10.00 for each couple. We had a bake sale down town, and once again the older women helped us. We made enough to cut our expenses in half. Our main problems were solved. We made reservations for the last week end in April, and now here we were!

Palos Park is a beautiful place with huge trees, wild flowers, and picturesque buildings. All Saturday afternoon, we wandered about the camp, doing as we pleased. Our retreat didn't officially begin until supper-time Saturday evening. This was so those who had to work on Saturday would be able to get there for the very beginning.

After a substantial supper, we gathered around the piano for a songfest. Then we felt ready for some games. As the rafters rang with our laughter, the cares and problems of everyday living slipped from our shoulders, and we felt young and carefree. Just as we began to catch our breaths from so much laughter, we found ourselves with flashlights in our hands, off on a treasure hunt. The treasure turned out to be a blazing campfire with wieners and marshmallows. As we finished eating and the blazing fire became glowing embers, we began to sing the old songs so close to the hearts of those who have attended reunions, conferences, and Graceland. We said good night, and as the young women went to their cabin and the young men to theirs, we each knew in our hearts that it had been a good day.

"Six o'clock, time to get up!" I opened my eyes in time to see one of the girls pounding on her bed. Soon we were up and dressed, ready for our Sunday activities. We gathered in a small room in the main lodge for our worship service. There the theme for the day, "What Can I Give?" was presented to us. At that meeting we began to feel a portion of God's spirit that was to be with us throughout the day.

After breakfast we had two class periods. Here we tried to lay down some concrete

ideas of what each of us can give in our home, church, and community.

For our preaching service we were privileged to hear Calvin French. He was driving through Chicago, so the one service was all he could attend. We were very grateful to him though, for he did much for us in that one hour. While Brother Calvin spoke, God's Holy Spirit became more prevalent than before, and the hour passed all too quickly.

After an excellent Sunday dinner we went to the dedication service which was to bring the retreat to a close. The weather was so beautiful we gathered on the side of a hill in front of the lovely little chapel where we held our morning services. Down below us was a big highway with the steady stream of Sunday traffic. It seemed impossible that people could be hurrying to and from places—we felt so far removed from the rest of the world.

As we began to sing the opening song, our hearts were filled with joy. The prayers and testimonies were short, but very humble and sincere; and we felt at peace with our Heavenly Father. As the phrase "Thus saith the Spirit" fell from the lips of the one in charge and words of individual counseling and wisdom came to us, tears of joy and humility rolled down our cheeks and our very beings shook before the presence of so great a power. As we arose to sing the closing song our souls were filled with so great a love for our Heavenly Father and for each other that our hearts seemed to be at the bursting point. We walked down the hill hand in hand, arm in arm, a joyous group.

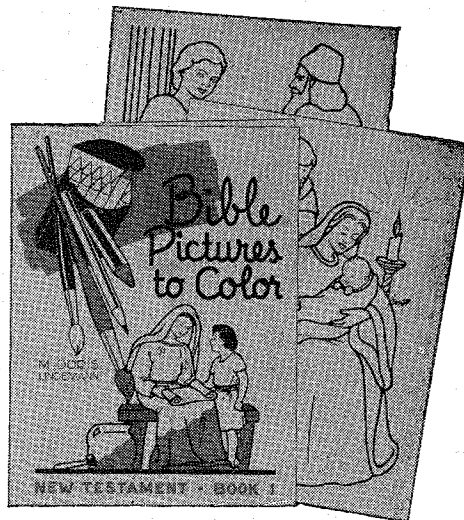
We know that as long as we stay in touch with God, no power on earth can break the bond of love now holding our group together. Surely there can be no contentions in such a group. There will always be differences of opinion, of course, but we now feel that these can be ironed out without causing any delay in God's work here on earth.

From experiences such as this, not only will our small branch grow, but the entire church will prosper and Zion will be built!

WANDA TALCOTT

Hammond, Indiana

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Celebrate Sixtieth Wedding Anniversary

Mr. and Mrs. Charles V. Dennis of Lake Lowell, Idaho, celebrated their sixtieth wedding anniversary on Sunday, March 16, at the Nampa Valley Grange Hall. Following church services, 150 members, friends, and relatives attended the dinner given in their honor. A program was presented in the afternoon.

Ada Patten and Charles Dennis were married in Atwood, Kansas, but moved to Idaho in 1901. In 1906 they homesteaded at Kuna. They have lived near Lake Lowell since 1926. They have five children, seven grandchildren, and eight great-grandchildren. Four of their children were present for the occasion, also Mrs. Basha Thompson, sister of Mrs. Dennis, who attended the wedding in 1892.

A member of the Reorganized Church for seventy years, Sister Dennis is an active worker in Nampa Mission. Brother Dennis, who was baptized ten years ago, is a deacon and a counselor to Elder J. C. Ford, pastor of the mission.

Briefs

Eight People Baptized

CENTRALIA, ILLINOIS.—Eight baptisms and confirmations were performed March 23. Gary Joe Shelton, Sandra Pauline Finley, Velma Louise Greer, Judith Ann Woerner, Winona Kay Woerner, Barbara Ann Greer, Howard Leon Woerner and Martha Joan Woerner were baptized by the pastor Charles H. Wesner. Elders Rufus Rockett and Ralph Rockett of Mt. Vernon assisted in the confirmations.

Thirty-seven were present for the sunrise devotional services conducted Easter morning by Brother Wesner. Following the devotional services, breakfast was served to thirty by the girls of Zion's League. Seventy-eight were present for church school.

Lorraina Jean, baby daughter of Mr. and Mrs. Lorrain Grayling, was blessed March 30. Brother Wesner officiated at the service.

Sister Helen Woerner has been chosen young people's leader.—Reported by GRACE SCARBOROUGH

District Holds Youth Rally

SOUTHERN CALIFORNIA DISTRICT.—The district had a youth rally in Riverside, California, April 19 and 20. Hugh Kensler, district youth director, was in charge of the activities which included recreation and class-work as well as worship. The women's groups from Riverside and Redlands missions served the meals to the young people.

The general theme, "Conquering with Christ," was carried through the sessions with classes taught by Elders Tom Beil and Wayne Hewes. Brother Kensler was in charge of the early Sunday prayer service held on Mt. Rubidoux.

The rally was brought to a close by a pot-luck dinner at the Riverside mission, with the congregation joining in with the young people.—Reported by JOYCE KENSLER

Baby Blessed

EVANSVILLE, INDIANA.—Diana Lee, daughter of John E. and Mary Hawkins, was blessed April 27, by Elder J. P. Miller of Evansville, and Patriarch Arthur W. Gage of Indianapolis. The blessing took place at the Francisco mission.—Reported by ODIE ELLEN CAMPBELL

Branch Celebrates Restoration Movement

SANTA ROSA, CALIFORNIA.—Elder and Sister Myron Schall visited this branch January 20. Sister Schall conducted the pre-worship service and Brother Schall spoke at the morning service having as his theme "God Has Spoken—Few Have Heeded."

Thirteen from this branch attended the district conference held in Berkeley.

Elder Glen Smith of San Francisco was the morning speaker February 20. Sister Harriet Isaacs celebrated her ninety-fourth birthday February 4 at the home of her granddaughter, Sister Etta Holst. Five generations of her family are members of the church attending this branch.

Evangelist William H. Dawson held a series of meetings and gave several blessings.

On March 2 Brother Maynard Whiteley was ordained to the office of deacon, by High Priest Robert L. Bishop and Elder Hyrum L. Crownover. Brother Glenvil Crownover was ordained to the office of priest by Elder H. L. Crownover and High Priest R. L. Bishop.

Sister Donna Bodenhammer, formerly of Missouri Valley, Iowa, passed away March 4 and the funeral was from the church March 6 with Elder Lloyd Cline officiating.

Sister Eula Damron, assistant to the district women's leader, drove over from Sacramento March 6 to meet with the women's group, of which Sister Lulu Rowley is the leader. Sister Damron spoke to the group, and her theme was "Friendly Visiting." She was accompanied by Sister Hattie Burgess and Sister Hazel Damron.

Brother and Sister Robert L. Bishop left March 23 by airplane for a trip to Europe, where they will visit the various countries. Sister Pearl Hornocker of Independence, Missouri is the guest of Sister Lulu Rowley and her mother (who is ninety-two) during the absence of Brother and Sister Bishop.

Frederick Budworth who teaches music in the high school at Corning was home for Easter. He played the piano for the special numbers by the choir and also sang as a solo, "There Is a Green Hill Far Away." The pastor, Elder Hyrum Crownover, gave the sermon.

On the evening of April 25, a social was held at the close of "The Restoration Drama," a two-act play. The first scene portrayed the three witnesses, and the second the printing of the Book of Mormon. A quiz match followed with questions on church history and Sister Eva Purcell won the contest. Then everyone went to the dining hall where there was a decorated sheet cake and a small tree holding one dollar bills on a table at the end of the room. Brother Lloyd Cline acted as master of ceremonies and presented the tree gift to the pastor, Elder Hyrum Crownover as he had just had a birthday and he and his wife had celebrated their thirtieth wedding anniversary.

The branch celebrated the centennial of the reorganization of the church on April 25. Joining Hyrum Crownover, pastor of the local congregation, in directing the celebration was R. L. Bishop, Lloyd Cline, Herbert E. Walker, and other ministers in the area. A write up featuring the history of the church, appeared in the Santa Rosa Press Democrat of Friday, April 25.—Reported by ETTA WALKER

SALE!

May 15 through September 1
(AS LONG AS OUR SUPPLY LASTS)

Title	Regular Price
Camp Leadership	\$.60
Light of Life	.25
Improving Teaching in the Children's Division	.25
Improving Teaching in the Young People's Division	.25
That Problem of Leadership	.25

SALE PRICE

10¢ each; 4 assorted 25¢

Herald House
INDEPENDENCE, MISSOURI



Young Adults Plan Services

PORTLAND, OREGON, SOUTHEAST BRANCH.—Elder James Kemp held a missionary series at the Portland Southeast Branch, March 12-23, inclusive. At the close of the meetings, Kathleen Bowles was baptized. She was confirmed by Elder Porter and Elder Lester Comer.

An Easter tableau, "The Shadow of the Cross," was presented by the choir and young people. Perry Hunt directed the choir with Sister Ruby Peters as accompanist. Tresa Sharp and Garnette Darr directed the play. Soloists were Ray Trotter, Joyce Gamet, Perry Hunt, Nadine Herzig, and Margorie Taylor. Narrators were Albert Sharp, Carroll Darr, and Oral Snively. Bernarr Taylor was the technician.

An early prayer service was held Easter morning with all three Portland branches in attendance. Southeast Pastor Lester Comer, Montavilla Pastor Albert Nelson, and Missionary James Kemp were in charge. Following the service, the Southeast women prepared a light breakfast with Sister Grace Comer and Sister Myra Snively in charge.

The branch building campaign was launched April 4 at a no-hostess dinner. The high light of the evening was the purchase of a slice of cake, which had been made to resemble the plans of the remodeled church, by each member. The cake was made and donated by Sister Lois Teeters. The goal was set at \$1,000 for the remaining nine months of the year.

February 22, a potluck dinner was given and funds raised to paint the church. Donations totaled \$154.

The women's department, under the direction of Sister Jessie Bowles sponsored a tea, March 20. Each member brought a guest. A short program was presented with Elder and Mrs. James Kemp as guests of honor. The occasion was the birthday of Brother Kemp.

The young married group of the branch plan the service for the fourth Sunday night of each month. Recent programs have included a review of Lowell Thomas' book *Out of This World* given by Stanley Holm, Sr.; a travelogue on Panama by Mr. and Mrs. Howard Million; the presentation of the Army medical film, "The Effects of the Atomic Bomb"; and a sermon by Evangelist Mark Yeoman.

Rebecca Jo, daughter of Mr. and Mrs. Ray Trotter, was blessed Easter Sunday by Evangelist Mark Yeoman and Elder Lester Comer.

Recent guest speakers have been Elder Harold Carpenter of Vancouver, Washington; Elder Leonard Rhodes of Camas, Washington, Evangelist Mark Yeoman and Elder Gordon Lampard of Portland.

Evelyn Johnson, daughter of Mrs. Jessie Gamet, became the bride of Robert Parker April 12 at Toledo, Oregon. The couple now live in Portland. Mrs. Parker was honored with a shower by the branch on April 22.—Reported by MRS. ALBERT SHARP

Young Adult Leaders Appointed

KANSAS CITY STAKE.—The Nashua, Bennington, and Van Brunt congregations held a prayer service at Nashua, March 26. Approximately 160 people attended. The priesthood of these congregations held a banquet May 10.

The appointment of the four regional young adult promoters has been announced by Don Roberts, stake young adult promoter. They are Region A—Joe Wright of Bennington; Region B—Glenn A. Scott, Jr., of Central; Region C—Jack W. Gross of Malvern Hill; and Region D—Herb R. Hepworth of East Brook.

Brother and Sister Larry Burgess of Van Brunt have been appointed stake junior high Zion's League promoters, according to an announcement by Brother Ray Fisher, stake youth promoter.

Women Hold Institute

NIAGARA FALLS, ONTARIO.—The choir presented an Easter cantata, under the direction of choir leader, Elder Arnold Ware. This was followed by an Easter program by the Skylarks, under the direction of Sister Margaret Conhom, and a social evening.

The Zion's League held a banquet in the church April 21. Visitors were present from Lowbanks and Niagara Falls, New York.

The Niagara Regional Women's rally was held April 26-27, under the direction of Sister Gladys Pycoc, district leader, assisted by Sister Helen Booth. Members attended from Toronto, Hamilton, St. Catharines, Lowbanks, Port Colborne, Niagara Falls, and Buffalo, New York.—Reported by AUDREY V. WARE

Primary Department Plans Service

FARMINGTON, KENTUCKY.—An ordination service was held March 16 at the Oak-hill Branch, when L. L. Page was ordained to the office of priest, and W. L. McBee was ordained to the office of teacher. Pastor C. L. Ross, presided, assisted by Glynn Coltharp.

The youth program in the branch is organized to include all departments. Each class is responsible for one worship program each month. The program on April 28 was under the direction of the primary class, ages four to eight years.

Brother Glynn Coltharp preached the Easter sermon.

A son, Ronnie Odean, was born to Mr. and Mrs. Sylvester Fuller on January 18.—Reported by ALMA HARRISON

Visitors to Branch in April

STONE CHURCH, INDEPENDENCE, MISSOURI.—Out-of-town church members who visited the Stone Church in April were

Murray Arnold, Lois Arnold, Mr. and Mrs. Lloyd Arnold, Pearl H. Baker, Mr. and Mrs. Fred Baldwin, Mr. and Mrs. Albert Banta, George Barrington, Ethel Marie Bodenhamer, Mr. and Mrs. N. L. Booker, Mrs. Edith Brotherton, Mrs. Hattie Brown, Mrs. Sydney Children, Mrs. Winnie Cooper, Leonard Dowdy, Mr. and Mrs. Leslie Hale, Mrs. Ruth Hankins, Mr. and Mrs. Vern L. Hight, Mr. and Mrs. Holden and daughter, Anna Holvey, Margaret Johnson, Mr. and Mrs. Peter J. Johnson, Mr. and Mrs. Bob Katzman, Vida Laferty, Mr. and Mrs. Homer Lichtenwalter, Mr. and Mrs. Richard McNamara, Mrs. Hazel Miller, Mr. and Mrs. Richard Miller, Mrs. Edward Morris, Jr., Mr. James Oldham, Mrs. Paul O. Parker, Mrs. Flora Perrey, Mrs. Frederick Plain, Miss Virginia Powell, Mr. and Mrs. Robert Pike Richardson, Leona Rowden, Barbara Ann Thomas, Mrs. J. D. Velvin, Lt. and Mrs. Max R. Wolf, Mr. and Mrs. Foch Worthington, Colleen Yacham.

Young People Celebrate Restoration

NORTHEASTERN ILLINOIS DISTRICT.

—The District youth and young adults held their annual Restoration Festival Sunday, April 20, at Mission Branch. This affair was begun in the Northeastern Illinois District as a way of helping the youth recognize and commemorate the beginning of the Restoration Movement. "Witnessing for Christ" was the keynote of the day's services. Seventy G. Wayne Smith was present for the festival. The morning activities began with a prayer service. Elder Lloyd Cleveland, district president, conducted this period. Elder Arnold Settles, district youth director, was in charge of the morning preaching service. Elder Wayne Smith was the speaker. A potluck dinner was served in the lower auditorium of the church with the mission women's council in charge. A musical service began the afternoon program. The closing meeting was a dedication service under the direction of Arnold Settles.

Members of the Northeastern Illinois District women's councils met at Plano, Illinois,

SALE!

May 15 through September 1
(AS LONG AS OUR SUPPLY LASTS)

Title	Regular Price
Does It Make Any Difference	\$.25
The Prayer Meeting	.50
Procedures in Presenting Calls to the Ministry	.50
Preaching Ministry	.50

SALE PRICE

15¢ each; 4 assorted 50¢

Herald House
INDEPENDENCE, MISSOURI



Saturday, April 26 for their spring women's institute. The opening session was testimony and prayer service under the direction of Seventy G. Wayne Smith and Elder Victor Eklof. Sister Doris Woodstock, wife of appointee Lyle Woodstock, now of Moline, Illinois, and newly assigned to Chicago District, was the guest worker. The day's theme was "Strengthening Our Spiritual Reserves." Sister Woodstock's classes dealt with spiritual reserves in the home through church-centered youth activities and through witnessing. The luncheon was served by the Plano women's council in the lower auditorium of historic Plano church. The closing service was a dedication of the efforts of the women toward building Zion. Elder Lloyd Cleveland, district president, was in charge and was assisted by several of the district women representing young mothers, young wives, women's leaders, friendly visitors and others. Sister Hazel Blakely is the District Director of women.—Reported by DOROTHY ANDERSON

New Memorial Chapel Under Construction

HONOLULU, HAWAII.—The Hawaii district conference was held in Honolulu at Makiki, January 25-27, with President W. Wallace Smith in attendance. Brother Smith, who was making his first trip to the Islands, visited the entire district with Elders A. Orlin Crownover and Elwin R. Vest and gave considerable ministry in Hilo before returning to Oahu. From there he sailed for the mainland on February 14.

In company with Brother Smith on his return voyage were Brother and Sister Walter J. Swain, Sisters Irene Poole and Ruth Henriks of Australia; Brother and Sister Earl Moore of Ft. Worth, Texas; and Brother and Sister Russell Archibald of St. Louis.

On April 6, ground-breaking ceremonies were held for the Waller Memorial Chapel. A joint Communion service was held and was followed by a rally for the Waller Memorial Chapel, in which more than \$4,500 were raised in cash and pledges.

Sister Helen Paoa Sterling passed away April 12. Representing a large and old church family, she had given many years of service to the church. She was organist in the old "gospel tent" when Brother McConley was in the Islands forty years ago.

Easter services began with a sunrise pageant directed by Maurine Crownover. This was followed by a breakfast at the church and then by the other services of the day culminating in the rendition of a cantata by the Makiki choir. Puarose Mahi was the director and Rachel Carnavas the accompanist.

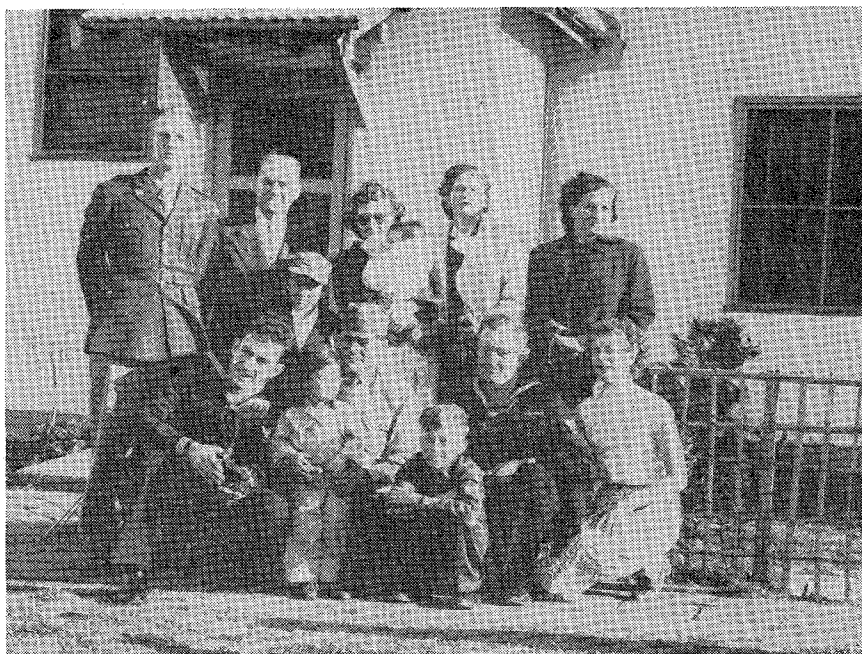
Thelma Reinhardt, Rosalyn Takazawa, Nancy Terada, Joan Sakata, and Eleanor Sakata were baptized April 27. They are all from the Kalihi congregation.

The women of Honolulu and Wahiawa sponsored a bazaar May 3 under the supervision of Sister Thelma Bugbee. Over \$1,000 were raised to add to the building fund.

On May 5, construction began on the Waller Memorial Chapel. After five years, the project initiated by Bishop Howard F. Miller, and into which the dreams and labors of many consecrated Saints have gone, is becoming a reality.—Reported by A. ORLIN CROWNOVER

First Meeting of the Year Held

MINOT, NORTH DAKOTA.—The first meeting of the year was held April 13 at the Logan schoolhouse. The group cannot meet during the winter months. Elder Luther S. Troyer and Elder C. H. Hobart are planning to visit the group. Any other missionaries passing through the area are welcomed by the Saints.—Reported by VIRGIL D. SMITH



Church Activities in Tokyo, Japan

A Report by Pat Samuela

Progress has been made in the group since the article which appeared in the *Herald* February 11.

Ada Sherman of Mississippi, a civilian worker for the Air Force, has met with us several times. Glen Swain of the Army in the Tokyo vicinity has visited in our home and met with Elder Crum. Eldon Armstrong of the Navy Air Force has been contacted by phone, but as yet we have been unable to meet with him personally.

Harriet Mohler of Columbus, Ohio, called recently. She arrived here in February to be with her husband who is a captain in the Army. They have two small boys. We visited in her home, and hope to have her in our group. Marvel Tice of Anderson, Indiana, arrived here in February to be with her husband, Warrant Officer O. R. Tice of the Army. They have two children, Linda and Raymond. We have met in their home and they have visited in ours.

Charles Church who is in the Army in Korea contacted Carl Crum while here on a five-day Rest and Rehabilitation. Normal Charles of Ohio who is in the Air Force in Korea contacted Brother Crum and spent the evening in our home with him, while here on a five-day Rest and Rehabilitation.

Alvin Stevens of Missouri who has been in Korea and has now been rotated and assigned in Japan was able to spend a few hours in our home while he was processing through Camp Drake. He also met Elder Crum who was spending the evening with us. Recently we had a letter from him and he had arrived at Camp Fuji.

Gerald Knutson who is on the Philippine Sea contacted Brother Crum, and also spent the night in our home while on an overnight liberty. He called recently while he was in a rest camp here in Japan after having served once more in the Korean waters.

Gaynor Fox of the Air Force just recently arrived in Japan. He contacted Elder Crum

and they were both able to spend the evening in our home.

Sgt. Thelma Perry of the WAC's has been transferred from Yokohama to Tokyo. She has been in our home several times and has met Brother Crum.

Curtis Pettigrew has been contacted by phone on several occasions. He is up for promotion.

Tommy Kemple who is in Korea is still doing fine, but has written that it would be some time before he would be able to come to Japan on Rest and Rehabilitation. He has made contact with the Saints in his home branch in regard to sending a Korean boy to Graceland. I understand progress is being made toward this end.

Harold Fowler and Charles Bragg have made several trips away from Yokosuka, but always meet with the Saints while in port. Harold should be home for discharge from the Navy by the time this is in print.

Carl Crum served the first Communion ever served in Japan in January when he visited the boys of the Fortieth Division in Sendai.

We plan to have meetings once a month as soon as arrangements can be made. It is difficult for us to meet more often as most of our members are in the Armed Forces and it is not always easy for them to get leave.

Elder Crum received a letter from one of the boys in the Fortieth Division in Korea and they were all doing well, even though they were on the front lines. They had met another member since going to Korea.

Recently Elder Crum and our family made a trip to Tachikawa Air Base to meet Lyman Parsons. Elder Crum had a letter from his sister in Iowa asking him to meet him. While there, we also visited with Ada Sherman for a short time.

As soon as arrangements can be made we are planning to have a picnic for the members, to one of the many beauty spots in Japan.—

Outside Influences on the Child

By Mrs. James Ish

UNTIL A CHILD enters school, he lives in a very small world all his own. Then when the school experience begins, the child finds a new world. It is at this time the child begins to find himself.

The period covering ages six to twelve is characterized by three great outward pushes:

1. There is the push out from home and into a social group of other children near the same age.
2. There is a physical thrust into the whole world of games and sports and work, which requires special neuromuscular skills.
3. There is the mental thrust into the world of adult concepts, ideas, communication, and logic.

In these six short years children must perform certain tasks if they are to develop normally.

1. They must learn the physical skills necessary for ordinary games.
2. They must develop wholesome attitudes toward themselves as growing individuals, learning habits of care of the body, cleanliness, and safety.
3. They must learn to get along with children of their own age—to develop a "social personality."
4. They must develop the concepts which will guide their behavior socially—their everyday living. They must have help in finding a concrete basis for their ideas.

Children who have the right kind of help in performing these "developmental tasks" will come through with exciting experiences, sound in mental health, and eager for life.

HOW CAN "OUTSIDE INFLUENCES" best help the child? It seems that every child needs the influence of a good organization such as the Cub and Boy Scout movement, 4-H, the Woodcraft Rangers, Campfire Girls, Orioles, Skylarks, Junior Police, Young Men's Christian Association, Girl Scouts, or Young Women's Christian Association, for all such organizations seek to be a help to the growing child.

Most such organizations have a religious influence . . . and the joining of such organizations is a conditioning factor for adulthood. Since I am interested in the Scouting program, I shall use Scouting for an example of good "outside influence" in the life of a growing child.

The Scouting program has two and one-half million members. It is world wide; it gives the parents a chance to work with the children—to help them achieve; it starts with the boy of eight and leads him through an interesting experience to the end of high school—the Cub, the Scout, and the Explorer.

THE GROWING-UP PROCESS is often painful and the child needs the guidance of secure, well-adjusted, understanding adults. An organization such as Scouting reaches toward the needs of children and influences for good toward the meeting of those needs. Here is a list of some of those needs with suggestions on how Scouting assists in this area of the growing-up process.

1. The child needs consistent praise, encouragement, outward warmth and patience from adults. Perhaps I can point this out best by relating an experience I had with a colored boy who came into my Den of Cubs. At first, as leader of the group, I didn't want the boy in the group and wasn't sure how to act. He was very dark, and very loud. However, he was treated just like the other boys when he arrived. He was corrected like the other boys when correction was needed. I soon discovered that, with a little patience on my part (which is required normally with a group of boys), this boy became one of our best Cubs. He was always the first one to the meeting, and was helpful and polite. One day as we were taking the boys on an outing this young fellow came to me and said, "You're so good to us, I just love you!" Patience and encouragement and outward warmth had paid dividends.

2. The child needs to feel that he belongs. What better way can he achieve in this area than through an organized program? The boy of Cub age is normally an active, restless, alert, questioning bundle of energy. He is an individualist and needs to be dealt with as such. He will probably respond better to suggestion than to bossing.

3. The child needs to have independence—the right combination of independence and support. The Cub program is set up so that every child has a chance to "try it"—to do something himself—and so assists in developing self-reliance. Wise parents will make the most of this phase.

4. The child needs to achieve—to live in situations which provide more success than failure. In the Scouting program achievements are a part of the work—electives too. These give the boy something to work for, and he will probably

work like a demon to get his "arrow-points." The competition is keen between Dens in a Pack, and Cubs work hard to achieve the success which is possible to be had. One of our Dens had won the cleanliness award two months in a row, and our boys were determined to work for this achievement. It was a co-operative project; each boy brought his shoe polish to Den meeting, and each polished his shoes. Mothers washed and ironed uniforms; each was taken—one at a time—for a good facial scrubbing—with a brush. Nails were cleaned and polished. Needless to say, our boys won the award—and what's more, they enjoyed doing it!

5. A child needs social approval—the opportunity for association with other children of the same age and sex. The church with its worship and educational program, and its youth activities under leadership of wholesome persons, is a steadying force. And again, outside agencies such as the Scouting movement, the YMCA, the YWCA, Campfire Girls, et cetera, will prepare the child through experience to fit into the adult world toward which he is heading.

6. And the child needs self-esteem—a sense of his own worth. Under wise guidance, with a minimum of interference, he may develop his own interests and learn to accept responsibility commensurate with his abilities.

In the Scouting program there is a motto which reaches around the world; it is "Do Your Best!" We adult leaders should try to do our best with the responsibility we have accepted. We have an important work in helping boys and young men, girls and young women to find the better way of life characterized by the giving of oneself to the achievement of the kingdom of God. So much of life these days is concerned with getting, and children often lose sight of this goal on the "higher levels." Outside influences can, and will, do much to assist in leading them toward physical, mental, social, and spiritual levels of goodness. These are lasting influences.

As a closing thought regarding the wholesomeness of "outside influences" in the lives of growing children let us consider this promise given by each Cub Scout: "I, . . . , promise to do my best, to do my duty to God and my country, to be square, and to obey the law of the Cub Pack." Could anyone doubt the good influence of such an organization as this?

Summer Vacation Without a Headache - By Aro Gail King

OH, BOY, MOM, school'll be out soon and we'll have three months vacation!"

As these words resound in your ears, do you get a sinking feeling inside? Do you secretly wish school were in session for twelve months? Do you shudder as you remember last summer when Johnny broke his arm, Jimmy set the garage on fire, various kinds of four-legged pets invaded your house, and Susan placed the Oxydol box in front of the new picture window and used it for an archery target?

If the summer does present the two-sided problem of keeping your children engaged in worth-while activities while you also keep yourself in sound mind, perhaps the following experience will help you.

One summer when my children were very small I got the idea of having a Bible story period each morning immediately following breakfast. We remained at the breakfast table, and I introduced the story while the cereal was being finished, thus catching the attention of wandering little minds before the morning "wiggles" developed. As I learned to make the most of what little dramatic skill I had and incorporated the use of pictures, I found my three children were enjoying themselves (almost as much as I was). We always closed our original fifteen-minute story period brief prayer period.

Gradually we added music to our story hour. At first I accompanied the little songs. Later this aspect of our program became even more fun when the children began to play simplified hymns.

Then I made the discovery that my kiddies loved handcraft with their Bible stories. Through the Herald supply catalog we secured dot-to-dot books, paintless paint books, and coloring pictures of the life of Christ. By this time our original fifteen-minute story period had lengthened to an hour-and-a-half program, every minute of which three youngsters and I enjoyed.

MOTHER, may I invite Mary Ann to our story hour?" my daughter asked several years after our beginning at the breakfast table.

"And can we have some of the boys in too?" demanded my oldest son (then nine).

Before I could answer either request, all three children burst out, "A Bible school, that's what we'll have. A vacation Bible school!"

"Heaven forbid," I thought to myself. I simply couldn't clutter up my house every morning with a bunch of lusty-lunged, wiggling, and often sassy little neighbor children. Where would I put them all? Anyway, I didn't feel well enough to undertake such a job.

As I was rationalizing, a thought of a different nature forced its way into my mind. A voice seemed to say, "I have provided you with countless blessings. Can you refuse to do this for me?"

The result was a vacation Bible school in my own house. My children invited their friends and, over a period of four weeks, we studied the life of Jesus, his teachings, and sang and prayed together. At first the visiting children could not pray, having never been so taught at home or in their churches, but by the end of our Bible school they were able to pray aloud, and I hope secretly also.

The co-operation and appreciation of the parents of the neighbor children sur-

prised me. I expected to go through the usual explanation of the name of my own church and then have them hesitate because of some old antagonism. One mother even offered to help stand the expense of the school. My happiest moment came when the children, with their parents, gathered in the lower auditorium of the Denver church and presented a little program. They showed their workbooks, recited Bible verses, and sang several hymns, concluding with "The Old, Old Path."

IN SUGGESTING a similar project for other Latter Day Saint mothers who are not located near a Bible school for their children, I want to emphasize the great advantages which come to their own families. Children are sociable creatures, and here they can associate with their friends under your supervision. Your children need to acquire leadership. Here they can develop their talents as they help you plan the stories, prayers, and music. Children love to tell their friends about their choicest possessions. Here is an opportunity to let them develop this inherent trait by spreading the gospel of Christ.

You will grow intellectually and spiritually, too. Instead of sighing with relief next fall on that first day of school, you can glance back over the summer with satisfaction for at least two summers. You have helped your children have a happy vacation, and you have helped in building Zion.

Loving and Being Loved - By Marcella Schenck

WE ARE ENRICHED by those whom we are permitted to love." How rich we become will depend upon the amount of love we ourselves radiate.

Sister Marietta Walker once asked me, "Which is more important—to love or to be loved?" I was young and had given the matter no thought. I answered quickly, "Oh, it is very nice to be loved!" "Yes," said she, "but you will learn it is more important to be able to love."

How very true! Those who love the most are enriched the most. And it is truly a privilege to do that loving. Whom, then, should we love? Our parents, our family, our friends? Wait! Even sinners love their "ours." We must go beyond the common, natural instincts to reach *all* neighbors, teachers, and associates—all races, creeds, and peoples. Christ's advice was even to "love your enemies."

Enriched? In times of trouble and sickness, a love given out comes winging back from everywhere. The frail and aged are seldom lonely if long ago they learned to love. I once heard a wonderful teacher say, "I have never yet seen the child I could not circle to lean him against me and love him."

Permitted? Who granted the permission? God did when he created us. Abuse of that permission automatically separates us from all things love could reach. May we be worthy of the confidence of Paul when he said, "For I am persuaded, that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God."

Home Column

Birth and Rebirth

By Harry Black

AS A BOY I lustily sang the words:

A ruler once came to Jesus by night,
To ask him the way of salvation and light;
The Master made answer in words true and plain,
"Ye must be born again."

It was not till I became a man, however, that I fully understood the meaning of being born again. Rather vaguely I perceived the depth of truth behind those words and my boyish wisdom looked quietly over the shoulder of Nicodemus and questioned with him as to the possibility of one's re-entering his mother's womb.

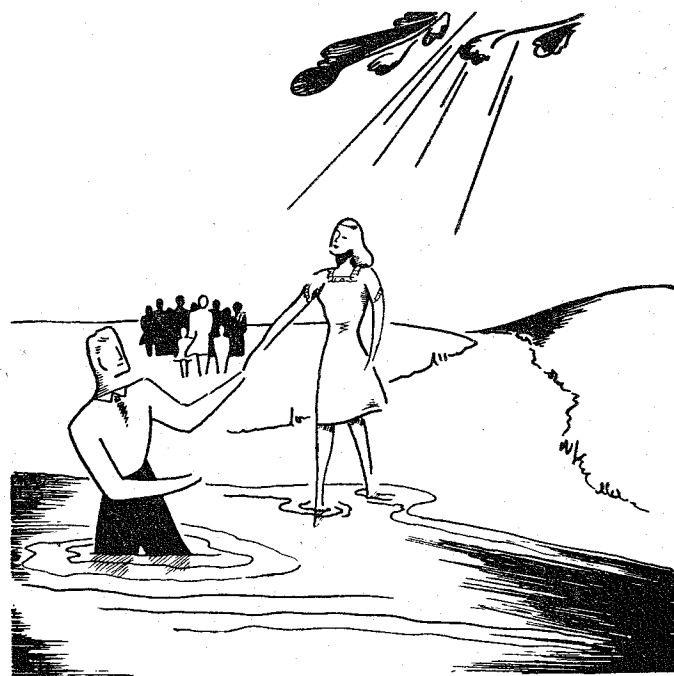
Years slipped by, and the poetic utterances of Little Jack Horner faded to the oratory of "Friends, Romans, countrymen. . . ." Yet still the essence of true birth had failed to impregnate my being.

Years slipped by accompanied by the slipping of a comb and brush over my hair. The shy glances of certain young ladies caused my heart strings to become tied in knots. Manhood stood just ahead.

One day my mother told me that my sister was expecting a baby, and that much preparation would be necessary by all the family to make sure that the child would feel at home in his new world. Shortly afterwards I gazed down into the small pink face of a new individual and noted the helplessness of his body. My sister watched him with the look that only new mothers have. Everybody seemed happy over the event, and the seed of truth as to being born again started to grow within my heart.

ABOUT FIVE YEARS after my nephew was born I entered Graceland College. There I learned more of the truths of humanity, both social and physical. The wonders of childbirth filled me with admiration for the great Creator, and more food for thought was offered to appease the hunger for light. Often I sat with my roommates and talked over the things which were offered to us in the classroom, and though we did little perhaps to find a definite solution to questions that arose on the necessity of baptism (rebirth), we kept the room warm with our heated discussions.

The years passed and Graceland became a cherished memory. I was a man among men and given the honor of speaking to men of Jesus, with a commission to go and proclaim the gospel of Christ to all, telling them of the necessity of rebirth. One Sunday I was asked to give the charge to members of a family who were to be baptized, and the thought which ran through my mind was that of physical birth. Once again I stood and looked into the face of my nephew, saw the joy on the face of my sister, heard my mother speak of the preparatory efforts which the family must put forth. My eyes were opened. How great is the joy when a new soul enters into physical life, but



how much greater should be the joy when a new soul enters into eternal life. ". . . this is life eternal, that they might know thee the only true God."

THE BIRTH OF A CHILD represents the seal of the covenant of love between a man and his wife. The laws of nature, coupled with the affection of man and wife, produces a new being through which the attributes of its parents can be glorified.

Husband now becomes father; wife becomes mother; mother becomes grandmother; father becomes grandfather; the family becomes larger. Schedules that w so important have to be changed, and much planning is necessary to fit the new arrival into his surroundings.

The rebirth of an individual represents the covenant of love between God and man, and the new life which comes forth as a result of this birth is the culmination of love and hope. The obedience to certain divine laws coupled with the affection of man and God produces a new being, through which the attributes of God can be glorified. God now becomes father; man becomes son; members become brothers; the family becomes larger.

I no longer looked over the shoulder of Nicodemus, for the words of the song now are plain. In no other way could birth be so represented than through the ordinance of baptism; the water envelopes the body and shuts out the world for a fleeting second, then it comes forth anew, having a remittance of sins and the promise of more power from on high. Even as blood and water are elements of physical birth, so the blood of Christ and the water of baptism are part of spiritual rebirth.

Years are slipping by. For those who hesitate to accept the necessity of rebirth by immersion, I would say, "Remember that in the sight of God entrance to the kingdom cannot be gained by any other door."

First Things First

By Naomi Russell

THE *Herald* has long been a battlefield for ideas.

I have watched with interest the coffee war, the "land shadowing with wings" feud, the feathered-serpent conflict, and currently the battle of the dance. It is good to know both sides of these debatable topics, and the right to voice opinions is one of the truly democratic features of church policy. Yet these much-discussed issues get more attention than some of the really vital problems.

No doubt a coffeepot is the bone of contention in many homes where he drinks and she doesn't, or vice versa, but the chances are that any real arguments over the matter have their roots in some deeper maladjustment and the coffeepot is only a tangible outlet for this frustration.

The same goes for dancing. If broken marriages are accredited to the evils of the dance, it is only the symbol of some basic character weakness—generally jealousy, emotional immaturity, or downright "cussedness."

If I were asked to pick one of the most lethal enemies of happy homes I would give little thought to these outward manifestations of inner insecurity. Continual disagreement, across-the-table bickering, habitual belittling—I haven't quite decided which term is most fitting—would go at the top of my list of deadlies. Perhaps much of the husband-wife trouble originates in the fact that two people who have lived very independent lives up to the point of marriage discover that "they twain shall be one" involves a lot of compromise if their new state of oneness is to endure.

It is not easy for the average bride, who has been used to fixing only one breakfast, lunch, and dinner (if even that much), to suddenly have to cook and wash dishes for two. In addition to this responsibility she has a house or apartment to maintain—probably by herself—instead of only a room or an apartment which another girl or two helped to keep clean. She has twice the washing and ironing, and quite probably she has a budget to curb any wild desire to hire a maid or send the laundry out.

But the bride isn't the only one who has adjustments to make. The average groom finds his expenses doubled from the moment he says, "I do." He can no longer think in terms of how he'd like to spend his pay check. Most of it will go for food, rent, utilities, medical bills, clothing, and entertainment for two. He may be irritated more than a little by the way his inexperienced wife spends the household allowance, yet if he is not tactful in suggesting a better use of the money he may

start a chain of arguments that stretches to the end of their lives together.

BESIDES FINANCIAL MATTERS there are physical adjustments to make, varying temperaments to cope with, in-laws to consider, and frequently differences in cultural and religious interests to be worked out. Added to this in a year or so will probably be a baby who demands a great amount of time, attention, and money. It is not difficult to see why some marriages end in divorce. It takes a tremendous amount of patience and understanding and unselfishness, plus the magic of love, to build a marriage that will last.

I am amazed at the lack of common courtesy in many homes—the uncontrolled tempers, the peevishness, the jealousy, the unthoughtfulness, the near sadism people who are supposed to cherish each other indulge in. None of these need to be permanent fixtures in any personality. Temper can be overcome. I know of a man who used to become so violent when someone crossed him he would pick the offending person up and throw him on the floor, yet he has succeeded in subduing his fury by promising himself he will walk away from his offender before he loses control. He has to walk several miles sometimes to use up the adrenalin, but he does it.

The jealous person often finds his solution in increasing his own personality assets. By overcoming his feelings of inferiority, he has little to resent in others.

Sadism—the kind that drives a person to berate or abuse others—usually stems from some inner fear. If the person who refers to members of his family (or anyone else) as stupid or incompetent or otherwise abnormal can find security in himself, he will have no need to belittle those about him.

I CANNOT OFFER suggestions for the solving of all humanity's problems, but I am convinced there are people who, because of personal experience, can speak with authority on how various human weaknesses can be overcome. Personal testimony can often help more than any other type of therapy. Alcoholics Anonymous makes good use of this practice, and I see no reason why the same principles can't be applied in other fields. Along with coffee, feathered serpents, biblical terminology, and dancing, I'd like to read some articles or battles that have been waged against jealousy, temper, contrariness, selfishness, arguing, criticizing, envy, impatience, fear, and emotional insecurity. These are the things that most often frustrate the individual and undermine family stability. These are the real enemies of the Zionite way of life.

New Horizons

News and Notes

(Continued from page 2.)

HONORED AT BANQUET

Franklyn Weddle, General Church Music Director, was in Philadelphia, Pennsylvania, April 28 to 30, where he worked on the German Hymnal. Brother Weddle reports that the committee is making every attempt to have the hymnal completed for Bishop Livingston to take with him when he goes to Germany in June. Brother Weddle arrived in Flint, Michigan, April 30, where he attended a banquet given in his honor by the A Cappella Choir of Central High School of 1941-42 at their annual ten-year reunion. One feature of the banquet was a life size photograph of Brother Weddle which was placed behind the speaker's table. While in Michigan, he attended the annual May Music Festival at Ann Arbor.

RECEIVES JOURNALISTIC AWARD

Geraldine Wyatt, author of "Dawn of Peace," and other church material, received two awards from the Missouri Women's Press Club. The first place award was for a short story which appeared in "Boy's Life," and the second place award was for a publicity article which appeared in the "Kansas City Star." The awards were presented at Missouri University during their annual journalism week.

ELECTED TO TOP OFFICE

Howard Ziegenhorn, son of Mr. and Mrs. H. F. Ziegenhorn of Independence, has been elected president of the Student Christian Association at Missouri Valley College for 1952-53. Howard is a junior at the college this year, and with his family is a member of the Walnut Park congregation.

Bulletin Board

Pittsburgh District Conference

The Pittsburgh District Conference will be held the week end of May 31 and June 1. The program for the two days is as follows:

SATURDAY

- 3:00 P.M. Devotional service (men and women)
- 3:15 P.M. Talk and discussion—Men in upper auditorium, C. I. Winship, in charge
Women in lower auditorium, Pauline Wentzel, in charge
- 5:00 P.M. Supper in church basement
- 7:00 P.M. Business meeting and election of officers

SUNDAY

- 9:15 A.M. Meditation—organ music
- 9:30 A.M.-10:45 A.M. Sacrament of Lord's Supper
- 10:50 A.M. Organ music
- 11:00 A.M. Sermon, Apostle D. T. Williams
- 12:00 NOON Noon lunch in church basement
- 2:00 P.M. Music service, Margaret Raisbeck, in charge
- 2:30 P.M. Sermon, Seventy James F. Menzies
D. R. Ross, Sr.
District President

Eastern Colorado Youth Camp

The Eastern Colorado Youth Camp will be held June 8-15 at Palmer Lake, Colorado, for young people fourteen to twenty years old. Admission must be arranged for in advance (cost for the week, \$17.50). The camp has modern equipment, a trained staff and counselors. There will be room for some non-district young people. Further information is obtainable from the camp director, Ward A. Hougas, 480 Marion Street, Denver 18, Colorado.

Oklahoma Youth Camp

Camp Yokoma, combined junior and senior camp, will be held June 1-7 inclusive in Osage Hills State Park, ten miles west of Bartlesville, Oklahoma, on Highway 60. The age range is twelve to nineteen years. There will be separate programs and activities for the two groups. The camp fee of \$16.00 includes insurance on the camper en route to and from camp as well as during the week. Registrations and inquiries should be addressed to Central Oklahoma District Office, 1324 South Cheyenne, Tulsa 14, Oklahoma.

VICTOR J. WITTE
Camp Director

East Cleveland Branch

Services are being held temporarily in Sommer's Hall, 13929 Euclid Avenue, East Cleveland, Ohio. New quarters will be acquired in the near future. Anyone desiring further information may contact B. Scott Liston, 108 Court Street, Chardon, Ohio.

Wants to Contact Members in Breckenridge, Texas

Mary Lee Hayes, Star Route A, Hobbs, New Mexico, would like to hear from members (especially Mrs. George Ritchie) living in Breckenridge.

Change of Address

Mr. and Mrs. Harry W. Black
Rural Route 2
Willoughby, Ohio

Books Wanted

Iva Merrill, 2617 Sixth Street, Baker, Oregon, would like to purchase three or four copies of *Zion's Praises*, rather than *In the Shelter of the Little Brown Cottage* and *The Vineyard Story* as listed in the May 5 issue.

Kirtland Reunion

Kirtland Reunion will be held July 26 to August 6 at Kirtland Temple (Route 306, two miles from Willoughby, Ohio). Tents with electrical outlets and some rooms in private homes are available if reserved in advance. Meals will be served at moderate prices in the commissary. The official staff includes Apostles D. T. Williams and Reed Holmes, Bishop and Mrs. Harold Cackler, Evangelist E. Y. Hunker, Seventies Loyd Adams and James Menzies, and Missionary Elder Harry Black. Information regarding the reunion may be obtained from Harry Black, c/o Kirtland Temple, R.F.D. 2, Willoughby, Ohio.

West Virginia District Conference

The West Virginia spring conference will be held May 17 and 18 at Wellsburg. Apostle D. T. Williams is to be the guest speaker, and Seventy James Menzies will be class instructor. The schedule is as follows: Saturday 3:00 p.m., class; 7:00, business session; 7:30 sermon by Elder Menzies; Sunday—8:00 a.m., priesthood meeting; 9:30, fellowship service; 11:00, sermon by Apostle Williams; 2:30, class; 7:30, sermon by Apostle Williams. The theme of the conference is "Walk in the Light."

MAY R. GRIFFIN
District Secretary

Request for Prayers

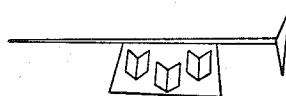
Mrs. James Gray, 301 South Beech Street, St. Marys, Ohio, requests prayers for her uncle, William Barnes, who became blind in his right eye last year and is now losing his sight in his left eye. He is the sole supporter of an aged mother and sister.

www.LatterDayTruth.org

Our shipping department and bookshop
will be closed June 2, 3, and 4,
while we take our annual inventory.

Herald House

Independence, Missouri



Sister M. F. Gowell, 726 South Grand, Independence, Missouri, requests prayers that she may receive relief from the pain she is suffering with a broken back. She also wishes to thank all who remembered her in prayer during a recent illness and operation.

Prayers are requested for Erma B. Howe, Horton, Michigan, who has a cancerous growth in her right arm, and for her daughters, Phyllis and Irene, who are in poor health.

Ed Crownover, Route 4, Chillicothe, Texas, requests prayers for his wife who is suffering from a brain hemorrhage.

ENGAGEMENTS

Leonard-Hardy

Mr. and Mrs. Glenn A. Hardy of Flint, Michigan, announce the engagement of their daughter, Juanita, to David Allan Leonard son of Mr. and Mrs. William T. Leonard of Independence, Missouri. The wedding will take place June 14 at Flint.

Braby-Freeman

Mr. and Mrs. F. L. Freeman of Independence, Missouri, announce the engagement of their daughter, Carol Virginia, to Thomas Richard Braby, son of Mr. and Mrs. J. Hugh Braby of Mason City, Iowa. Both Carol and Richard will be graduated from Graceland College this spring. No date has been set for the wedding.

Jennings-Crane

Mr. and Mrs. D. Fletcher Crane of Mt. Dora, Florida, announce the engagement of their daughter, Gladys Irene, to Warren A. Jennings, son of Mr. and Mrs. J. A. Jennings of Independence, Missouri. The wedding will take place on June 7. Miss Crane received her A.A. degree from Graceland College in 1946 and her B.A. degree in the College of Arts and Science at Florida University in 1949. Mr. Jennings completed his service in the Navy in 1946 and attended St. Joseph Junior College, St. Joseph, Missouri, and Kansas City University, from which he graduated with distinction in 1951 with a degree in history and government. He is now employed in Washington, D. C.

WEDDINGS

Erick-Laman

Sue Laman and Cpl. Ted B. Erick, both of Ft. Wayne, Indiana, were married April 15 at Waukegon, Illinois. Cpl. Erick has been stationed at Great Lakes Hospital since returning from Korea with a leg injury.

Leonard-Holman

Margaret Ann Holman, daughter of Mr. and Mrs. Mark Holman of Independence, Missouri, and Stanley Leonard, son of Mr. and Mrs. William Leonard, also of Independence, were married April 13 at the Englewood Reorganized Church in Independence, Elder F. Carl Mesle officiating. Both attended Graceland College. They will make their home in Rochester, New York, where Mr. Leonard is attending the Eastman School of Music. He will also play with the Rochester Symphony Orchestra.

Roline-Van Eaton

Antoinette Van Eaton, daughter of Mrs. G. F. Van Eaton of Shellbrook, Saskatchewan, and Alfred C. Roline, son of Mrs. Alma Roline, also of Shellbrook, were married March 30, 1952, at the Reorganized Church in Yakima, Washington, Elder B. H. Van Eaton officiating. They are making their home at Port Radium, N.W.T., Canada (address: Box 160, Edmonton, Alberta).

BIRTHS

Mr. and Mrs. Curtis Stewart of Rich Hill, Missouri, announce the birth of a daughter, Patti Gay, born May 4. Mrs. Stewart is the former Marcelene McDaniels.

A son, Jerry Allen, was born on March 7 to Mr. and Mrs. James E. Christmas of Miami, Florida. Mrs. Christmas, the former Jeanne Marie Tankersley, attended Graceland College in 1949-50.

A daughter, Rebecca Jo, was born on February 20 to Mr. and Mrs. Ray Trotter of Portland, Oregon. She was blessed on Easter Sunday by Evangelist Mark Yeoman and Elder Lester Comer. Mrs. Trotter is the former Marilyn Chambers, daughter of Mr. and Mrs. Floyd Bowles. Both parents are graduates of Graceland College.

A daughter, Nanette Sue, was born on February 29 to Sgt. and Mrs. Ernst K. Brungraber. She was blessed on March 16 by her grandfather, Elder Darl Trusty and Elder Guy R. Fowler at the Reorganized Church in Webster City, Iowa. Mrs. Brungraber is the former Beverly Trusty. Sgt. Brungraber is stationed in Korea.

A son, John Stewart, was born April 30 at the Independence Sanitarium to Mr. and Mrs. John G. Wight of Columbia, Missouri. Mrs. Wight, the former Leola J. Brady, is a graduate of the Sanitarium School of Nursing.

A son, Dale Wayne, was born on February 23 to Mr. and Mrs. Joseph Paul Sloan of Liberty, Missouri. He was blessed on April 13 at the Reorganized Church in Liberty, Elders Raymond Armstrong and Lloyd Siebert officiating.

A son, Loyal Thomas, was born February 13 to Mr. and Mrs. Orville Thomas Siebert of Liberty, Missouri. He was blessed April 13 at the Liberty Reorganized Church, Elders Lloyd Siebert and Raymond Armstrong officiating. Mrs. Siebert is the former Ruth McDermond of Kansas City, Missouri.

A daughter, Judith Ann, was born on March 27 to Mr. and Mrs. Hubert Smith of Jackson, Michigan. Both parents are graduates of Graceland College, class of 1951.

A daughter, Merrie Elizabeth, was born January 7 to Mr. and Mrs. Carl Heaviland of Milwaukee, Wisconsin. She was blessed on March 9 by her grandfather, Evangelist George H. Booth of Detroit International Stake, and High Priest W. E. Ford of Milwaukee.

Reunion Schedule

REUNION	PLACE	DATE
Red River District	Detroit Lakes, Minnesota	June 7-15
Kansas	Camp Fellowship—near Wichita	June 14-22
Eastern Montana	Fairview, Montana—Church, 5 & Pleasant	June 18-22
Texas	Bandera	June 21-29
New York-Philadelphia	Deer Park, New Hope, Pa.	June 27-July 6
Southern Mission	Brewton, Alabama	June 29-July 6
W. Va., Columbus, and Southern Ohio	Bethesda, Ohio (Epworth Park)	June 29-July 6
Wisconsin-Minnesota	Chetek, Wisconsin	June 29-July 6
Northern Ontario	New Liskeard, Ontario	June 29-July 6 or July 6-13
Manitoba	Winnipeg	July 4-5-6
Des Moines	Des Moines Fairgrounds	July 5-13
Western Colorado	Delta, Colorado	July 6-13
Black Hills Reunion	Bob Marshall Camp—near Custer, N. Dak.	July 6-13
Maine	Brooksville, Maine—Camp Winiagwamak	July 6-13
South Missouri	Kennett, Missouri	July 11-13
Toronto-Owen Sound	Port Elgin, Ontario	July 12-20
Central-South Michigan, etc.	Liahona Park, Sanford, Michigan	July 12-20
Southern New England	Onset, Massachusetts	July 12-20
Center Stake of Zion	Lake Doniphan, Excelsior Springs, Missouri	July 12-20
Saskatchewan	Saskatoon	July 13-20
Rock Island	Palisades State Park, Savannah, Ill.	July 19-26
Ozarks	Racine, Missouri	July 19-27
Arkansas-Louisiana	Camp Clearfork, Hot Springs, Arkansas	July 20-27
Northern California	Happy Valley	July 20-27
Southern California	Pacific Palisades, Calif.	July 21-28 or
Alberta	Sylvan Lake, Alberta	July 28-August 4
S.E. & Central Ill., St. Louis	Xenia, Illinois—Brush Creek	July 25-August 3
Chatham-London	Erie Beach, Ontario	July 25-August 3
Kirtland-Youngstown-	Kirtland, Ohio	July 25-August 3
N. W. Ohio-Pittsburgh		
Detroit International Stake,	Blue Water Camp—Lexington, Michigan	July 26-August 3
Flint-Port Huron	Lake Venita—Odessa, Missouri	July 26-August 3
Central Missouri Stake	Lake Doniphan, Excelsior Springs, Missouri	July 26-August 3
Kansas City Stake	Silver Lake, Route 4, Everett, Washington	August 1-10
Northwest	Nauvoo, Illinois	August 3-10
Nauvoo	Buffalo, N. Y.	August 6-10
New York District	Stewartsville, Missouri	August 7-17
Far West Stake	Park of the Pines—Boyne City, Michigan	August 8-17
Northern Michigan	Cash, Michigan	August 9-17
Eastern Michigan	Lewis River Camp	August 9-17
Oregon	Robber's Cave, State Park, Wilburton, Okla.	August 10-17
Oklahoma	Naperville, Illinois	August 10-17
Chicago & N. E. Illinois	Deer Lodge, Montana	August 10-17
Western Montana	Palmer Lake, Colorado	August 16-24
Eastern Colorado	Woodbine, Iowa	August 16-24
Missouri Valley		or August 9-17
Arizona	Mt. Lemmon, Tucson	August 17-24

Introducing

DONALD R. BAYNE, Akron, Ohio, is a development engineer, a native of St. Marys, Ontario. Born in 1917 and baptized in 1926, he attended Graceland College in 1945-47, the University of Kansas 1948-51, and has a Bachelor of Science degree as a mechanical engineer. During World War II he worked in an aircraft plant as a welder for three and a half years. He later worked at the carpenter trade to finance his education. His hobbies are hunting, fishing, and roller skating. He is a deacon and has served as a teacher in the church school.

P.S.

Sara Gardner Goesser
1710 Second Ave. N.
Denison, Iowa

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* THE FLOOD IN MISSOURI

Only when you have lived and traveled in Missouri for some time do you begin to realize that it is a land of great rivers. The major streams of the north central states either cross it or wash its boundaries. If you travel in any direction you will cross many bridges. Transcontinental traffic depends on them. Here are some of those rivers: Missouri, Mississippi, Illinois, Ohio, Des Moines, Grand, Osage, Kaw, and many smaller ones.

Among all the rampages of nature—which the insurance companies with mild blasphemy call "acts of God"—there seem to be none more terrible and destructive than the flood. Take earthquake, fire, hail, and tornado—the flood is still an awful thing.

"When It's Springtime in the Rockies" the warm Chinook winds blow upon vast fields in the north and west, melting the winter's snow and filling thousands of streams and tributaries like brimming cups to spill into the outstretched arms of the Mississippi and Missouri Rivers. Overflowing their banks, they cut across farmlands, gouge out trees, float homes away and smash them, crush bridges, wash out highways, drown cattle, and drive numberless snakes out of the bottom lands into the hills. Last year it was the Kaw that went berserk, and in Argentine and other places on the Kansas side it still looks like "The Land of Desolation."

This year it is the Missouri. A "flash flood" may be over in a day or two. An earthquake lasts a few terrifying seconds. A tornado is gone in a few dreadful minutes. But here on the Missouri we live with a flood for weeks, and weeks, and weeks. Warnings come from the Weather Bureau. In a few days the river begins a gentle rise. You are not impressed. It becomes bankful, and your feelings change. Foot by ominous foot it creeps up the sides of the levees. The National Guard protect the threatened areas. Hordes of men work day and night putting sandbags on the weak spots, building levees higher, higher, higher. Inch by inch the water creeps up, licking hungrily with tongue-like waves at the earthworks, soaking and weakening them, seeping through, going underground and spouting up in geyser-like "sandboils" that must be ringed with bags of earth like small fortresses. In some places battles are won, and homes, lands, and factories are saved. In others, brave struggles are lost, a section of the dike collapses before the wall of water, and the flood pours through like an evil thing.

Out in the center, the stream races with the speed of a train—dark and muddy—boiling, swirling, twisting, writhing like an angry snake. Trees, logs, parts of houses, bodies of drowned animals rise to the surface, roll over and disappear again.

On the sides, wide lakes cover fields and crops. Houses, barns, and trees stand soaking their feet in muddy water. There will be a grim clean-up job when the owners go back.

Some young church men, interested in the rich lands of Missouri, are studying these floods and their causes under scientists at the universities. Our future welfare depends on these studies. There is a battle to be fought—and we hope someday to be won—against the violence of nature. It will affect today's children and their children's children after them.

SALE!

May 15 through September 1
(AS LONG AS OUR SUPPLY LASTS)

Title	Regular Price
Let Us Worship	\$1.50
Dawn of Peace	1.25
Jesus Christ among Ancient Americans	1.50
North of Heaven	2.50
On Memory's Beam	1.50
Through the West Door	1.25

SALE PRICE
\$1 each; 3 assorted \$2

HERALD HOUSE
INDEPENDENCE, MISSOURI



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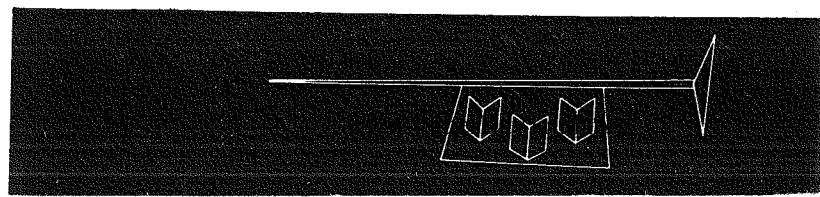


Photo by Harry Shippy

East side entrance to
Swope Park, Kansas City, Missouri

the Saints' Herald

May 26, 1952
Volume 99



We'd
Like
You
To
Know . . .



**Pauline
Frisby**

PAULINE (McCAUGHAN) FRISBY, feminine vocal soloist at the musical concert at General Conference, lives in Detroit, Michigan. She is a native of Canada. She united with the church in 1927 at Pontiac, Michigan, where she was graduated from high school in 1930. She was married to Clarence Frisby in 1934. They have a daughter, Katherine, 17.

Sister Frisby gave freely of her talents during her Conference visit, at times playing her own accompaniments. She started her voice training in earnest at her husband's suggestion in 1934. She studied at the Detroit Institute of Arts and Berlitz Languages, having three years under Dr. Howland, the dean. From 1939 to 1947 she studied privately in New York under the direction of Frank LaForge, Marshall Bryant, and Arphad Sandor. While there she was given the part of "Cindy" in the musical production, "Carmen Jones." She played in Philadelphia, Boston, and New York. The show was a Broadway hit for two years. Her professional name is Carlotta Franzel.

Sister Frisby is a member of the Music Commission of the Detroit-International Stake and director of music for Central Detroit congregation. She does some private teaching. During World War II she was given an award for help in the bond drive. She also has been picked for an award as "Outstanding Woman of the Year." She is a member of the Actors Equity Guild.

The Saints' Herald Vol. 99 May 26, 1952 No. 21

EDITORS: *The First Presidency:* Israel A. Smith, F. Henry Edwards, W. Wallace Smith
ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

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

News and Notes

W. WALLACE SMITH AT BLUE SPRINGS

President W. Wallace Smith preached the Mother's Day sermon to a capacity crowd at Blue Springs, Missouri. Brother Carlos Smith is the pastor of the branch, and the program on Mother's Day was under the direction of Elder Harold Constance.

SPEAKS AT WOMEN'S INSTITUTE

At the invitation of the Rich Hill District women's department, Sister W. Wallace Smith attended a district women's institute at Nevada, Missouri, on May 13. She taught the morning classes at the institute.

IN ONTARIO AREA

Bishop G. L. DeLapp and Apostle C. G. Mesley covered the districts in Michigan, during the month of April, attending the opening of the church in Grand Rapids. The men visited branches in Ontario and met with Bishop Leslie Kohlman in Guelph to locate a place of residence for him and his family.

Bishop Kohlman was in Ontario from April 27 to May 2, where he met with Brother DeLapp and Brother Mesley. This was his first visit to his new assignment, and he visited London, Humberstone, Toronto, Warton, and Guelph.

RELIGIOUS EDUCATION NEWS

Thelona Stevens and Edna Easter represented the General Department of Religious Education at institutes at Cameron and St. Joseph, Missouri. They were in Cameron May 8, and St. Joseph on May 9.

After a two week's absence from the office because of illness, Brother John Darling of the Religious Education Department has returned to work.

REHEARSALS BEGIN

The first rehearsal of the operetta, sponsored by the Center Stake Zion's League cabinet, was held May 12. The operetta "H.M.S. Pinafore" will be presented July 7-12, and will be directed by Franklyn S. Weddle, General Church Music Director. Thirty-five young people were at the first rehearsal. A chorus of outstanding voices has been selected for this year's performance.

VOLUNTEERS TO SUPERVISE CAMPUS

A committee of volunteer workers will supervise the entire program, including repair and development of facilities, at the campus in Independence this summer. The committee consists of Harold Hiles, A. L. Henson, Doris Oakman, Barbara Barnhard, John Thomas, Arthur Richardson, and Maurice Jacobsen. The work of the committee will be supervised by Lee Hart, stake youth director. The campus is an area with recreation facilities for young people, and is used also for church services by the Center Stake during the summer.

WOMEN OF COUNCIL ACTIVE

Sister Myron McConley, member of the General Council of Women, addressed the congregation at Lee's Summit, Missouri, on Mother's Day.

Sister Blanche Mesley, also a member of the Council, left Independence, May 8, for a tour of institutes in Michigan.

BACK AT WORK

Brother John Blackmore, General Church Historian, returned to the office May 12. He had been out for some time because of illness.

The Stranger Within Thy Gates

"I have been a stranger in a strange land."

—Exodus 2: 22

YOU HAVE OFTEN SEEN the small, plain sign that appears inside of some restaurants and places of business:

WE RESERVE THE RIGHT TO
REFUSE SERVICE TO
ANYONE

I have wondered, "To whom does it apply? How does it work?"

It could be for drunks. There are enough of them, and decent people do not like to be disturbed. Not a bad idea. Is that what it means?

Last night I found out.

IT WAS LATE. I was on the way home. The bus stopped in a town at a regular station restaurant. I was hungry, so I went in, ordered something, was served, and began to eat.

In a moment I became aware that something was not going well at my right. A young man, also a passenger on the bus, hungry too, was asking for something to eat. The waitress, standing under the sign quoted above, was in awkward confusion, and told him three quick lies in an effort to avoid serving him. Finally she said, "I cannot serve you here."

I looked at him. He was clean. He was well dressed. He was polite. He had the money to pay. But he was not allowed to eat in the only place open at that time of night.

He arose quietly and said softly, "It's okay," and went out.

Why was he refused service?

The place was clean, but as common as a town pump or a horse-trough. "White" men in dirty clothes were served. Untidy women,

sometimes a bit intoxicated, had been served there. A "white" man who was really darker of skin than this young man was served that very night. It wasn't primarily a matter of color. *It was a matter of race.*

I thought that I was inured to feelings about such things. One sees so much in public that is revolting. It does no good to feel. I tried to continue eating. But suddenly I knew that my food would not go down. It was much more likely to come up.

I picked up my check and paid. I, too, went outside into cleaner air.

It was not okay with me. *I was sick at the stomach.* I was sick at heart, too.

THIS YOUNG MAN is a citizen of the country. He was born here. His parents and grandparents were born here. It is the only country he has in the world. He cannot go to any other. But he is rejected—socially, commercially, and in many ways. All the rest of his life he will go on enduring embarrassing experiences like this, for something that is not his fault, for something that is not wrong, for something he cannot help. I was sick when I remembered that *my* people do that to *his* people.

At home he has a mother, sisters, and a father who get just such treatment in public places.

But the young man is healthy and subject to the draft. Soon the government will tell him that he is wanted to fight to defend "democracy" against Communism and aggression in Korea.

He is good enough to fight and die for the country. But here at home there are people who think he is not good enough to buy food when he is hungry. He may die de-

fending that woman who wouldn't feed him. (She wasn't responsible; her employer had given the orders.)

He is good enough to fight and die, to defend you and me, that we may live in comfort and safety here in this land. But we do *that* to him.

How do you figure it out?

I will probably never go in that place again to spend any money. I wouldn't feel like it.

WE ARE AGAINST the caste system in India. We think it is cruel, stupid, outrageous, and abominable. We have tried to get them to abandon it. Their country will be an economic morass, a spiritual desolation, a political hell, until they do. But we maintain a caste system in the United States.

Our sociologists invented a term, a euphemism of contempt, for the discrimination against Jews under Hitler. They called it "second-class citizenship." Yet we have enforced second-class citizenship upon some of our people. We are no better.

I didn't make any protest in that restaurant. Like the colored man, I went out quietly. But he went out bravely. I did not. I didn't know what to do.

What should I have done? What would you do? . . . Now just keep off that soap box and tell the truth. What did *you* do the last time you saw something like that? L.J.L.

If we could read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm all hostility.—Longfellow

There is the great man who makes every man feel small, but the real great man is the man who makes every man feel great.—G. K. Chesterton

Editorial

Across the Desk

THE FIRST PRESIDENCY

The recent Missouri River flood was a history-making spectacle in many ways. Not the least spectacular was the manner in which the residents of the Council Bluffs-Omaha area united in the successful all-out effort to keep the angry waters from homes and business establishments.

Because there is a heavy population of church members in this area, the flood naturally affected living conditions of many of them. A letter from Elder V. D. Ruch, pastor of Council Bluffs Branch, describes the situation:

For several days I have been trying to find time to write a brief report of the flood conditions which recently threatened our city. Council Bluffs has just passed successfully through the greatest crisis of its history. The largest volume of water ever seen in the Missouri River Valley came roaring down from the north threatening the very destruction of this community of 46,000 people.

The flood stage of the river here is 19 feet. The highest the river ever reached before was in 1881 when it crested at 24.60 feet. This time the water reached a height of 30.24 feet. After a flood in 1943 levees and dikes were built on both sides of the river for 23 miles to protect Omaha and Council Bluffs against any flood up to 26 feet. The water had never been that high before, so everyone thought both cities were safe.

When word was received from Army engineers up the river that we could expect a crest of at least 30 feet and perhaps 31½ feet a frantic effort was started to save our city and to evacuate all of the families living west of Sixth Street, which amounted to nearly 30,000 people. All of these families along with their furniture and belongings were moved to safety. The people living on high ground were wonderful in opening their homes for the evacuees. The Red Cross set up twenty-three shelters for those who didn't have anywhere else to go. Our church had the oversight and management of one of these shelters where 76 people stayed for more than a week and received their meals. Much praise was received for the efficient manner in which our shelter was conducted. In addition to that many of our ladies

were engaged in making sandwiches, coffee, soup, cookies, etc., for the thousands of men working out on the dikes and levees.

Every able-bodied man and boy in the city as well as hundreds from outlying communities worked twenty-four hours a day building the dikes and levees higher for twenty-three miles in length to protect against the anticipated crest. The levees were patrolled constantly and watched for any leaks or weaknesses that might develop. The moment one was spotted hundreds of men were rushed to the place with thousands of sand bags to strengthen it. All kinds of heavy dirt-moving machinery were moved in from miles around to be used in the fight against the river and several National Guard units helped. All unessential businesses were closed for the emergency.

Very few people thought the fight could be won. It seemed such a hopeless thing to battle against the relentless strength of the river which seemed determined to destroy everything in its

OFFICIAL

INSTITUTE ON FAMILY MEMBERSHIP CANCELED

The Institute on Family Membership, scheduled for June 1 to 7 on the Graceland College Campus, has been canceled.

Officers at the college announced that problems of transportation due to the gasoline shortage, and lack of advance registrations make the cancellation advisable.

path. But such an exhibition of unity and co-operation as was displayed here has seldom been seen anywhere in the world. Many people were praying, but as they prayed they worked realizing that if they expected God's help, they had to do all they could themselves. As the water got higher and higher everyone knew that unless God intervened a terrible disaster would take place and our city would be left desolate. City officials, engineers, army personnel—nearly everyone—openly and frankly expressed themselves as feeling the need of God's help if we were to win against the "Mighty Mo." The levees were becoming saturated with water. The more desperate people became the harder they worked and prayed. I have never witnessed anything like it before. As the crest approached it was an anxious and tense time. Would the levees hold? People had their radios on constantly night and day listening to reports and expecting to hear any moment that the levees had broken and the city was being flooded.

They knew that if the dikes broke a wall of water 10 to 15 feet high would come roaring down through the west end of the city sweeping houses before it as if they were match boxes.

The crest came at 30.24 feet. The dikes and levees held. The water began to recede. After being away from their homes for 10 or 12 days the people were privileged to move back and to find them just as they had left them. What a blessing! About 620 of our members had to be evacuated. That is just about half of our congregation. If those 328 homes that were represented in that evacuated group had been destroyed or even badly damaged, it would have been a terrible blow to the work of the church here. Council Bluffs has played an important role in the history of the church since 1847. Our present branch will have been in existence 90 years on May 18. Since I have been here the Spirit has witnessed to me several times that God has yet a great work to be done here—far greater than that which has been done. I sincerely believe that the best years of this branch are in the future.

Our new church will be finished next fall. We believe that will be a great help in the onward movement of our work here. I sincerely believe that God walked in our midst, manifested his power, and saved our city. If he did there must be some reason for it. I believe he saved the city for the sake of hundreds of people who will yet accept the gospel here. He saved the city for the benefit and blessing of unborn generations. God has helped us in so many ways in the building of this new church. Without his help we could not have gathered the funds or obtained the materials necessary for this project. After helping us in the marvelous manner he has he would not allow Council Bluffs to become a ghost city which people would avoid. The work of the church looks brighter to me here than it ever has. Great things are yet before us. I trust that as officers and members of the church we may measure up to God's expectation so that through us he can accomplish his great purposes here.

In Omaha about a dozen church families were evacuated from the East Omaha and Carter Lake sections, and many members spent long hours of duty on the levees. The Ace Construction Company, owned by church member Parker Erickson of Omaha, responded to the need for dike building and levee repair by putting many units of huge earth-moving equipment into the fight on the Council Bluffs side.

The Four Horsemen

A sermon given at Liberty Street Church, Independence, Missouri

By Apostle M. L. Draper

AMONG THE DRAMATIC SCENES of the Revelation of John is the strange parade of the four horsemen described in the sixth chapter. The first horse is white; the second is red; the third is black; and the fourth is described as "pale." The descriptions of the riders are interesting and significant. The first one carries a bow and has a crown on his head. The second carries a sword and has power to "take peace from the earth." The third has a pair of balances in his hand. The fourth is called death, with Hell following after.

The symbolism of color is significant. So are the objects and other descriptions. We can identify the historical movements described symbolically in this prophecy by interpreting the meaning of the color, the descriptions of the riders, their activities, and the information given by the voice which John hears as the horses appear.

The White Horse

In another part of the vision, John sees a white horse again.¹ This one is enough like the one of the sixth chapter to justify the belief that he is describing the same movement in each case. In the second appearance, the horse and his rider are definitely identified as the "Word of God."²

The additional information given in Revelation 19 is that the name of the rider is called "The Word of God." This suggests the identity of the white horse and rider of the sixth chapter. There, too, the vision represents the going forth of the "Word of God."

We observe that the rider carries a bow. There is no mention of arrows. He goes forth "conquering and to conquer" and in the nineteenth chapter is described as making war in righteousness. When a

bow and arrow are used, it is the arrow which causes bloodshed and death. This rider, making war in righteousness, evidently is to conquer without bloodshed. The bow is a symbol of power. The absence of the symbols of bloodshed suggest that the power is a conquering movement of the Word of God, overcoming in a war of righteousness the enemies of the kingdom of God. Paul wrote to the Romans, "Be not overcome of evil, but overcome evil with good."³

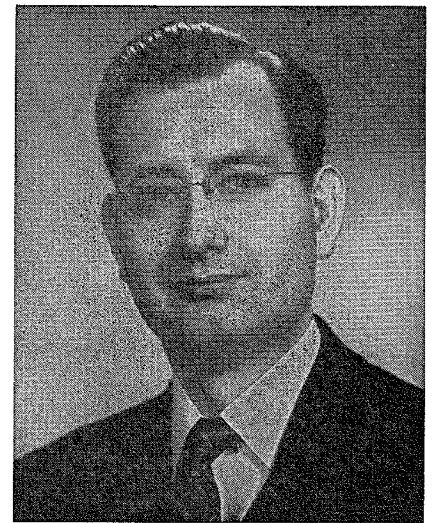
What does the crown stand for? It is an insignia of governmental authority. The crown of the rider of the white horse obviously represents authority.

The white is consistent with the rest of the symbolism since it stands for purity, suggesting cleanliness and sanctity.

The total symbology suggests a movement of purity and truth, of power, and of authority, identified as the Word of God. It has been suggested by some that John sees the New Testament church of Jesus Christ. But consideration of another statement in the Revelation will show that this is not the case. In the beginning of the vision John is invited by the angel to "Come up hither, and I will show thee things which must be *hereafter*."⁴ This was about A. D. 96. The New Testament church had already been established for some years. This horse and his rider could not represent the New Testament church as something to come "hereafter" in A. D. 96. We must look for another revelation of the Word of God at a later time.

An Apostasy

There are those in the Christian world who believe in the apostolic succession of the church from the



days of Peter down to the present time. There are many others who believe that there was a falling away, a departure from the faith. Paul says:

I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel; which is not another; but there be some that trouble you, and would pervert the gospel of Christ.⁵

But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.⁶

"I marvel that ye are *so soon* removed." This was about twenty years after the ministry of Jesus, and Paul says that already some were removed from the gospel of Christ and led into perversions of the faith.

We are among those of the Christian world who believe that there was such an apostasy. We are not among those who believe that the losses of apostasy can be restored by reformation. If there were such losses in which men forfeited the right to represent their Heavenly Father, only he could take the initiative to restore that right. A new revelation of the Word of God was necessary.

Israel to Be Scattered

When the Master answered the questions of his disciples: "When shall these things be which thou hast said concerning destruction of the

temple and the Jews; and what is the sign of thy coming; and of the end of the world?" he said, that men should hate them and persecute them and revile them; that nation should lift up sword against nation; that there would be famines, pestilences, and earthquakes. Then he said, "See that ye be not troubled; for all I have told you must come to pass. But the end is not yet." The Scripture goes on to say that after the scattering of the Jews, the destruction of Jerusalem, wars and troubles among men, it would be as eagles gathering together around a carcass—"so likewise mine elect shall be gathered from the four quarters of the earth." There shall be wars and rumors of wars, famines, pestilences, earthquakes, and other calamities. The Master then significantly says, "Again, this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come, or the destruction of the wicked."⁷

This, then, is the sign of the day of God's judgment. God is too fair to judge men without a standard known to them by which they can be measured. He will not judge men in terms of the gospel of Jesus Christ until he has first made it possible for every man to know of the possibilities in his own being through obedience to the principles of truth. So he said, "Go ye into all the world and preach the gospel unto every creature."⁸ He also said, "And again this gospel of the kingdom shall be preached in all the world as a witness unto all nations, and then shall the end come." He will not judge men until the standard of judgment is set up, and men are given an opportunity to measure up to that standard.

It is apparent that John saw in vision that which the Master had prophesied. He saw that sometime after the New Testament days there would be a new revelation of the Word of God—typified in its purity, authority, and power by the white horse and rider, with bow and crown, going forth in a war of righteousness.

The Restoration

This new revelation of the Word of God was the restoration of the gospel of Jesus Christ in 1830 under the prophetic spiritual impulsions which quickened the heart and mind of the young prophet Joseph Smith in fulfillment of the prophecies. Some of these prophecies deal with features of the Restoration Movement.

Isaiah tells of the appearance of a book containing the words of those from Jerusalem who have slept in the dust.⁹ This is related to the work of God

among men which Isaiah calls "a marvelous work and a wonder" which is to cause the meek of the earth to increase their joy in the Lord, and the poor to rejoice in the Holy One of Israel.¹⁰ The translation of the Book of Mormon as a miracle of divine power fulfills this prophecy. Its testimony of Jesus comes to us from descendants of former inhabitants of Jerusalem, and through it many have increased their joy in the Lord.

Another reference to the records of the Word of God, related to John's vision of the coming forth of the Word, is in the prophecy of Ezekiel. He foretells that the "stick of Joseph" (the Book of Mormon) will be united with the "stick of Judah" (the Bible), and "shall be one in mine hand."¹¹ The mutual testimony of these records is that Jesus is the Savior of men. Though written by peoples of common origin who have become widely separated from each other, developing diverse cultures, experiencing differing social and national events, these records are truly *one* in testimony and revelation. With this added support from the uniting of the testimony from two peoples, the Word of God bearing the message of the Saviorhood of Jesus goes forth conquering and to conquer.

Prophecy of the Great Image

Another prophecy supporting the revelation of the Word of God in the last days is in the record of Daniel. The prophet tells of the dream of Nebuchadnezzar in which the king sees a great image.¹² It had a head of gold, breast and arms of silver, belly and thighs of brass, legs of iron, and feet part of iron and part of clay. Daniel interprets the dream for the king, telling him that the sections of the image represent the appearance of nations or empires upon the earth. He says that Nebuchadnezzar himself is the head of gold. Given this starting point, we can follow the fulfillment of the prophecy through the history of subsequent events.

The Babylonian empire was succeeded by the Medo-Persian empire, represented by the breast and arms of silver. Following that came the Grecian empire—the belly and thighs of brass. After that came the Roman empire, later divided into eastern and western Rome, represented by the two legs of iron. Then came the division of modern Europe and Asia into the various nations represented by the feet and toes. That these nations would not enjoy unity is indicated by the description that the feet and toes were of mixed iron and clay, which do not cling together. "In the days of these kings," Daniel said, "shall the God of heaven set up a kingdom, which shall

never be destroyed."¹³ The prophet saw a succession of historic events culminating in the latter days¹⁴ with the manifestation of the power of God as "a stone cut out of the mountain without hands"¹⁵ in the sending forth of his Word through the setting up of his kingdom, never to be destroyed.

There is no question that the appearance of the white horse with his rider is representative of the restoration of the gospel and church of Jesus Christ in the latter days, which we believe had organic expression through the organization of the church under the prophetic direction of Joseph Smith on April 6, 1830.

The Red Horse

There went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given him a great sword.¹⁶

Now comes a horse whose rider has a sword—obviously the symbol of bloodshed. Moreover, power is given to him to take peace from the earth, and people are to kill one another. The horse is red. Undoubtedly it is the color of blood, associated with death and destruction, which leads us to use red as a signal of danger.

The symbolism seems to be consistent. Sometime after the appearance of the white horse (that is, after 1830) a movement which causes bloodshed is to appear. The description of the red horse and rider is strikingly warlike. When the prophecy says that "peace" is taken from the earth, this seems to indicate that men are not to know ever again, until the fulfillment of the purposes of God through his kingdom, any sustained periods of peace.

This increase in the tempo of warfare which actually takes peace from the earth is foretold in some of the prophetic utterances of the prophet Joseph.

And again, verily I say unto you, O inhabitants of the earth, I the Lord am willing to make these things known unto all flesh, for I am no respecter of persons, and willet that all men shall know that the day speedily cometh, the hour is not yet, but is nigh at hand, when peace shall be taken from the earth.¹⁷

In other words, this prophetic utterance says that not in 1831 when the prophecy was given, or 1835, perhaps, or even in 1840, but soon, peace shall be taken from the earth.

Prophecy of the Civil War

On Christmas Day, 1832, the prophet delivered this warning message:

Verily, thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will

eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations, beginning at that place: for behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and thus war shall be poured out upon all nations.

And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshaled and disciplined for war.

And it shall come to pass also, that the remnants who are left of the land will marshal themselves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation; and thus, with the sword, and by bloodshed, the inhabitants of the earth shall mourn.¹⁸

The state of affairs in 1832 might have led others to prophesy in their own wisdom that the nation was headed toward civil war. Unrest in the state legislatures included discussion of possible secession in some instances, notably South Carolina. But the conditions causing the friction seemed for a time to be improving, breaches in national unity seemed to be on the way toward elimination through Henry Clay's Compromise Tariff Act of 1833. In the lull which appeared to further national peace and unity following the prophecy, the wise among men might have scoffed at the warning of the prophet. But those who believed in the prophetic calling of Joseph Smith were so bold as to publish the prophecy of the rebellion in Liverpool, England, in 1851—almost ten years before the events it foretold began to occur. In the words of Brother Elbert A. Smith, "Time vindicates the prophet!"

Though it may have seemed to worldly-wise men that this was a false prophecy because of the apparent trend toward solution of the problems between the states after the prophecy was delivered, yet the prophetic wisdom stood the test of time. In 1860 South Carolina did secede, followed by others. The Civil War began. The Southern States did call upon Great Britain! Strained diplomatic relations occurred between the North and Great Britain when two of the South's emissaries, Mason and Slidelle, were taken by northern naval forces off the British ship, "Trent." Alliances and treaties, both secret and open, were formed and have been formed in continuous succession in modern Europe's "balance of power" politics. When the "balance" was disturbed in 1914 the disastrous result was the First World War, and its second chapter, the Second World War. The implication of the prophecy is that such will continue until men learn the way of the kingdom of God, for peace has been taken from the earth.

The Black Horse

Some time after 1860 we can look for the appearance of this horse. His rider has a pair of balances in his hand and there is a voice saying, "A measure of wheat for a penny and three measures of barley for a penny; and see thou hurt not the oil and the wine."¹⁹

In the highly commercialized civilization of our time, it is easy for men of evil designs to take advantage of their fellows. Adulteration of packaged products, particularly foodstuffs and medicines, has led to the enactment of numerous laws for public protection. Could the prophet be describing social pressures for legal protection against such adulterations in the words, "See thou hurt not the oil and the wine"?

Then, "A measure of wheat for a penny and three measures of barley for a penny" sounds like price legislation. Farmers are being told today that minimum prices are guaranteed for their products through government subsidies. On the other hand we also have price ceilings ostensibly to protect the public from being exploited in ruinous inflation. These parallels indicate that the black horse has to do with modern commercial activity. His rider seems to be concerned with commercial relationships leading to price setting and social legislation for public welfare. That commercialism is the setting for the functions of this horse and rider seems a safe assumption.

Trouble and Justice

What does the *black* suggest? Black is the color for mourning. Black veils, black suits, black arm bands are used in mourning a death.

This is a peculiar situation. The color represents trouble; the balances represent justice. How do we reconcile them? Our purpose is to find a movement in which the motivation is justice and social welfare against the background of modern commercialism, but which is accompanied by trouble and distress.

Such a movement is trade-unionism. Our industrial civilization with its factory production methods has fostered the growth of trade unions which has from the beginning claimed as its purpose the establishment of economic justice and social welfare. Hence the balances, and the social legislation, related to price control and pure-food and packaging laws.

There have been humanitarian purposes in trade-unionism, but there has been trouble. It has been accompanied by bloodshed, loss of life, destruction of property, and loss of productive time on the job, altogether too often without any significant relationship to social welfare.

The black horse comes in the sequence revealed in the prophecy, some time after

1860, and more specifically about 1880-1890, continuing to carry on his purposeful activities to the present day.

The Pale Horse

And I looked, and behold a pale horse; and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.²⁰

The description of this movement is sufficiently clear to require no explanation. Death, misery, famine, depravity, moral degeneration, the very judgments of God on rebellion and sin are portrayed here. The conditions accompanying the pronouncement of the angel of judgment seem to be described. "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."²¹ The message of this angel follows that of the Restoration angel, "And I saw another angel . . . having the everlasting gospel to preach unto them that dwell on the earth."²² Similarly, the horse and rider of judgment over the earth follow that of the Word of God as revealed in the Restoration Movement of 1830.

This condition is to exist over the fourth part of the earth. The earth has a land area of about 55,000,000 square miles. This is in comparison with water area of 192,000,000 square miles. In other words, the land area is 27.9 per cent of the total. Though not all the land area is thickly inhabited, it is on the land that man lives. One might well say, then, that the habitation of men (the land area) is under the judgment of the law of God in that "the wages of sin is death" and the result of rebellion is hell. The systems of the world are built on human selfishness. Jesus rightly said, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight . . . but now is my kingdom not from hence."²³

Hell Follows After

Since the kingdoms of this world are morally unsound they can only be maintained, and temporarily at that, as men fight. With growing technical knowledge and skill, men's fighting becomes increasingly vicious. We are now living in a period in which men have at their disposal forces of physical violence, physiological and bacteriological weapons, and economic powers. Practically every technical skill achieved by man can now be used for destructive purposes. Godless

(Continued on page 17.)

Marriage in Abraham's Day

By Israel A. Smith

A STATEMENT I made in all sincerity which was published by *Time* has caused quite a furore in the Mormon camp: I suggested that if Joseph Smith became a polygamist, "then he broke the law of God and the laws of the land, and to that extent was a fallen prophet."

A number of Mormons have written me, also one or two cranks, and Mr. A. William Lund, Assistant Church Historian at Salt Lake City, has published his views about the matter in the *Deseret News* (Church News) of recent date. Since better and abler men than I have taken the same position for many years, including Joseph Smith III, my own father, I have marveled at the perturbation on the part of Mr. Lund and others of Utah.

On examination of the statement complained about, in the light of *undisputed* facts, I see no reason to modify it, and I believe I was justified in the position I took:

On August 17, 1835, a General Assembly of the church was held; certain revelations given through the Prophet were presented and each one by a unanimous vote approved and accepted as the *law of God*. Nobody can deny that monogamy was on that day adopted as the rule of the church on marriage. Not only do the revelations accepted then fix that rule upon the church, but by separate resolution—not purporting to be a revelation—Christian marriage was set forth as the rule of the church, with specification that its purpose was to relieve the church of being falsely accused of polygamy.

Thereafter, so long as that rule was not abrogated or rescinded by action of the church (general or "sacred" assembly or General Conference), or until another and con-

trary rule was adopted by either of those legislative bodies, any member becoming a bigamist (one who marries while still legally married to another) would thereby violate the law of the church. One who violates the law of God is a sinner—he "falls" from grace into sin. Joseph Smith was amenable to the law of the church just as any other member.

WAS THE RULE of the church on marriage which was adopted and fixed on August 17, 1835, ever rescinded or in any way modified prior to the death of the Prophet?

Even if we could believe Joseph Smith received a revelation commanding him to take plural wives, could he have complied without violating the law of the church? One who enters into sin undoubtedly "falls" to the extent of the gravity of his sinning. Need I spend any time or energy on the nature of polygamy as characterized by Jacob in the Book of Mormon! Besides, bigamy was a *crime* under the law of every state in the United States during the years 1835 to 1844. The Prophet would have been guilty of a felony had he married any woman as a "plural" wife.

I challenge Mr. Lund to show (1) any action by the church prior to June 27, 1844, by which the law of marriage was changed, or (2) that Joseph Smith was ever relieved from the necessity of observing the rule adopted in 1835.

Furthermore, my statement was *conditional*, and I specifically denied the premise; no amount of sophistry or specious reasoning can justly construe my letter as saying that Joseph Smith was a fallen prophet. I have never so believed or so stated. And I said nothing about him being a *false* prophet. I have never so believed and have never so stated.

Mr. Lund says:

If Joseph Smith became a fallen prophet because he gave to the Church this revelation, and because he had plural wives, then Israel, to be consistent must also maintain that Abraham was a fallen prophet, notwithstanding the fact that the Scriptures call him "the friend of God," and notwithstanding the further fact that the Lord called him out of his own country and placed upon him his name with an everlasting promise that Abraham's descendants should be the chosen people of the Lord. Moreover, promising him that all, henceforth from his day, who accepted the gospel should be called his "seed" and through this blessing they should receive "the blessings of salvation, even of eternal life."

Then again to be consistent, Israel must maintain that the ancient patriarch and founder of the twelve Tribes of Israel, after whom Israel A. was named, also must have been a fallen prophet, and yet the Lord blessed him and made the descendants of the twelve sons by Israel's four wives, Leah, Rachel, Bilhah and Zilpah, his chosen people. The Lord said that when he divided the inheritance of the sons of Adam, he did so according to "the number of the children of Israel, for the Lord's portion is his people; Jacob (Israel) is the lot of his inheritance." How it must trouble this grandson of the Prophet to be called by the name of such a character!

Here is where Mr. Lund is illogical: his conclusion as to Abraham is a *non sequitur*. Is there any record that God, prior to Hagar's appearance, commanded Abraham to have but *one* wife and *one* wife only? He certainly was not under the law as stated by Jesus. To have a *true* parallel, Abraham must first have been *forbidden* to have more than one wife, and, later, to have been *commanded* to take additional wives. Besides, Mr. Lund overlooks the material fact that the Lord did *not* command Abraham to take *any* wife. It was Sarah who directed Abraham to receive Hagar.

IT IS TRUE that every implication of the stories of Adam and Eve, Noah, Isaac and others is that the Lord of Creation placed the seal of his approval on monogamy. But there seems to have been a dearth of specific divine instructions on that question.

Reverend T. K. Cheyne, D.D., in *Historians' History of the World*, Volume 2, page 30, says:

The scientific historian of today looks askance at all unverified traditions of antiquity, and it is becoming more and more common to begin the history of Israel with the Egyptian sojourn, or at least to treat the prior history of the race as merely traditional.

How much beginning with Genesis 13 is tradition and how much fact?

Another bit of Lund illogic is that blessings bestowed on Abraham means the Lord approved everything Abraham had ever done! He was blessed, and the covenant was made to his children because of his great faith in God. Mr. Lund adds something to the covenant (on his own motion, I assume), but I do not find biblical reference to acceptance of the gospel.

For Mr. Lund's enlightenment I was not and am not named after Jacob (or Israel), except perhaps as to time; but this is very, very immaterial and irrelevant. His argument with respect to Jacob is as weak as his showing regarding Abraham. Where was there any specific rule of marriage theretofore established by divinity which could have been either honored or violated? There was none.

Mr. Lund also says:

Then still again, the Lord himself must have fallen from his exalted throne, according to Israel A., when he went so far afield as to place the names of these twelve sons of the four wives of the ancient Patriarch Israel on the gates of the Holy City, the New Jerusalem, where they are to remain forever.

Here Mr. Lund does not read far enough. True, the Lord directed them to place the "names of the children of Israel" on the stones to be put upon the shoulders of the ephod "for stones of memorial unto the children of Israel." Mr. Lund limits this to the twelve sons. By what authority? Jacob had more than twelve children; but there were only twelve tribes established. And these twelve tribes were mentioned in

scores of places in the Bible as the "children of Israel," meaning the members of all the tribes—all of Israel. The children of Israel—not the sons of Jacob—were obviously thus honored by the Lord.

Brother Lund again gets facetious and speculates on how I should feel if I should be permitted to see the New Jerusalem and there find the names of polygamous Jacob's sons on the gates. He is again in error, for when that happens, I shall know the immediate sons of Jacob are not honored, but the millions of their descendants—the great tribes that made up ancient as well as those of modern Israel.

And I am not as "self-righteous" as Mr. Lund, because he has already judged me and thrust me out of his own Holy City, while I say to him, "Let the Lord judge between me and thee."

Of course the children are not condemned for the conduct of their fathers, and the Lord will continue to bless all people on their own merits.

One thing more—the Mormons are not willing to leave Isaac and Moses outside their select polygamous circle, while as a matter of historical accuracy, neither had more than one wife. Why does not Mr. Lund bring up David and Solomon!

Now I aver that both the Hagar and Bilhah episodes were but tribal customs, and Mr. Lund would surely not give all Mesopotamian tribal customs the approval of Divinity. I quote from *Lights From the Ancient Past* by Jack Finegan, pages 54 and 55:

Other materials which have an important relationship to biblical narratives are found in the tablets from Nuzu. In the second millennium B. C. this city (cf. p. 39) was a provincial center of the Hurrians. The latter were a people who seem to have come into Mesopotamia from the north in the second half of the third millennium and who became a dominant ethnic element throughout the Middle East during the second millennium B. C. They were the Biblical Horites (Genesis 14: 6, etc.), but aside from the few references to them in the Old Testament have become known only through the archaeological discoveries of

the last two or three decades. At Nuzu thousands of clay tablets were found which had been written by Hurrian scribes in the Babylonian language but with the occasional employment of native Hurrian words. The bulk of these tablets date in the fifteenth century B. C. or just shortly after the Old Babylonian Period. Since transactions of all kinds are recorded in them, much information is given concerning the life of the people.

Among the customs and laws which the tablets reveal to have prevailed at Nuzu are many which cast light upon incidents recorded in the Bible and particularly upon events of the patriarchal age. Adoption was frequent at Nuzu, and in particular childless couples often adopted a son who would care for them when they were old, bury them when they died, and be heir to their estate. It was specified, however, that if, after the adoption, they had a son of their own, the adopted son would have to give way to the real son as the chief heir. This provides a legal explanation for Genesis 15: 2-4 where the heir of the childless Abraham is expected to be his slave Eliezer, until the promise is given that a son of his own will be born to become his heir.

Marriage contracts at Nuzu contained a provision obliging a childless wife to provide her husband with a handmaid who would bear children. This explains the action of Sarah in giving Hagar to Abraham (Genesis 16: 1f.) and of Rachel in giving Bilhah to Jacob (Genesis 30: 1-3). According to the Nuzu documents the offspring of the handmaid could not be driven out, which shows that there was a legal basis for Abraham's apprehension over the expulsion of Hagar and her child (Genesis 21: 11).

Halevy is quoted in *The Historians' History of the World*, Volume 1, page 505, in writing about marriage among the Hebrew children:

A contract was necessary for legal marriage . . . if anyone has married a wife but has not drawn up a contract with her, that woman is not a wife.

When did Jacob contract with Leah?

In closing, I restate the one hurdle the Mormons cannot make. I say give us the book and page of the record where the church organized by Joseph Smith in 1830 is shown to have taken any action rescinding
(Continued on page 17.)

Blue Pencil Notes

By Elbert A. Smith

May I Share Some Experiences With You?

When we have a thrilling experience it stirs in our mind and we wish to tell it to our friends. If we get a firm grip on the coat lapel of a friend, as Brother Griffiths used to do, we are sure of an audience. He can not get away gracefully. When we put the story in print our friends may turn from it and depart, and no hard feelings, since we "know not what they do." So that is understood.

I. Viewing a Great Picture of the Crucifixion

The day before I left Los Angeles in February to return to my home in Independence, in company with my son Lynn and family I went to Forest Lawn to view a picture of the Crucifixion. Forest Lawn Cemetery is very much like a vast park with hills and valleys, lawns and flowers and trees, and here and there a shrine or church dedicated to a special purpose. In the latter class is the Church of the Last Supper, devoted exclusively to a great stained glass reproduction of Leonardo da Vinci's magnificent painting of the "Last Supper."

This church and its famous stained glass window is one of three shrines planned by the board of regents of Forest Lawn to commemorate the three epic events crowded so close together in the closing days of the life of our Lord: the Last Supper, the Crucifixion, and the Resurrection. The second building fitting into this project was dedicated one year ago, in March, and is known as "The Hall of the Crucifixion." The third one is yet in the lap of the future. We went to visit the "Hall of the Crucifixion."

I was but poorly prepared in my expectation for what I saw. Lynn and Lorene had purposely left me

open to a surprise. When at last we were seated in the big assembly room with many other visitors, and curtains were drawn aside and flood lights turned on the picture, I was amazed to see a painting one hundred ninety-five feet long and forty-five feet high, and as great in quality as in size. Kipling visioned a time when artists "shall splash at a ten-league canvas with brushes of comet's hair." Here was a canvas vast enough to entrance mundane mortals; too big for any gallery in America, the "Hall of the Crucifixion" had been built especially to house it.

Jan Styka, a Polish artist, had spent much time in and around Jerusalem studying and making sketches, and long years in Poland putting his vision on canvas. His palette and brushes used in that work had been given by his widow to go with the picture and were displayed in another room.

In the background in this great picture were the hills and mountains around Jerusalem. In the nearer background were the outlines of old Jerusalem with its walls. In the middle foreground was Calvary.

In the center of the groups of people on Calvary stood the Christ—erect, composed, awaiting the crucifixion. Before him were his mother, other relatives, and some of the disciples. At one side stood Lazarus, Mary, and Martha, his dearly beloved friends. Then there were groups of priests and rabbis, members of the Sanhedrin, and Roman soldiers. And at one side multitudes flocked up the hill.

In a picture of that size the figures in the foreground were nearly if not quite life size. They seemed to be alive and moving in a setting so real that it appeared to be more than a painting. As the unseen narrator told the story of the Crucifixion, an arrow of light moved about over the canvas to indicate a particular group or point of interest being discussed.

The people who listened sat in silence, and there was no question concerning the profound impression

upon them and the reverent attitude of most of them. I hope to see that picture again. If you visit Los Angeles do not fail to see it.

I was reminded again that down the ages men have borne witness to the greatness of Christ through every means of expression that humanity commands: art, architecture, music and song, oration and sermon. Yet the greatest witness ever borne for him, and the one in which he takes delight, is transformed lives. There was Mary Magdalene, so depraved that people said she had seven devils. Converted, she became one of the first witnesses to the Resurrection. There was Peter—at first violent, profane, ignorant—who became the great apostle. Paul, devoted to the slaughter of the Christians, became the greatest missionary of all time.

The gospel is yet "the power of God unto salvation," capable of transforming lives as it did of old. It is the work and mission of the church to develop men and women whose lives will be a greater witness than any painting or cathedral, which must in time fade and crumble while the immortal soul shall endure.

"This is my work and my glory, to bring to pass the immortality and eternal life of man."—Doctrine and Covenants 22: 23.

II. The First Sermon in Two New Churches

Theme: "The Open Door"

Recently I have had the pleasant experience of preaching the first sermon in two new churches. The first of these was in the new Lamoni church for which so many people planned and waited so long. The second was in the new Slover Park Church in Independence.

Of late years we have been building or buying a considerable number of new churches in different parts of the world. Others are in process of construction. We have been more careful in selecting our building sites—to have them advantageously located and in a good neighborhood.

We have given more and better attention to the planning of our church buildings, particularly to make preparation for the care of children and young people in the general setup of the church school.

Personally, I am jealous for the prerogatives of the pulpit. I hope the ministry of preaching shall not lose its dignity and authority and influence, but I believe I am no less enthusiastic for the ministry of teaching. Jesus said, "Go preach"; but he is also quoted as saying, "Go and teach." The ministry of teaching opens a field to many who have that talent. It reaches more persons in the average congregation than are reached from the pulpit, and it reaches many of them in the early, formative years of life. Here is a field right at home in every congregation which is both missionary and pastoral and challenges particularly young men and women who have the gift and hence the calling to minister in this way.

Christ gave two commissions, both of them after his resurrection. The missionary commission was "Go ye into all the world and preach the gospel." The pastoral commission was "Feed my lambs; feed my sheep." For some reason, and I think deliberately, he mentioned the lambs first. I am enthusiastic about the reawakened interest in missionary endeavor and the well-thought out, well-planned, and well-implemented missionary program.

Perhaps I am not altogether enthusiastic about the architectural lines of the new Lamoni church. However, the tower breaks the flat lines; and there is a church bell, and I love a church bell. Also in California I have seen so many variants in styles of church buildings that I have developed a tolerance. Be that as it may, the Lamoni church in its interior arrangement is, I believe, the best equipped church that we have in the world to minister to children and young people; this is as it should be, because the church in Lamoni has an opportunity that is not had in any other one of our congregations.

I refer to the steady flow of young people to Graceland College, coming from many parts of the United States and Canada, from Europe, Australasia, the British Isles, and the Islands of the Pacific. We may presume that in years ahead these will come in increasing numbers and also young people from other fields.

The church in Lamoni in past years and up to the present time has ministered to many of these young people. It will continue to put its mark for good upon many who, coming to Graceland, are not only willing but desirous to receive the ministry of the church in a church building dedicated to that purpose.

So as I, an old-time preacher, preached in a modernistic church edifice, having before me a congregation including many young people from Graceland, a text came to my mind: "Behold, I have set before you an open door, and no man can shut it."—Revelation 3: 8. The temptation was to go back to the old days in the old brick church for my theme. The challenge was to look forward, as Paul admonishes: "This one thing I do, leaving past things behind, I press forward."

May I add that I found the assembly room, known as "The Sanctuary," a pleasant room in which to preach. The altar arrangement is symbolical of the Restoration Movement. Across the front of the altar in raised letters is the legend, "If any lack wisdom let him ask of God." Then on a higher level is the response, "This is my beloved Son, Hear him."

I preached the first sermon in the new Slover Park Church in Independence on Easter Sunday. At present only one unit of the church is complete. Classwork will continue in the old building formerly occupied by the congregation, which will take care of the church school very well for the present. This church has a beautiful, well-planned main assembly room for the ministry of preaching, and the choir loft that morning was occupied by the junior choir.

I have had a personal interest in the Slover Park Church through association with friends numbered in its congregation, also because the Slover Park congregation is the direct result of missionary endeavor. I remember when Liberty Street mission was founded and occupied, I believe, in a hall, and seemed to have little promise for the future. In fact, when I invited an elder to preach there one Sunday he refused, saying, "When you find an appointment worth my time let me know." He was a good man ordinarily, but something must have gone wrong on that occasion. Others thought the little mission was worth their time, and presently there was a very fine congregation of the church on Liberty Street. Liberty Street Church, in its turn, sponsored the Slover Park mission. It very soon grew in numbers and became an organized congregation occupying a remodeled dwelling house; now it is moving into its new church building.

In most of the branches I have been able to visit recently I have been rather surprised and greatly encouraged to see the increased percentage of children and young people as compared to years past. I found this true in the Slover Park congregation. Again I was reminded of the old, well-loved text: "Behold, I have set before you an open door, and no man can shut it."

Not long ago my neighbor, Sister Shippy, handed me a poem which was first used in the program at the opening of our newly purchased church in Pasadena. I read this poem several times with increasing admiration and interest. It was written by Sister Nelda Thompson, one of my relatives, daughter of Evan and Earlita Inslee, and granddaughter of Apostle Heman C. Smith of pleasant memory, and Vida E. Smith, author of "The Old, Old Path." I was happy and rather proud to close my sermon at Slover Park with Nelda's poem entitled, "The Open door."

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Why the Church Discourages Dancing

As I See It

By Carl Mesle

A department for replies to debatable topics printed in the "Herald." The views expressed here do not necessarily reflect church policy nor commit the "Herald" or its editors. Limited space will not permit many articles on the same subject to be printed.—EDITORS

DANCING IS A WORD that conjures up many different pictures to many different people. It is viewed as everything from a harmless, lighthearted form of pleasure to a dangerous source of constant temptation to human weakness. Opinions vary widely and are dependent upon many factors of experience and conviction.

More than a half century ago two brief General Conference resolutions were adopted which in essence simply urged church members to avoid dancing as a practice "likely to lead their minds from Christ and the gospel." In the intervening years many other resolutions have been long forgotten, but those discouraging the practice of dancing continue to live as almost a part of our doctrine. While it might be difficult to determine exactly what circumstances led the Conference delegates of 1886 and 1893 to vote as they did, it might be worth while to try to analyze those elements in dancing which still lead many and varied individuals today to discourage its practice as being potentially harmful to the best interests of "Christ and his gospel."

There are many kinds of dances—social, square, folk, and ballet, and some people even include musical games. Forgetting for the moment the important matter of outside environment, let us start with the assumption that the church were to consider sponsoring all forms of dancing. In which forms would it be considered innocent and in which dangerous?

What of musical games? They seem to supply sociability, rhythm, generally wholesome gaiety, hand-holding, arm-swinging and other elements designed to get people acquainted. To set the stage for other activities, selected musical games might seem to have their place.

Tap and ballet provide vigorous physical exercise and audience interest. Real ballet can be most graceful, tap quite clever and entertaining. They are show pieces, but because they are not done as a group they add little to sociability. The tragedy of tap as taught to children and young people is that it seems generally to place the emphasis on physical glamour, thus giving it an undesirable pro as a source of entertainment.

THE QUESTION of folk dances creates something of a dilemma. The association of the term "dance" condemns it in the minds of many people. Some folk dances would seem to belong more appropriately to the area of musical games while others include more of the ingredients found objectionable in the social dance. For that reason care must be taken in pronouncing all folk dances harmless.

The revival of square dancing and its renewed popularity in many communities draws attention to its value as a socializer and tends to put the stamp of approval upon it as a worth-while and harmless form of recreation which, in limited quantities, it might be. On the other hand, it is not difficult to obtain examples of church participation being seriously cut and the course of lives turned away from the church when square dancing became the practice.

To illustrate, in recent years a young woman and her husband busy with church activities, business, and home affairs turned down an invitation from their married friends to join in a square dance club. Later she remarked, "So many scandals came out of that square dancing club!" Apparently even in square dancing there are problems created by the practice of one man dancing with another man's wife or girl friend.

Another problem resulting from public square dancing is that it is not at all unusual for a square dance to slide into a "Paul Jones," which is a transitional movement ending in social dancing with chance partners. Many a square dancer has suddenly found himself expected to waltz or fox-trot, whether or not he could or desired to, and in a situation where it was difficult to break from a partner without giving offense or embarrassment. And that brings us to the social dance.

THE CASE FOR SOCIAL DANCING is heard on all sides from those who enjoy and promote it. It does provide opportunity for companionship, offering to the accepted dancer a sense of belonging, the development of social ease, a measure of physical grace, and seemingly greater matrimonial opportunities. Recognizing that there are some advantages

to social dancing, let us try to see why within the last year, for example, the Central Kansas Methodist conference went on record urging the 1952 World Conference of Methodists to protest against the growing "evils of dancing."

Confining the problems of dancing within the church once more, let's try to see what would happen if our church should approve social dancing and our Zion's Leagues should sponsor it as one of their activities? One way to find out is to check up on some of the churches that do. From one of our larger congregations comes the story of a joint evening's party by a Zion's League with a young people's group of another faith. The Zion's League was to put on the first half of the program and the other group the second half. In preparation the Leaguers worked up a number of typical League games and stunts. When they had used up their half of the time they turned to the other group and said, "Your turn now," but the other group said, "Oh, no, this is too much fun; let's play some more of your games." And so they continued. Before they realized it, the time to go home had come and they drew the party to a close. As they left the Leaguers apologized to the others for monopolizing the program and asked what they had planned to do. Their spokesman said, "Oh, we were just going to dance." This report jibes with the experiences of many of our young people who have found real satisfaction in working up parties of their own and who, upon reporting the activities of some other church youth groups, have said, "Oh, all they do is dance."

CREATIVE PARTIES which require some ingenuity and exercise of creative imagination in their planning and executing should be enthusiastically encouraged by the church when they develop leadership and stimulate the satisfactions of personal and group accomplishment without objectionable results. Dancing, in contrast, is so easy to provide that groups continually fall back upon it in a lazy sort of way and miss the fun and experience which comes in continually reaching for new and creative party ideas. Time and again young people new in the church or who have joined an active League have been heard to say, "I never knew parties could be so much fun; all we ever did at our parties was dance."

How ballroom dancing ever came to be called social dancing is something of

a mystery, for there are few group activities more antisocial than so-called "social" dancing. Partners who like to dance together resist any infringement on their privacy, and tag dances often create ill feeling.

The Mormons include dancing as one of the four major areas of instruction for their young people. Upon questioning, our missionaries in Utah and other members closely associated with Mormon congregations have reported the concern seemingly held by many officials of that church over the continual cropping up of liquor and other undesirable influences in the church dances as well as their loss of young people from the ward dance to the downtown dances where the big-name bands and orchestras play. A few other faiths permit dancing under church sponsorship, but many others believe as we do that it carries with it too many problems to make it worth the risk. Safeguards which always have to be set up are too easily broken down.

Other writers have treated the question of dance music with more authority* and completeness than is possible here, but the music associated with dancing creates one of the major objections. At its best, popular music occasionally reaches a high quality, but the best is not used as standard dance music. There is ample authority that there is a lessening of moral restraint under the influence of common jazz or dance music. The regular dance crowds are rarely satisfied with the best in popular music but patronize bands which provide the kind of music required to give them increasingly bigger thrills. The moods which result eventually degenerate to a sensual level—with lyrics to match. It is at this level, generally slipped into quite unconsciously, where girls and fellows—and even men and women—get into trouble, where the stage is set for the loosing of passions which at best leave heartaches and deep confusion, and at worst end in divorce, suicide, and even murder. Fortunately most persons who enter into dancing don't go this far. Other forces in their lives bring them up short of the pitfalls which they may not even have suspected lie ahead. Others find out too late. Nevertheless, deliberately stepping into any situation which artificially stimulates the physical passions is too much like stepping off a ten-story building and trying to stop at the first floor.

*See "Music of the Dance," by Alan Tyree *Saints' Herald*, March 17, 1952.

THIS BRINGS US to another major problem of dancing—that which most concerns parents and others interested in the normal, happy development of youthful lives free from tragedies and scars and dominated by spiritual rather

than sensual motives. Just as dance music is designed to arouse the sensual emotions, so are the intimacies of the dancing positions and the bodily movements found in most social dance steps. The comment of a dancer, "Where else can I step up and put my arm around a perfect stranger," would seem to lay dancing open to the charge so often brought against it of providing the setting for a round of "promiscuous necking." Such a suggestion is resented by those who see only the rosy hues of dancing, but others more honest if not more experienced recognize it. For example, in a recent Public Affairs Pamphlet *So You Think It's Love!* we find the following:

Recently a university president expressed concern that on his campus the pattern was rapidly becoming one in which a boy danced all evening with the same girl. "Dancing is no longer sociable," he said. "They don't exchange dances; they don't even talk, *they just put their arms around each other and walk around.*" A college student put it a little differently when asked why he wasn't going to a dance. "Frankly," he said, "I don't like dancing. Dancing to me is just petting to music."

It is difficult in such an atmosphere, whether in the church or outside, to resist that which the whole environment is designed to create. Even high school students who dance much soon learn that the most popular part of the dance is apt to be the intermission when it is possible to break away from the crowd and to express more freely the course of action suggested on the dance floor.

Whether or not this is simply the opinion of church members or of "old fogies" may be indicated in the experience of one community where the mayor, a tough, politically minded nonchurch man, instructed the city recreation director that he was to have nothing to do with the local teen-town where social dancing was the major activity, because, as he expressed it, "The administration cannot afford to be involved in a scandal." Apparently he had reason to believe that social dancing, even well chaperoned, can bring undesirable results.

ONE OF THE PROBLEMS in trying to explain to young people the reasons for the church's traditional stand discouraging dancing lies in the fact that few of those who have been through the dancing mill from beginning to end, and who might know the answers, are left to bear testimony of the results. They simply have not survived either the influence or the pitfalls, or if they have they are reluctant to tell their story. Most of those in positions of leadership and active in the church have had limited personal experience, if any, in dancing and consequently find it more difficult to explain their stand. Many of them have

simply accepted on faith the church's stand, while others have had something greater to hold to when the choice between dancing and church activities became apparent.

If social dancing is difficult to defend as an activity in the church, how much more difficult it is to justify it in the typical dance hall environment. Should the church be in the position of introducing and encouraging its young people to take part in an activity which by its very nature induces people to moods and actions of self-gratification and therefore away from a concern for the welfare and best interests of others?

Could the church by compromise expect ever to accomplish its purpose? League dances would probably increase attendance, at least at the dances, but what would it do to the quality of League worship? If we have adult leaders who are incapable of giving strong leadership to our present program of wholesome recreation, how can we expect them to give strong leadership in the establishment of the necessary safeguards to dancing? Probably the major function of our social activities and study is to set the stage for worship experiences which lead us toward the presence of God where his purposes may be made known. With the many degrading influences surrounding us, even in the finest of our American communities, do we have any right to ask the church to encourage an activity of such questionable nature, or should we look to the church for something better?

MORE AND MORE, through the spirit of inspiration, the church is emphasizing the positive aspects of life rather than the negative. While some churches are compromising with dancing this church has endeavored to develop youth of a quality which recently caused one high school principle to say, "Why is it that Graceland College always gets the cream of our graduating classes?"

There has been a change in recent years from denouncing the negative to emphasizing the positive. This is perhaps best illustrated in this particular relation by the 1934 *General Conference Resolution on Leisure Time*, which says, in part,

Whereas the problem of the wise use of leisure time concerns human life and conduct ranging from questionable commercialized amusements to creative church service, and . . . whereas it is impossible to specify all the ways in which leisure time may be used not in harmony with the ideals of the church, and therefore the futility of attempting further to secure righteousness by legislative action, . . . **BE IT FURTHER RESOLVED:** That the pastors, members of the priesthood, and all others (especially parents) having direction of all the activities of the Saints, reaffirm

their belief in the wisdom of restraining our activities so as to exclude any and all forms of amusements and uses of leisure time which in any way tend to break down our moral standards, or which would hinder our spiritual development, and that we further be urged and trained to give special attention to developing creative interests and abilities which will lead to the realization of ideals of the church in the daily lives of its members.

Reorganized Latter Day Saints have been instructed to be a distinctive people. How can we be different if we join the world in its questionable activities? We have many young people of the church standing out in their schools and communities who do not depend upon false props to make them popular. They enter ably into the various fields of school, community, and church activity which encourage the development of skills and interests which make dancing relatively unattractive and unnecessary.

Even the young people of the world follow capable leadership. Actually many young people, particularly fellows, do not especially care to learn to dance but a great number are driven into it by the social pressure of "Everyone's doing it," and by those who promote dancing for their own personal gain. As in the instance of the young people who preferred typical League games to dancing, the church can and must provide leadership for more creative and satisfying activities. Every school and community needs leadership in assembling forces to make right popular. No other church holds to standards as high as ours or for better reason.

THE CHIEF BUSINESS of the church is to develop persons who are ruled by their love of God and their fellowmen rather than by a devotion to the satisfaction of their physical desires. The church's task is to build into the lives of individuals convictions which will lead toward God rather than away from him. By its very nature, therefore, the church has no choice but to include in its program only those activities which prepare the way for or actually provide spiritual growth and to omit any activities or influences which would tend to lead to dominance of the physical.

There is no longer any serious question of the survival of this church. The church is not only surviving but is growing and on the way to becoming an influential church. The real question is, What kind of church is it to be? What kind of influence will it exert before the world? The early Christian church stood for the purest of life. When it became "accepted," it grew in numbers but at a cost in quality. As it adopted the standards of other religions and compromised with its own deepest convictions

it lost its moral integrity and spiritual leadership.

To illustrate, there is the example of service which the small but effective Quaker sect has demonstrated to the world. The example of the Friends has probably done as much or more to challenge the larger denominations to render Christian service on a world-wide basis than any other single factor. Our example, too, is being observed. Recently a prominent minister of another faith in Independence made a comment to this effect: "My ministry here has been one of the finest experiences of my career. Your people [R.L.D.S.] have given us standards to shoot at." The calling of the church of Christ across the centuries has been to the highest standards of personal righteousness expressed, not in inaction or in compromise, but in exemplary action in everyday living. That challenge to the highest standards is our strongest point, our most rewarding gift.

For this church to go on record approving as a perfectly suitable form of recreation any activity which time after time has demonstrated its power to warp human life would be like the Catholic church's approving gambling on the practical basis that "it's human nature to gamble, so let's have the church make the profit from gambling."

IT IS MY CONVICTION that this church should never place itself in the position of compromising with social dancing purely on the basis that "it is driving members away," or that "everyone else is doing it," or that "young people will dance anyway, so let's have them dance in the church." That is equivalent to saying, "Let's start them dancing in the church," or as the Catholics would do, "Let's teach them to gamble in the church." If ever it can be shown, scientifically and beyond real doubt, that people can be taught social dancing and encouraged in it for the advantages it may offer without any serious possibility of its warping or retarding their spiritual growth, then this church should reverse its stand. If sufficient evidence were produced, or opinion brought to bear, to indicate that our members could engage in social dancing with considerably less danger than we have presumed, it would seem wisdom to recognize it at least as one of the less desirable forms of recreation. Such a stand might reduce or eliminate most of the unfortunate clashes of opinion over dancing which have divided people. It would, however, still be our responsibility to concentrate our church and league efforts on the teaching and promotion of those recreational activities most desirable from the standpoint of youthful fun *and* spiritual growth.

It has sometimes seemed unfortunate that the earlier Saints picked out dancing

as a practice to be avoided when no mention has been made of such customs as parking, petting, et cetera, which, while usually associated with dancing, are often engaged in by "reputable" persons who wouldn't think of dancing. The difference is that the latter two activities are frowned upon by nearly all churches and most parents, while dancing is not. We have simply drawn the line at a higher level, as we have with smoking; and those who choose to live at a lower level thereby frequently remove themselves from the fellowship of Christ's church.

The tragedy is that because of our inability to make our position understandable, we have too often been guilty of far worse sins than are committed by those who, not understanding, have chosen to dance. By a "holier than thou" attitude rather than one of Christian love we have contributed to their loss. Because we have lived below the standard in other respects we have lost their confidence and have given them ample excuse for indulging their own desires. Because we have violated the Word of Wisdom to the serious detriment of our health and substituted excuses in place of keeping the law, we have driven away those who were ready to be challenged to the highest levels of life—then turned and blamed them for our own negligence.

This church has been given a mission, part of which may be caught up in the text, "God sent not his Son into the world to condemn the world, but that the world through him might be saved," and another part in "Thou shalt love thy neighbor as thyself." Verbal floggings or gossip do not generate love; they express, rather, condemnation, with a "thank God that I am not as other people" attitude. Virtue, kindness, encouragement, and understanding are the qualities necessary to save people from their own weaknesses; they do not drive people from the church unless those individuals choose, as many do, to turn their backs on the spiritual qualities of life in favor of the physical.

As expressed in the 1934 *General Conference Resolution on Leisure Time* this church stands for the highest and finest in recreational activities, leaving it in most instances to the individual or group to determine which may be most valuable and which least helpful in the attaining of their goals. Because of our lessons of the past as well as present, there will probably always be those who, recognizing the dangers in social dancing, will earnestly seek to share their convictions with whoever will listen, regardless of what resolutions may stand on the books. May those who arrive at such convictions seek to share them with skill and genuine Christian love.

Question Time

Question:

Is it a common practice in all branches of the church for the wife of a priesthood member to accompany him on all visits to the church members?

Answer:

No, it is not common practice. Although the Doctrine and Covenants does not state specifically how priesthood members are to "visit the house of each member," it is quite evident the ministry thus required must come from an authoritative priesthood. The priesthood, however, must perform this ministry in the spirit of wisdom, and this might indicate that it is wise for the minister to take his wife on some occasions, particularly if he would otherwise have to make the visit alone. It is suggested by the church that priesthood members visit two by two when possible.

SYLVESTER COLEMAN

Question:

In the beginning of creation was man made perfect before the fall of Adam?
California F. G.

Answer:

Man was made innocent but not perfect—innocent because he was without either sin or righteousness, having done no wrong and no right, and having no past experience and no knowledge. This is true whether the word "beginning" in the question is meant the beginning of man's spiritual creation before he was in the flesh, or the beginning of carnate life, as with Adam in Eden and others at birth. All knowledge of the spirit life is withheld on coming into the flesh, and man at birth makes a new start. The Lord has said, "Every spirit of man was innocent in the beginning, and God having redeemed man from the fall, men became again in their infant state, innocent before God."—Doctrine and Covenants 90: 6.

In the beginning of human life man was imperfect because perfection is the result of development along right lines, and that by personal initiative. God cannot give a man as outright gifts such attainments as experience, knowledge, wisdom, and righteousness; they can be attained only through self-effort. It is by such as these that perfection is

reached. Acts of volition performed according to the law of right lead on to righteousness and perfection, as the Lord has said, "That which is governed by law, is also preserved by law, and perfected and sanctified by the same" (Doctrine and Covenants 85: 8). The man who acts in violation of law cannot be sanctified nor perfected, neither can the man who remains in indolence, doing no positive acts of right or wrong. His very passivity becomes a sinful barrier to perfection. God provides every necessary means for man's becoming perfect, but man must do the work. The law of all life is growth by internal activity. Perfection is conformity with Christ.

CHARLES FRY

Question:

I took Christ as my Savior ten years ago. Am I not saved now? E. C. D.
Colorado

Answer:

The Scriptures make it quite clear that salvation is not a single act but a series of acts continuing throughout our entire lives. No one is "saved" until he has completed life successfully in the eyes of God (Philippians 2: 11-16). Salvation is from the heart and not just "in" the heart. What we do counts, and why we do it also counts (I Corinthians 13). Through obedience to the principles of the gospel we will enjoy the power of God unto salvation and go on unto perfection (Hebrews 6: 1, 2).

WARD HOUGAS

Question:

What became of the stone box that the plates were found in? Mrs. J. L. B.
Washington

Answer:

This is the question we asked when visiting Palmyra and Hill Cumorah in the summer of 1927, the centennial year, with President F. M. Smith and Elder John A. Gardner, church publicity agent. We were told by old residents that for many years remains of the stone box were still on the hill, but that by the action of souvenir seekers the pieces were one by one carried away until all had disappeared.

We were also informed that seekers after gold dug a number of holes in the side of the hill in possible anticipation of finding gold relics which they imagined might have been there. This could easily be believed since we found traces of such diggings still visible. The account of the stones disappearing is probably correct.

CHARLES FRY

Question:

Is a church member justified in disobeying any law of the land because he believes it to be unfair and only man made?

Mrs. H. D. C.

Michigan

Answer:

The whole tenor of the Scriptures, and particularly the Doctrine and Covenants, makes it the duty of every man to honor the law of the land, holding that in such obedience will be found liberty; while disobedience inclines to anarchy and terror. Disregard of law by any considerable number threatens the foundations of government and leads toward the breaking down of all civilization including the church.

Jesus taught and showed respect in obedience to Caesar and the Roman law. He has told us that there is no need for the man who keeps the law of God to break the law of the land, and has counseled the people of his church to "be subject to the powers that be." It is not for the citizen to judge the righteousness or validity of the law for himself, the constitution providing for legal processes to that end through the courts, so that no man is justified in assuming the prerogative of making himself a judge of the law or becoming a law unto himself. Every man's security lies in obedience.

CHARLES FRY

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel members signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

Briefs

Groups' Projects

YUMA, COLORADO.—Elder Gerald Gabriel spent two weeks in Yuma from April 15 to 30 conducting a missionary series. Cottage meetings were held in the homes of members. A baptismal service was held at Wray, Colorado, May 3.

An all-day meeting was held at the church April 27, with the pastor, Walter Lutz, in charge. Brother Gabriel showed slides.

Recent ordinations to the priesthood include Forrest Lutz to the office of priest; Frank Buchanan to the office of elder; Bernerd Buchanan to the office of teacher; and Donald Korf to the office of deacon.

A district priesthood retreat was held in Denver, Colorado, May 17 and 18, and the Yuma priesthood attended. From there they went to Pinecrest to help on the construction of a youth building.

Sister Edna Buchanan is the choir leader with Sister Velma Foos assisting at the piano. Approximately fifteen people serve in the choir. New robes have been purchased.

Sisters Darlene Korf and Janey Buchanan supervise the primary church school, and Teacher Bernerd Buchanan directs the adult church school.

Donald Korf was recently appointed as solicitor for the Yuma Branch.

Priest Forrest Lutz represented the branch at the General Conference.

The "Go-Getters," young adult group, meet twice a month at the homes of members. The first meeting of the month is a study hour and the present topic being studied is *Differences That Persist*. The second meeting is a social hour. The group has varied projects. One has been the beautifying of the church grounds. In March a bake sale was held to raise funds to buy United States and church flags which will be used in the church. In February the group painted the church basement. Pastor Walter Lutz and his wife Fay are the leaders.

"Loyal Workers," the women's department, hold meetings the second and fourth Tuesdays of the month. The first meeting is a study period, and at present the group is studying *Tapping Spiritual Resources*. The last meeting is a social hour. Sister Margaret Korf is the women's leader. The group sponsors the church leaflets and annually a St. Patrick's tea, to which everyone is invited. A Polish family has been adopted and packages are sent regularly. They also give donations to organizations, including the hospital, crippled children, and W.C.T.U. There are twenty-five members in the women's department.

The regular church supper is held the last Wednesday of the month, with a program under the direction of Sister Ruth Lutz. In May, a formal supper was held, and slides were shown by Brothers Settles and Gabriel. —Reported by MARGARET C. KORF

Increase in Tithing Statements Filed

SOUTHERN AREA.—District President James E. Renfroe and Bishop Joseph E. Baldwin visited the following branches in the Arkansas-Louisiana District during April 21-30: West Monroe, Louisiana; Dalby Springs, Texas; Texarkana, Winthrop, Grammis, Hot Springs, Bald Knob, Fisher, Hardy, Jonesboro, and Caraway, Arkansas. This was Bishop Baldwin's first visit to several of these branches. The new lots recently purchased at Texarkana were checked and location discussed

with the pastor, Frank Owens. The tornado damage at Dierks, Judsonia, and Bald Knob was inspected and terrible destruction noted. Bishop Baldwin spoke in each branch on the theme of "Stewardship." He could not speak each night however, due to a case of laryngitis. Brother Renfroe spoke in his place on these nights.

Brother Baldwin reports several districts of the Southern Mission show good increases in tithing statements for January and February of 1952. In Arkansas and Louisiana the following is reported: 16 in 1951, 46 in 1952. Gulf States reports 49 in 1951, 151 in 1952; and Southern Indiana 39 in 1951, 43 in 1952.

Women Hold May Day Breakfast

TUCSON, ARIZONA.—The women's department held their annual Christmas party December 13 at the church. Secret-sister gifts were exchanged.

The annual Christmas program was held at the church December 23. The children presented a playlet, "The Beautiful Christmas Story." The congregation brought their gifts to the altar. The Zion's League gave a musical pantomime, "These gifts I bring," at the evening service.

Priest George Pegler was ordained an elder January 27. Elder I. E. Turner officiated, with Elder A. H. Hartman assisting.

The 1952 Arizona state conference was held at the Mountain House Lodge at Tucson on February 1, 2, and 3. The theme of the conference was "Of Such Is the Kingdom." General church appointees present were Seventy Russell Ralston and Evangelist William Patterson. Elder Marion Blakely was state coordinator; Russell Wood, secretary and treasurer; Grace Wood, registrar cashier. The following classes were taught: children, Phoenix and Tucson teachers; young people, Seventy Russell Ralston; adults, Evangelist William Patterson. Approximately ninety people attended.

The women's department, under the leadership of Hazel Doon, meets twice each month at the church. The following projects have been conducted: food sales, silent auction, and three church dinners.

The Zion's League put on an amateur show, the proceeds going toward the purchase of a church sign.

The following babies have been blessed: Harold Dennis Thompson, Barbara Lavon Heald, Deborah Jane Forsythe, Catherine Marie Hill, Susan Elizabeth Seidel, Joe Ann Christman, and Barbara Christman.

The following children have been baptized: Charlotte Jones, Gary Michael Jones, Sharon Jones, and Robert Lavern Heald.

Visitors who have preached have been Elder T. R. Davis, Bisbee; Elder W. O. Hubble, Independence, Missouri; Elder W. W. Woods, Phoenix; Elder Marion Blakely, Phoenix; Evangelist Keith Rogers, Phoenix; Priest Ammon Powell, Idaho; Priest William Puckett, Bisbee; and Priest Jode Herbst, Denver.

The annual May breakfast was held at the home of Hallie and Ward Beckstead. Lucy Sleight gave a talk on "Mother." The tables were decorated with baskets of flowers.—Reported by LAVETA BERGAN

Purchases Church

LOS ANGELES, CALIFORNIA, STAKE.—An all metal, pre-fabricated Lutheran church building located at Bear Avenue and Florence in Bell, California, has been purchased by the Southeast congregation. The deal is now in escrow and possession is to be had upon payment of the full \$15,500 purchase price. Application has been made to the General Church for an \$8,500 loan to be used on the purchase price, and for addition of a church school unit.

From a small number of families who formed the organizing nucleus of this group on July 13, 1947, membership has grown to a total of 149 members with an average attendance of sixty-one for the first quarter of 1952. In the four-year period of organization, the group has accumulated a building reserve fund of \$8,500. The congregation has been meeting in the Southgate Women's Club building.

Elder Crawford David of the Central congregation has been promoted to captain after successful completion of competitive promotional examination with the city of Los An-

SALE!

May 15 through September 1
(AS LONG AS OUR SUPPLY LASTS)

Title	Regular Price
Does It Make Any Difference	\$.25
The Prayer Meeting	.50
Procedures in Presenting Calls to the Ministry	.50
Preaching Ministry	.50

SALE PRICE

15¢ each; 4 assorted 50¢

Herald House
INDEPENDENCE, MISSOURI



ges Fire Department. The Los Angeles department is rated as one of the finest in the world, and promotion is obtained only after years of hard work and study, for captain's rating competition is so great that many firemen do not even attempt it.

Elder Wayne Simmons, missionary to Latin-American people, arrived in Los Angeles May 11 for three week's intensive work among Spanish-speaking people. His schedule included preaching services at East Los Angeles, Sherman Oaks, Lennox, and Long Beach with cottage meetings during the evenings throughout the area.

Stake Missionary Richard D. Andersen conducted a two-week series of evangelistic service at the new Pasadena church May 18-29 each evening except Saturday. Brother Andersen arrived in Los Angeles April 26.—Reported from *Stake News*

Zion's League Organized

JACKSON, MICHIGAN.—The Zion's League was organized on April 30, when the young people met in the home of Sister Margarite Case and elected officers. The following were elected: Elder John R. Cox, counselor; Hugh Smith, president; James Monroe, vice-president; Dorothy Leverette, secretary. The League meets Thursday nights of each week for study, service, worship, and recreation. On May 8, the Leaguers met at the church which is under construction. The group helped clean the lawn and do other work. Lunch was served following this.—Reported by NANCY TURNER

Young People Study Book of Mormon

DENNIS PORT, MASSACHUSETTS.—The only two members of the priesthood in the branch are Pastor George E. Armeson who is an elder and Priest Clarence A. Rogers. Brother Rogers is the assistant to the pastor. Sister Kathryn Armeson is the church school director and is assisted by several young women of the branch. Burton Derick teaches a young people's Book of Mormon class. Pauline Derick is the women's choir director. Sister Rose Rogers is leader of the women's department. Their special objective is the church building fund.—Reported by SARAH E. BERRY

Blue Pencil Notes

(Continued from page 11.)

THE OPEN DOOR

Dear Lord, when we open this door today,
erased may it be of age
And new as a virgin vellumed book; but
before we turn the page,
The first of countless leaves to come, numbered
alone by thee,
May we pause, and with reverent fingers
clashed think of the days to be—

Days when the door is opened wide to the
holy, the heart in doubt,
The cynic, the prayerful, the sad of soul,
who have found it dark without.

The young, the aged, the bowed with grief,
the loser who longs to win,
The joyful, the sick, the misunderstood; we
pray that they find within

Solace and light and the song of the soul,
surging with all its power
And echoing still in the halls of the heart
to last through a darkened hour—

An hour when God seems far away and the
anguished kneel to pray.

Lord, leave the memory here in the heart,
of the song of the starting day.

We pray this day, as we open wide the
blessed and initial door,

Within we may glimpse a world of love
we have never seen before.

On the threshold we leave our woe, our
pain, our malice, our fear of night—

That from this day on the world within
will become our haven of light.

Consecrate then this door, these walls, the
symbol we understand,

Connoting the warmth and the light of love,
the guide of a sheltering hand.

We offer it here to you in prayer, humility,
faith, and pride,

Recalling a manger was sanctified by the
haloed light inside.

Take it, we pray, within thy hands, to bless
and to love and reign.

The door is open! Thy Spirit come! By
the grace of our deeds, remain.

—NELDA THOMPSON

Marriage in Abraham's Day

(Continued from page 9.)

or *modifying* the rule on marriage adopted "unanimously" by it on August 17, 1835!

I know the proponents of polygamy claim Joseph Smith was not present when that "unanimous" action was taken—that he had not wanted the action taken. All that is merely quibbling, because he wrote from Liberty Jail in 1838 denying certain charges made against his people, and called specific attention to the action on marriage taken "unanimously" in 1835.

The Four Horsemen

(Continued from page 7.)

ness among such people can result only in judgments brought down upon their heads by their own behavior—death with the sword, with hunger, with war—the beasts of the earth meaning destruction through mechanical, economic, and biological warfare. And *hell* follows after!

But God is not taken by surprise. The first of the four horsemen is the Word of God. While the judgments called upon the world by sin are taking their toll, the call to righteousness is unmistakable. The word of God represented by the white horse and his rider goes forth "conquering and to conquer." Let war, greed, famine, social injustice, and tribulation of nations come! Let the evils of economic maladjustment prevail among the wicked! Let war and crime take their toll! The prophecy begins with the coming forth of the Word of God. The prophecy reveals the judgments of sin. But the hope of the righteous continues to be in the "conquering" power and authority of the Word of God. Many other conditions are revealed in the vision of John in symbols which are difficult to interpret. But for the ringing words of the triumphant promise of the prophecy no interpretation is needed: "The kingdoms of this world are become the kingdom of our Lord, and of his Christ; and he shall reign for ever and ever."²⁴

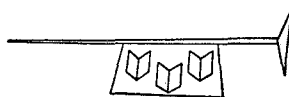
NOTE: Bible references are to the Inspired Version.

1. Revelation 19: 11-13; 2. Revelation 19: 13; 3. Romans 12: 21; 4. Revelation 4: 1; 5. Galatians 1: 6, 7; 6. Galatians 1: 8; 7. Matthew 24: 32; 8. Mark 16: 14; 9. Isaiah 29: 4; 10. Isaiah 29: 30; 11. Ezekiel 37: 19; 12. Daniel 2: 28-45; 13. Daniel 2: 44; 14. Daniel 2: 28; 15. Daniel 2: 45; 16. Revelation 6: 4; 17. Doctrine and Covenants 1: 6; 18. *Church History*, Volume 1, pages 262, 263 (see also pages 261-263 for historical setting); 19. Revelation 6: 5, 6; 20. Revelation 6: 8; 21. Revelation 14: 8; 22. Revelation 14: 6; 23. John 18: 36; 24. Revelation 11: 15.

Our shipping department and bookshop
will be closed June 2, 3, and 4,
while we take our annual inventory.

Herald House

Independence, Missouri



The Home Library

By Grace Pennell Tousley

Preparing for Marriage, by Clifford R. Adams (E. P. Dutton and Company, Inc., New York. \$3.50.)

NOBODY KNOWS when marriage began.

"Of all the customs of mankind," writes the author of this book who is a professor of psychology and Director of the Marriage Counseling Service, Pennsylvania State College, "that of mating and marrying is the oldest and most universal. Even in the most isolated tribes uncovered by explorers, males pair up with females to live together as man and wife. There is no society known to history which does not accept marriage and the family. Were this not so, culture could not survive."

Knowing all this, Doctor Adams, like so many before him, still has the courage—or the temerity—to try to improve marriage, an institution which has had the toughness and the utility to keep alive and growing from its mysterious beginnings countless ages ago until now. On first thought it would seem that marriage can get along very well without our help, that all we need to do is cooperate with the almost inevitable. But evidence to the contrary abounds—historical, statistical, psychological evidence unearthed by research and counseling in the field of marriage, by psychologists, psychiatrists, biologists, sociologists, sexologists, social workers, marriage counselors, home economists, to say nothing of off-the-record statements made by disillusioned parties to the marriage contract. There are, consequently, many books dealing with marriage and how to make it more successful.

DOCTOR ADAMS has looked at this mass of evidence with eyes made sharp by his own experience as a psychologist and marriage counselor. This book is the result. It is a manual of procedures to follow in promoting and preserving a happy marriage. Admittedly, marriage is approved practice in America. Its 38,000,000 couples out of a population of 157,000,000 prove that. But the divorce rate is climbing, too, and is now, he says, nearly thirty times that of sixty years ago.

Doctor Adams thinks that something can be done to remedy the marriage situation. "Unfortunately, marriages are *not* made in heaven," he says. "Quite often

people marry by hunch or impulse . . . or because their parents wish it . . . or because they get themselves so deeply involved romantically that marrying seems the only proper thing to do."

He is not advocating marriage by slide rule. But he does believe that in marriage, as in any other undertaking, there are "sound principles which if followed can well mean the difference between success and failure." His book lays down principles and provides the techniques for carrying them out.

Doctor Adams sees marriage as related to all the rest of living, as just *one* phase of interpersonal relationships. "Getting married is one of the biggest steps a person takes in life," he says. "In fact, for most people life boils down to coping with three big problems: learning how to get along with people, choosing a career and succeeding in it, picking a mate and living happily ever after. The three are interdependent. Marriage counselors have noticed the significant fact that the individual who likes his work and is successful in it, is also the person who tends to choose an excellent mate and work out, with that mate, a happy marriage."

THROUGHOUT THE BOOK he keeps before the reader the idea that happy marriages are made, and continued, by persons who are well adjusted to life in general. Yet he does not forget to treat thoroughly of the facts of interpersonal relations which belong to marriage alone.

He pleads for an understanding of, and respect for, sexual desire as a determining factor in marriage success. He writes: "To ignore or fear sex is no more sensible than to ignore any of the other emotions you possess . . . the two strongest ties binding husband and wife in marriage are sexual satisfaction and companionship. No other ties have such permanence, strength, and stability. Though one tie be weak or nearly absent, the other may be sufficiently strong to keep the couple united. Separately or together, these needs and their satisfaction constitute the emotional relationship of marriage." And he stresses the fact that attitudes toward sex originate in

childhood and youth, which fact has serious implications for parents who unwittingly may, by their behavior toward each other, make it difficult for their children to build happy marriages.

Doctor Adams is a realist. He knows that "courtship is when a man pursues a woman until she catches him." He advises women accordingly. He says, "The marriage prospects for girls today would not be quite so unfavorable if our men would all seek mates." As it is, with 10 per cent preferring to remain single, at least two million girls will not have an opportunity to marry. One reason behind this masculine perversity is that boys, unlike girls, are not indoctrinated with the idea that marriage should be one of their big goals in life."

He then devotes a large portion of his book to showing girls how to become women who are both likable and lovable, practically irresistible to men! And "for people who are still a little baffled about the whole business of courtship, here is a tried and true formula for winning a mate. It can work wonders," he says, and presents the same formula that is used to snare customers in the business world, the tried and true AIDA formula.

And on women he lays the heavier obligation to make a marriage successful. His observations cause him to say, "Though husbands can cause marriages to fail, it is almost always wives who make them succeed."

THE AUTHOR covers the ground from orientation in the subject of marriage through preparation for an engagement, the actual engagement period, the wedding and honeymoon, to the end of the marriage contract, guiding the reader every step of the way by means of charts and questionnaires. He also devotes a chapter to the problems of the divorced, aimed at helping them analyze the reasons for the failure so that it won't happen again.

Doctor Adams believes wholeheartedly in marriage. Of it he says: "No person has any greater psychological need than to love and be loved. Only through marriage can this need be completely satisfied."

This book may be ordered from Herald House, Independence, Missouri.

(EDITOR'S NOTE: Dr. Adams was a guest speaker at the General Women's Institute held in Independence last October.)

Home Column

The Friendly Church

By Berde Rooney

MARJORIE BLAND dreaded moving to a new neighborhood. She had been what her mother termed "a backward child," and through the years had not overcome her shyness. Marjorie loved having friends, and once she had made them, the very thought of leaving them and going to live among strangers was depressing. But Tom's company had assigned him a position in a distant city, and the move was necessary.

The first few days were taken up with getting settled in her new home, but after that she began to miss having her friends and relatives near. Then there was the problem of finding a church home, for she had been brought up in the firm belief that Sunday was a day for worship.

One morning a minister knocked on the door and invited the Blands to attend his church, which, he said, was only two blocks away. Marjorie promised to go. Later that day a woman came with the same kind of invitation. She was so pleasant that Marjorie wished she had been first, but a promise was a promise, and besides the woman's church was much farther away.

When Tom came home she told him what had happened, speaking rather wistfully of the pleasant Mrs. Willis. Tom solved the problem for her. "Go to one church this Sunday and to the other one next Sunday. Then make your choice of the one you like better."

On Sunday morning Marjorie dressed herself very carefully and made her way to the church two blocks from her home. After the service the minister stood at the door and shook her hand cordially and invited her to come again. Outside the door the people gathered in little groups talking happily together. One woman nodded brightly as Marjorie passed her then turned her attention to a friend. For the merest moment Marjorie hesitated, hoping the woman would speak to her again, but the woman moved away, and Marjorie, embarrassed and lonely, walked home.

"It was a beautiful church," she told Tom when he came home from the extra work he was having to do on Sunday. "If you had been with me the people might have noticed us; I guess I don't look very sociable."

"I'm sorry, Honey, I hope I can get things lined out so I can go with you before long. I'll be working again next Sunday though, so you'll have to brave the storm alone once more. Try the other church; maybe the rest of the mem-

bers will be like the one who came to see you. However, that church is so much farther away I hoped you would like it where you went today."

It was with some misgivings that Marjorie walked up the steps of the church the next Sunday. "I hope Mrs. Willis hasn't forgotten me," she thought, looking around at the strange faces. Evidently she was early, for not many people were there. She sat down near the door. It would not take long to get out when the service was over.

"Good morning, I don't believe I have met you. My name is Della Hale."

Picked From Periodicals

by Aarona Booker Kohlman

No one subject seems to predominate in the May magazines, but there is a wide variety available to suit the interests of different women and to fill certain needs for help. If any one topic does prevail, it would seem to be babies, and all mothers of babies will profit from a careful perusal of whatever periodicals are available to her.

"Four All-Important Months in Baby Care," *Parents' Magazine*, is an easily understood and helpful article on the growth of a baby from the fourth through the seventh months, with suggestions on feeding and on handling mild ailments which may appear.

"What to Do When Your Child Refuses to Eat," *Parents' Magazine*, recounts some familiar situations, with suggestions that may help to solve the problem.

"Don't Over-Protect Your Toddler," *Parents' Magazine*, advises parents that the small child will be safer if they give him a chance to strike out and try things on his own.

If you have been considering a factory-built home, there is a section devoted to discussion of this type of house in *Parents' Magazine* and also in *Good Housekeeping*.

Three more short articles on child-feeding appear in *Parents' Magazine*: "How to Feed Your Baby the First Year," "Food for the One- to Six-Year-Old," and "When Children Join the Family for Meals."

Following the policy of including a comprehensive manual on some phase of homemaking or cooking, *Good Housekeeping* this month devotes the space to a "Book of Flower Arrangements," which is beautifully illustrated and very complete.

And that was the beginning. Before the service began Marjorie had met four others and was chatting with them like an old friend. After the service several came to make her welcome, among them Mrs. Willis, who apologized for not being there to greet her first.

"Well, how did things go today?" asked Tom when he came for lunch. Marjorie's face was radiant. "Oh, Tom," she said. "It was like being at home. I want to go there all the time. I won't mind a bit that the church is farther away and not so beautiful. I think friendliness is better than stained glass windows."

"From the effect it has had on you I'd say it certainly is," he agreed. "You've got me looking forward to going with you."

Cecil B. DeMille, known the world over for his contributions in the entertainment field, emerges in a new role as the author of "The Word Is the Rock," in which he shows his belief that the Bible furnishes guidance through the maze of present-day problems.

Do you, as a woman, sometimes feel down-trodden, insignificant, and unappreciated? Maybe that is putting it a little strongly, but even so, every woman will find a challenge and new inspiration in "The Mothers of Mankind," *National Parent-Teacher*. "The mission of women as mothers and teachers of the young is to learn and teach love. Only as this mission is fulfilled can the world of the future arrive at a realization of the age-old ideals of liberty, equality, and lasting peace."

Often we are in doubt as to the worthiness of the many organizations which appeal to us for donations. "Watch Out for the Charity Rackets," *McCall's*, is a discussion of this situation, containing tips to help us to give wisely as well as generously.

The old adolescent problem of acne is discussed by a doctor in "What You Can Do About Acne," *Today's Health*. He gives some simple rules for dealing with less severe cases.

"Avoid That Accident," *Today's Health*, reminds us of the many types of carelessness that may result in tragedy.

Reducing being as popular as it is, "Common Pitfalls in Reducing," *Today's Health*, is a timely article which tells how to save not only time and money, but also health.



Where Brotherhood Holds Sway

By Barbara Peavy

LATE NIGHTS are very chilly in Mobile, Alabama. I had just finished my spelling lesson and was on my way to the back yard where the family was raking leaves. The age of ten is often the age of imagination, but after hearing the insistent sound outside the front door, I knew that I wasn't imagining things. I opened the front door and there she was, standing at the foot of the steps, a thin emaciated body in a ragged dress. Her dark arms outstretched in a gesture of anguish, the little Negro girl's lips seemed to form the words, "Please, help me." Frightened, I ran to the back of the house and called Mother. When we reached the front door she was gone. I never saw her again. I never knew what she wanted. I only know that her face was a poignant picture of hopelessness and despair. I know some of the things she could have used: security, love, hope, faith. I shall never forget her face, for it has become a symbol of what I must never cause to happen.

THE FOUNDATIONS of prejudice are insecure. I was a sophomore at Graceland—a product of the

teachings of the deepest South—when I fought my own civil war. The opening battle occurred in the first few weeks of school. The simple statement, "Did you know there's a boy on campus who's part Negro?" was the shocking beginning of a series of new ideas. Nothing eventful regarding the racial issue had occurred during my freshman year. Faced with the problem of association, I knew the crisis had come.

Graceland is no place for prejudices of any sort. The friendly "Hi" is not limited to a special few. I could not avoid speaking to another Gracelander, and it was inconsistent for me to enjoy the fellowship of Hawaiian students (many were darker skinned than people I had considered inferior all my life) and not be friends with one who had Negro blood in his veins.

But this was just the beginning. A course in "Races and Minorities" opened my mind regarding many fallacies I had accepted as truth. It was a new experience to meet people who were anti-Semitic and to know that some people were prejudiced against Mexicans and Japanese. I had never thought of anyone being superior to a person of any race but

the Negro. There were people who preached tolerance when I was growing up, and the idea sounded nice. But even now, I don't like the word "tolerance." Nothing is more disgusting to a person than being tolerated. Growing up in the understanding of the love of God brought a new meaning to equality. God, our Father, Creator of all people, was a new God I found at Graceland.

IT WAS NOT an overnight conversion. Yet in the gradual process of breaking down old ideas and narrow concepts, I could feel the first pangs of truth. I remember nights when time had no meaning and discussions were carried on until morning. I remember the testimonies of girls who had attended school with Negroes, whose best friends had been Negroes. I remember the guilty feeling I had when I thought of the Negro children who had lived not too far from my grade school. Pushed back on the side streets, denied decent educational facilities, and blamed for every misdemeanor, they became delinquent. What other course was open to them? I could not forget as we discussed social problems in the dorm night after

night that one of the most refined, kind, clean, educated men I knew was our Negro postman. I thought of Alberta, who was our servant for over seven years when I was a child. Loyal, clean, and Christian, Alberta taught me beautiful things in life.

However, the fulfillment of the Scripture, “. . . the truth shall make you free,” came one evening when a group of students were privileged to eat with Sister Mattie Willis of Battle Creek, Michigan. Sister Willis had been the soprano soloist at assembly that morning and was staying over for a day at the college. We were sitting across the table from each other. I had not even thought of her color, when simultaneously we reached for the salt shaker. As I saw my white hand and her black hand stretched across the table, my eyes filled with tears. I was breaking bread with a Negro. This is against the law in my home state. There was no sign on this table which said, “Colored only.” There was only a wonderful spirit of love and fellowship, and we were sharing together. It seemed in that moment that chains which had bound my heart and mind were broken, and a new understanding of freedom came.

Since then, when I have felt inclined to be prejudiced, I’ve tried to recapture the spirit of that experience. God had given Sister Willis a beautiful voice, a gift I certainly had not received. I was inferior in some respects to her. The next morning her mother spoke to our “Races” class. Her faith and conviction stirred every student. Her God was a God of love, whose eternal mind was not bound by little petty prejudices. In shame I listened to her testimony.

PERHAPS THE INCONSISTENCY of prejudice is the most frustrating aspect. In many homes servants are not permitted to eat at the same table with the family, yet they prepare all the meals and take care of the children.

The unbiased mind of childhood is wonderful, for children love, re-

gardless of color. I remember thinking, as a child, when Alberta would make pancakes on cold winter mornings, that God must have many servants in heaven who were just like her. If love and devotion are characteristic of servants of God—and I am certain they are—then many of God’s servants are like Alberta.

The little things that are taught through childhood are the basis for discrimination. It was something I heard in school that created a certain feeling of superiority over the little Negro girls I passed on the street. When I grew up, I wanted to be a lady, but these little girls would only grow up to be women. It was an unwritten law that a Negress was never called a lady—only a woman. Many people use the phrase “Jew him down,” without realizing that it implies a racial prejudice.

SINCE COLLEGE I have found added strength in the testimonies of people of the Negro race. Brother Blue, pastor of the Negro branch in Pensacola, Florida, has been the personification of a life which is “humble and full of love.” Sister Pauline Frisby of Detroit has ministered to me with her beautiful, rich voice and the wonderful spirit which is present with her.

Now when I am privileged to meet and shake hands with people of other races, when I listen to them speak or sing, I can hardly fight back tears of gratitude and repentance. All the hurts and heartaches that my people have brought to their people seem to be so purposeless. In a moment of desire, I want to help change the world overnight. Then there comes the realization that through love and education a person grows into an understanding of a Father of all nations.

There has never been a sense of disloyalty to the South in my new ideas. The slow-talking Southerner is no more bitter than the native of Chicago, New York, or Detroit. Prejudice is no less evil because it is in a different area. Suspicion, fear, and hate are results of ignorance and lack of understanding. I cannot be consistent and hate the Catholic and Mormon and profess to love the Negro, the Japanese, the Mexican. I have to learn to overcome the problems that bring about prejudice.

One dramatic and enlightening experience does not erase all past prejudices. One experience can begin a chain reaction which makes each experience create a new sense of awareness. Where before I felt a degree of superiority over Negro people, I cannot honestly feel that way now.

The first step in repentance is awareness of sin. One of the first steps in overcoming prejudice is an awareness of the attitude.

Peter had no love for Gentiles until he saw and heard that “. . . God is no respecter of persons.” He had to be taught. The song, “Carefully Taught,” from the musical *South Pacific* had a great deal of meaning to me when I first heard it the summer after graduation from Graceland. Then I knew through a process of “unlearning discrimination,” of being “carefully taught *not* to hate or to fear,” I had found freedom in truth.

The Alma Mater is significant to any alum on graduation day. Yet after two years on the hill, I found it was more than a benediction on fun, fellowship, and learning. As the graduating class sang, “Oh, come, ye sons of Graceland all,” the song became a prayer of dedication to the purposes of the “home of vision wide, where brotherhood holds sway.”

New Horizons

Bulletin Board

Red River District Reunion

The annual Red River District reunion will be held June 8 to 15 inclusive at Detroit Lakes, Minnesota, in the 4-H Club building west of the fairgrounds. Rooms and cabins are available, and meals will be served. Further information may be obtained from Archie Peterson, Audubon, Minnesota.

IRENE ROTZIEN
District Secretary

Flint-Port Huron District Women's Institute

An institute for the women of Flint-Port Huron District will be held June 3 and 4 at 1022 Varney Avenue, Port Huron, beginning with registration at 9:00 A.M. Mildred Nelson Smith of Minneapolis will speak on "Food and Health in Relation to Church Philosophy." Women of neighboring districts are invited to attend.

ETHEL SLAUGHT
District Women's Leader

Centennial Celebration at Beloit

A centennial celebration will be observed at Beloit, Wisconsin, on June 14 and 15. It will feature a historical pageant, beginning with a covered wagon tour of Beloit and Newark Townships and a visit to the Briggs' home where the 1852 conference was held. Following the tour there will be a picnic and evening service at the church (236 St. Lawrence Avenue) at 7:00 p.m. This will include a play, "The Rise of the Reorganization," by the Zion's League and a sermon by Elder Cecil Robbins. Apostle D. O. Chesworth will be in charge of the 8:00 a.m. prayer service on Sunday morning, after which Elder John Blackmore, church historian, will conduct a class. President W. W. Smith will present the morning address at 11:00. Following

lunch, which will be served in Grinnell Hall near the church, Apostle Chesworth will speak at 2:00 p.m.

The Beloit Saints extend an invitation to all who wish to attend this celebration. Those desiring sleeping reservations should contact Dorothy Pinkerton, 539 North Terrace, Janesville, Wisconsin, or Pastor Clyde N. Funk, Rural Route 1, Edgerton, Wisconsin.

REITA STONE
Publicity Agent

Professional Help Needed at Sanitarium

The Independence Sanitarium and Hospital needs a number of registered nurses to complete its staff and invites church members who are interested in the following positions to contact Vida Butterworth, Acting Director of Nursing, The Sanitarium, Independence, Missouri.

Pediatric supervisor
Pediatric assistant supervisor
Orthopedic supervisor
Orthopedic assistant supervisor

General staff nurses for pediatric floor, formula room, orthopedic floor, surgery floor, medical floor, operating room, and obstetrical floor

Serviceman's Address

M/Sgt. Seth O. Osborn
R.A. 6826904
20 Q.M. Sub. Sup. Co.
A.P.O. No. 301, c/o P.M.
San Francisco, California

Kansas District Reunion

Kansas District Reunion will be held June 14 to 22 at Camp Fellowship by Lake Afton, seventeen miles west of Wichita. Apostle D. Blair Jensen and Seventy James C. Daugherty will represent the General Church. Further information may be obtained from Joe Endicott, 2208 Stafford, Wichita, Kansas

DOROTHY DODDS
District Secretary

Book Wanted

Mrs. W. A. Stoddard, Route 1, Box 1650, North Platte, Nebraska, would like to purchase a copy of *The Two Story Book* for a nonmember friend to read.

Request for Prayers

Prayers are requested for Marcus M. Bilyue of Torrington, Wyoming, who has undergone five operations and is suffering from the effects of a stroke. He has served the church as an elder for fifty years.

ENGAGEMENTS

Tolbert-Davis

Mr. and Mrs. Thomas Davis of Panama City, Florida, announce the engagement of their daughter, Avis Lavern, to Thomas Calvin Tolbert, son of Mr. and Mrs. E. E. Tolbert of Pensacola, Florida. The wedding will take place June 15 at the Reorganized Church in Pensacola.

Parrish-Balcover

Mr. and Mrs. Granville Balcover of Springerton, Illinois, announce the engagement of their daughter, Betty Lou, to Roger Parrish, son of Mr. and Mrs. Stanley Parrish of Independence, Missouri. Betty is a graduate of Graceland College, class of 1949. The wedding will take place in August.

Moore-McCollam

Mr. and Mrs. Frank McCollam of Mapleton, Kansas, announce the engagement of their daughter, Beerdine, to Charles E. Moore of Kansas City, Missouri, son of Mr. and Mrs. Claude Moore of Redfield, Kansas. The wedding will take place June 22.

WEDDINGS

Flegel-Benn

Dorothy May Benn, daughter of Mrs. Noah Benn, of Kingston, Ontario, and Kenneth Flegel, son of Mr. Herman Flegel, were married April 26 at the home of the bridegroom's uncle and aunt, Mr. and Mrs. O. J. Flegel in Britannia Bay, Ottawa. Elder A. E. Caldwell performed the ceremony.

CORRECTION

The date of the marriage of Geneva Hunker and Harold McKain was originally given as April 11. The wedding took place on April 12.

DEATHS

ANDERSEN.—Jacobina, daughter of Thomas and Maren Jacobsen, was born June 14, 1861, at Utrop, Denmark, and died April 19, 1952, at the Independence Sanitarium. She came to the United States in 1884, and on April 1, 1887, was married to Peter Andersen, then a missionary and later an apostle in the Reorganized Church. One of the five children born to them died in infancy. Since the death of her husband in 1920 she had made her home with her children. She had been a member of the church since August 22, 1886.

Surviving are three sons: Joseph H. of Kansas City, Missouri; Harvey L. of Garden City, Michigan; and Howard P. of Independence, Missouri; a daughter, Mrs. F. T. Vermillion of Brownsville, Texas; eight grandchildren; and two great-grandchildren. Funeral services were held at the Henry W. Stahl Chapel in Independence, Apostle D. T. Williams and Elder Glaude A. Smith officiating. Interment was in Mound Grove Cemetery.

LEWIS.—Robert, son of William and Mary Jones Lewis, was born March 12, 1879, at Stewartville, Missouri, and died April 17, 1952, at his home in Independence, Missouri. On March 19, 1902, he was married to Kathryn Voorhies; the following year both were baptized into the Reorganized Church. He loved his family dearly, and was almost irreconcilably grieved when his oldest son, Robert, was killed in an automobile accident in 1937. Through his last illness his greatest worry was that he had to be cared for rather than caring for his wife.

Besides his wife he leaves a daughter, Mrs. Lyman Jones of Overland Park, Kansas; a son, Don L. Lewis of Greensboro, North Carolina; a granddaughter; a grandson; and three sisters: Mrs. D. C. Kinnaman, Philadelphia, Pennsylvania; Mrs. George C. Johnson of Des Moines, Iowa; and Mrs. Mark Holman of Independence. Funeral services were held at the Stone Church, Elders Glaude A. Smith and Charles V. Graham officiating. Burial was in Mound Grove Cemetery.

SALE!

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Improving Teaching in the Children's Division	.25
Improving Teaching in the Young People's Division	.25
That Problem of Leadership	.25

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Herald House
INDEPENDENCE, MISSOURI



ROGERS.—Lonnie Worth, son of John and Eliza Rogers was born August 1, 1907, at Vancleave, Mississippi, and died March 7, 1952, at Mobile Infirmary, Mobile, Alabama. He was baptized into the Reorganized Church on March 10, 1916. On March 15, 1932, he was married to Leona Smith; two sons were born to them. For the past several years he had been book steward for the Mobile Branch.

He is survived by his wife; two sons, Ronald and Lester of Mobile; three brothers: John and Harry of Mobile, and Willie of Vancleave, Mississippi; two sisters: Mrs. Bertha Hawley of Moss Point, Mississippi, and Mrs. Lillian Pigge of Rockford, Illinois. Funeral services were held at Higgins Mortuary and at the church in Mobile. Elders R. L. Booker, J. A. Pray, and Brewton Greene officiating. Interment was in Pine Crest Cemetery.

BIRKS.—Mae E., daughter of Jacob and Josephine Blimling, was born August 7, 1885, near Jacksonville, Illinois, and died April 17, 1952, at Memorial Hospital in Springfield, Illinois. She was married to Emery Birks on February 8, 1916, and on October 13, 1918, was baptized into the Reorganized Church. She was quite active in church work until her health began to fail; she had been especially capable as a primary teacher. She was a member of the Foster Mother's Club of Springfield. For a number of years she kept a boy in their home, and later she and her husband were given legal custody of him. She also opened their home to other children at various times.

She is survived by her husband; a son, by a former marriage, Raymond Crews of Louisiana, Missouri; a foster son, Robert Birks; a brother, John Blimling of Beardstown, Illinois; and two sisters: Mrs. Garnett James of Cicero, Illinois, and Mrs. Abbie Dorset of Hammond, Indiana. Funeral services were conducted at the Vancil Mortuary by Elder Frank Shank and at the Reorganized Church in Beardstown by Elder E. E. Thomas. Interment was in Beardstown cemetery.

KINION.—Minnie May, daughter of Henry and Martha Brooner, was born September 21, 1874, in Selvin County, Indiana, and died April 29, 1952, in Glencoe, Oklahoma. On July 22, 1894, she was married to Marcus Levi Kinion; eleven children were born to them. One son and six daughters preceded her in death. She had been a member of the Reorganized Church since May 3, 1891.

She is survived by her husband; three sons: Lee and Ray of Glencoe, and Eno of Cashon, Arizona; a daughter, Mrs. John McDaniel of Jennings, Oklahoma; eleven grandchildren; nine great-grandchildren; four sisters; and four brothers. Funeral services were held in the Methodist Church, Elder H. M. Elwell officiating. Burial was in the Odd Fellows Cemetery, Glencoe.

SHELDON.—Nelson Venson, son of Iram H. and Catherine Sheldon, was born August 15, 1867, at Grand Mound, Iowa, and died April 27, 1952, at a rest home in Kansas City, Missouri. On April 2, 1891, he was married to Ada S. Snyder, who preceded him in death on January 6, 1946. He had been a member of the Reorganized Church since his youth and served as a Seventy for several years.

Surviving are two daughters: Mrs. Darrell Fiddick of Cameron, Missouri, and Mrs. William Goddard of Eugene, Oregon; three sons: Sylvester of Long Beach, California; Ninus W. of Kansas City; and Wardell of Inglewood, California; nine grandchildren; seven great-grandchildren; and a sister, Mrs. G. D. Bannister of Cherokee, Iowa. One son, Claude, died in infancy. Funeral services were held in Cameron, Elder Orman Salisbury officiating. Interment was in Cameron cemetery.

PROUTY.—Grace Elizabeth, daughter of Robert and Fannie McKenzie, was born February 18, 1874, in Council Bluffs, Iowa, and died April 27, 1952, at the Jennie Edmundsen Hospital in Council Bluffs. She was married to Dr. S. E. Prouty on May 3, 1899, who preceded her in death on December 26, 1945. She was baptized into the Reorganized Church on December 20, 1885, and served for many years as branch historian. She also taught in the junior department and the Aurora Group of women. She was especially interested in archaeology and the traditions of Indians and Jews. She was a graduate of Cornell University and a member of the Delta Gamma Sorority. In civic life she belonged to the Council Bluffs Women's Club, the Women's Christian Temperance Union, the Women's Christian Association, the Round Table of Contemporary Thought, the Women's Republican Club, the League of Women Voters, and the Farm Bureau.

Surviving are two daughters: Mrs. Gretchen Hansen of Council Bluffs and Mrs. Ida Truscott of Cincinnati, Ohio; and two grandchildren. The funeral service was held at Woodring Mortuary in Council Bluffs, Elder V. D. Ruch officiating. Interment was in Walnut Hill Cemetery, Council Bluffs.

SCHWAN.—Florence B., daughter of Theodore F. and Laura Race, was born in Mansfield, Ohio, and died May 3, 1952, at the In-

dependence Sanitarium. On June 14, 1904, she was married to William G. Schwan, who preceded her in death in 1939. She was a member of the Congregational Church.

Her only immediate survivor is a sister, Mrs. A. E. Terryberry, of Independence, Missouri. Funeral services were held at the Roland Speaks Chapel in Independence, Elders Howard Miller and Glaude A. Smith officiating. Interment was in the cemetery at Mansfield.

YOUTH CAMP SCHEDULE

DATES	CAMP	LOCATION	Director or Registrar
YOUTH CAMPS:			
June 1-7	Camp Yokoma	Osage Hills State Park between Pawhuska & Bartlesville, Oklahoma	Victor Witte 1150 N. Elwood Tulsa, Okla.
June 8-15	Camp Romoca	Palmer Lake, Colorado	Ward A. Hougas 480 Marion St. Denver 18, Colorado
June 14-21	Camp Yopeca	Excelsior Springs, Mo.	Lee Hart 916 W. Lexington Independence, Mo.
June 15-22	Camp Wakonda	Racine, Mo.	Stephen Black 101 S. High Neosho, Mo.
June 17-20	Camp Hooluana	On Hawaii at Kawaihae	Elwin Vest 270 Ululani St. Hilo, Hawaii
June 22-29	Youth Camp	Brush Creek Zenia, Illinois	Cecil Ettinger 4250 N. Grand Blvd. St. Louis, Mo.
June 22-29	Camp Monyoca	Elliston, Montana	C. Houston Hobart 1013 Milwaukee Deer Lodge, Mont.
June 22-29	Northern Calif. Youth Camp	Happy Valley Cp. Grounds Near Santa Cruz, Calif.	LeRoy Burdick Box 34 Waterman, Calif.
June 25-28	Camp Hooluana	On Oahu at Kaawa T. Hawaii	A. Orlin Crownover 1666 Mott-Smith Drive Honolulu, Hawaii
June 26-July 3	Los Angeles Stake and S. Calif. Dist.	Barton Flats, Calif.	Garland E. Tickemyer 1330 S. 10th St. Arcadia, Calif.
June 22-29 June 29-July 6	Camp Michivoix	Park of the Pines Boyne City, Mich.	John Wiley 617 S. Lansing Mt. Pleasant, Mich.
June 29-July 5	Ontario Youth Camp	Port Elgin Rn. Grounds Port Elgin, Ontario	Alex Cadwell Box 382 Geuph, Ontario, Can.
June 29-July 6	Camp Kimtah	Deception Pass, Wash.	Ray Sowers 3819 N. 25th St. Tacoma 7, Wash.
June 29-July 6	Camp Winiaugwamauk	R.L.D.S. Camp Grounds Brooksville, Maine	Loyd Adams Route 2 Willoughby, Ohio
June 30-July 7	Mo. Valley Youth Camp	Fremont, Nebraska	Charles Neff 811 N. 36th St. Omaha, Nebr.
July 6-13	Camp Nauvoo	Nauvoo, Illinois	Lyle Woodstock 405 Court 4 Center Springbrook Courts Moline, Ill.
July 6-13	Camp Michuron	Blue Water Rn. Grounds Lexington, Michigan	John Rogers Port Hope, Mich.
Aug. 3-10	Camp Tonadoona	Chetek, Wisconsin	Delbert Smith 519 Russell Ave., N. Minneapolis, Minn.
Aug. 3-10	Youth Camp N. Y.-Phila. Dist.	Deer Park, Pa.	Loyd Adams Rt. 2 Willoughby, Ohio
Aug. 17-24	Camp Kiondashawa	New Hamburg, Pa.	Loyd Adams Rt. 2 Willoughby, Ohio
Aug. 25-Sept. 1	Youth Camp for Youngstown, Pittsburgh, & W. Va. Dist., S. Ohio, Kirtland, N. W. Ohio, N. Y. District	Allegheny State Park Salamonica, N. Y.	S. W. Johnson 165A Kenville Road Buffalo 21, N. Y.
Aug. 26-31	Camp Liahona	Brewton, Alabama	Ed Barlow Box 435 State Teachers College Troy, Ala.
JUNIOR - JUNIOR HIGH CAMPS:			
June 21-July 10	Los Angeles Stake & S. Calif. Dist. (Ages 8-14)	Arroyo Grande Pismo Beach, Calif.	Garland E. Tickemyer 1330 S. 10th St. Arcadia, Calif.
June 22-27	Junior Youth Camp	Silver Lake Rn. Grounds Everett, Wash.	Paul Wellington 8747 Phinney Ave. Seattle, Wash.
July 8-13	Camp (Grades 7 & 8)	Fremont, Nebr.	Charles Neff 811 N. 36th St. Omaha, Nebr.
July 15-22	Northern California Children's Camp (Ages 8-14)	Happy Valley Cp. Grounds Near Santa Cruz, Calif.	LeRoy Burdick Box 34 Waterman, Calif.
Aug. 24-30	Camp Kiondashawa	New Hamburg, Pa.	James Menzies 2606 - 23rd St. Parkersburg, W. Va.
June 22-29 June 29-July 6	Oriole Girls, Camp Oececa	Excelsior Springs, Mo.	Edna Easter The Auditorium Independence, Mo.
July 7-10	Skylark Girls, Camp Loleachi	Excelsior Springs, Mo.	Edna Easter The Auditorium Independence, Mo.

P.S.

Bertha Keairnes
Rt. #2
Dunlap, Iowa

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*** SIGNS OF SPRING**

Somebody's small daughter playing in a swing under a tree. Forsythia, the first of the flowering bushes to offer its cascades of bright yellow blooms to the sunshine, and the brilliant red flowering quince—the "fire bush"—not far behind. A bold robin showing you the worm that he found—right there!—in your lawn. . . . The hardware merchant filling his windows with temptations for gardeners—bright new tools, and packets of seeds with pictures of things out of this world. Nothing more marvelous than the flowers that bloom on those small envelopes with their stingy supply of seeds and their great promises of hope. . . . A man's dream stuff—spading up a little patch of rich black earth, warmed by the sun; a woman's—towel around her head—housecleaning.

*** THE TREE**

Outside my upstairs window there is a tree that looks two ways: to the past, and to the future.

Long brown pods, empty now, hang from the branches like the tattered garments of yesteryear. They have been there all through the winter. In the past few days a new growth has been appearing—the small green leaves that will be the gay finery of new summer clothes. Next fall the old empty pods will be gone, and new ones will replace them, fat with thousands of seeds from which this kind of tree can grow. The tree gives its principal attention to the future.

Do not spend all of your time thinking of the past. You will find many empty pods there. You cannot live on the banquets of long ago. The love of those who are gone is a sacred memory, and the soul reaches out into the dark for "the touch of a vanished hand," but finds only the empty mists of eternity. If one is to live, and not be a lingering revenant from the past, he must find some reason for living in the present.

Remember the example of the tree, and keep your eyes on the future.

*** COLLECTIONS**

The well-known journalist, Hal Boyle, writes an article rating King Farouk of Egypt as one of the more "serious" monarchs because he is making a coin collection. Lovely idea. . . . We, too, have tried making a coin collection throughout the years. More or less seriously, of course. But we found that grocers, and department stores, and public utilities, and a million and one other persons are making coin collections, too, always getting most of ours away from us. In quite a number of years we have barely kept even in this collecting business. When we get money for a new shirt, the car needs repairs. When we are ready to buy a new tire, the pants wear out. . . . Farouk has a lot of company. In fact, the whole world seems to be standing around with a tin cup in its hand, waiting for somebody to drop something into it.

*** NOTE**

To borrow a little from the Scriptures, "Where two or three are gathered together"—it's probably a committee meeting.

SALE!

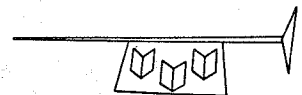
May 15 through September 1
(AS LONG AS OUR SUPPLY LASTS)

Title	Regular Price
Let Us Worship	\$1.50
Dawn of Peace	1.25
Jesus Christ Among Ancient Americans	1.50
North of Heaven	2.50
On Memory's Beam	1.50
Through the West Door	1.25

SALE PRICE

\$1 each; 3 assorted \$2

HERALD HOUSE
INDEPENDENCE, MISSOURI



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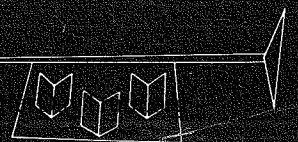
A June Wedding

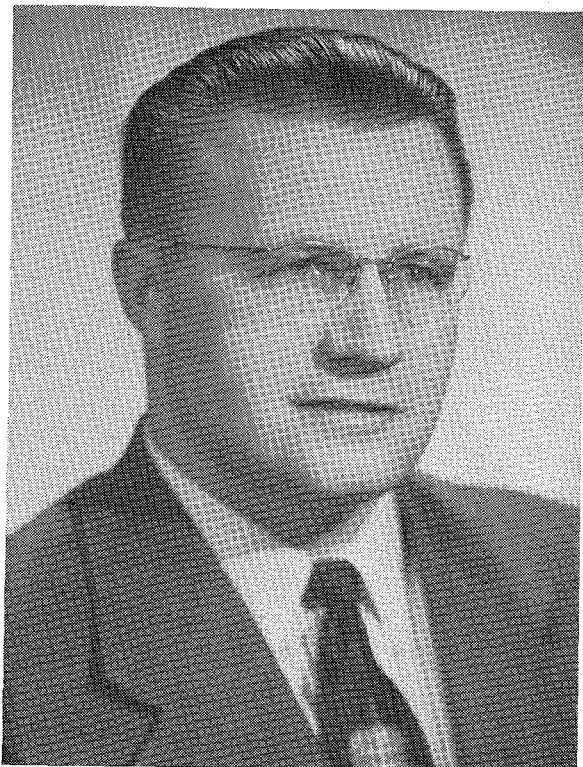
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the Saints' Herald

June 2, 1952

Volume 99





We'd
Like
You
To
Know . . .

O. Lee Ralston

O. Lee Ralston, Independence, Missouri, became Comptroller and Director of Admissions for the Independence Sanitarium and Hospital on May 1. He is a native of Silverton, Oregon. He united with the church at Willapa, Washington, in 1932, the same year he was graduated from the Valley High School of Menlo, Washington. For awhile he worked in the lumber business, then spent several years of overseas service in the signal corps. Two years of this time he was radio technician in New Guinea.

He will give much of his time in promoting patient-community relations. In these days of high costs and complicated finances many people need help in meeting the emergency of hospitalization. After graduating from Graceland in 1948 he attended Denver University and received his B.S. degree in 1950, majoring in business administration. He has since served in employment and labor relations work for General Motors Corporation of Kansas City, Missouri.

He married Doris McMann of Independence, Missouri, in 1949. They have a daughter, Rita Kay, fifteen months old. Brother Ralston was ordained a teacher in 1933 and a priest in 1934. He was *Acacia* business manager in 1948 and a member of the Lambda Delta Sigma. He earned the Gold Seal for Scholarship and the Silver Seal for Journalism the same year. His hobbies are swimming and radio.

The Saints' Herald Vol. 99 June 2, 1952 No. 22

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith
ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

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

News and Notes

W. W. SMITH PREACHES

President W. Wallace Smith was the speaker May 18 at the Eden Heights congregation in the Center Stake of Zion. Elder Marion Talcott is the pastor of the branch.

SPEAKS AT YOUTH CONFERENCE

Charles Neff, assistant to the First Presidency, conducted a baptismal service in Omaha, May 17. He baptized five people, and confirmed two. The next day he was the guest leader at a youth institute and conference held in Woodbine, Iowa, for the Northwest Iowa District. That evening he was the guest speaker at the Underwood, Iowa, Branch.

SPEAKS AT TOPEKA

Elder Don Lents, who is scheduled to leave for his appointment in England in June, was the speaker at Topeka, Kansas, on May 25. Elder Collier Hendricks is the pastor of the branch.

SENIORS GIVEN BANQUET

A banquet for Independence young people of the church in the graduating class at William Chrisman High School was held May 20 at the South Chrysler church gym. Eighty seniors, and thirty-one pastors and guests attended. Elder Fred O. Davies, pastor of the Walnut Park Church, was the master of ceremonies. Also on the program were Sara Davis, Esther Salonimer, Celia Fry, Bishop Harold Cackler, Glaude A. Smith, and Lee Hart, stake youth leader. The banquet is an annual event, given by the Center Stake to the young people. The dinner was served by the South Chrysler women's department.

IN CHARGE OF MEMORIAL SERVICE

Elder Glaude A. Smith, pastor of the Stone Church, was in charge of the memorial service on May 19 at the Missouri Lion's Club convention. The program was held in the Little Theatre of the Municipal Auditorium in Kansas City. The Cantanina Chorus, directed by Mrs. J. T. Westwood, sang for the service. Mrs. Alice Johnson played three numbers on the violin. Mrs. Marc Lee was the accompanist.

CONDUCTS STEWARDSHIP CLASSES

Bishop Harold W. Cackler is conducting a series of Sunday evening classes on stewardship at the Englewood Branch in Independence. His subject May 18 was "The Doctrine of Accountability." Two musical numbers were given by the Walnut Park girls' sextet. Elder V. R. McKay presided at the service.

HONORS GIVEN TO CHURCH GIRLS

Celia Fry, senior at William Chrisman High School and vice-president of the Stake-Wide Zion's League cabinet, received the top activity award in the class of 314 students who graduated. Celia, the daughter of Elder and Mrs. Evan Fry, received 162 points out of a possible 165. She has been outstanding in music and speech activities at the school as well as maintaining a high scholastic standing. She plans to attend Graceland in the fall.

The annual \$100 music award of the Independence Music Club was given to Celia and Delores Tandy on May 13. The award is given each year to the outstanding music student at the high school. Because of the identical records of achievements, the award was given to the two girls. Delores is the daughter of Mr. and Mrs. Paul Tandy, and is active in speech and debate. The two girls are members of the debate teams who will participate in national finals of the National Forensic League at Boston, Massachusetts, June 14. They are both active in the West College congregation.

The Curse

"Keep yourselves from the accursed thing, lest ye make yourselves accursed."—Joshua 6: 18.

AMERICA TODAY needs to consider an ancient Scripture: "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise."—Proverbs 20: 1.

Every bottle of beer, every glass of wine, every dram of whisky sold today furnishes its unhappy proof that the admonition is true.

THE DRIVER had brought the big bus safely over some hundreds of miles of highway, some of it narrow and rough. Everything had gone well. Then, turning from U.S. 24 south on to Noland, we found ourselves behind a befuddled driver who could not make a left turn. We lost two changes of lights, wondering what was wrong with the car. But the car was all right; its only trouble was "the nut at the wheel," who was drunk. For half a mile we chugged along behind him as he plowed into a pile of gravel and cut wide arcs across the pavement into the left lane. Finally, he stopped in the middle of the intersection and let us go by.

Last night I was driving home and met a drunken driver who was taking his half of the road in the middle. By going far out on the shoulder I avoided a head-on collision. Thankful, I pulled the car into my own drive a few minutes later and went into the house to meditate on my rights as a citizen, and on the habits of some other people.

The liquor dealers who sold these men, and many others, the poisonous stuff will buy expensive cars and build beautiful homes. They will not pay for a cent of the damage caused by their liquor. Yet the American people are such foolish sheep that they will vote for this thing to stay in power.

THE "accursed thing" that caused the destruction of Achan and all his family (Joshua, chapter 7) was dishonesty in sacred matters. There is an accursed thing in America today, and it is liquor. It has destroyed many thousands of individuals and families, and is destroying many more of them every day.

This "accursed thing" takes the money that should go for food and clothing for mothers and children. It steals the rent money. It takes love from the parents. It breaks up homes. It makes beasts of men, slatterns of women, and orphans of children.

Many liquor stores carry signs, "Paychecks Cashed Free." Well, cashed, but not quite free. If the person who cashes one there gets away without taking a drink, it will be a miracle. If he takes the drink, the liquor merchant gets most of the check, and the fool who cashes his check there takes home an aching head, an empty pocket, and a dangerous disposition. Grocers will cash paychecks free, too, without wanting to take all the money.

IN REFERENCE TO LIQUOR, the most terrible loss that the American people have sustained is their will to fight it. They will not make the effort. They think it useless. They have given up to the beast. Yet it should be remembered, by those who can, that the war against liquor at its very worst under prohibition was better than what we have now.

One can quote all the terrible statistics about the cost of alcohol, and the losses and consequences of it, but people pay no attention. The liquor interests have spent enough money to condition the minds of the public just as they desire them. We have yielded to the argument that resist-

ance is useless. Evil has always been like that. It makes the victim believe that he is powerless. Yet this supposition is founded upon a lie, as all evil is.

It seems that people do not care. Is it impossible to make them angry, as they once were, against this great evil? Something fine and strong seems to have gone out of our moral fiber.

We should remember that it is always possible to overcome evil by resisting it. Everything depends upon the will and the spirit of the people. If they are content to be "like dumb, driven cattle," then they can accomplish nothing against sin. But if they want goodness and cleanness and are willing to struggle and fight for them, they can accomplish what they wish to do.

"Keep yourselves from the accursed thing, lest ye make yourselves accursed." The curse can be lifted. The evil can be destroyed. But the will to destroy it must be built in the minds of men and women.

PROBABLY what we need is leadership. The quiet, timid, logical attack accomplishes nothing. It does not stir the imagination. It makes nobody angry. It attracts no attention. Some new Carrie Nation, swinging a hatchet and demolishing cocktail bars and taverns, is needed—some evangelist who can dramatize the attack on the enemy. We move by herd action. Perhaps better, the people of the churches should organize, and carry on a vigorous program of education, teaching the people to go to polls and defeat the enemy.

If we are content to yield, our country and our freedom may go down in ruin, corrupted from within by greed and lust. If we are determined that we shall be morally free and clean in our national life, no external enemy can conquer us.

L. J. L.

Editorial

Official

Notice of Appointment of Bishop's Agent, Spring River District

Notice is hereby given of the appointment of Brother B. F. Kyser, 113 A. Southwest, Miami, Oklahoma, as bishop's agent of Spring River District, succeeding Brother Norman Gray, whose resignation has been received. Solicitors are hereby notified to send their reports for the month of May and each succeeding month thereafter to Brother Kyser at the above address.

We are most appreciative of the good services of Brother Gray who, for twenty years, has given freely of his time and energy in the financial work of the church as bishop's agent of Spring River District.

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

THE PRESIDING BISHOPRIC
By W. N. Johnson

Approved
THE FIRST PRESIDENCY
By Israel A. Smith

What About Your Auditorium Contribution?

The contributions received for the first three months of 1952 for the Auditorium indicate the need for renewed emphasis of this project. The receipts were as follows:

January	\$ 12,399.15
February	6,420.34
March	5,563.67

Total.....\$ 24,383.16

The General Church goal for the year is \$200,000.00. Quotas have already been given to stakes and districts. Will you help your stake, district, or branch to achieve its particular goal?

Comments at the last General Conference indicated that this is a goal which practically everyone in the church wishes to reach. Plans are in process of completion for the front of the building and the foyer; it is hoped that final decision regarding this can be made in the near future, and that construction can commence.

We appreciate the support already given and solicit the continued support of the membership of the church to make this project successful.

THE PRESIDING BISHOPRIC
By G. L. DeLapp

Baptismal Statistics

After a fine March in terms of baptisms reported, April has reversed the trend of recent years. There were 215 baptisms reported, making this the poorest April since 1947—101 less than last year, and 7 less than 1950. The total for the four months is 29 less than last year, but is 82 more than 1950. Thus, even though we have fallen below last year, we still have a good record, and a concerted effort to "Each One Win One" can still make this a banner year.

The 5 highest baptismal totals for branches and missions are as follows: Flint, Michigan, 24; Tulsa, Oklahoma, 13; Battle Creek, Michigan, 8; Parkersburg, West Virginia, 8; Council Bluffs, Iowa, 7; London-St. Thomas, Ontario, 7; and Yuba City, California Mission, 7.

The 5 highest totals for districts and stakes are as follows: Flint-Port Huron District, 29; Central Oklahoma District, 14; Detroit International Stake, 12; Northern California District, 11; and Eastern Colorado District, 10.

Memorial Service at Nauvoo

June 27 is the anniversary date of the martyrdom of Joseph Smith. It was on this date in 1844 that the Prophet met death as a result of mob action.

Accordingly, a memorial service will be held in Nauvoo on Sunday,

June 22. This service which will convene at 2:00 p.m., will be in charge of Nauvoo District officers at the Pavilion. Charles Neff, assistant to the First Presidency, will be the speaker. Wreaths will be placed on the graves of Joseph, Hyrum, and Emma by descendants of the Prophet.

Church Directory

In compiling the information sent in for the new *Church Directory*, we find that considerable information is lacking. We are making the final appeal to district presidents and Conference appointees. Please check the current *Church Directory* affecting your areas and let us know any changes which should be made in the old *Directory* in the listing of the meeting place or its address. This is the only information that is needed, but unless we get prompt information to the contrary we will assume that the listing now shown is correct.

C. B. H.

Across the Desk

THE FIRST PRESIDENCY

From David K. Larmour:

Elder A. James Cornish of Senlac, Saskatchewan, died of a cerebral hemorrhage on April 27. Brother Cornish served the Artland Branch for more than two decades as pastor and was active in this office up until his recent illness which forced him to relinquish the responsibility. He was a man of great earnestness and deep humility. He was greatly loved by the Saints and highly respected in community and business life because of his constant desire to live a Christlike life. He inherited the missionary spirit of his parents and was eager to win souls to Christ. I have never officiated at a funeral that was so remarkably blessed with the joy of the testimony of the truth of the resurrection. Sister Cornish was blessed in having all her family with her during the trying days following her husband's passing. Her son, Vernon, was a tower of strength. She has been visiting her daughter in Edmonton but expects soon to be with Vernon in Kansas City.

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The Hope of the Kingdom

A lecture given at the Priesthood Conference, Lamoni, Iowa, June, 1951

By President F. Henry Edwards

FROM THE BEGINNING of time, the great men of our spiritual tradition have been moved by something far greater than they knew—something which laid hold on them, and which now lays hold on us—the hope, the promise, the assurance of the kingdom of God.

In the work of the ministry, morale is tremendously important, and in the building of morale, hope is a major factor. If a man has no hope, he is through before he begins. On the other hand the amazing hope of Christian people has been one of the most potent factors in the growth of the church of Jesus Christ.

The Apostle Peter had been down in the depths, and he had been up to the mountaintops. Out of this rich experience he wrote:

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away.

It was part of the experience of the early Saints that the precious promises by which they lived gave them access to sources of life and power and joy and assurance which lifted them out of despair, hopelessness, and passive mediocrity, helping them to live as God lives. In the power generated from inspired hope, they lived each day as though they already possessed the things prom-

ised. Such a hope—such a power—is the possibility held out to us in the gospel.

It is the nature of hope to be much more than wishful thinking. It is an expectation which has promise of fulfillment. The soundness of such hope is obviously related to the soundness of the grounds on which it rests. Young people are married, and they hope for a happy home life. It is a reasonable hope if they are the right kind of people. It is not a reasonable hope if they are not the right kind of people. The men nearest to God have always been fired with great expectations. They have believed big things; they have expected big things; they have hoped for big things; they have had the assurance of big things. The ground of their hope has not been in themselves but in the power and the promise and the loving kindness of God. It would be foolish for us to hope that we could build the kingdom of God of ourselves. If we tried to build in our own strength, we could build only our own kingdom. It would be equally foolish, as we know, and as any student of history knows, to hope to save mankind by any combination of the evil forces which dominate the councils of worldly men. There simply isn't any hope for men without God; but for men who will work with God and trust in him, there is abundant hope. This hope is our ever-present assurance of victory. The conviction that God has called us to the task of building his kingdom is a firm and abiding conviction, for he would not call us to waste our lives in attempting the impossible. God gives this conviction, that men in such a day as ours might have hope and courage and power to lay the foundations of the kingdom which shall be.

THE HOPE OF THE KINGDOM is not just wishful thinking. It springs up in the hearts of all men who know God and share his nature. It is one of the "exceeding great and precious promises," which Peter mentions so confidently and by which he says that the Saints "might be partakers of the divine nature, having escaped the corruption that is in the world through lust." By these great and precious promises the people of God live, the servants of God minister, and the kingdom of God is built.

The ground of our hope is in God, but there are many supporting indications that it is a sure and sound hope. Every valuable thing, every fine thing points to the kingdom. There is a certain "oughtness" that goes with good things, with fine things. Of a fine piece of machinery we say, "This ought not to be abused. This ought to be made available to people who know how to use it." There is a certain "oughtness" about the beauty of flower and field and forest. We instinctively feel that such beauty ought not to be shut away from people who have the capacity to appreciate it, that it ought to be freely offered to them regardless of how much money they have. There is an "oughtness" about beauty which points beyond self and says, "Because this is good, some other good thing ought to be so." So we say that the powers of great men ought to be used in leading and serving and blessing humanity; and that atomic fission—a great and epochal discovery—ought to be used to unite people, not to destroy them. There is an "oughtness" about all fine things. All these fine things together ought to minister in the full-

est sense to the deepest needs of mankind.

Similarly, there is an "oughtness" about the kingdom of God. We feel in our inmost hearts that man was made for such a kingdom, and that such a kingdom ought to be. There is an inherent attraction about good things which we feel have been matched with certain needs of the hour. They do not exist simply for their own sake but that they, in turn, might minister to something beyond themselves.

GOOD MEN have a humble yet a prophetic appreciation of their own goodness: all good men of vision have believed that they portended something better. In the midst of the darkness they have said, "This ought not to be." When the light has shown they have said, "This ought to be." In years of failure and delay, these men prove their goodness by their continuance in brotherly love, in hopefulness, and in determination of endeavor, that what ought to be can someday somehow be brought nearer to realization. The hope of the kingdom has never been quite crushed out. Good people still believe that although the history of man is largely a story of man separated from his brother and every man's hand against his neighbor, yet there is a prophecy and a promise that in the last chapter, sometime, somehow, somewhere, men shall have the good will and the good sense to live as brothers.

This was the hope by which the Son of God lived among men. He said, "Repent ye [change your lives]. The kingdom of heaven is at hand." For almost two thousand years the readers of these words have said, "Yes, it's very near. The kingdom will come soon." Maybe Jesus meant—if we would but listen—"Repent ye; the kingdom of heaven is within your grasp. You can have it now if you will do as you ought; if you will exercise the powers of your own agency; if you will be pure in heart; if you will be sensitive to

the necessities of people around you; if you will love one another; if you will do unto others as you would have them do unto you." Jesus lived in the confident hope that some day we would respond.

AFTER TWENTY CENTURIES, the kingdom is still within our grasp, just as it was to the people of Jesus' day and of every day since. The coming of the kingdom of God is guaranteed by the nature of the God in whom we have put our trust, whose Spirit we have felt, whose call we have recognized. He says to us in everything we know of him that he will not be content so long as his creation falls short of his own great excellence.

We are not ministers of a little God; we are ministers of a God whose great work and great glory is to bring to pass the immortality and eternal life of man, and who will not rest or fail until all his purposes are accomplished. The finest handiwork of God is not a great man, or a brilliant man, or a clever man; it is good men. It is not like the kind of God in whom we put our trust to cease from his wise and patient endeavor until somehow, sometime, somewhere, some people have been raised to the standard which he set for us in the morning of creation. In that day the kingdom of God shall be. It is in the conviction that God will leave us free to choose for ourselves, and yet will finally persuade us to become his worthy disciples; it is in this conviction that we go forward to build the kingdom.

JOHNSAYS, "He that hath this hope in him purifieth himself, even as he [the Lord Jesus] is pure." The hope of the kingdom is not that God will do great things for us, but that he will do great things in us. It is that even though the worst that can happen does happen, yet in the long run the best that can happen will happen. The best that can happen is not that he will do it all, but that it shall be done. It is part of the best that our own efforts shall be impor-

tant in the final achievement of his will.

About one hundred sixty years ago an English shoemaker was asked to talk to an assembly of ministers. He divided his talk into two parts. First, he said, "Friends, let us expect great things from God." That was fairly customary and usual and traditional, and the ministers all nodded their heads. Then he went on: "Because we expect great things from God, let us attempt great things for God." And he moved that group of men so profoundly that when the meeting was over they came to him and said, "William Carey, did you mean that?" And he said, "Yes, I did mean it." And they said, "What is the greatest thing we shall expect from God?" And Carey said, "That the heathen shall be converted." They said, "What are you going to do about it?" And Carey said, "I will give my life to it." And he did; and they did. That was the beginning of the foreign missionary movement.

THERE ARE SOME THINGS that can be learned only in the act of worship. Real worship is the greatest of the arts. In the presence of God, with mind alert, with heart warm, with resolution fixed, we look at things eternal and know with assurance things that we do not know and cannot know anywhere else. As we have worshiped God together the sure hope of the kingdom of God has been quickened in our hearts. We know that God himself could be engaged in no better work. It is the task that he has set for himself and in which he seeks our willing collaboration. It is the work for which we were fashioned. Having felt the assurance of the kingdom we shall now go forward, if we will, with a far deeper conviction than before that, through the power of God revealed in the Restoration, the kingdom can and will prosper. It is destined to be. A people so endowed ought to move forward with faith, with

(Continued on page 17.)

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Serving God and Country

By V. A. Verhei

A Department for Debatable Topics

The views expressed in this article do not commit the "Herald" or its editors but stand on their own merits. Should other views on this topic be offered for publication, they should be affirmative, free from personal references, and possess literary merit.—Editors.

I HAVE ENJOYED READING many of the fine articles in the *Saints' Herald* and have felt an urge for some time to contribute an article to it. My only object in presenting these views is to further the cause of Christ and help hasten the answer to the Lord's Prayer, "Thy kingdom come, thy will be done, in earth as it is in heaven."

While we are longing and waiting for the fulfillment of this I feel we should not sit idly by and contribute nothing to the cause which will bring to pass those wonderful events.

Christ has said, "Come unto me, all ye that labor and are heavy laden and I will give you rest." We are assured of this rest only to the extent that we come to him. There is a verse of an old hymn which lingers in my mind: "On Christ, the solid rock, I stand, all other ground is sinking sand."

If I were to take a text it would be, "Whoever serves God best serves his country best."

There is always the question of duty to family, to country, and to God, with the problem of which to serve in case their paths lead in different directions.

In studying the Old Testament we find Daniel had to make a choice of obeying either the king's decree or God's law. Daniel chose the latter and was cast into the lions' den but came out unharmed. This caused the king to reverse his decree; he then said that everyone throughout his kingdom should worship the God of Daniel. Daniel served his country best by serving God best. The same was true of the Hebrew children when they were cast into the fiery furnace.

Many of us are looking for conditions on this earth to get much worse instead of better. We have been told to come out of the world because peace will not come again until Christ returns." And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another."—Doctrine and Covenants 45: 13.

I will try you, and prove you herewith; and whoso layeth down his life in my cause, for my name's sake, shall find it again; even life eternal; therefore, be not afraid of your enemies; for I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy; for if ye will not abide in my covenant, ye are not worthy of me; therefore, renounce war and proclaim peace, and seek diligently to turn the hearts of their children to their fathers.—Doctrine and Covenants 95: 3.

In Doctrine and Covenants 45: 12, 14, we find that Zion, the New Jerusalem, is to be "a land of peace, a city of refuge, a place of safety for the Saints of the most high God; and the glory of the Lord shall be there, and the terror of the Lord also shall be there; insomuch that the wicked will not come unto it, and it shall be called Zion. And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion singing, with songs of everlasting joy." In Section 102: 11 we are told to "lift up an ensign of peace, and make a proclamation for peace unto the ends of the earth."

THERE ARE MANY OTHER SCRIPTURES in the books which substantiate the thought I have tried to convey. We know that in our day and age if we are to serve our country and the world best we must teach the brotherhood of men and the fatherhood of God, denouncing war and proclaiming peace. We are to love our enemies if we are the followers of Christ. The church cannot be divided against itself by the membership of one nation fighting the membership of another nation. We need all for the building of Zion.

I feel it is the duty of this church, since we have received the light of the restored gospel, to take an active leadership in setting up an ensign of peace and asking the peace-loving peoples of all nations to join us in this movement. This would give us common ground and a cause in which to form a mutual working basis and understanding which might bring great results to all connected with the movement and add many more souls to the kingdom.

Many of our young people are despairing at the thought of going to one war after another. We have a son twenty-six years old who is serving his country in his second war. He and other young married people are called upon to sacrifice a lot. We are told the wicked shall destroy the wicked, not the righteous destroy the wicked or the righteous destroy each other. This destruction is to be the natural result of evil-doing. We should take a definite stand for peace and start building Zion with all the zeal we can in order to have a place of safety and peace for the righteous of the world to gather to. Time is growing short. We know that Zion is soon to be a reality.

I had the wonderful experience on two different occasions of seeing the gathering of Zion and of hearing the everlasting song of joy. I saw the people of the West start traveling toward the East singing this new song. As they traveled their number

increased as did the volume of the song, until it seemed to fill the countryside. Joy and happiness shone on their faces as they sang.

THE RACE IS NOW on between the building of Zion and the destruction of the earth by modern warfare. We should all hasten the building of Zion by righteous living, sacrifice, and prayer.

What should be the attitude of our boys in regard to serving in the armed forces, and the attitude of the church toward active military service by its members? These are grave questions and the decision we make may have a greater effect on the coming of the kingdom than is possible for us to imagine.

When we study the teaching of Christ we are very impressed by the authority and positiveness of his statements. Christ said:

Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven.—Matthew 5: 43-45.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them.—Matthew 7: 12.

And, behold, one of them which were with Jesus, stretched out his hand, and drew his sword, and struck a servant of the high priest's and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place; for all they that take the sword, shall perish by the sword. Thinkest thou that I cannot now pray to my Father and he shall presently give me more than twelve legions of angels?—Matthew 26: 51, 52.

Jesus answered, My kingdom is not of this world; if my kingdom were of this world then would my servants fight, that I should not be delivered to the Jews.—John 18: 36.

THE QUESTION ARISES, "Are we servants of God if we fight?"

We are most fortunate to live in a democracy where religious views are tolerated and protected by the constitution of the United States. We have the right to worship God according to the dictates of our own conscience. This gives us the right as a church to take a stand in any issue confronting us. Our government recognizes this right. When I filled out my questionnaire in the First World War one of the questions asked was if I were a conscientious objector, and if the church I was affiliated with opposed war. How I would have liked to have said, "Yes."

Can churches be opposed to war and still be true to their government? Yes. If churches would take a stand against war, they would have a tremendous force for good and for peace. The members
(Continued on page 17.)

And the Truth Shall Make You Free

By Don Savage

From time to time during the last 120 years men have vigorously contended against claims of divinity for the Book of Mormon. These men have sought diligently to find some flaw in the substance or surroundings of this Book which would substantiate their arguments. But nothing impressive has ever been found.

Some Old Charges

A "theory" more or less popular since early in the last century is that the Book of Mormon was a fictitious work copied from Solomon Spaulding's *Manuscript Story* (a novel put together about 1800 but never published by him). Fortunately for the advocates of that theory, no copy of Mr. Spaulding's novel was available for some years for means of comparison, and the Book of Mormon suffered from the attack for want of proof of the falseness of charges against it! However, in 1885 in an almost providential manner the original manuscript of the *Manuscript Story* came to light. It was placed on display at Oberlin College, Oberlin, Ohio, where anyone may examine it. This change in affairs placed the attacker under considerable handicap. For, in the language of one of our more illustrious predecessors, the Book of Mormon resembles Mr. Spaulding's novel just about as much as the Bible does *Peter Rabbit*. Nevertheless, a few theological dispensaries still persist in trying to dispose of the Book of Mormon via the *Spaulding Manuscript* route, and a few persons are still deceived.

Earlier it was commonly whispered that Sidney Rigdon, a learned professor of religion, was the true author of the Book of Mormon. He and Joseph Smith, it was said, collaborated in its deceitful presentation under the guise of Joseph's lack of learning. ("For who would believe that Joseph wrote it when obviously he had not the learning to do so?") But the stumbling block to accepting *this explanation* of its origin is that there is documentary evidence that Joseph Smith and Sidney Rigdon never saw each other until after the Book of Mormon was in print. And try as men will, that missing link of their previous association has never been found. (See page 343, Volume IV, *Church History*.)

Other stratagems of greater or lesser subtlety have also been devised; but they, too, have fallen to the dust because their foundations were found wanting. Meanwhile the Book of Mormon has continued to thrill the hearts and bring gladness to the souls of many who read it and believe.

Some New Charges

Recently the validity of the record of the Nephites was again challenged in "Some Questions and Answers About the Book of Mormon" (*Saints' Herald*, February 12, 1951). The inquirer lists ten questions concerning the language and translation of the Book of Mormon. The tenor of these questions is "I cannot believe the Book of Mormon is divine because . . ." These ten charges do not deal with vague suspicions about the origin of the Book and the like but directly question facts contained within its covers. Therefore they are of the utmost importance, for, if sustained, the claims of the Book must suffer a serious blow.

Apostle Maurice Draper replied to these questions in light of all that is known concerning the circumstances surrounding them. But some of them cannot be answered easily, because the questions themselves are the result of a sizeable amount of study, and the answers must accordingly be given only after an equal amount of study. ". . . we might say that one of the greatest areas for study of the Book of Mormon is suggested by this question, which we cannot fully answer with information now available."

In accordance with the need outlined by Apostle Draper I began a series of studies based upon several of the ten questions of reference to determine for myself as much as possible what truth, if any, the charges held. Being a mechanical engineer, however, and not one learned in languages, I may have missed some points which someone with more training would have observed.

Question number three reads as follows:

The Book of Mormon is supposed to be translated from ancient plates. How do you account for the many, many passages that are identical with the Bible—but always with the Authorized Version, never the Revised Version or the Douay Version or such—even down to phrases in the Authorized Version that have been proved not to correspond with the old Greek and Hebrew Codices?

This can properly be considered to present two implications: 1. If the charge is found to be true, it is strong evidence that the Book of Mormon was not inspired. 2. But if the charge is proved to be false, it is equally strong evidence of the divinity of the Book. Establishment of the facts should prove one or the other. I wonder if the inquirer considered that?

**The Book of Mormon
Vindicated Again**

Books I and II of Nephi contain portions of, or in their entirety, chapters 48-51, 2-14, and 29 of the writings of the Old Testament prophet Isaiah. These total some 440 Book of Mormon verses. We believe they were copied by the Book of Mormon writers from brass plates containing many of the Old Testament writings. These brass plates were carried to America shortly after 600 B. C. by a Hebrew family journeying from Jerusalem. Other biblical quotations appear in the Book of Mormon, but the following discussion is based upon the chapters mentioned.

The question states that the Book of Mormon passages always are identical "with the Authorized Version, never the Revised Version, or the Douay Version or such . . ." As a systematic means of discovering if this were true, I listed the exact text of each verse of Isaiah from the Book of Mormon, and beside it the corresponding verse from the Authorized Version, the Inspired Version, the American Revised Version, and the Smith-Goodspeed Version. This afforded an easy means of comparison. The findings from this comparison are presented in a tabulated form for clarity:

1. The statement already referred to that the Book of Mormon always follows the Authorized text is false. *Over sixty cases occur where the Book of Mormon disagrees with the Authorized text while agreeing with the Revised and/or the Smith-Goodspeed texts.*

BOOK OF MORMON	AUTHORIZED VERSION	REVISED VERSION
II Nephi 8: 64	Isaiah 3: 26	Isaiah 3: 26
And her gates shall lament and mourn; and she shall be desolate, and shall sit upon the ground.	And her gates shall lament and mourn; and she being desolate shall sit upon the ground.	And her gates shall lament and mourn; and she shall be desolate and sit upon the ground.

The doctrinal point contained herein isn't important, but the principle is. The Authorized text contains two clauses

BOOK OF MORMON	AUTHORIZED VERSION	REVISED VERSION
II Nephi 9: 63	Isaiah 9: 3	Isaiah 9: 3
Thou hast multiplied the nation, and increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.	Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.	Thou hast multiplied the nation, thou hast increased their joy: they joy before thee according to the joy in harvest, as men rejoice when they divide the spoil.

SMITH-GOODSPEED Isaiah 9: 3
Thou hast multiplied the nation, thou hast increased its joy; they rejoice before thee as with the joy at harvest, as men exult when they divide the spoil.

Obviously, here the doctrinal sense of the Authorized text is jumbled by the addition of the word "not." Apostle Draper notes that this is a direct mis-

translation of the Hebrew word, "lo." "Lo" may be translated either as "not" or "to it," and the authors mistakenly used "not."

Example 3:

BOOK OF MORMON	AUTHORIZED VERSION	REVISED VERSION
II Nephi 8: 75	Isaiah 5: 5	Isaiah 5: 5
And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and I will break down the wall thereof, and it shall be trodden down:	And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down:	And now I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; I will break down the wall thereof, and it shall be trodden down:
SMITH-GOODSPEED Isaiah 5: 5		
	So now, I pray, let me tell you what I will do to my vineyard: I will remove its hedge, so that it shall be ravaged; I will break down its wall, so that it shall be trampled down.	

Though the sense is left unaltered, the Authorized text omits the words "I will" immediately preceding "break down the wall." And still the writers or correctors who brought forth the Revised and Smith-Goodspeed Versions did add those two words. These two versions were the result of much study by learned

men. Those men deemed it correct to insert these two words. Many decades earlier, an unlearned farm boy added the same two words. He did not do it by his wisdom or learning, therefore there is only one remaining avenue by which it could have been accomplished—the power of God.

Example 4:

BOOK OF MORMON	AUTHORIZED VERSION	REVISED VERSION
I Nephi 6:15	Isaiah 48: 8	Isaiah 48: 8
Yea, and thou heardest not; yea, thou knewest not; yea, from that time thine ear was not opened; for I knew that thou wouldst deal very treacherously, and wast called a transgressor from the womb.	Yea, thou heardest not; yea, thou knewest not; yea, from that time that thine ear was not opened: for I knew that thou wouldst deal very treacherously, and wast called a transgressor from the womb.	Yea, thou heardest not; yea, thou knewest not; yea, from of old, thine ear was not opened: for I knew that thou didst deal very treacherously, and wast called a transgressor from the womb.

This text does not contain the obvious differences of those preceding. The only difference between the Book of Mormon and Authorized text is the addition of the word "that" in the latter. But this single word both alters its meaning and forces the remaining words to form an incomplete sentence. The Book of Mormon and Revised Version say something like this: "Your ear was not opened from the time that you refused to hear and know; and I did this because I knew that you would deal very treacherously if it were within your power . . ." But the Authorized text says: "You heard not; you knew not. From the time that your ear was not opened, for I knew that you would deal very treacherously . . . ? (The sentence is never completed.) No unlearned young man ever made such a subtle correction in the Holy Scriptures. It required able scholars to bring it out in the Revised Version. It required the power of God to show it forth in the Book of Mormon.

Example 5:

BOOK OF MORMON
II Nephi 8: 67

And it shall come to pass, them that are left in Zion, and remain in Jerusalem, shall be called holy, every one that is written among the living in Jerusalem:

The similarity of text sense and form between the Smith-Goodspeed and Book of Mormon are quite obvious. Reference to those to remain is in the plural, while the Authorized Version is singular. Also the words, "he that," added in the Authorized text with reference to those who remain in Jerusalem, are understood and thus omitted in the Book of Mormon and Smith-Goodspeed.

Scores of instances occur wherein the Book of Mormon and Revised or Smith-Goodspeed Versions agree exactly as to singular or plural forms of words contrary to the rendition of the Authorized text. Brevity forbids the placement of them here. It is sufficient that we say the implication of question three is without

BOOK OF MORMON
II Nephi 8: 25

And the mean man boweth not down, and the great man humbleth himself not: therefore forgive him not.
II Nephi 8: 30

And upon all the high mountains, and upon all the hills, and upon all the nations which are lifted up,
II Nephi 8: 39

For behold, the Lord, the Lord of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole staff of bread, and the whole stay of water,
I Nephi 6: 47

Thy children shall make haste against thy destroyers; and they that made thee waste shall go forth of thee.

In these four illustrations, the Authorized verse appears to be superior:

BOOK OF MORMON
II Nephi 9: 86

O Assyrian, the rod of mine anger, and the staff in their hand is their indignation.
II Nephi 10: 11

And I will punish the world for their evil, and the wicked for their iniquity; I will cause the arrogance of the proud to cease, and will lay down the haughtiness of the terrible;

I Nephi 6: 25

O that thou hadst hearkened to my commandment! then had thy peace been as a river, and thy righteousness as the waves of the sea;
II Nephi 10: 47

That I will bring the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders.

AUTHORIZED VERSION
Isaiah 4: 3

And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem:

foundation. The Book of Mormon remains unscathed.

B. The Old Testament was translated from Hebrew to Greek to English. The Book of Mormon (that portion taken from the Brass Plates) was translated from Egyptian as used among the Jews in 600 B. C. to English. Through human weaknesses, changes are almost certain to occur in translations. Therefore we ought rightly to expect that in some cases the rendition of a text would be superior in the Authorized Version and in other cases superior in the Book of Mormon. This is exactly what happens. In the first four examples following, the Book of Mormon is, in my opinion, superior in sense to the Authorized text.

AUTHORIZED VERSION

Isaiah 2: 9

And the mean man boweth down, and the great man humbleth himself; therefore forgive them not.

Isaiah 2: 14

And upon all the high mountains, and upon all the hills that are lifted up.

Isaiah 3: 1

For, behold, the Lord, the Lord of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water,

Isaiah 49: 17

Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee.

AUTHORIZED VERSION

Isaiah 10: 5

O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation.

Isaiah 13: 11

And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible.

Isaiah 48: 18

O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea.

Isaiah 14: 25

That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders.

SMITH-GOODSPEED
Isaiah 4: 3

And those who remain in Zion and are left in Jerusalem will be called holy—even everyone who is enrolled among those destined for life in Jerusalem.

foundation. The Book of Mormon remains unscathed.

B. The Old Testament was translated from Hebrew to Greek to English. The Book of Mormon (that portion taken from the Brass Plates) was translated from Egyptian as used among the Jews in 600 B. C. to English. Through human weaknesses, changes are almost certain to occur in translations. Therefore we ought rightly to expect that in some cases the rendition of a text would be superior in the Authorized Version and in other cases superior in the Book of Mormon. This is exactly what happens. In the first four examples following, the Book of Mormon is, in my opinion, superior in sense to the Authorized text.

REVISED VERSION

Isaiah 2: 9

And the mean man is bowed down, and the great man is brought low; therefore forgive them not.

Isaiah 2: 14

And upon all the high mountains, and upon all the hills that are lifted up.

Isaiah 3: 1

For, behold, the Lord, Jehovah of hosts, doth take away from Jerusalem and from Judah stay and staff, the whole stay of bread, and the whole stay of water.

Isaiah 49: 17

Thy children make haste; thy destroyers and they that made thee waste shall go forth from thee.

REVISED VERSION

Isaiah 10: 5

Ho Assyrian, the rod of mine anger, the staff in whose hand is mine indignation!

Isaiah 13: 11

And I will punish the world for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible.

Isaiah 48: 18

Oh that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea:

Isaiah 14: 25

that I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders.

Hope Is Life

THE WORD "hope" has great significance for all mankind, but especially so for the Saints of the church. To each of us hope, even in the midst of darkness, suggests a gratifying faith in the future. Hope is life and shines forth even as a light which shines in the darkness. Hope is an ingredient in all of our lives. It gives us happiness. Only through building up hope in life day by day can we truly live and enjoy happiness.

So long as the sower holds the seed in his hand there is no hope; yet, the instant he places it in the prepared seedbed, there is promised the hope of the harvest from the reaping of which there again is bread to eat—and so we live. Hope is life.

The voice of God came to Abraham saying, "You shall become a father of my people." Even though ninety-nine years old and beyond human expectation of fatherhood, Abraham had hope, and he did become the father of many peoples. Only as we grow through faith can we find peace with God and Christ Jesus. Peace we must have within and outside the church. When we have peace we press forward, and even in darkness and difficulties, with faith and hope we praise God.

Abraham obeyed the voice of God, but he was not the only one. Many men in the course of time have heard the voice of God. Paul obeyed when Christ told him what he should do. Joseph Smith truly perceived the voice of God, even though he was not yet a prophet. He had read in the Scriptures that when one lacked wisdom he should seek God in prayer. This he believed and went into the quiet woods where there was no man to see or hear him. On bended knee he prayed that he might know what he should do. The darkness in the woods and in his heart changed to brilliant light.

We can compare our lives to the slender weak saplings pushing up through the darkness of the dense forest into the sunlight above, and finally becoming perfect and strong.

We hear the voice of God through the president of the church and through all of God's servants. When we are willing, we hear it in the whispering of the branches in the quiet woods. We see God in the perfect form and pattern of flowers. We sense him in their lingering perfume. When we really open our eyes, we can see God; and when we unstop our ears, we can hear his voice.

My hope is in God, and my assurance is that his gospel is for all mankind.

FRANZ BEIL

(Continued on page 13.)

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A Little Child Shall Lead Them— Mules Included

By Mabel Williams Crayne

JUDSON FLYNN, attorney at law and temporarily retired, straightened his back and mopped his perspiring face with a red bandanna. He was almost to the end of the last row of his popcorn patch.

A car turned into the driveway and an attractive young woman got out and came toward him.

Jud's face lost its tired look and beamed with pleasure as his daughter Elizabeth walked toward him. He leaned on his hoe and assumed a dramatic pose as he called out to her, "Well, drat my hide, if it ain't my gal Liz come all the way out to the farm to see her old pappy. How be ye, gal?"

The girl gave him an indulgent smile and asked, "Don't you think you're overplaying the part, Dad? That may have been true to life in the old days but our world has changed, and our farmers believe in education. Many are college graduates, or have been educated by travel with all expenses paid by Uncle Sam. . . . And for goodness sake, stop calling me Liz."

Jud's face lost its smile. "Now listen here, Miss Uppity," he said, "your mother was named Elizabeth and called Liz, and she loved it. She was the belle of the town, and as you came toward me, you reminded me of her, but she always laughed at my tomfoolery. I'll try to remember that you're Miss Elizabeth Flynn, English teacher, and be proud of you, but I'd be a blame sight prouder if you had married Tony Lawton and given me a grandson to help hoe this corn."

"I'm sorry, Dad," she said, "but in my work I have to pretend, at least, to be dignified. Liz is not a name to suggest dignity. How is Aunt Minerva?"

"Your Aunt Min is fine," answered Jud, with emphasis on the "Min." "She's baking oatmeal cookies and whole-wheat bread, trying to cheer me up, but if Doc Andrews doesn't tell me I can go back to my office before long, my blood pressure is going to hit the top."

"You're not very observing, today, Dad," said Elizabeth. "I'm surprised that you've not seen the man sitting in my car. He is another GI and has been in my English class this last semester. He is in need of a place to stay for the summer where he will get good, wholesome food and a chance to build himself up. We came out to see if Aunt Minerva would mind having him here. He'll help you with the garden, Dad, and I'm sure you'll like him. He is studying to be a

minister and is taking English, public speaking, and music."

"Upon my word," sputtered her father, "I've about decided that Doc Andrews trumped up that diagnosis on me just to keep me out here as nursemaid to all your ailing GI students. That last one about got me down."

"Shame on you, Dad," chided Elizabeth. "Why don't you be honest about Larry? You know that down in your heart you were sorry to see him go. He was almost like the son you never had. You got me, instead. He was even a good chess player."

"Well, don't rub it in," said Jud, "by reminding me of what an old softie I am. I did love the boy, and I often wonder what ship he is on, and where it's sailing. Go get your friend out there and let's look him over."

"I knew I could count on you, Dad," said Elizabeth. "I'll be back in a moment." A good looking young man was with her when she returned. He was leading a little boy by the hand, who had big dark eyes and black curls.

"Huh!" said Jud, "Liz didn't mention the boy. Where does he come in? They look like foreigners."

THERE WAS A LOOK of honesty and sincerity about the man and Jud's face softened into a smile. He held out his hand as Elizabeth said, "Joseph, this is my father, Judson Flynn."

The man bowed with the old world courtesy that still clings to the Latin race as he took the proffered hand and said, "How do you do, Sir. I am Jose Samaniego, and this is my little son, Ricardo. In your language I am Joseph, and he is Richard. My parents came from Spain, and I was born in Mexico, but now I am an American, and Ricardo is an American. I lost my wife when the boy was born and my sister has cared for him. Now I am home from the war and want him with me."

In the child's eyes was a look of eagerness and expectancy, and Jud knew that he understood and was waiting for the verdict. When it concerned children and their rights, Jud was indeed "an old softie," and many a divorce case was settled out of court for the children's sake. He looked thoughtfully at the man and boy before him, pleading for the chance to be together, and said, "Come along, Lad, we'll go in the house and see what Aunt Min has to say about it."

Minerva Flynn had never married, but she had a mother's heart. She put her arms around the child and told him how glad she was that he had come to live with them. The courteous and kindly ways of the man and boy soon won for them a firm place in the affections of both "Uncle Jud" and "Aunt Min."

ONE DAY when the two men were alone together, Jud asked, "Joseph, have you ever thought of marrying again and making a real home for your boy?"

"No, Uncle Jud," replied the younger man, "I cannot think of it, because in my heart there is so much love for my Consuela. It leaves no room for another woman."

"I know what you mean," said Jud, "every time my daughter walks toward me I see my wife instead. They are identical in looks and manner, but in personality Elizabeth is too much like me. I have been wanting to tell you, Joseph, that Min and I are very fond of you and Ricky, and you both have a home with us as long as you need one."

"You cannot know what relief and happiness your words have given me," said Joseph. "It will be a great comfort to me if my little boy can stay with you and Aunt Min when I go into the mission field next summer. He is very happy here. I'm trying to make myself ready for the time. I want to speak correctly, and I need to know more of the music that will help me in my work of saving souls. Sometimes the songs with a message touch the heart when a sermon will not."

"You sing well, Joseph," replied Jud, "but you need to know the organ and piano, also, as a missionary often has to play his own accompaniment."

"You speak as with knowledge," said Joseph. "May I ask, were you ever a missionary?"

"No, I've never been," replied Jud, "but my father was, and I know that his family had to live on a pittance from the church, and sometimes that was long overdue. My father received for himself only what the church members cared to give him as he traveled from place to place. Many times that was only a straw bed and a scanty meal."

Joseph asked eagerly, "Could it be that you are my brother in the faith? Are you also a Reorganized Latter Day Saint?"

"When I was eight years old I was baptized into the Reorganized Church," answered Jud, "but that is as far as I ever went with it. We children knew what it was to be hungry and cold, but my mother would not hear to father giving up his mission. It took the heart out of me to see them sacrifice so much. I guess I just soured on the whole thing. I was pretty young when I went to work in a lawyer's office. He was a friend of my father's and no doubt paid me more than I was worth."

"Your wife and daughter, were they not members?" asked Joseph.

"My wife was a member of another church," said Jud. "I have left Elizabeth to find her own religious belief, and Min has respected my wishes."

IT IS VERY SAD, my brother, that you have never known a closer walk with our Heavenly Father," said Joseph. "My parents were not poor in possessions, but very poor in happiness until I met my Consuela. She taught us the way to eternal life and the joy in serving our Lord. Your father and mother knew that joy and would not exchange the bread of life for the bread that feeds only the body."

"I never heard them complain," said Jud, with a note of bitterness in his tone, "and that is what irked me. They gave thanks to God for what they had and trusted him for future doles. They never mentioned that the sacrifice was too great. My sister Min has all of father's books and papers that he carried with him as he traveled in rain, snow, heat, and cold to tell the story of the Restoration. She goes into town sometimes and stays with Elizabeth over the week end, and I think she attends church. You are welcome to use the car and take her and Ricky every Sunday."

"Thank you, Uncle Jud," said Joseph. "I shall speak to Aunt Min about it."

THE SUMMER PASSED QUICKLY. When school began Joseph rented a room in town to take advantage of evening classes, but he spent week ends with Jud and Min. His voice had developed into a strong baritone, but he was learning to soften it, at will, so that it touched the hearts of his listeners.

Christmas was a joyful time because there was a child in the house. Joseph taught Ricky to sing some of the Christmas carols, but he liked best "Away in the Manger." One day while he was building a block house and singing his favorite carol, he stopped suddenly and

came and stood by Jud's knee, looking at him with serious eyes. Then he said, "I guess little Lord Jesus didn't have any Uncle Jud to give him a nice bed like you gave me."

Jud couldn't trust himself to speak for a moment, then he laid his hand affectionately on the boy's head. "So you like your little bed," he said. "That used to be my little girl's bed."

Ricky stood thinking, a puzzled look on his face, then asked, "Was Lizbef your little girl, one time, Uncle Jud? Did she sleep in the little bed?" When Jud answered in the affirmative, the boy's face lighted up with a new idea and he said, "I love Lizbef, and I love Lizbef's little bed, but couldn't we give it to little Lord Jesus?"

"But, Ricky," explained Jud, "if you give away your little bed you'll have no place to sleep. You'll be just like the little Lord Jesus."

Without hesitation, the boy answered, "I want to be like little Lord Jesus. I want to sleep on the hay."

Jud had no answer for this, so he took the usual way out. "We'll talk it over with your daddy when he comes home again," he said. Ricky went back to his block house, apparently satisfied, but leaving Jud troubled in mind, and thinking, "There must be something I've missed. A real compensation not visible, but deep in the heart—something I've not understood. Could I find the answer in father's books? I wonder if Min reads them and considers me her cross because I won't go to church with her? I guess I've been just a stubborn old mule."

SPRING CAME EARLY and Jud and Min got out their seed catalogues and planned a garden. The popcorn patch that Jud had sweated over the previous summer had given them so many delightful evenings of corn popping, and so many sticky, delicious popcorn balls that he decided to add another row.

All went well until July. Joseph had left on his first missionary journey, and Elizabeth had gone to the coast for a month's vacation. Then came a most devastating heat wave. It grew so intense that the grass withered and died on the hillsides, and the lawns and gardens had to be watered every day to survive. No rain was in sight. The nights were not long enough to bring relief after a day of scorching sun, and people woke up in the morning as weary as they were the night before.

The gray dawn was just stealing into Ricky's room one sultry morning when he was awakened by hearing Aunt Min call his name. His room was next to hers with a door in between that was never closed after she had tucked him in for the night. He climbed out of

bed and went to her side. "Ricky's here," he said, and heard her say, "So sick." He saw her face contorted with pain and ran to waken Jud who went at once to call Doc Andrews.

Ricky came back into the room and stood looking at Aunt Min with frightened eyes, then the tears rolled down his cheeks as he sobbed, "Don't be sick, Aunt Min. I love you, Aunt Min. If my daddy was here he would pray for you and God would make you well." Then his face brightened like sunshine after a rain, as he said, "I know how to pray, Aunt Min. I'm going to ask God to make you well. My daddy says God likes to have little boys pray to him."

When Jud came into the room he was worried. Doc Andrews was out on a call. He saw his sister lying white and still and the little boy on his knees. Ricky was saying, "Dear God and Little Lord Jesus, my daddy is gone away and there's no one to pray for Aunt Min but me 'cause Uncle Jud has forgot. I hope you don't mind. Aunt Min is good to everybody. Please, won't you be good to her and make her well and take away the hurt, 'cause she's awful sick. With love and best wishes from Ricky, Amen."

Jud's throat tightened until he thought he would choke. He turned and went back into his own room and knelt in earnest prayer, then he went to the phone and called the pastor of the church he had ignored for so many years.

When the elders came Min's eyes opened in wonderment and joy. After the administration, she told them of the excruciating pain that had been in her heart and how it had gradually eased away as the little boy prayed.

The next day the rain came, the air cooled, and the gardens were saved.

The following Saturday Jud got out the car, and cleaned and polished it until it was like a mirror. The next morning he surprised Min by telling her to get Ricky and herself ready for church and not to bother about dinner as they would eat in town.

When Joseph came home he had many interesting experiences to relate. He told them of finding members in isolated places and the joy his coming gave. He told how he had been able to start several groups studying together that promised to bear fruit and become missions in time. But the greatest joy that came to Joseph was the story Aunt Min had to tell of his little boy's prayer and the great change in Jud, who had asked for his father's books and was now attending a class in church history every Sunday.

"God be praised," said Joseph reverently. "Little children are like music. They touch the heart when sermons will not."

And the Truth Shall Make You Free (Continued from page 10)

Here again, scores of examples might be quoted to further illustrate the point. However, these should be sufficient to demonstrate that this second *mark of truth* is stamped indelibly upon the record of the Golden Plates.

C. Similar to the thoughts already presented, whole thoughts have been omitted from one text or another. However, some of these omissions do not seriously affect the sense.

BOOK OF MORMON

II Nephi 5: 43

For thus saith the Lord: I will contend with them that contendeth with thee, and I will feed them that oppress thee, with their own flesh;

II Nephi 8: 78

Wo unto them that join house to house, till there be no place, that they may be placed alone in the midst of the earth!

II Nephi 9: 64

For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor.

I Nephi 6: 44

But behold, Zion hath said, The Lord hath forsaken me, and my Lord hath forgotten me; but he will shew that he hath not.

II Nephi 5: 65

Let him come near me, and I will smite him with the strength of my mouth: for the Lord God will help me.

II Nephi 8: 21

O house of Jacob, come ye and let us walk in the light of the Lord: yea come, for ye have all gone astray, every one to his wicked ways.

AUTHORIZED VERSION

Isaiah 49: 25, 26

... for I will contend with him that contendeth with thee, and I will save thy children. And I will feed them that oppress thee with their own flesh;

Isaiah 5: 8

Wo unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!

Isaiah 9: 4

For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.

Isaiah 49: 14

But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me.

Isaiah 50: 8, 9

Let him come near to me. Behold, the Lord God will help me;

Isaiah 2: 5

O house of Jacob, come ye, and let us walk in the light of the Lord.

REVISED VERSION

Isaiah 49: 25, 26

... for I will contend with him that contendeth with thee, and I will save thy children. And I will feed them that oppress thee with their own flesh;

Isaiah 5: 8

Woe unto them that join house to house, that lay field to field, till there be no room, and ye be made to dwell alone in the midst of the land!

Isaiah 9: 4

For the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, thou hast broken as in the day of Midian.

Isaiah 49: 14

But Zion said, Jehovah hath forsaken me, and the Lord hath forgotten me.

Isaiah 50: 8, 9

Let him come near to me. Behold, the Lord Jehovah will help me.

Isaiah 2: 5

O house of Jacob, come ye, and let us walk in the light of Jehovah.

now stand (100 per cent minus 67 per cent).

These figures thus show that the Authorized Version received about 21 per cent change at the hands of men down through the years, while the Book of Mormon received about 33 per cent in a similar manner. This is misleading, for we have based it upon the assumption that the Inspired Version corrected *all* Authorized Version errors, which it did not. A more reasonable conclusion is that an average of 21 and 33, or 27 per cent, is the true figure for verse changes in both the Book of Mormon and Authorized Version from the original.

Isn't it remarkable that these very faults evidenced by cold statistics are a magnificent proof that the "Record of the Nephites" is exactly what it purports to be—the work of many hands through many centuries? To the best of my knowledge, no claim has ever been made that the miraculous translation of the Book of Mormon plates through use of the Urim and Thummim automatically corrected errors which must have existed in the writings of Mormon, Moroni, or Nephi.

... and if there be faults, they be faults of man. But behold, we know no fault; nevertheless, God knoweth all things; therefore he that condemneth, let him beware lest he shall be in danger of hell fire. ... Condemn me not because of mine imperfection; neither my father, because of his imperfection; neither them who have written before him, but rather give thanks unto God that he hath manifest unto you our imperfections, that ye may learn to be more wise than we have been.—Mormon 4: 21, 22, 97.

Conclusion

A very considerable number of fine and gratifying points are certain to arise in such a study as this. Some of them are strange and need further explanation. Many at once lend their small voice to glorifying the latter-day wonder. But this much can be said, the work and glory of God are not frustrated by the designs of men. The Book of Mormon has a work to do, and it will be done. Skepticism and subtle charges will not change the facts of its divinity nor purpose. The truth will prevail.

Nor in its immovable course does the truth leave its seekers wondering. "Seek and ye shall find; knock and it shall be opened unto you" are not hollow phrases. The evidences presented herein are proof of that. The archaeologist's spade is proof of that. The Spirit of God is also proof.

And finally, journey from error is made by walking with eyes ahead and mind open. Too many pillars of salt about us testify that other means are attempted. There is a job to be done! There is a kingdom to be won!

Ye shall know the truth and the truth shall make you free!

Thus is portrayed a third *mark of the truth* of the Book of Mormon. These omissions occurred down through the centuries as the texts were copied and translated. The Inspired Version corrects a number of the Authorized omissions to conform to the Book of Mormon.

D. The question of the Inspired Version's place in these textual conflicts has likely come to some minds. "Does it follow the Book of Mormon or the Authorized Version?" Perhaps a percentage analysis of agreement between the verses studied will offer a partially satisfactory answer. Here are the percentages of verses in which texts exactly agree:

B. of M.—A.V., I.V., R.V., S.G.	0%
B. of M.—A.V., I.V., R.V.	6%
B. of M.—A.V., I.V.	46%
B. of M.—A.V.	46%
B. of M.—I.V.	67%
I.V.—A.V.	68%

Three *general* rules are established from these figures.

1. Almost always when the Authorized text agrees with the Book of Mormon, the Inspired text also agrees.

2. About 25 per cent of the cases show that the Inspired Version agrees exactly with the Authorized but disagrees with the Book of Mormon.

3. About 25 per cent of the cases show the Inspired Version exactly agrees with

the Book of Mormon but disagrees with the Authorized text.

These figures reveal a powerful stroke of evidence. The Book of Mormon and Authorized Version came originally from a common source. Of course they were then identical. But down through the millenniums the two copies were corrupted independently by the hands of men. Joseph Smith, in making the Inspired Translation of the Holy Scriptures, erased many of those scars from the Authorized text.

Now it appears that since the Book of Mormon and Authorized Version agree exactly in about 46 per cent of the verses under consideration, that this 46 per cent came down through the centuries in either channel unchanged. These figures indicate that the Book of Mormon and Inspired Version have identical verses in about 67 per cent considered. Thus we may conclude that the Inspired Translation must have corrected about 21 per cent of the Authorized verses (67 per cent minus 46 per cent).

If we assume that the Inspired Version is 100 per cent correct with the ancient original (which has never been claimed) then we must conclude that about 33 per cent of the Book of Mormon verses of Isaiah are corrupt as they

Briefs

Mission Organized

SHAWNEE, OKLAHOMA.—For years a few women in Shawnee prayed for the opportunity to attend their own church. In answer to their prayers, first Elder Neil Dickinson transferred into the city, then a local man, A. J. Goodwin, was ordained an elder, and this spring the district conference organized a mission here.

The saints met Sunday, April 20, for church services in Shawnee. Following church school, District President Victor J. Witte preached on "The Apostasy and Restoration." High Priest O. J. Stephens, of Tulsa, ordained a third local man, Brother Ralph Patterson, a priest. A basket dinner was held at noon, and a prayer meeting that evening with the theme "I Will Help Build the Kingdom" concluded the day's activities.

At present twelve to fifteen Saints are meeting in the home of the pastor, Brother Goodwin, each Sunday morning for church school and preaching service. The sermon topics have been arranged in a series to present basic doctrinal concepts as suggested in the tract, "Epitome of Faith." Prayer meetings are held on Sunday evening; a Book of Mormon study class on Wednesday evening. Friday evening is designated as missionary visiting night for both priesthood and members. The women's department meets for a class and social hour every other Thursday and building fund project every other Tuesday. The building fund is growing rapidly by sacrificial offerings, individual consecration projects, and group projects so the group expects to have a building soon.—Reported by A. J. GOODWIN

Kitchen Redecorated

EAST ST. LOUIS, ILLINOIS.—An electric organ has been installed in the East St. Louis Branch. In less than two months after the project was started, almost two-thirds of the purchase price was contributed; the remainder of the total cost was pledged.

The kitchen in the church has been completely redecorated through the efforts of the women's department. This group purchased material for the construction of cabinets which include a double sink with formica tops. These cabinets are beautiful in appearance as Brother Herndon DeLany is an expert cabinetmaker. Had the cabinets been constructed in the factory, the total cost would have exceeded \$600.

Thirteen members of the branch, including five members of the priesthood, attended the recent General Conference. The pastor, Elder Charles Fletcher, reported that a spirit of unity and harmony prevailed in the various meetings he attended.—Reported by MARIE ANDERSON

Young People Receive Honors

TOPEKA, KANSAS.—Three Topeka young people have won recognition in the Music Department of Topeka High School. In the tryouts held recently, Marilyn Crooker was chosen as a member of the a cappella choir of the high school. Huberta Ellithorpe and Francis Kelley were given special parts in a band concert held during music week. Huberta

played a clarinet solo, in "Interlude," with band accompaniment, and Francis played the solo part, "Hello, Young Lovers," from "The King and I." Francis plays a baritone horn. Huberta also received an honor "T," an award given for extracurricular activities. These young people are active in the Zion's League.—Reported by MILDRED GOODFELLOW

New Pastor Installed

OMAHA, NEBRASKA.—At a special branch business meeting May 2, Church Appointee Elder Frank A. Fry was elected pastor of the Omaha Branch. Following the business meeting a reception was held for Elder and Mrs. Fry in the lower auditorium. Elder Fry was also elected president of the Northeast Nebraska District at a special district business meeting in Omaha May 4. Former pastor and district president, Elder C. D. Neff, was released to assume his new duties as assistant to the First Presidency. Apostle Blair Jensen conducted both services.

Pastor Fry preached the Mother's Day sermon. The vesper service theme, "Faith of Our Generation," was presented under the direction of Elder and Mrs. Emerson Link. Around a dining table sat several members collectively representing a family in a home and each telling actual experiences of life pertaining to the theme. Among those participating were Grace Wallace, Ruth Harpster, Esmond Crown, Eva Constance, Laura Grace Salzbrener, Wendell Wallace, and Bruce Bradbury. Roy Bray sang "Bless This House."

The annual vacation Bible school will convene June 9 to 20 with registration set for June 6. The school will be under the supervision of the pastor, with Sarah Nurnberg as principal. The children will have an opportunity to display their work at a special achievement day vesper service June 22.

Special services are being planned for Children's Day, June 8. A baptismal service will be the special feature of the day. Several children are now enrolled in a prebaptismal class which is being held during the church school hour.—Reported by C. B. CONSTANCE

Young People Make Tour

SAULT STE MARIE, ONTARIO.—On April 19 and 20, the young people traveled to Little Current for a crokinole party Saturday evening and young people's prayer service Sunday morning.

On April 17, the social committee sponsored a social after the preaching service in the lower auditorium.

The Zion's League held a box social April 25 to raise money for their treasury.

On May 2, 3, and 4, the annual youth conference was held. On Friday evening, a wiener roast and evensong was held at Gros Cap. Saturday was the tour through the Abitibi Power and Paper Mill, with recreation in the afternoon. Saturday evening a banquet was held with Brother Rex Stowe present and Brother Harry Doty as the guest speaker. Sunday the young people held a prayer service, Communion service, and class. The conference concluded with a class.—Reported by W. SPENCER

Six Candidates Baptized

MIDDLETOWN, OHIO.—Elder Richard Andersen visited the Middletown Branch from March 9 to 23 for a series of meetings. These meetings were well attended and on the closing Sunday a baptismal service was held at 2:30 p.m. Floyd Rockwell, Catherine Fain, Jacquelin Rice, Nancy Sixt, and Jean Clemmons were baptized, Elders Richard Andersen, Everett Smith, and Russell Rockwell officiating. The confirmation service was held at the evening service.

On March 17 the Zion's League gave a fellowship dinner at the church for League members and their friends.

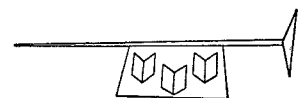
The branch has engaged an architect, Mr. David O. Maxfield of Oxford, Ohio, to draw up plans for the new church building. Those serving on the building committee are Elder Russell Rockwell, Elder Leonard Barker, Ray Wikoff, Melzo Gaw, Roberta Treber, Edith Sintz, Mary Stultz.

The branch shows a marked increase in attendance and interest.—Reported by ROBERTA TREBER

Our shipping department and bookshop
will be closed June 2, 3, and 4,
while we take our annual inventory.

Herald House

Independence, Missouri



Women Raise Funds for Church

ODESSA, TEXAS.—Elder E. C. Riebolt of Lamesa was guest speaker for the morning service January 20. After the service, a pot-luck lunch was held. Elder W. F. Page of Andrews spoke at the evening service.

Brother V. L. Harmon of Salem, Illinois, attended Sunday service February 11.

The priesthood from Odessa, Stanton, and Eunice, New Mexico, are holding monthly priesthood meetings. At each meeting, a chapter in the priesthood manual is discussed, with Brother W. F. Page presiding.

The women's department under the direction of Sister Opal Smith held a box lunch social February 16. One hundred and thirty dollars was raised from the sale of boxes. The women's department plan to present an evening of entertainment each month, with all proceeds to be added to the church building fund.

Twenty-two members of the Odessa mission attended the Oklahoma-West Texas District conference, February 23, at Davidson, Oklahoma. Brother Iral Parker was appointed chairman of the committee to raise the necessary funds to furnish the district missionary with a car. Brother Jim Hobbs was accepted for ordination to the priesthood as priest. He is to be ordained at a later date at Odessa. Brothers Hobbs and Page were elected to the group of eight to represent the district at General Conference.

Brother Irby Mundy of Colorado Springs, Colorado, gave a very interesting talk Sunday evening November 2 on his experiences contacting isolated Saints in the United States. Brother Mundy has probably visited more Latter Day Saint homes than any other member in the church.

Brothers Lawrence Hickman and Jim Hobbs gave their first sermons on Sunday, March 16.

The Caldwell family of Riverside, California, stopped over at Odessa on their way to General Conference. While here, their daughter Carolan had an emergency appendectomy making it necessary for her to remain in Odessa. Brother Caldwell attended Wednesday evening prayer service at Brother Iral Parker's home.—Reported by RALPH E. SADER

Two Families United

TOLEDO, OHIO.—Seventy Loyd Adams was in Toledo during January and February. He held Friday night classes of instruction on how to make and develop contacts for the church, and he also held cottage meetings. The Sunday night sermons by Brother Adams were illustrated with colored slides.

Apostle Maurice Draper spoke to the Toledo congregation on February 5. On February 17 the Fellowship Class sponsored a buffet supper for the young married people, with about forty in attendance. Elder Loyd Adams directed the entertainment.

March 22 marked the uniting of two families in the church as Elder Wayne Crandall baptized Mr. Meanno Gosses and Mrs. Charles Teeple. On Easter Sunday these two were confirmed by Elders Wayne Crandall and Donald Winquist, and Fermon Lee Wheeldon was ordained to the office of deacon by Elders Crandall and Winquist. Fifteen from the Toledo Branch attended General Conference, and on Sunday evening, April 20, reports were given on the various activities and classes attended. The women's department, under the direction of Mrs. Pearl Emahiser, has been active. February 14 a valentine party was held in the church basement, with a valentine box filled with offerings to be added to the building fund. Two rummage sales have been held, and the usual study class and day meeting each month.

On January 13, Deborah Ann, daughter of Mr. and Mrs. William Skiles, of Toledo, was blessed. On March 16, John Howard, son of Mr. and Mrs. John H. Rowen of Morristown, New Jersey, was blessed. Mrs. Rowen was the former Marian Rightmyer.—Reported by MRS. MARIAN WILLMARTH

Branch Holds Banquet

YUMA, COLORADO.—On April 9, teacher Frank Buchanan was ordained to the office of elder; Bernard Buchanan to the office of teacher; and Donald Korf to the office of deacon.

On April 30, the branch held a semi-formal dinner with Elder Gerald Gabriel as honored guest—a festive and social occasion with the young girls of the branch serving the tables.

During the course of the evening Brother Bernard Buchanan presented Brother Gabriel a gift of remembrance from the group. Brother and Sister Burt Reynolds of Ft. Morgan were present, too. Brother Gabriel held many cottage meetings, home visits, and a class. On May 4, he baptized three candidates. They were Allan Gundersen, Mary Bushner, and Rose Hamp.

Youth Choir Raises Funds

SACRAMENTO, CALIFORNIA. — Elder Alma Andrews of Berkeley met with the priesthood at their monthly meeting March 3.

Associate Pastor Robert L. Nephew presided at the morning service March 9. John Edward, infant son of Elder and Mrs. John E. Gann, was blessed by Elder Nephew assisted by Elder Lawrence Hendrickson. Marjorie Damitz sang "Suffer Little Children." Elder Cecil Jacks gave the sermon.

The Youth Choir held a Country Fair and dinner at the church on March 28. Of the fifty-seven dollars cleared, they have donated twenty-five dollars to the Auditorium fund, and twenty-five dollars to the Happy Valley reunion grounds.

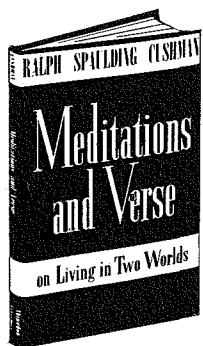
Observance of Palm Sunday was held in connection with the Communion service April 6. Music was furnished by the youth choir, directed by Nelda Horton and accompanied by Phillipa Gann. A duet, "Palm Branches," was sung by Virginia Winsor and Marjorie Damitz. Pastor Myron R. Schall presided at the Communion, giving the pastoral address and prayer. Elder Robert Nephew presented oblation thoughts. The invocation and benediction were by Evangelist W. H. Dawson. In the evening the sound picture "Barabbas, the Robber" was presented.

Two identical services were held on Easter Sunday, the first at 9:30 A.M. and the other at 11:00. Special music consisted of two anthems by the choir and a solo by Virginia Winsor. Elder Myron Schall presented the message. The Zion's League held a worship service at 7:00 A.M., followed by a breakfast. In the evening the choir and drama department presented the cantata, "The Story of Calvary," combining music, choral readings and drama. Music was directed by Edna Burdick, choral readings by Celia Schall and drama by Mabelle Nephew.

Bishop E. C. Burdick spoke at the morning service on April 20 on the subject "The Return to Zion," giving some impressions gained from his attendance at General Conference. Other delegates gave their reports on the Conference at the evening service.

The Zion's League held a Snow Camp at Pine Croft near Colfax during the week end of April 25. Young people from Chico and Yuba City Branches were invited to attend.

Seventy George Njeim began a series of missionary meetings on April 27, speaking at the morning and evening services at the church. Cottage meetings were held during the week with various age groups, with a preaching service at the church replacing the Wednesday evening prayer service. A special meeting for the priesthood was held on Saturday evening, when Elder Njeim was joined by Apostle E. J. Gleazer. They presided with the pastor and his counselors, Elders John E. Gann and Robert L. Nephew, at the Communion service on May 4. Elder Njeim presented the Communion talk and Apostle Gleazer a brief pastoral address. Elder Laurence MacDonald sang "Beside Still Waters," by Hamblin. The missionary meetings continued through the week of May 4-11. Sanitarium Day was observed at the April 27 service, with a special offering for the Independence School of Nursing.—Reported by LENA SWANEY



Meditations and Verse

on Living in Two Worlds

by RALPH SPAULDING CUSHMAN

Through this collection of 28 gemlike meditations and poems, the author shows his readers how the true follower of Christ lives in two inseparable worlds—earthly and the spiritual.

Here are inspiring and timeless devotions for personal and family use, for church or church school, and for youth and women's groups.

\$1.25

Herald House

Independence, Missouri



Question Time

Question:

The first statement in the Epitome of Faith reads: "We believe in God the Eternal Father and in His Son Jesus Christ, and in the Holy Ghost." Are we Trinitarians? Do we believe that the Holy Ghost is also a person, as we sing in one of our hymns—"God in three persons, blessed trinity"?

Michigan

B. E. B.

Answer:

Joseph Smith, Jr., who wrote the Epitome of Faith, taught that there were two persons in the Godhead. In the fifth *Lectures on Faith* he states: "There are two personages who constitute the great, matchless, governing, and supreme power over all things. . . . They are the Father and the Son . . . the Son, who was in the bosom of the Father, a personage of tabernacle, made or fashioned like unto man." The Holy Spirit he alleged to be the mind or power of God: "And he being the Only Begotten of the Father, full of grace and truth, and having overcome, received a fullness of the glory of the Father, possessing the same mind with the Father, which mind is the Holy Spirit, that bears record of the Father and the Son, and these three are one."

His son, Joseph Smith III, held the same viewpoint. In an editorial in the *Saints' Herald* of March 1, 1882, he states: "The opinion held by two of the Presidency [There was no third member then] agreed herein is, that there are two personages in the Godhead; God, the Father, and Jesus Christ, the Son . . . and that the third power named in connection with them is the Holy Ghost, the Comforter, the Spirit of Truth, the mind, will, and power of both the Father and the Son."

We believe that this doctrine held by the prophetic leadership of this church for nearly one hundred years is still the position of the church, or at least the vast majority of its leaders.

CHRIS B. HARTSHORN

Question:

1. Does the King James Version teach that Jesus' return will be to Independence or New Jerusalem?

2. Please explain Zechariah 14: 4.

Missouri

MRS. M. W.

Answer:

1. All versions affirm that upon his return Christ will come to Zion. "The Redeemer shall come to Zion" (Isaiah 59: 20). "When the Lord shall build up Zion, he shall appear in his glory" (Psalm 102: 16). There are a number of evidences in the King James and other versions indicating that Zion will be built up upon a land far away from Palestine, and in the midst of a Gentile population, though the place is not sufficiently identified for us to point it out without using rather voluminous and complex evidences, which cannot be done in this column. The Book of Mormon and the Doctrine and Covenants both show that the latter-day Zion will be upon the American continent. (See III Nephi 10: 1-4; Ether 6: 2-8; Doctrine and Covenants 83: 1.)

2. The passage is to be understood only in relation with its context. The prophecy deals with latter-day events when all nations will gather against God's people to overwhelm and destroy. The Lord will permit the destruction to begin, perhaps so that he may be justified when he shall "go forth to fight against those nations," to their destruction, and to the deliverance of his people. He will come in person, and the verse says "his feet shall stand in that day upon the mount of Olives," which shall cleave apart, creating a valley, apparently giving opportunity for safe flight and salvation. (The Scriptures mention several appearances of Christ prior to his final coming to dwell with his people, besides this one. Luke 12: 40-43, I.V.; Malachi 3: 1; Zechariah 12: 10.) Such prophecies are impossible of a positive and detailed interpretation until the time of their fulfillment.

Question:

Why should I believe in prophets now? Weren't they done away with long ago?

E. C. D.

Colorado

Answer:

Only because of the wickedness and unbelief of man have prophets ceased to exist (I Corinthians 12: 28). God "set" prophets in the church along with other officers. They were to remain "until we all come unto the unity of the faith" (Ephesians 4: 13). With hun-

dreds of churches, each believing something different, there certainly is no unity as yet. Malachi said, "I am God, I change not"; therefore, we know that the "Lord will do nothing save he revealeth his secrets to his servants the prophets" (Amos 3: 7). Nowhere in the Scriptures can evidence be found that prophets were done away with because of God's plans or desires. Prophets are a part of the organization that Christ put in his church. It is reasonable to expect an unchangeable God to continue with the same type of organization.

WARD HOUGAS

Question:

Is there any Scripture in the Bible which proves that we will know each other on the other side or in eternal life? I mean will we know our loved ones (like father and mother) as we know them here?

MRS. P. B.

Washington

Answer:

We recall no Scripture touching directly on this point, but the general teaching strongly maintains the perpetual identity of every individual person. Changes of nature, character, spirituality, intellectuality, allegiance, and even name, may take place, but these can never destroy identity. I will always be I, regardless of condition or location. Yes, we shall know each other.

But this is not to say that we shall still carry the natural love of family relationships, for stronger ties and closer relationships than those of family will take their place. The love between parents and children, brothers and sisters, will be swallowed up by a greater love which will not stop with family relations, but extend to all the children of God. Our love will be as God's love—universal toward all, and not related to or dependent upon carnal flesh.

The fact that in the kingdom of God the saved are not all in the same realm precludes the likelihood of families necessarily being all together, for some may be in one glory and others in another.

CHARLES FRY

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel members signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

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Letters

The Power of Prayer

While reading "Unforgettable Experiences in Book of Mormon Lands" by Roy Weldon I felt my heart burn within me. In this article he tells of an old man who, after hearing one of Brother Weldon's lectures on the Book of Mormon, said he wished he had heard it when he was young because now he was too old to do much. Then he brightened and said, "Yes, there *is* something I can do. I can pray for you." Brother Weldon said he remembered this man's promise as he outlined material for lectures while traveling in Book of Mormon lands; inspiration came to him so strongly that he realized his elderly friend's prayers were being answered.

Often I have felt sad because I am not doing more for God and his kingdom. Being the wage earner and caring for my home and children take most of my time and strength. I do read before retiring at night, however, and articles like this often bring a spiritual feast to me.

When I read of the old man who prayed for Brother Weldon, I thought of the people who have prayed for me. I know it was because of their prayers that I received a fuller understanding of the Restoration work and a deeper desire to serve. Often I sense the trials and temptations of others with whom I worship, and I pray for them. I have seen many of these prayers answered as people have been strengthened and lives have been changed because of God's love for his children. This has been a comfort to me and has given me an even greater desire to serve. I feel I can never do enough to be worthy of the blessings he has given me. I am deeply grateful for the gospel and want to help in any way I can.

1309 Mabel Avenue ERMA ROBERTS
Flint, Michigan

A Testimony on Anointing With Oil

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.—I Corinthians 1: 10.

This long has been a favorite text of ministers of the Reorganized Church of Jesus Christ of Latter Day Saints. I hope it will always be.

In the last year or so I have noticed somewhat of a difference of opinion about some of the details of anointing with oil and administering to the sick, some teaching that the oil should be applied to the head only. With this some of us disagree since we were taught otherwise.

I remember that some years before his death, Joseph Smith II lectured to a large body of priesthood members. Here, briefly, is what he said:

I expect we could have experienced many more blessings had we exercised more faith in administering from time to time. I do not think it sufficient to anoint the head only; we should also anoint that part of the body where the pain seems to be located. If the ill person is a sister, and the pain is located where it would not be proper for the elders to anoint, they should request a woman to do the anointing, during which time the elders should absent themselves from the room. Then they may return, anoint the head, and administer as they may be lead.

I remember that he emphasized this greatly. Since that time I have tried to observe it, and I wish to testify that it has brought results. I feel that I should not stand alone in this, as there are several still active in the ministry who must be living witnesses to this and re-

member what he said. No doubt they have observed his advice.

I remember one sister about sixty-five years old. Dr. Archie McDowell (uncle to Floyd M. McDowell) and Dr. Peterson, both of Soldiers Grove, Wisconsin, had diagnosed her disease as scrofulous leprosy and said that she would not live more than three or four days. I anointed different parts of her body; she recovered in seventeen days and lived twelve years. I preached there in the town seventeen nights and she was out to hear the last sermon. She had been a teacher in the Sunday school of the Methodist Episcopal Church from her girlhood.

I also wish to say that I have witnessed many occasions when consecrated oil has been taken internally and wonderful healings have followed. Of course all of this is by faith in the blessing of God attending the consecrated oil and not any healing power in the oil of itself.

Many are the experiences in my fifty-four years as an elder of the church. I hope there are others who remember the instruction of Joseph Smith at that General Conference.

JASPER O. DUTTON
Galva, Illinois

The Hope of the Kingdom

(Continued from page 6.)

courage, with expectancy, with endurance, with persistence, and with power in the kingdom enterprise.

Saints live by the precious promises that have been made to them. I have such a promise; you have such a promise. It includes the promise of the kingdom. There are those who say, "I don't know how long I shall be here. I do not know whether I shall live to see the kingdom in my day." That is right. I do not know; you do not know. But it does not matter too much. What does matter is that the kingdom shall be, and that here or in the hereafter we shall have part in it if we will.

The testimony of Jesus in our souls is that the time shall come when the work of God

through good men shall be crowned with success, and the kingdom shall be built. In that day the truly great people of every age—of the yesterdays, of today, and of the days yet to be—shall realize the fruits of their endeavor. Soldiers who have fought for right against the background of eternity shall share with Christ in the victory of a kingdom not made with hands but established in the power of God—a kingdom from which fear, doubt, and death have been removed—the culminating, the glorious, the magnificent demonstration of the power of God. In the conviction that God is at work to bring such a kingdom to pass, let us move out, forward, and upward together.

Serving God and Country

(Continued from page 8.)

would have a chance to claim exemption from bearing arms and would be put in noncombatant service where they could become ministering angels to those in need.

We find that war with all its horrors and destruction is the work of Satan. Christ's mission was to overcome Satan and destroy his works. How is this to be brought about? Surely not by Christ's followers engaging in the terrible slaughter of one another and of mankind.

We find by studying the teachings of Christ that his whole philosophy of life was based on the principles of love. There was never a hint of malice in his noble character. Even while Christ was enduring the terrible suffering on the cross of Calvary he said, "Father, forgive them, for they know not what they do." To my mind this act of interceding and asking the Father to forgive those who had driven the cruel nails through his hands and feet was the most wonderful climax to the greatest demonstration of love the world has ever seen. Can we find a greater leader to follow, or base our lives on a better philosophy?

Who serves God best serves his country best.

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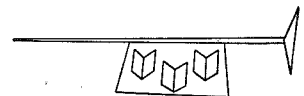
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The Change Within

PART I

By Mrs. R. E. McLaughlin

*Lord, what a change within us one
short hour
Spent in thy presence will prevail
to make;
What heavy burdens from our bos-
oms take;
What parched grounds refresh as
with a shower!
We kneel—and all the distant and
the near
Stand forth in sunny outline, brave
and clear;
We kneel, how weak! We rise, how
full of power.*

THE LINES of this poem are very beautiful. But if we would experience this change within, there must first be a vision of God and of his son, Jesus Christ; there must be a communion with him; there must come to us a recognition of his Spirit's presence in our lives and a dedication to his will. How shall we vision God? He may be seen in many ways—through beauty and love, in nature, in sorrow and pain, in a thousand other ways—but one which cannot fail to bring certainty is the face of Christ.

"He That Hath Seen Me, Hath Seen the Father"

I never grow weary of Sallman's "Head of Christ." It has been said to me that this is not a true likeness of Christ, for he was a Jew and there is no likeness to a Jew there. We read that he was not comely to look upon, and this face is a handsome one, but I see embodied there all that I have visioned in his life.

I see strength, character, humility, courage, and love transforming spiritual power from his life to mine.

We Are New Creatures

If any man live in Christ he is a new creature (II Corinthians 5: 17). Spiritual life must have a beginning, and that beginning is made when God sends to us his Holy Spirit which plants in our soul a consciousness of him. Then this life grows within, causing us to feel in harmony with all that is good; there is within us love and compassion, a desire to forgive if we have been dealt with unjustly, charity, tolerance, and humility.

As Christ walked the streets of Jericho, he was followed by a multitude of people, some merely curious, some seeking to be healed of their infirmities. But there was one—the man Zaccheus—who heard the voice of the Master. Zaccheus was so short in stature he was unable to see Jesus, so he climbed a tree and looked over the heads of the crowd. He had no theory to defend; he did not want to be healed; but he did know that he wanted to expand his vision. Christ saw possibilities in this very human man and said, "Zaccheus, make haste, for today I must abide in thy house."

As he talked with his master, Zaccheus experienced the wonderful change which can come only by touching the divine life. Zaccheus decided to reform and live up to the better way afforded him. He chose simply to adjust his life and be a follower of the Nazarene. Can we do less?

What was it in the life of Jesus that caused fishermen to leave their nets by the lakeside and answer the divine call: "Come, follow me, and I will make you fishers of men." If we would understand the love Christ had for men and the attraction men were to have for this great teacher, let us vision a scene by the shores of Galilee where the aged Zebedee and his two stalwart sons sat mending their nets. Jesus spoke, and they were attracted. There was a majesty in the calm assurance of his face that impelled them to feel that they could safely follow this man anywhere as he sought to help them fully understand the truth. So great was the confidence of Jesus in the undeveloped goodness of men and women that he called for the best in them and qualities, unsuspected on their part, flowered into, enriching fullness at the touch of his almighty power. Their lives became attuned with his. He at once saw in these rugged fishermen potentialities which they knew not of. So it is today in our lives, where the Spirit of God takes control of people like these fishermen—and all people for that matter—all else is forgotten and we recognize that this power is ever present if we seek it.

If we would grow spiritually, we must see ourselves as others see us, becoming more aware of our weaknesses and seeking to overcome them. Mosiah, in the Book of Mormon, tells us by the Spirit: "It is necessary to be born of God, not alone by water but by the Spirit," thus becoming his sons and daughters.

Power Is Recognized

Spiritual power is recognized as mankind seeks to conform wholly to the truth and promises of God. In Doctrine and Covenants 81: 3 we read: "I the Lord am bound, when ye do what I say, but when ye do not what I say, ye have no promise." God's promises are conditional—"When ye do what I say." When Jesus truly enters our lives, he blesses, uplifts, and encourages us. And

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when we feel this spirit we lift and encourage others. As we give of ourselves we, too, are nourished. Thus the promise, "Give, and it shall be given unto you," is fulfilled.

The story of Helen Keller is a striking example of the way in which God reveals himself to the pure soul, the reverent heart, and the spiritual mind. Helen Keller was blind to all the beauty of the earth and deaf to its sweet sounds, yet the time came when her teacher resolved to try and convey to her the idea of God. It was quite an easy thing to do. When God's name was conveyed to her in the sign language which she had been taught, she quietly said, "Is that his name? I have always known him, though I did not know his name."

To her simple heart and mind the glory of God was revealed, and the realities of the unseen world were familiar things.

Christ in Us

We should not be satisfied with any small measure of attainment. If Christ dwells in our lives we should be like him. We should be able to say, "Look at me and see the reflection of the Master."

This will become true in the measure that the Christ in us is allowed to rule and transform our lives. It should be our aim and prayer that the abiding influence of the Holy Spirit be without hindrance, that no part of our lives remain unfulfilled. Children of God are recognized by the kind of lives they are willing to live, not in theory but in practical service to God and his church. No individual who is lukewarm spiritually can be called a child of God simply because his name is on the church record. The world must see Christ and his works in us.

The Transforming Power

The Spirit of God has always been the greatest force in the church. This same Spirit can quickly guide us in the practical affairs today, the same as it did with Paul on his way to Damascus when he received that

wonderful experience which brought about his conversion. "Eye hath not seen nor ear heard the things which God has prepared for them that love him." The natural man does not know the things of the Spirit. They are foolish to him and mean nothing. He cannot comprehend spiritual things, because they can be discerned only spiritually.

If those who have not felt this transforming power in their lives will really desire it and truly live for it, that realization will come. It is ever close at hand, but unless our souls are attuned we cannot feel its presence. We are promised this gift if we walk uprightly before God and obey his commands, for the faith of the Father seeks such to worship him.

How may we recognize this spiritual power? We have seen it evidenced in the life of the leader of this church. We have seen it in the life of a deacon in one of the smaller branches. Both are just average men who have heard and answered the call, "Follow me." They are human as we are, yet in their eagerness to bring the love of God into the lives of men, and the lives of men into the kingdom of God, there has come to them that transforming power from within—the power of God.

Spiritual Power in Different Ways

In Balmain Branch there is a sister, now aged, who for years has given a wonderful ministry by beautifying the church with flowers. I have never heard her pray aloud or heard her spoken testimony, but an enduring testimony is written in the lives of those who came a little closer to God because she has beautified his house of worship. In this setting one can find calmness pervading the hearts of those who covenant together to dedicate anew their

lives to the work whereunto they have been called.

I remember an occasion during the last Tiona Reunion, when in an early morning prayer service, thirty-six prayers were offered in thirty-eight minutes. Only the Spirit of God in the lives of people made that experience possible.

Often we have sought the quiet of our room and knelt by our bedside in prayer, asking for a solution to a problem that has become too great for us to solve. Our minds have been in confusion and turmoil. As we poured out our hearts to God there has come an indescribable peace—quieting our troubled hearts, and we have been strangely comforted.

Spiritual power is not always felt or heard in a spontaneous manner as on the day of Pentecost. It may be experienced through the singing of a soul-stirring hymn, or a testimony. Perhaps it is felt in the heart of the woods where we have sought to be alone with God; perhaps by some lake at sunset as we have gazed across the water and caught the vision of divine handwork; perhaps in the everyday opportunities in our home.

The abrupt, impetuous Peter and the refined, educated Paul did not speak after the same manner, yet the Holy Spirit so inspired the hearts and minds of both that each gave a message to the souls of men.

God has not always spoken through a gifted Isaiah. At times he has used as an instrument to bring his purposes to pass such men as Joseph Smith the Prophet and Alexander Seaberg who established the work in Balmain. The same spirit was working for the salvation of souls and these men obeyed the urge to prove God in their day. "I am the Lord; I change not." This same spirit is available to us today.

(To be continued.)

Home Column

Change Your Life Through Prayer

By Stella Wild

SOME PEOPLE THINK that Christianity is impractical and consider God much as one would think of Santa Claus—wonderful, if only he could be true.

Having faith is like a savings bank—we have to put something in before we can draw it out, but if we continue to make deposits the interests that add up will be amazing and sure.

Prayer is the most powerful force in the universe. It solves many problems. There have been healings through prayer, but here, as in other areas, results depend on certain laws. Contrary to long belief, God does not punish us. We live under spiritual laws which are self-operating. If we try to operate our lives and satisfy our desires outside those laws, we hurt ourselves. It is like running against a barbed wire fence. The fence and the law hold. Prayer is a conscious effort to communicate with the Infinite Spirit of the universe which we commonly call God.

Prayer falls under three headings:

1. The prayer of petition or asking—the purpose of which is to have God move on our behalf. In this prayer we may ask for guidance—for things or conditions which may apply to persons.

2. The prayer of thanksgiving or acknowledgment. The purpose of this type is to relieve our feelings by pouring forth words or thoughts of worship and to pay our debts, or to acknowledge blessings received. It may cover gratitude of any of the things for which we pray, the mere joy of existence, or the awe-inspiring experience of having been in touch with God.

3. The prayer of search, the heart's honest desire to be assured that God does exist, the urge to draw near to and co-operate with God without either asking or thanksgiving. This is the highest form of prayer, and under it comes all hon-

est effort or work toward an honest end. It expresses the highest desire known to man—the desire for final wisdom or truth. All three types involve man's free agency. Conscious prayer requires desire, decision, and action on the part of man.

All growth is from within. No human spirit ever loses contact with God. When we learn to listen to these inner promptings of the soul, we create good.

THE FIRST STEP in prayer is knowing exactly what we want. When we have reached a clear and honest decision we must next ask whether our desire is spiritually

Here Is the Writer . . .



Stella Wild will observe her first anniversary of membership in the church on July 22. Although she has belonged less than a year she is an active worker in the Royal Oak (Michigan) Branch. In addition to her church work she is an active member of the Girl Scouts, League of Women Voters, Volunteer Work and Service Organization, and the Parent-Teacher's Association. For ten years she has won the special Community Chest Award for outstanding service. She is married and has two daughters.

legal. Sometimes we make the mistake of asking for definite things that are not in line with God's law for the progressive good of all men. We ask amiss when our purposes are confused, or when we fail to count our blessings. We need to *give* first, then to *forgive*.

The second step in prayer is *believing*. All of us have more faith than we are using. We are familiar with the Scriptures, "Ask and you shall receive," "Whatsoever you shall ask in faith, believing, you shall receive," and "All things are possible to him that believeth." These, and many more, are promises of Jesus, who knew more about prayer than anyone else who ever

lived. Faith is the assurance beyond any doubt that God exists, that he is our Creator, and that he guides and protects us. We do not have to beg God, but we do have to know him.

The third step in prayer is "waiting on the Lord." Webster says that to wait means to watch or look (mentally); to stay in expectation; to act as attendant or servant. This definition contains the three essentials of the third step of prayer. Most of us fail in one or more of them. We forget the element of time. We wouldn't dig up a radish seed to see if the laws of nature are being kept, but we forget to "wait on the Lord" when we plant a spiritual seed. We fail to be in expectation, for we doubt, hurry, worry, and end up trying to do it ourselves. But where we fail most often is to wait on the Lord and be a servant to him.

So often we pray, ". . . Thy will be done on earth as it is in heaven." We are saying that we are willing for God to work through us, but do we let him?

I HAVE A NEIGHBOR who says that she is a good Christian. She spends an hour a day at it by reading stories about Jesus and the Bible to her girls. Then when the hour is up, she hurries to get the housework done. She turns on the radio (only to know what time of day it is, she says) and listens to war news and the "soap-box operas" filled with tragedy, bad luck, and unhappiness. By the time the oldest girl comes home from school, this mother is physically and mentally worn out. She doesn't have patience with the four-year-old and often asks, "What am I going to do?"

My suggestion to her and to anyone else is to draw up a time schedule. On one side put down approximately
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imately the time allotted to the Lord's work. That would include praying, reading, guiding your children, singing songs of praise, and meditating. On the other side tabulate the hours given to fear, worry, gossip, or any type of negative things. I have no doubt that the majority will tip the scales on the side of defeat.

We must pray without ceasing for good, work without stopping for good, and think without pausing for good. With our ideas grounded in the faith that God exists, we cannot fail. If we can learn to live by faith and not by fear, even 51 per cent of the time, we can make over our lives. We must constantly keep in tune with God.

Graceland

GAZETTE

■ The Lamoni community sponsored a music festival during the week of April 27 in which the college actively participated. Miss Aleta Runkle, director of music for Center Stake, and director of public school music in Independence, Missouri, spoke on the ministry of music at the Sunday morning service at the college. On Sunday evening the Graceland Concert Choir sang several numbers at the Lamoni church.

The Lamoni High School presented a music program at the college on Monday evening which included four choruses, junior band, and junior orchestra. The college music department reciprocated with a program at the high school on Tuesday.

Graceland students participated along with townspeople in a hymn sing on Wednesday night in the Student Center.

The college heard another musical program in the Thursday assembly period presented by the college music department.

The climax to the week was the appearance of Floyd Worthington, baritone, in recital. Mr. Worthing-

ton has an impressive reputation in the concert and opera fields and aroused an enthusiastic reception at Graceland as he did in his appearance last year. He was accompanied on the harp in one group of songs by his daughter, Diana, a Graceland freshman.

■ The Student Publications Board has chosen Alice Eastwood of Independence, Missouri, to edit the '53 *Acacia*, Graceland yearbook. Howard Braby of Mason City, Iowa, will be the *Acacia* business manager. Alice became familiar with printing through her father who is an engraver and off-set platemaker. She was sports editor of the weekly paper of William Chrisman High School in Independence and has written for the *Graceland Tower* this year. Her sister was editor of the '48 *Acacia*. Howard worked on the photography staff of his high school annual. His brother, Dick, is chief photographer for this year's *Acacia*.

■ Mr. Harry Dennis will join the Graceland faculty next year as instructor of American and European history, and hygiene. Mr. Dennis, originally from Hagerman, Idaho, was graduated from Graceland in 1947, received his Bachelor of Arts degree from Drake University in Des Moines, Iowa, and will complete his Master of Arts degree at the University of Idaho this summer. He is now teaching at Rupert, Idaho.

■ The motion picture *A Midsummer Night's Dream* was shown recently in the chapel. Made several years ago, this movie version of Shakespeare's comedy features James Cagney, Olivia de Havilland, Mickey Rooney, Dick Powell, and Joe E. Brown, and reveals to today's students how these stars looked and acted when they were younger.

■ Jack Waddell of East Moline, Illinois, was elected Graceland student body president for 1952-53. Two primary elections had nar-

rowed the field of nominees down to two, Jack, and Howard Sheehy of Greeley, Colorado. Jack, a pastoral group leader for next year, was elected a member of the student council earlier this year.

■ Bishop Earl Higdon of Lamoni, newly elected member of Graceland's Board of Trustees, was elected chairman of the board at the annual organizational meeting held on the campus May 4. Mr. Higdon is a graduate of Graceland and has attended the University of Iowa and Northwestern University. He has taught at Graceland and is at present under General Church appointment.

■ Mrs. Olive Mortimore, communication instructor, is planning to return to the faculty next fall. She had previously announced her resignation.

■ The annual sophomore banquet and the freshman picnic were held on May 24. The sophomore banquet is sponsored by the alumni in order to introduce the sophomores to the alumni association. George Waddell of East Moline, Illinois, sophomore class president, was toastmaster.

The freshman picnic is held yearly as the last all-class activity. Lynn Ourth of Nauvoo, Illinois, and his committee were in charge.

■ Mrs. F. M. McDowell recently presented a lecture on Madonna art. Mrs. McDowell displayed her large collection of Madonna pictures by different artists and explained how the pictures could be used in worship settings.

■ Scott Fisher of Somerville, Massachusetts, and Phyllis Hansen of Conception Junction, Missouri, were elected king and queen of the May Festival held in the student center on May 3. This formal all-school function featured the coronation of the king and queen in an impressive ceremony. Entertainment was provided by "the royal jesters."

Bulletin Board

Cover Picture

This picture was taken at the wedding of Pat Livingston and Frank Mallory on June 30, 1951, in the Omaha (Nebraska) church. The bride's uncle, Bishop Henry L. Livingston, officiated.

Texas Reunion

Texas Reunion will be held June 21 to 29 at the reunion grounds in Bandera, Texas. Free camping area and house-trailer space are available. Meal tickets are \$8.50 for adults and \$4.25 for children. For information and registration contact C. W. Tischer, 10702 Hempstead Road, Houston 24, Texas.

Services in New Orleans

Services are held the first Sunday of every month at 10:00 and 11:00 a.m. in the Green Room of the YWCA, 929 Gravier Street, New Orleans, Louisiana. On June 1 Elder J. A. Pray, president of Mobile District, will be in charge. Additional information may be obtained from Mrs. L. Greenwood, 6343 Catina Street, New Orleans, Louisiana. Members and friends in the New Orleans area are welcome to attend.

Books Wanted

Ethel Dillon, 2633 Northwest 14th, Oklahoma City 7, Oklahoma, would like to purchase a copy of *Helps to Bible Study*. Please write stating price and condition before sending the book.

J. J. Luff, 125 North Roger, Independence, Missouri, would like to purchase Luff's *Old Jerusalem Gospel* and Macgregor's *Marvelous Work and a Wonder*. Please write stating price and condition before sending books.

Change of Address

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420 Bellevista Drive
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New Church Addresses—Chicago, Illinois

First Chicago Branch
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Chicago, Illinois

Chicago Brainerd Branch
8805 South Throop Street
Chicago, Illinois

Brooklyn Services

New York City Saints hold Sunday services in the Highland Park Branch YMCA, 570 Jamaica Avenue, at the eastern edge of Brooklyn. Visitors may obtain further information by telephoning Virginia 7-8527.

ENGAGEMENTS

Kuhn-Birrell

Mr. and Mrs. David Birrell of Denver, Colorado, announce the engagement of their daughter, Margaret Viola, to Phillip W. Kuhn, son of Mr. and Mrs. Arthur A. Kuhn also of Denver. Margaret is a graduate of Graceland, class of 1950. The wedding will take place this summer.

Burnell-Arnold

Mr. and Mrs. James Arnold of Muskegon, Michigan, announce the engagement of their daughter, Loretta, to Ronald Burnell, son of Mr. and Mrs. T. C. Burnell of Fort Dodge, Iowa. Both attended Graceland College. No date has been set for the wedding.

Roberson-Lund

Mr. and Mrs. Henry A. Lund of Independence, Missouri, announce the engagement of their daughter, Barbara Ann, to Ernest Roberson, son of Mrs. Anna Roberson also of independence. The wedding will take place this fall.

BIRTHS

Mr. and Mrs. Norman Rex Hield of Springfield, Illinois, announce the birth of a daughter, Leslee Jane, on May 6. Mrs. Hield is the former Pat Spargo of Minneapolis, Minnesota. Both are graduates of Graceland College, class of '48.

Mr. and Mrs. John Weller of Independence, Missouri, announce the birth of a daughter, Janet Kay, born April 23 at the Independence Sanitarium. Mrs. Weller is the former Betty Katzman.

Mr. and Mrs. Jared Jenkins announce the birth of a daughter, Carrie Lee, born May 10 at the Army Hospital, Ft. Leavenworth, Kansas. Mrs. Jenkins is the former Zona Cox of Mason City, Iowa. Mr. Jenkins is in the Navy, currently on duty in the Mediterranean.

A daughter, Deborah Jane, was born on February 18 to Mr. and Mrs. Don Forsythe of Tucson, Arizona.

A daughter, Jane Ellen, was born on March 9 to Mr. and Mrs. Morris Mills of Tucson, Arizona.

A son, Lawrence Scott, was born on April 4 to Mr. and Mrs. Robert Howard of Tucson, Arizona. Mrs. Howard, the former Pat Miller, attended Graceland College.

Mr. and Mrs. William T. Higdon announce the birth of a daughter, Miriam Elizabeth, born May 1 at Columbia, Missouri. Mrs. Higdon is the former Barbara McFarlane. Both parents, graduates of Graceland College, are attending the University of Missouri.

A son, Mark Gillespie, was born to Mr. and Mrs. Jack M. Dodds of Wichita, Kansas, on March 27. He was blessed on Mother's Day by Elders Myron LaPointe and Ralston Jennings. Mrs. Dodds is the former Dorothy Gillespie Sheppard.

A daughter, Joy Lynn, was born on January 22 to Mr. and Mrs. Joe Rei of Blue Mound, Kansas. She was blessed by Elders Arthur Dennie and Lee Quick on March 9.

DEATHS

WHENHAM.—Illa Margaret, daughter of Elder Samuel and Emily Brown, was born August 29, 1906, at Merlin, Ontario, and died April 20, 1952, at the Methodist Hospital in Des Moines, Iowa, where she had gone for treatment. On September 14, 1931, she was married to Elder W. Leslie Whenham; two children were born to them. For a number of years they made their home in Port Huron, Michigan, after which they moved to Lamoni, Iowa, and then to Independence, Missouri. She had been a member of the Reorganized Church since childhood and was an active worker especially in the church school, women's group, Scouting, and the Skylark and Oriole organizations.

She is survived by her husband; a son, William, now a student at Graceland College; a daughter, Karen Ann, of the home; and four brothers: Elder J. Leslie Brown of Port Huron; Evangelist Robert Brown and Elder A. Fred Brown of Merlin; and Elder Gordon Brown of Blissfield, Michigan. Two sisters preceded her in death. Funeral services were conducted by Evangelist John Grice and Elder Glaude A. Smith at the Stone Church in Independence. Burial was in Mound Grove Cemetery.

WINSLOW.—Lucian B., was born October 1, 1879, at Lee's Summit, Missouri, and died April 23, 1952, while working as a guard at the Gleaner Harvester Company in Independence, Missouri. For many years he was a peace officer in the Jackson County area, serving at various times as deputy sheriff, desk sergeant in the constable's office, and a member of the Independence Police Department. He was married on October 20, 1906, to Sarah Estelle Hart; one son was born to them. Sarah died on April 30, 1930, and on January 30, 1932, he was married to Lucie H. Warr. He had been a member of the Reorganized Church since July 5, 1899, and was active in choir and church school work.

He is survived by his wife, Lucie, of the home; a son, Oscar W. Winslow of Belton, Missouri; four stepchildren: Al C. and Floyd M. Warr of Independence; Walter W. Warr and Mrs. Edna Beck of Kansas City, Missouri; one grandchild; and six stepgrandchildren. Funeral services were held at the George Carson Chapel, Elders Glaude A. Smith and Fred O. Davies officiating. Interment was in Mound Grove Cemetery.

CONYERS.—James Arthur, was born September 23, 1875, at Sioux, Iowa, and died April 1, 1952, at Compton, California. He was married to Stina Elsie Jensen on February 26, 1902; they celebrated their fiftieth wedding anniversary early this year. He had been a member of the Reorganized Church

SALE!

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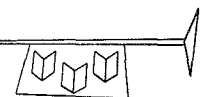
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since June 11, 1896, and served in the office of elder from August 4, 1929, until his death. For thirty years he was a member of the Salt Lake City Police Force.

He is survived by his wife; a daughter, Dortha M. Hawkes of South Gate, California; a son, Lloyd Conyers of Long Beach, California; two sisters: Mrs. Pearl Post and Mrs. Effie Starr of Salt Lake City; and two grandchildren. Funeral services were conducted at Moreland's Mortuary, Elder Virgil Sheppard officiating. Interment was in Sunnyside Memorial Park Cemetery.

PAULSON.—Jennie F., was born March 21, 1877, at Craig, Nebraska, and died April 9, 1952, at Tryunga Rest Home, Montebello, California. She was married in 1919 to Nils Paulson; he preceded her in death in 1923. She was baptized into the Reorganized Church in 1917 and was a charter member of the East Los Angeles Branch, where she served for a while as secretary and also taught a class of girls.

She is survived by a sister, Clara Blumfield of Sunland, California; a stepdaughter of San Francisco, California; and a stepson of Palm Springs, California. Funeral services were held in Montebello, Elders V. L. Lum and James Bunt officiating. Burial was in Rose Hill Cemetery.

TURNER.—Millard Joseph, son of James and Catherine Turner, was born July 10, 1883, at Deloit, Iowa, and died April 10, 1952, at the Independence Sanitarium. He was baptized into the Reorganized Church on June 15, 1913, was ordained a priest on January 20, 1929, and an elder on October 12, 1949. He was married to Alice Schuler at Denison, Iowa, on January 20, 1904; three children were born to them. While living in Denison, Iowa, he and his wife helped to start a branch and assisted in getting a church building. In 1924 they moved to Independence and established the Turner Furniture Company. During the past few years he served as a group elder in the Eden Heights congregation.

He is survived by his wife; two sons: Millard Bruce and Harold Raymond; and one daughter, Catherine Ione Downs, all of Independence; two sisters: Mrs. Harvey Stocker of Lawrence, Kansas, and Mrs. Green Stovall of Peabody, Kansas; and five grandchildren. Funeral services were conducted by Elders Glaude A. Smith and Marion C. Talcott at the George C. Carson Chapel in Independence. Interment was in Mound Grove Cemetery.

ACKER.—William Henry, was born October 6, 1859, at Titusville, Pennsylvania, and died February 10, 1952, at Foote Hospital in Jackson, Michigan. He was married to Mary A. Shippy on September 29, 1880, who preceded him in death on August 9, 1933. He had been a member of the Reorganized Church since March 11, 1883.

Surviving are two daughters: Mrs. Erma Howe of Horton, Michigan, and Mrs. J. Irena Johnson of Rapid River, Michigan; a son, William of Chatham, Michigan; seven grandchildren; and eight great-grandchildren. One daughter died in infancy, and a son, Warner, died in 1940. Funeral services were conducted by Elder Rex Stowe at the Skradski Chapel in Gladstone, Michigan. Interment was in the Rapid River cemetery.

CUNNINGHAM.—John Francis, died April 16, 1952, at Mammoth Springs, Arkansas, at the age of eighty-eight. He had been a member of the Reorganized Church for forty-eight years and held the office of elder at the time of his death. His wife, Ellen, died in 1945.

Surviving are three sons: H. H. and Lewis of Alton, Missouri, and F. H. of Long Beach, California; three daughters: Mrs. Dora Johnston, Miss Claudie Cunningham, and Mrs. Edith Stoffe, all of Tulsa, Oklahoma; a half-sister, Mrs. Ray Ricketts of Memphis, Tennessee; six grandchildren; and fourteen great-grandchildren.

FAULKNER.—James Thomas, son of Barnsel L. and Mahala Jane Faulkner, was born January 10, 1874, at Hoodville, Illinois, and died March 24, 1952, at his home four miles north of Eldorado, Illinois. On March 17, 1896, he was married to Nellie Riley. Seven children were born to this union; one died in infancy. He had been a member of the Reorganized Church since October, 1897.

Besides his wife he leaves three sons: Charles Lewis of El Paso, Texas; Roy Ellis of Madison, Illinois; and Barnsel Lloyd of East St. Louis, Illinois; three daughters: Dora Richardson and Grace Solomon of East St. Louis and Rose Port of Broughton, Illinois; fourteen grandchildren; and one brother, A. J. Faulkner. Funeral services were held at the Martin Mortuary in Eldorado, Elder Prosper Carl officiating. Interment was in the Douglas Cemetery.

GROVE.—Guy, son of William C. and Lenore Cadwell, was born May 26, 1892, at Woodbine, Iowa, and died April 15, 1952, at Mercy Hospital in Independence, Kansas. He was baptized into the Reorganized Church when he was eight, was ordained in 1923, and had served as pastor of the Independence, Kansas, congregation almost continually since that time. He was married on April 5, 1911, to Ida Donnellson, who survives him. He had been an employee of the Missouri Pacific Railroad for forty-two years.

Besides his wife he leaves three daughters: Mrs. Evelyn Atkisson, Lamar, Missouri; Mrs. Thelma Miller, Thayer, Kansas; and Mrs. Ila Walters, Independence, Kansas; two sons: Myron, Coffeyville, Kansas, and William, Independence; two sisters: Mrs. Ruth Bradford, Des Moines, Iowa, and Mrs. Camilla Johnson, Vallejo, California; one brother, Phinney Cadwell, Milton, Iowa; and fourteen grandchildren.

ARMOUR.—James, was born April 18, 1860, at Omsprey, Ontario, and died April 29, 1952, in Independence, Missouri. On October 4, 1892, he was married to Sarah Elizabeth Rochester; four children were born to them. A son was accidentally killed when he was ten years old, and Mrs. Armour died in 1947. He was baptized into the Reorganized Church on September 29, 1889. On June 13, 1900, he was ordained a teacher, and on November 29, 1927, an elder. In each office he ministered well.

Surviving are three daughters: Marie Armour of the home; Margaret Watson of Independence; and Kathleen Sustarich of San Francisco, California; and a brother, David Armour, of Ontario. Funeral services were held at the Roland Speaks Chapel in Independence, Elders William Worth, Jr., and Glaude A. Smith officiating. Interment was in the cemetery at Olathe, Kansas.

WILLOUGHBY.—Roy Leslie, son of Leonard and Hattie Smith Willoughby, was born May 4, 1892, at Fairfax, South Dakota, and died April 18, 1952, at Independence, Missouri. He was married to Ethel Wilson, and fifteen children were born to them. One son died in infancy.

He is survived by his wife, four sons, ten daughters, thirty-one grandchildren, five

great-grandchildren, four brothers, and four sisters. Funeral services were conducted at Walnut Park Reorganized Church by Elders George Bullard and Fred O. Davies. Burial was in Mound Grove Cemetery.

POULAILLON.—Mary A., was born April 3, 1870, in Belgium and died April 17, 1952, in Detroit, Michigan. Her husband, Peter, preceded her in death. She had been a member of the Reorganized Church for sixty years.

Surviving are three daughters: Mrs. James Bishop, Mrs. Herbert Voltmann, and Mrs. Oaklen Frank; two sons: Noel and Charles; ten grandchildren; and five great-grandchildren. Funeral services were conducted by Elder Blair McClain. Interment was in Evergreen Cemetery.

We're on the Air

MONTANA, Kalispell.—KGEZ, 1340 on the dial, 1:15 p.m. (MST) Saturday.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 8:45 a.m. (EST) Sunday.

TEXAS, Weslaco.—KRGV, 1290 on the dial, 9:00 a.m. (CST) Saturday.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

CALIFORNIA, Stockton.—Off the air.

MASSACHUSETTS, Fall River.—WSAR, 1480 on the dial, 8:15 a.m. (EST), June 3

MASSACHUSETTS, Fall River.—WALE, 1400 on the dial, 9:45 a.m. (EST), June 20.

WYOMING, Sheridan.—KWYO, 1410 on the dial, 9:00 a.m. (MST) Monday, June 2, through Friday, June 6.

ALABAMA, Mobile.—WKRG, 710 on the dial, 7:15 a.m. (CST) Sunday.

Reunion Schedule

REUNION	PLACE	DATE
Red River District	Detroit Lakes, Minnesota	June 8-15
Kansas	Camp Fellowship—near Wichita	June 14-22
Eastern Montana	Fairview, Montana—Church, 5 & Pleasant	June 18-22
Texas	Reunion Grounds, Bandera, Texas	June 21-29
New York-Philadelphia	Deer Park, New Hope, Pa.	June 28-July 6
Gulf States Reunion	Brewton, Alabama	June 28-July 6
W. Va., Columbus, and		
Southern Ohio	Bethesda, Ohio (Epworth Park)	June 29-July 6
Wisconsin-Minnesota	Cetek, Wisconsin	June 29-July 6
Northern Ontario	New Liskeard, Ontario	June 29-July 6 or July 6-13
Manitoba	Winnipeg	July 4-5-6
Des Moines	Des Moines Fairgrounds	July 5-13
Western Colorado	Delta, Colorado	July 6-13
Black Hills Reunion	Bob Marshall Camp—near Custer, S. Dak.	July 6-13
Maine	Brooksville, Maine—Camp Winiagwamak	July 9-13
New York District	Greenwood, New York	July 11-13
South Missouri	Kennett, Missouri	July 12-20
Toronto-Owen Sound	Port Elgin, Ontario	July 12-20
Central-South Michigan, etc.	Liahona Park, Sanford, Michigan	July 12-20
Southern New England	Onset, Massachusetts	July 12-20
Center Stake of Zion	Lake Doniphan, Excelsior Springs, Missouri	July 12-20
Saskatchewan	Saskatoon	July 13-20
Rock Island	Palisades State Park, Savannah, Ill.	July 19-26
Ozarks	Racine, Missouri	July 19-27
Arkansas-Louisiana	Camp Clearfork, Hot Springs, Arkansas	July 20-27
Northern California	Happy Valley Youth and Adult Camps	All Summer
Southern California	Pacific Palisades, Calif.	July 20-27
Alberta	Sylvan Lake, Alberta	July 21-28 or July 28-August 4
S.E. & Central Ill., St. Louis	Xenia, Illinois—Brush Creek	July 25-August 3
Chatham-London	Erie Beach, Ontario	July 25-August 3
Kirtland-Youngstown-	Kirtland, Ohio	July 25-August 3
N. W. Ohio-Pittsburgh		
Detroit International Stake,	Blue Water Camp—Lexington, Michigan	July 26-August 3
Flint-Port Huron	Lake Venita—Odessa, Missouri	July 26-August 3
Central Missouri Stake	Lake Doniphan, Excelsior Springs, Missouri	July 26-August 3
Kansas City Stake	Silver Lake, Route 4, Everett, Washington	August 1-10
Northwest	Nauvoo, Illinois	August 3-10
Nauvoo	Mokuleia, Oahu	August 3-10
Hawaii	Stewartsville, Missouri	August 7-17
Far West Stake	Park of the Pines—Boyer City, Michigan	August 8-17
Northern Michigan	Riverdale Park, Mitchell, Indiana	August 9-17
Southern Indiana Reunion	Cash, Michigan	August 9-17
Eastern Michigan	Lewis River Camp	August 9-17
Oregon	Robber's Cave, State Park, Wilburton, Okla.	August 10-17
Oklahoma	Naperville, Illinois	August 10-17
Chicago & N. E. Illinois	Deer Lodge, Montana	August 10-17
Western Montana	Palmer Lake, Colorado	August 16-24
Eastern Colorado	Woodbine, Iowa	August 16-24
Missouri Valley	Mt. Lemmon, Tucson	August 17-24
Arizona		

P.S.

* PENS

Since men first began experimenting with runes in the dawn of literature they have invented many kinds of writing instruments: the chisel for cutting in stone, the stylus for inscribing on a tablet of wax or clay, and the quill for papyrus and parchment. The Chinese deftly used a brush, which is usually slop-happy in the hands of any other people. Since then we have had pens and ink, pencils, typewriters, Linotypes, electric writers, and even airplanes doing a Spencerian hand in the sky. (The Lord wrote the first edition of the Ten Commandments with his finger—Exodus 31: 18. And Jesus wrote with his finger on the ground.)

One of the less happy experiments was the ball point, which is neither a pen nor a pencil, having all their faults and none of their virtues. It is not the worst writing instrument known to man. Probably the Post Office pen holds the world's undisputed, long-distance, all-time heavy-middle-and-lightweight championship as the most miserable of all literary instruments. Yet the ball point is not far behind. It has been credited as the only thing that will make six carbon copies and no original. It skids when it ought to roll. It dumps extra ink on the curves and corners. It fuzzes the straight-aways and scants the periods and dots. It goes with beautiful ease when you are trying it with mere squillions and zip-zap, but has a perverse will of its own when you write.

In honor of the ball point I have composed the following letter to be mailed to my friends who may use it—

Dear Merlin:

It was so nice of you to write to me. Fortunately, your printed stationery enabled me to identify you. Knowing you, I have the most complete confidence in what you have said.

Examining the script, I still don't know what it is all about.

Won't you come up and see me sometime and tell me what you wanted?

Trustingly yours,

Arthur

* PREDICTIONS

There were three fine barometers in the window of the jewelry shop. All of them pointed to "fair." It was indeed "fair" in the window—the climate was perfect.

But out on the sidewalk where I was standing, there was rain, thunder, and lightning.

Perhaps the mechanical weather prophet is no more dependable than the other kinds.

* ADVICE

Don't jump at conclusions. Some day you may intercept one, and it will be the finish of you.

* COUNTERCHECK

- A. (discouraged), "I might be wrong."
- B. (enthusiastic), "You are so right!"

* CAUTION

The throng
is often wrong.

* HELP

Whenever one person tries to help another—if wisdom is used—two receive a blessing.

SALE!

May 15 through September 1
(AS LONG AS OUR SUPPLY LASTS)

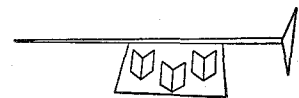
Title	Regular Price
Let Us Worship	\$1.50
Dawn of Peace	1.25
Jesus Christ Among Ancient Americans	1.50
North of Heaven	2.50
On Memory's Beam	1.50
Through the West Door	1.25

SALE PRICE

\$1 each; 3 assorted \$2

HERALD HOUSE

INDEPENDENCE, MISSOURI



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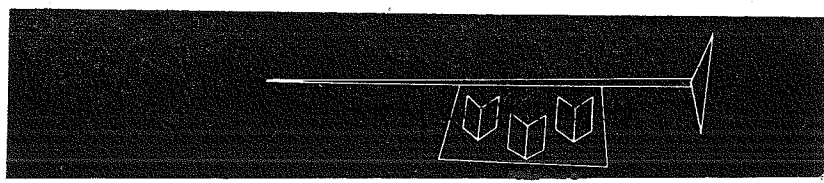
Photo by Rod Schall

Bedtime Prayer

(See page 23.)

the Saints' Herald

June 9, 1952
Volume 99





We'd Like You to Know . . .

Dr. William Gould

DR. WILLIAM S. GOULD is Director of Public Relations at Graceland College, and Executive Secretary of the Graceland Alumni Association. Prior to his appointment as Director of Public Relations he taught English literature, and speech. His other campus activities include being sponsor of KGRA, the campus radio station; a member of various faculty committees; and chairman of the Committee on Student Selection.

Bill was born at Independence, Missouri, and attended Northeast High in Kansas City, where he was graduated in 1931. From 1931 until 1934 he attended Graceland College and was editor of the *Graceland Tower*, and a member of the basketball squad and the A Cappella Choir. He was elected a member of Lambda Delta Sigma, an honorary scholastic society, and won the Gold Seal for journalism. He continued his education at the University of Iowa, receiving his Bachelor's degree in 1935. That summer he married Charlotte Darnell. They have one son, Eddie, born in 1938. Mr. Gould continued his education at the University of Iowa in the fall of 1935, from which he received his Master's degree in speech in 1936.

After teaching speech at Central College in Pella, Iowa, for three years, he joined the Graceland faculty in the fall of 1939. He was granted a leave of absence from Graceland in 1949 for graduate study at Columbia University in New York City, where he received his Doctor of Education degree in 1950 in communication. His thesis was used in the planning of the new communication course at Graceland which was started that year. Dr. Gould is a member of the American College Public Relations Association, the American Alumni Council, and Kappa Delta Pi, an honorary educational society.

At the age of eight, Bill was baptized by his grandfather. He was ordained a priest in 1934 and an elder in 1942. He was children's pastor in Lamoni for about ten years and has participated in church activities of all kinds.

He has participated in Boy Scout work as cub master, as counselor at Scout camp, and as a member of the Southern Iowa Council of the Boy Scouts of America. He taught a class in Scouting at Graceland for several years. He is interested in the outdoors and camping, and has served on the staff of Camp Yopeco near Independence. He built his own ranch-type house in Lamoni. He is interested in photography, music, sports, and reading. As he sums it up, he is "not an expert at anything but he likes to do just about everything."

The Saints' Herald Vol. 99 June 9, 1952 No. 23

EDITORS: *The First Presidency:* Israel A. Smith, F. Henry Edwards, W. Wallace Smith
ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

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

News and Notes

PRESIDENT SMITH IN ILLINOIS

President Israel A. Smith was in Decatur, Illinois, May 18 for a cornerstone laying service of the new church. He preached the morning sermon there. The cornerstone service was in the afternoon. Elder O. C. Henson, Jr., is the pastor of the Decatur Branch.

APOSTLE HIELD IN TEXAS

Apostle Charles R. Hield has returned from a trip with Seventy Alfred Yale through the Central Texas District. Brother Hield left Independence May 6 and returned May 22. He reports the following developments in the area: Houston has a new mission on the south side of town; Bryan has purchased lots and plans to build soon; Waco is looking for building lots; Fort Worth is to build in the near future and is also seeking a suitable site; Dallas has some fine lots and plans to rebuild in the next year.

Brother Hield also reports that mission work has been started in Beaumont, Orange, and Port Arthur, and the Saints are meeting in the Knights of Pythias Hall, 500 9th Avenue, Port Arthur, Texas. The meetings are under the leadership of Elder Henry Porter, 608 B. 10th Street, Orange, Texas. Saints in that area are requested to contact Brother Porter.

HOLDS YOUNG PEOPLE INSTITUTES

Carl Mesle, General Church Young People's Leader, was in Toronto for a district youth conference May 17 and 18. Approximately 100 young people attended the conference, and Brother Mesle preached the Sunday morning sermon. On May 20, 21, and 22, he held meetings for young people and youth leaders at Niagara Falls, Buffalo, and Greenwood, New York. He was in Toledo, Ohio, May 24 and 25, where he met with young people and leaders of the district. He preached while in Toledo. The next day, he traveled to Ann Arbor, Michigan, where he met with the Committee on Ministry to College Students to plan the annual meeting which will be held August 29, 30, and 31 at the Graceland College campus. He conferred with Dr. Lawrence Brockway and Bishop L. Wayne Updike.

YOUTH LEADERS GIVEN BANQUET

A banquet was given for the Center Stake youth leaders at the South, Chrysler church May 26. Lee Hart, stake youth leader, was master of ceremonies. Over 250 people attended the banquet. Also featured on the program were Warren Haskins, Alvin Heaviland, Clayton Wolfe, Charles Graham, Roy Weddle, Doris Oakman, and Mrs. Fritz Oeser. Lee Hart served as a moderator for a panel, and Edna Easter delivered the "Call to Service."

TOURS PALESTINE

Captain Floyd H. Engstrom, U. S. Army chaplain, left Germany May 5, to travel to Palestine. He expects to be gone twenty days and to visit Italy, Greece, North Africa, Cyprus, Turkey, Lebanon, Trans-Jordan, and Israel.

APPEAR IN AD

In the May issues of several popular magazines, including "Ladies' Home Journal" and "McCall's," Elder and Mrs. V. D. Ruch of Council Bluffs, Iowa, are featured in the American Gas Association advertisement. Brother Ruch is pastor of the branch at Council Bluffs. The title of the advertisement is "Happily Married." Brother and Sister Ruch have been married for thirty-seven years.

(Continued on page 23.)

The Mansion of the Soul

"Narrow is the mansion of my soul; enlarge it, that Thou mayest enter in."

—St. Augustine, *Confessions*

THERE ARE TIMES in our lives when we obtain brief and entrancing views of some field of knowledge new to us that we would like ever so much to explore. Or we meet a traveler who tells us of far lands and strange people that we wish we could visit. Perhaps we hear someone talking of great teachers under whom we would like to study. A man expresses a thought by which we know that he has gone far in the search for truth, or has had an experience with God.

At such moments, windows open where we thought there were only walls, and we behold vast distances that invite us to come and see. In such experiences we become acutely aware of our limitations of knowledge, experience, and capacity; and out of the depths of mind and spirit an overwhelming discontent wells up within us. The mansion that we have built for the soul is too small—"too narrow," as St. Augustine expressed it.

The prophet Isaiah said it in another way:

For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it.—28: 20.

Isaiah must have been a big man, and was probably acquainted with some strange small beds and guest rooms during his travels. But, like any philosopher, he found illustrations for his talks and writings even in his physical discomforts. In the beds of his countrymen he found a symbol of their spiritual narrowness.

At times like these, we feel that "the mansion of the soul" is too narrow, our culture insufficient, our knowledge too little, our experience too restricted. We see some Mount of Sinai where a Moses has climbed to walk on holy ground and be with God. We would like to climb that

mountain, too, to see the world from that clear height, and to withdraw from it at the same time to dwell in the presence of a supreme spiritual power.

VERY RECENTLY I saw this situation in the lives of three young men. Two of them sat together in a coach seat. Their voices were clear and, since this is a free land, they were not afraid of expressing themselves. Anybody could hear them. So I learned a great deal about them with no effort at all. Obviously, they were university men, with all the advantages of education and the refinement of culture. They talked of politics, business, and world affairs. They quoted the latest books and the best magazines. They had a fine time together, and they made a most attractive picture of young American manhood.

Across the aisle from them, about the same age, another young American sat alone. From time to time he looked over at the other two. Something was going on in his mind, and I wondered what. His clothing was rough and poor. His hands were calloused by toil. His face was bronzed by exposure to the wind and sun. He looked tired, and he was very quiet. There had not been much opportunity for the "finer things of life" for him. If I could judge by his expression then, he was finding "the mansion of his soul" a little too narrow.

The two university men seemed unaware of him. Probably didn't consider him worth a thought. They were nice chaps, but if they had a fault it may have been their preoccupation with secular interests, their lack of awareness of spiritual realities and responsibilities. . . . If the time should ever come when their neat, elegant world goes to pieces on economic and political rocks,

they may find themselves face-to-face with that other young man, and incredible numbers of his kind, and they will have to give him some attention.

I did not need anything further to understand these two. They had explained themselves quite clearly, for all the world to hear. But I was concerned about the third young man. There are more of his kind in America and in the world today than there are of these younger versions of Dean Acheson and (to borrow one) Anthony Eden. His kind has taken over in many parts of the world, and their kind has lost the reins of leadership.

Let no one think "It can't happen here." The man across the aisle may be more important than we think. The time may come—indeed, it is here now—when the younger Achesons and Edens must pay attention to him.

THERE ARE THOSE who know and can remember all too well what it was like to be in that lonely place across the aisle, looking with wide eyes and hungry minds at other young men who were more fortunate in the opportunities of life. They know what struggles and sacrifices it costs to cross the aisle by their own efforts, into another fellowship.

Still, there are greater mansions to build for the soul. There are new adventures, spiritual and intellectual, to be undertaken.

Most of us will find, if we really try to reach God, that the mansion of the soul is too narrow to allow him to enter. We aren't as big as we ought to be and could be. We need a new vision and the determination to make a greater effort.

We hope, of course, that God may use our hands in the work of building his kingdom. We shall need larger mansions of the soul to be that kingdom-building people.

L.J.L.

Editorial

Comments on the Social Service Center Booth

All the women, members of the staff of the Independence Social Service Center, and Bishop Norman E. Hield, manager, extend their appreciation and heartfelt thanks to everyone who so generously contributed in helping to make the Social Service Center display booth a success during the recent General Conference.

The display booth was located on the lower floor of the Auditorium. Some contributed by making and donating things to be sold. Others came to the booth and bought what they needed, while others gave their services in helping to arrange the displays and selling.

Many were interested in knowing the total amount received during the week and for what purpose the money is to be used. The amount was a little over twenty-two hundred dollars. It is to be used by the Bishopric for the expansion of the Social Service Center—a unit of the Storehouse—and thus provide a more efficient ministry to those who are in need.

Through comments made by those who came to buy, and the choices they made, we learned a great deal about the articles that were preferred.

We are now beginning to prepare articles to be offered for sale in the booth at the next General Conference. We feel sure those who have so kindly assisted in the past will have a desire to contribute during the next two years; and no doubt many who have not responded hitherto will now have a desire to make their contribution to this worthy cause in the future.

The articles most preferred by those who came to buy were aprons (large and small), embroidered pillowcases, guest towels, fancy

handkerchiefs, quilts, children's dresses, quilts for baby beds and sets, baby booties, rugs of all kinds, fancy work, pot holders, tea towels, and practical articles to be used in a home.

Perhaps the women in the different districts and branches, while planning their work for the year, would consider making some things for the Conference booth as one of their projects. The Social Service Center is in need of such help and will be more than thankful for all co-operation given.

Packages should be sent to the Social Service Center, 310 North Liberty Street, Independence, Missouri.

ETHEL B. ROWLAND

General Supervisor of the
Social Service Center Women

Assistant to Presiding Bishopric Appointed

Lewis E. Scott of Covina, California, has been placed under General Church appointment as assistant to the Presiding Bishopric. Brother Scott comes with special qualifications to serve both in a field of ministry and in special assignments having to do with construction work and the management of the Auditorium.

The accelerated building activity throughout the church has placed an increasingly heavy load on the Bishopric at the same time that other church activities require more than usual attention.

Brother Scott will represent the Presiding Bishopric in working with designing architects and with the church architect, Henry C. Smith. He will be available through the Presiding Bishopric to serve various architectural committees for church buildings, district reunion grounds, and other properties belonging to the church. He will represent the General Church on all architectural construction work in the central areas to see that the construction, the specifications, and the plans are met as called for by the architects.

The growth of the church is placing more and more demands upon the Auditorium. Much of the building is twenty-five years old and requires increased maintenance. A great deal of temporary work was done on the Auditorium because of lack of money at the time the building was under construction. These factors, together with the problems faced in completing the Auditorium, make it necessary that more supervision time be given to these problems.

In harmony with the General Conference provision, major construction work requires the approval of the First Presidency, member of the Twelve concerned, and the Presiding Bishopric; therefore, all letters regarding the purchase of lots, building designs, construction costs, houses of worship financing, et cetera, should be directed to the office of the Presiding Bishopric.

Requests for the assistance and help of Brother Scott also should be directed to the Presiding Bishopric. Many demands already are being made upon his time, but we will be very glad to co-operate with branch, district, and stake officers when it is felt that his service can be utilized to advantage.

THE PRESIDING BISHOPRIC

By G. L. DeLapp

Across the Desk

THE FIRST PRESIDENCY

From Mrs. Robert J. Costello, the former Miss Janet Fredrick:

Our Orlando Branch is growing. Last week six eight- to twelve-year-old youngsters were baptized. There was also a new family baptized this year. The women of our branch fast Thursday and pray at 9:30 a.m. for the nonmember husbands and wives, and I think we are getting some results. God is blessing us all.

There seems to be a spirit of missionary outreach in this group which is bringing results.

The Christ of the Restoration

Our Answer to Modern Gnosticism

By Evan A. Fry

Selections from a sermon delivered to the Slover Park Congregation, Independence, Missouri, December 9, 1951. Transcribed from a wire recording by Mrs. Norman Brooks.

Scripture Reading: I John 1: 1-10; 2: 1-5.

IN THESE TIMES we are concerned with the mission and message of Jesus Christ. This mission, this message, and the person of Christ himself are under attack today by a powerful heresy that assumes the character of an apostasy in our times, as it did in ancient times.

Here I would like to review briefly the history of that apostasy and examine its character, in order that we may see the strong defense that we have against it in the inspired literature of the Restoration. We have a great blessing in the belief and philosophy of our faith.

The Beginning of the Apostasy

During the last two years, more or less, I have made a study of some of the heresies, or some of the elements of apostasy which entered into the New Testament church. Although we Reorganized Latter Day Saints say for the sake of convenience that the apostasy began with Constantine about A. D. 325, I think that the apostasy started long before that—almost before Jesus had ascended to his Father, and certainly in the days of Peter, Paul, John, and the other apostles, and the men who wrote our New Testament, the seeds of heresy and apostasy were already sown in the church. They are present with us today in greater or lesser measure. Still remaining with us, even in this Restoration Movement are the danger and the possibility of entering into some of these heresies which were partly the cause of the downfall of the early Christian church.

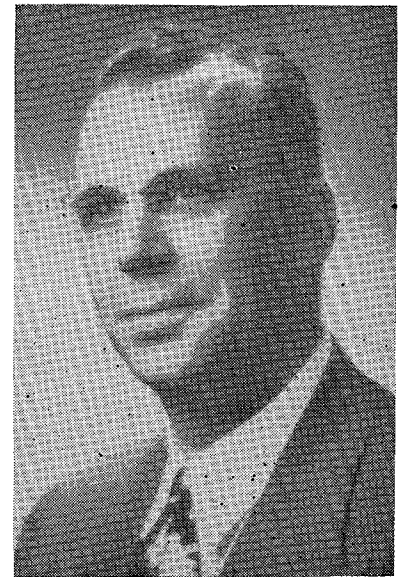
One of the most important of those early heresies was called Gnosticism, which comes from a Greek word, "gnosis," meaning knowledge, or wisdom. Gnosticism was the philosophy of those who said they knew, that they had a higher intelligence, a broader knowledge, a greater wisdom than anyone else about them. This wisdom was reserved for the elect, for the intelligentsia, for the people who were called out to receive a direct revelation from God. They did not try to share it with common folk, but regarded it as an esoteric secret and tried to keep it to themselves.

What Gnosticism Was and Is

Gnosticism was a blend of pagan philosophy from several different sources, both eastern and western, superimposed upon Christianity. There were in it some elements of what is now Buddhism, some of Platonism, and some of other Greek philosophy. The Gnostics themselves were a divided sect, broken up into many divisions, so that there was no absolute uniformity to their belief; but their beliefs, though widely different in some cases, stemmed from or grew out of some rather simple, basic beliefs with which they started.

They held the idea of the incompatibility of God and matter—that God was above matter and had nothing to do with it. Matter was evil. God didn't touch it, didn't care what happened to it. God was up in his heaven, and down here in the world was matter, and from matter came all of the evil of the human race. That is one aspect of Gnosticism, the first heresy that entered the Christian church.

Then in order to get around the story of the Old Testament that God



created the heavens and the earth, they said that out of Almighty God went certain emanations, called "aeons," and that as these "aeons" got farther and farther from God, they got lower and lower in the spiritual and moral and social scale, until eventually they got down to man, and finally through man to earth or matter. The earth was not made by God Almighty, but was made by one of these lesser emanations, or gods, who was therefore responsible for the evil inherent in the matter he had created. This lesser god was the one responsible for the Old Testament which says, "I, God, made the heavens and the earth." But that wasn't the Omnipotent God speaking at all! The lesser god who made this earth dabbled in matter, got his hands dirty, introduced evil into the universe, and made it impossible ever after for man to be completely divorced from that evil or separated from it. Therefore, man was estranged from the supreme God.

The Rejection of Personal Responsibility

What are some of the implications of that philosophy? That philosophy denies man's free moral will and agency. If all evil is simply the fault of the body in which I live, and if I am evil simply because I am

so mixed up with matter that I can't help myself, then where is my agency? There is no agency. I can find no salvation in a Savior who comes to earth in *human flesh* and dies to save me. My only salvation is somehow—by right thinking, perhaps—to achieve a complete and total release from the matter by which my spirit is now surrounded and limited. Until that time I am not responsible for what I do, because evil is inherent in me. I can't help being evil as long as I am in my body. Sin is only a physical tendency or quality inherent in the body, and inherent in all matter.

If we carry that philosophy a little farther what do we get? The fall of man is not a fall at all; it is not the result of rebellion and disobedience. It is simply the fault of the fact that somehow, somewhere, through no mistake of his own, man finds himself in a physical body, and finding himself there he continues to act as a physical body built of evil matter is supposed to act. And that is that; there is no help for it. Salvation means merely finding out how to escape from matter, how to find complete emancipation from the flesh. Salvation, according to that philosophy, doesn't come through Christ and his atonement at all; it comes simply through correct thinking. If you think strongly enough, long enough, and in the right direction, you will discover that there is no such thing as matter. Then you are freed from it, and then you are saved.

The Rejection of Moral Law

There is another implication growing out of this philosophy, which goes by the name of Antinomianism, which means simply this: that moral law is of no more use or obligation or consequence to one who has found out that there is no matter. The only thing necessary for salvation is faith, or belief, or right thinking. This is very close to some of the heresies that we hear today—that the only salvation we need is faith; that once we have achieved that salvation by faith, we are saved. Once saved, always saved. Once in grace, always in grace; we cannot sin; we cannot fall. Once we have set our *spirit* right and divorced its desires from the desires of the *body*, we just make up our mind that the body isn't here and that we are not going to be bothered or governed by its desires or needs at all, and we are saved. Let the body go its way unhindered; our spirit, regardless of what the body does, can do no wrong.

The Rejection of Christ

Now let us take another step in the investigation of the Gnostic philosophy.

The Bible says that God became flesh and dwelt among us, but the Gnostics said that God couldn't become flesh and dwell among us, because all flesh or matter of every kind is evil. Therefore Christ did not come in the flesh; he never died; he was never resurrected. There was no atonement made for our sins and the sins of the world. We have no hope of a physical resurrection.

The Gnostics had an explanation for that, too. They said that Christ was not God, but he was one of the "aeons" or emanations from God. The *man Jesus* was born—just like any other human being—but *Christ* was not born in the body. Being a lesser God, he could risk the evil contamination of the flesh; but the idea of a miraculous conception (in which God would again have to deal with matter) a virgin birth and the Almighty God being born in human flesh were all wrong. Up until the time of his baptism, Jesus was a man just like you or me. When the Holy Ghost came and dwelt upon Jesus as a dove, that was the Christ spirit coming down into the man Jesus. The spirit of Christ left Jesus before the death on the cross, so it was only Jesus, the man—not Christ—who was crucified; it was only Jesus deploring the departure of Christ who said, "My God, why hast thou forsaken me." Of course, if Christ was never born, never crucified, never died, he never rose again. He only floated off into space to become again one of those "aeons" or emanations. Christ was never conceived by the Holy Ghost, was never born, never died, was never buried, was never resurrected. What does that do to our whole philosophy of the atonement and the redemption of man?

Gnosticism Leads to Asceticism

"If all matter is evil," said some Gnostics, "we had better deny the body everything, and get it under absolute control as quickly and as easily as we may." This school of Gnosticism practiced asceticism. They said, "Deny the body everything; don't eat, don't drink, don't marry; wear a hair shirt to mortify the body, and if you must sleep, sleep on a hard board with spikes in it, and no covers. Don't bother with cleanliness. Deny the body everything it craves in the way of comfort, health, cleanliness, or physical satisfaction, and you will bring it into subjection." Contrast this with the Restoration philosophy in Doctrine and Covenants 59: 4!

Gnosticism Leads to Licentiousness

But there were some Gnostics who didn't believe in asceticism. They went to the other extreme, and with equally good logic said, "If the body doesn't exist at all, if there is no connection

between spirit and body, and if the body alone is the source of all evil as we have been taught, then if I just get my *spirit* right, it doesn't make a bit of difference what the body does." That group of Gnostics went off into all kinds of sin. They lived in the utmost moral depravity and utter abandonment to the physical senses, but their spirits meanwhile were supposed to be up above the clouds, spiritually pure and undefiled.

That is a sketch and outline of this heresy known as Gnosticism.

The New Testament

In reading the New Testament—particularly the epistles—we find evidence after evidence that the men who wrote them were writing to warn the people against Gnosticism. Read the second chapter of Colossians, for example. In verse 8 Paul says, "Beware lest any man spoil you through philosophy and vain deceit." What kind of philosophy did he mean? Gnosticism! That is made evident from other verses in the same chapter. In verses 16, 21, and 23, it is evident that Paul is taking a slap at the asceticism idea as held by the Gnostics. "Let no man judge you in meat, or in drink." Don't pay any attention to the fanatic who says, "Touch not, taste not, handle not." Asceticism is wrong. There are certain things that the body needs; the body and the spirit *together* make the soul of man. In verse 18 he talks about some foolish people who worship angels. Paul believed in angels, but in this verse he is talking about those "aeons" of angels, which according to the Gnostics emanate out of God and finally get down to earth level and become man and matter.

In I Timothy 1:4, Paul advises against spending too much time on endless genealogy. Genealogy of what? Of the endless and complicated systems of these "aeons" of angels that supposedly emanate from the throne of grace. Another slap at Gnosticism! In I Timothy 4:3 Paul attacks people who forbid marriage and the eating of meats. In I Corinthians 8:1, 2, he talks about people who have a form of knowledge untempered by charity, and who therefore do not truly know God. In the famous "love letter" of Paul to the Corinthians (I Corinthians 13:2) one little phrase shows that Paul—even when he was writing about charity or love—had in mind the Gnostics. "Though I understand all mysteries, and all knowledge, and have not love, it availeth me nothing." The Gnostics claimed a special knowledge of mysterious origin.

In II Timothy 3:2-4, Paul gives a quite lengthy description of Gnostics and some of their actions, ending in verses 6 and 7 with a phrase about those

who "creep into houses and lead captive silly women laden with sins, led away with divers lusts." He is talking about the licentiousness of Gnosticism—of those who convinced the foolish that sin was not sin so long as the spirit did not join the body in committing it. Note also the phrase, "ever learning, and never able to come to the knowledge of the truth."

The whole book of Jude has something to do with the Gnostics. It says there are certain men who creep in unawares, who turn the grace of God into lasciviousness, and deny Christ. They speak evil of things they know not; they corrupt themselves. Condemnation of Gnosticism is even in the book of Revelation (2: 6, 15). John is there talking of the doctrine of the Nicolaitans, which was very similar to the licentious branch of Gnosticism. They claimed liberty for the body to sin, while the spirit remained pure. Licentious, they ate the meats offered to idols; they indulged in fornications. John calls them in Revelation 3: 9, the "synagogue of satan."

Of all the places in the Bible where Gnosticism is confounded, I think the First Epistle of John is the best, because here this condemnation is boiled down and made very specific and pertinent. Let us notice some of the phraseology which indicates John's concern about Gnosticism. In the first chapter he mentions the things "which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled . . ."—all sensory experiences through the physical body. "That which we have seen and heard declare we unto you." What about sin? "If we say that we have no sin we deceive ourselves, and the truth is not in us." "He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him." "Whosoever is born of God doth not continue in sin."

What about the divinity of Christ? "Who is a liar, but he that denieth that Jesus is the Christ? He is antichrist that denieth the Father and the Son."

Beloved, believe not every spirit, but try the spirits whether they are of God, for many false prophets are gone out into the world. Hereby know ye the Spirit of God. Every spirit that confesseth that Jesus Christ is come *in the flesh* is of God; and every spirit that confesseth not that Jesus Christ is come *in the flesh* is not of God, and this is the spirit of that antichrist whereof ye have heard that it should come; and even now it is already in the world.

Whosoever believeth that Jesus is the Christ is born of God; and every one that loveth him that begat loveth him also that is begotten of him. . . . Who is he that overcometh the world but he that believeth that Jesus is the Son of God?

It is enlightening to take the First Epistle of John and read it through with Gnosticism in mind; many verses are aimed directly at this heresy.

Modern Gnosticism

Today Gnosticism is being preached again from a great many pulpits of the world by men who deny the virgin birth, the true incarnation of God, the death of Christ, his resurrection, and that there is anything at all to this business of original sin and atonement. They say that they don't believe Jesus was the Son of God, he was just a good man with a lot of outstanding features and admirable qualities. He was this; he was that; he was something else, but he was not God.

Defense in Latter Day Scriptures

Today when this kind of philosophy is being preached from so-called Christian pulpits, we Reorganized Latter Day Saints have a message to bring to the rest of the world. The Book of Mormon in its entirety, according to its preface, is dedicated to the convincing of Jew and Gentile that Jesus is the Christ, the Son of God, the Redeemer of the world. And not once, but again and again in the Book of Mormon and Doctrine and Covenants that affirmation appears.

In Section 17, paragraphs 5 and 6 is given what I call our "creed" or our basic affirmation about Christ and his mission and how it was accomplished. "Wherefore the almighty God gave his only begotten Son, as it is written in those Scriptures which have been given of him: he suffered temptations but gave no heed unto them." "He suffered temptations" implies that man has a physical body and will or agency to choose the acts by which the spirit is known. "He was crucified"; yes, his spirit suffered through matter. "He died, and rose again on the third day; and ascended into heaven to sit down on the right hand of the Father, to reign with almighty power according to the will of the Father, that as many as would believe and be baptized, in his holy name, and endure in faith to the end, should be saved." And in the closing phrase of this paragraph we find this language: "which Father, Son, and Holy Ghost are one God, infinite and eternal, without end." Jesus was not an "aeon" or an angel or some mystic emanation from God. He was the Son of God; he was Deity incarnate in human flesh.

"We know that all men must repent and believe on the name of Jesus Christ and worship the Father in his name, and endure in faith on his name to the end, or they can not be saved in the kingdom of God. And we know that justification through the grace of our Lord and Savior Jesus Christ is just and true; and we know, also, that sanctification . . . is

just and true, . . . There is a possibility that man may fall from grace and depart from the living God." (Not "once in grace, always in grace.") "Therefore let the church take heed and pray always, lest they fall into temptations; yea, and even let those who are sanctified take heed also."

I like the statement in the first chapter of Mosiah, beginning with verse 97: "Behold, the time cometh and is not far distant, that with power the Lord Omnipotent who reigneth, who was, and is from all eternity to all eternity, shall come down from heaven, among the children of men, and shall dwell in a tabernacle of clay." There again is the incarnation—Deity in human flesh. God is interested in matter; he has given us matter or substance in order that through it we might give expression to that which we find within our spirit. And in very much the same way, it seems to me, God gives expression to what he is by the things he has placed here in a material world and a material universe to give witness and testimony of him. The Doctrine and Covenants tells us that he who has seen the least of the stars, moving in its glory and majesty and order, has seen God (Doctrine and Covenants 85: 12). Paul says, ". . . things which are not seen [are] understood by the things that are made, through his eternal power and Godhead" so that men are left without excuse for disbelief (Romans 1: 20).

One of the finest passages, I think, in all the Book of Mormon, is Mosiah 8: 28, where Abinadi says, "I would that ye should understand that God himself shall come down among the children of men and shall redeem his people." There has been some disagreement in interpretation of this passage as to whether God and Christ are one person or two. With that disagreement we need not be concerned here. This much is plain and clear and unequivocal. Jesus was not simply an ethereal emanation out of a God who is so far off that we can never reach him; he is not something which is half evil because of his incarnation in and contamination with "evil" matter, because there can be no redemption from evil through evil. Jesus was Deity incarnate. God used a human body in which to send his Son among the children of men, to express his love and concern for men, and to reveal Deity to them. "In him dwelleth all the fulness of the Godhead bodily," wrote Paul to the Colossians. And in the Book of Mormon passage, Abinadi continues:

God himself shall come down among the children of men, and shall redeem his people, and because he dwelleth in flesh, he shall be called the Son of God; and having subjected
(Continued on page 15.)

The Catholic Dilemma in America

Thomas Sugrue, noted Roman Catholic layman and well-known author, analyzes the problems of the Catholic who wishes to be a loyal American, and presents the difficulties, which he calls an "iron curtain," that stand between Catholic and Protestants. From two articles that appear in the "Christian Herald" for January and February, 1952, permission has been granted to quote passages presented here. Harper's will issue the articles in book form at the price of one dollar.

FROM CHILDHOOD you have been aware of the "Catholic problem" in the United States. You have been encouraged to be suspicious, perhaps hostile, toward this large and powerful minority which now numbers about one fifth of the total population. The high fences, the locked doors, the walls around Catholic properties have filled your mind with the feeling that something secret and mysterious, perhaps sinister, was under the shadow of the cross that marked them. Stories of the tortures of the Inquisition in the Dark Ages, of massacres of Protestants such as that of St. Bartholomew's Day in France in 1572, and tales of priestly sins have not reassured you. For that matter, in Spain today the attacks on Protestant churches, approved by a cardinal, and the persecution and torture of Protestants in Colombia, South America, have greatly augmented Protestant apprehensions. The determined effort of Catholics to fill public offices, to get control of public schools, to supplant them with parochial schools wherever possible, and to obtain public funds for books and buses for parochial schools have aroused Protestant opposition to a keen pitch.

In a whole generation, nothing has angered American Protestants more than the appointment of a "personal representative" to the Vatican by President Roosevelt, and the recent move to send an ambassador to the Vatican by President Truman. As a Catholic, Sugrue thinks such a move is unfortunate, and he is against it.

The Catholics Here First

Only in English-speaking United States and Canada are the Catholics a minority today. In American countries to the south they outnumber Protestants to the point that the latter are practically powerless.

It is hard for Protestant Americans and Canadians to remember that the Catholics were in America first. Columbus, a Catholic, discovered the New World in 1492. In 1521 Cortez invaded Mexico and the conquest of that country was completed. In 1533 Pizarro conducted the equally cruel and bloody conquest of Peru. From Mexico a chain of

Catholic missions was extended up into California. All this was taking place before the first Protestant settlement at Jamestown, Virginia, in 1607 and the Puritan settlement at Plymouth, Massachusetts, in 1620. True, Cabot had discovered the North American continent for England in 1497, but England had done nothing about it.

With their colonial peoples coming from the south of Europe, Catholics were more interested in the warmer parts of the Americas, with the exception of French emigration to eastern Canada. The coming of Protestant peoples to North America has done much to strengthen the Protestant position in the world, and to save religious freedom for future generations. The Catholics came first, but Protestants, though coming later, came in greater strength in most of North America. These historical items are significant in today's situation.

Sugrue's Dilemma

Describing the experiences of his boyhood, his suffering at being held apart from other friendly young Americans, Sugrue came to some independent decisions, certainly not inspired by the teachings of his church, but emerging from his own independence of thought and action.

Today he asks the question: "Does my Catholicism interfere with my Americanism, as some non-Catholics are inclined to think, or, as Rome might put it, does my Americanism interfere with my Catholicism?"

We have discussed this very problem with some Catholics, and they have emphatically stated that they have been trained from childhood to give greater loyalty to the Catholic church than to their country. They defend this position. This may not be true of all Catholics, but numbers of them apparently are so indoctrinated from their earliest years. We should recognize that there are many Catholics who are loyal to their country. Individual freedom is still the right of every American, and many Catholics cling to that right. But this is not according to the will of the church.

The importance of the issue is indicated in another question to which Sugrue has given special emphasis: "Does a

totalitarian religious system interfere with a democratic political system?" He goes on to elaborate his idea that the Catholic church is of a totalitarian character and expresses his view that its authority should be confined to spiritual matters and rigidly excluded from the political and economic affairs of the nation.

Catholics Afraid of the Pope

This is not the first time in history that Catholics have feared and opposed the power of the pope. Sugrue says: "Even Catholics sometimes fear the power of the pope; they are afraid his rule in religious matters will spill over, as it has in the past, into secular matters."

Throughout past centuries the popes have continually asserted and extended their temporal and secular authority. Kings and emperors have opposed them. Peoples have thrown off their power. Italy, France, Mexico, Germany, and England are among the examples.

The basis of this fear is the misuse of power by the popes. They have no right to such power as they have sometimes acquired. Further, it is not good for them or for the church, says Sugrue.

The popes assumed temporal power, became worldly in their personal lives—and the trouble was on. A man who represents himself as the "Vicar of Christ on earth" cannot make political deals with emperors, traffic in indulgences, and sell bishoprics to the highest bidder without reducing the general opinion of his spirituality more than a few degrees. . . . Power, as both peasant and prince know, corrupts—and absolute power absolutely corrupts.

The pope may be the "vicar of Christ on earth" to Catholics, but still many of them do not trust him.

An Ambassador to the Vatican?

As a Protestant, you may have supposed that all Catholics in the United States were in favor of the political move to send an ambassador to the Vatican. You will be surprised to learn that some are opposed to it:

As an American Catholic I am now expected to approve the idea of sending an Ambassador to the Vatican. I don't. I see no good that such a move can do for anyone. It will upset non-Catholics. It will revive old suspicions of the pope's plans and hopes. It will cheer an already over-truculent element in American Catholicism.

Candid Camera on American Catholicism

As a Protestant, too, you will be surprised and interested in what this Catholic thinks of his religious group in this country:

Catholicism in the United States is totally non-mystical; it is booming, aggressive, materialistic, socially ambitious, and inclined to use its membership as a paranoid pressure group, threatening anyone who so much as criticizes the way it ties its shoelaces.

And when it comes to fear, Rome is afraid of the power of American Catholicism. Isn't that interesting?

American Catholicism may soon be dictating to Rome; there is suspicion, in fact, that this is already so. It may be a polite dictatorship, but where the money comes from, thence also the orders are apt to originate. Before too long there may be an American pope, with a "summer" residence here, and a College of Cardinals packed with local bishops. The government of the United States might then find itself sending an ambassador to an American citizen.

Sugrue's Suggested Program

In fairness to the author, we should give a brief statement to his principal aims and purposes. He would have his church drop its political objectives and secular aims. The basis of the fears of non-Catholics would then be dispelled. He would abolish the cultural and spiritual isolationism that now separates Catholics from their fellow citizens—he would destroy the "iron curtain" in America.

As Americans, we are against iron curtains; we should not maintain one between ourselves, particularly one so old, so rusty, and which marks a division never intended by God to exist among men. If we cannot begin to lift this curtain which separates us from one another, if we cannot at least talk about lifting it, how then can we expect to lift the other iron curtains which all over the world seal people away from other people? We must lift our own iron curtain, the curtain of religious sectarianism. We must lift it, or it will divide us to our destruction. If we cannot lift it, then by a paradox of satanic splendor our separation through sectarianism not only will bring us to ruin, but will have existed in vain, since as a people we will have proved that we do not even believe in God!

Can It Succeed?

Do you underestimate the wrath of the Roman Catholic organization in America that will descend upon this critical and rebellious son? Do you think that he does not know the risks of his frankness, that he has not calculated the tremendous force of the disapproval and opposition that will descend upon him? Do you think the church that fashioned the Inquisition and put uncounted numbers of "heretics" to death in darker ages than ours—and still persecutes Protestants wherever it can and dares—will not know how to hurt and punish him?

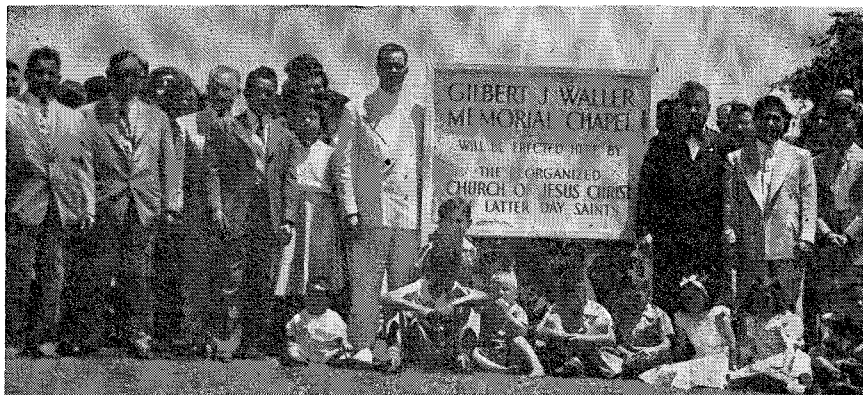
He must be a very brave and good man, a very honest man.

Sugrue's suggestions are fine and idealistic. They could remove and prevent a great deal of trouble in the world. If followed, they would be perfectly practicable. But it seems that they do not take the character and the history of the

Catholic church into account. For, like the Bourbons, the church has never forgotten anything except its sins and has never learned anything new, except ever more ambitious desires. Certainly the church will not pull down its "iron curtain" of nonco-operation, nonassociation, and nonrecognition of any of the Protes-

tant organizations. Certainly the church is not likely to relinquish one of its claims, one of its demands, or one of its plans for the control of all the world in every aspect of life. As Sugrue himself has suggested, it is totalitarian in nature, and all it wants is everything.

LEONARD J. LEA



WALLER MEMORIAL CHAPEL GROUND-BREAKING CEREMONY

Pictured here is a portion of the group that met from the three Honolulu congregations and Wahiawa to participate in the ground-breaking ceremony April 6 for the Waller Memorial Chapel. The Chapel is being built as a district project in honor of Evangelist Gilbert J. Waller who joined the church in San Francisco and began the work in Hawaii in 1890. Brother Waller, who gave fifty years service in the mission, died in 1945.

Due to distances and costs involved, members outside Oahu were not present for the occasion.

The new chapel will be located adjacent to the present Makiki church which, after some remodeling, will serve as a junior chapel, dining hall, and recreation center. These changes will greatly increase the facility of the central plant and district headquarters.

In the ceremony of ground-breaking, District President A. Orlin Crownover, on behalf of the General Church and the district, turned the first spadeful of sod. He was followed by Ernest Hara, architect, and M. Yamauchi representing the contracting company. They were followed in the ground-breaking by members of the building committee.

Oren E. Long, governor of Hawaii, was invited to the service but could not attend. He sent a nice letter by Brother Henry Paoa, which was read during the ceremonies. He paid tribute to Brother Waller and designated the proposed chapel as "a fitting tribute."

Shown in the front of the picture are some members of the committee. From left to right they are John C. Ledo, deacon, treasurer of the committee; Elder Elias Kaawakauo, counselor at Makiki; Elder Henry Mahi, counselor in the district presidency and also at Makiki; Elder Peter Ahuna, counselor at Palama, A. Orlin Crownover, chairman; Evangelist Charles A. Lee; Elder Akira Sakima, counselor at Kalihi; and Elder Yoshio Sakata. Members of the committee not present for the picture were Seventy Elwin R. Vest and Elder Miguel M. de la Cruz of Hilo; Elder Tsunao Miyamoto, bishop's agent and counselor at Palama; Elder Avon Yap, counselor at Wahiawa, Richard Kekoa, auditor; and Emma M. Kaawakauo, secretary.

Construction on the project began May 5.

Power to Give

A Journey With an Idea

Part I

By L. S. Wight

SOME TIME AGO I was asked to write something about my association with church people. My work takes me to all parts of the country, so I have been able to visit Saints in many states. My experiences have given me nothing new, but they have helped me to gain a better view—a broader understanding of existing truths.

San Francisco: Why Men Crack Up

My outstanding experience of 1951 had its inception in San Francisco. The church there was one I had never before visited, unless it was as a four-year-old en route from Australia. I thought I could walk in and sit down as an unknown and enjoy the services. But as usual I ran into friends. Hubert Baker was the pastor. He had been in the field with my son Jack, so he proceeded to put me to work. Ed Buckley, husband of the former Alice Zion, was to preach but since he and Alice had been caring for a neighbor's little tots as well as their own during the week, he insisted that he had a good excuse for favoring the visitors.

Following that service I spent a wonderful day with the Bakers and their friends the Zenders. We dropped in on the Buckleys late in the afternoon and then took Alice Buckley with us to the church for the evening service, leaving Ed to do the baby-sitting.

The evening class was one of a series under Alice's direction. Her enthusiasm and ability to handle a class made for an effective service. I picked up some ideas on the ministry of priesthood which I had not been aware of before. We wonder sometimes if we should permit the women to do such teaching. My experience, including the association of

my companion who is a teacher, is that we should give well-trained women full opportunity to minister in that capacity. We will profit from it if we do.

The next day I had the privilege of attending the third annual meeting of the General Practicing Physicians of the United States. I have attended a good many medical meetings, but I got a new viewpoint from this one. The age of specialization has caused the general practitioners to form a National Association to insure full development of their work. The first day was given over entirely to discussion of the mental and spiritual needs of patients. It was a mass meeting, attended also by the wives of the physicians. The thought was forcibly brought out that these physicians cannot minister to their patients effectively without the full support and help of their wives. Problems of all ages were discussed frankly. I was shocked at the extent of my own ignorance after listening to these enlightening discussions.

On that week end when I saw Hubert again I suggested that he would have enjoyed sharing that meeting with me. He is a lieutenant in the army, in special work. At that time he was assigned particularly to work with Korea returnees who had become mentally unbalanced. In my conversation with him I suggested that as a result of my experience at the medical meeting, I was now certain that one thing is standing between us and our Zionist goal. Passing judgment on the basis of my own experience, I believe that one thing is *ignorance*. After a moment's reflection he said, "No, Les, you are wrong. It is not ignorance. It is our lack of ability to give ourselves to a cause." He, too, was judging on the basis of his experi-

ence. He told me that the records of his hospital showed conclusively that most of the mental cases were from homes with no religious background. The boys who came from good homes, where some kind of effort is made to maintain a spiritual standard, did not "crack up" under stress of battle. They had something to live for. They could, if necessary, give up their lives because they had a "cause" for which to give it. The boys without such training had no such ideals, and the only thought in connection with death to them was "losing." The strain of losing all they had was too much, and many came out of those experiences with unbalanced minds. Of course I am not equipped to discuss these problems, but I listened carefully to Hubert's statements, and then suggested that it looked as if he had the better argument.

Denver: A Theme Receives a Name

My work soon took me to Denver, and during the intervening time I had given a lot of thought to this problem. I discussed it with Brother Ward Hougas in Denver after he had asked me to preach on the following Sunday. He seemed to think it had some merit, so when I said, "What shall I name it?" he said, "Never mind that, I'll give it a name." And he did. I went to church the next Sunday wondering what the subject of my sermon would be. He had listed it on the program as "The Power to Give." So with the help of my good friends I was able to put together some thoughts which might help others get a new picture of their own power to give to the cause which means so much to all Latter Day Saints.

The primary reason for my trip to the West was the sudden passing on February 17, 1951, of my brother Rupert A. Wight, in Long Beach, California. It was the second time in less than three years that it had been necessary for me to make a sudden trip to Los Angeles to participate in the last rites of a brother.

Cyril E. had passed away suddenly in August, 1948. En route to Los Angeles I suddenly realized that Rupert's passing left me the lone survivor of the little Australian family which my father, Elder John W. Wight, had brought from Australia in 1894. My youngest brother Keith G., now a businessman in Tulsa, Oklahoma, was born in this country.

In the light of the experiences with Brethren Baker and Hougas, my mind went back to the experiences of my father, mother, and the two brothers, who had all given of themselves unreservedly to further the cause they loved so much. All of them did not do the same thing, but each in his own way had made an effective contribution.

Australia: A Devoted Father

John W. Wight went to Australia as a young missionary in company with C. A. Butterworth in 1888. Each one married an Australian girl, Brother Butterworth electing to stay in Australia where his record and that of his family is one of the bright spots in the Restoration Movement. During the summer of 1948, coincidentally on the very day that my brother Cyril passed away, I preached in Maywood, Illinois, with Brother Virgil Butterworth in charge. I mentioned the fact at the time that some sixty years previously his uncle and my father had gone to Australia together as missionaries. My father returned to the states bringing his family to Lamoni in the spring of 1894. He returned to that country as an apostle in 1902 but could not take his companion or family with him.

Two incidents will indicate the kind of power with which he gave himself. While in the Utah mission in 1898 he received a wire stating that if he would see his only daughter again, Juanita, not quite four, he must hurry home. My mother had become reconciled to the loss of her only daughter, and she prayed only that the girl might be spared so that he could see her before she passed away. But she died less than an hour before he arrived home. His only

answer to a query about what he thought of a God who would deny him that privilege was that if God felt the need to put him to that test so that he could minister more effectively, he was willing to accept it. Later in life, when he had passed his prime, he was asked to go to Council Bluffs to preach to an overflow meeting in the basement of the church while Brother Dan Williams was preaching a special series in the upper auditorium. One of his good friends twitted him about this, asking him how it felt to be playing "second fiddle" to one of the younger men. His answer was typical, "I don't care which fiddle I play as long as they give me one to play."

Lamoni: A Sacrificing Mother

In some ways my mother was called on to give the most. She came to a "foreign" country to raise her family, and it was not easy. Family allowances in those days came irregularly, sometimes not at all. But she gave all she had for the cause she loved so dearly. Prematurely gray, in fact her hair was almost snow white, her friends suggested that she should take life easy. But she loved to sing, and having been denied the privilege of voice training in her family-raising period, she did "tattooing" besides all her regular chores to pay for music lessons so that she could qualify to sing in the Lamoni choir. She gave herself so completely that she used up her reserve strength which she needed in an emergency operation, and died long before we felt her time was up. Perhaps the celestial choir was short one soprano, and she was chosen to fill the vacancy.

California: Brothers Who Gave

In spite of a weak heart, Cyril had given himself without reserve all of his life. Recently while going through some papers I found a letter from Apostle C. George Mesley in which he told me about Cyril's work in Kansas City Stake. He mentioned then that they could not understand how he could carry the load. He loved young people and had been called on to perform more than the

ordinary number of marriage ceremonies. Young people came from all over southern California to the services in Temple City to pay their last respects.

It was a shock to receive the message of Rupert's passing, because only a few weeks prior he had been in our home in Chicago, apparently in the best of health and finest of spirits. He had been a volleyball player for many years and probably thought that he could always keep up his competition with younger men. But the strain of athletic competition and of constant work, much of it for others, was too great. Even his strong body gave in. I recall a visit with Brother W. A. Teagarden in his office in Long Beach after the services. He told me about the many times Rupert had sat in the very chair I was in, discussing the various things he was trying to do for the people in the branch he loved. He had never said anything about it to us. Brother Teagarden had delivered the address and suggested that it is easy to talk about someone who has always given of himself to help others. Racial barriers meant nothing to him. His Jewish business partners were impressed with the way he could give himself to his work with them. They felt his loss keenly and made a substantial donation to the California Heart Fund in his name.

Rupert "died with his boots on." He had preached at the Long Beach church on Sunday night and was taken to the hospital immediately after, where he passed away on the following Saturday morning. I was asked to speak from the same pulpit two weeks from the day he preached his last sermon. It was not easy to do, so soon, but if an actor can face tragedy and hide his feelings because the "show must go on," certainly those of us interested in the work of the Restored Gospel can meet these changes and go right on ministering to the needs of others.

(To be continued.)

Question Time

Question:

If one companion dies and the other remarries, which mate will he (or she) have during the 1,000 years reign? In heaven all are to be as angels, not marrying nor giving in marriage, but does this apply to the millennium also (that is, if all companions were godly people)?
Alberta
MRS. R. H.

Answer:

When the Jews presented to Jesus the hypothetical case of a woman who had successively married and lost seven husbands, asking "Whose wife shall she be in the resurrection?" they were answered: "Ye do err, not knowing the Scriptures, neither the power of God. The children of this world marry and are given in marriage; but they who shall be accounted worthy to obtain that world, through the resurrection of the dead, neither marry nor are given in marriage."—Matthew 22: 28, 29, I.V. Luke 20: 34, 35, I.V.

From this teaching we can draw no other conclusion than that in the eternal world marriage is a thing of the past: there is no renewing or extending of it there. Marriage, birth, home, and family relations, parental love, blood ties, and other affiliations are conditions associated with the present life, and the present life only. There is no occasion for them in the resurrection. The redeemed do not go on bearing children. The joy of life will be that of the spirit and not that of the flesh—life being altogether on a higher plane. Love of kindred, which in this world is too often narrow and selfish, will be swallowed up in the universal love of God which binds all in one great family.

Two types of people will live on the earth during the millennium—not together but separately—mortals and immortals. The mortals will continue much as now. They will marry, bear children, have their homes, grow old and pass through a change corresponding to death and resurrection. The immortals are the righteous of earth from the beginning who have either been translated without death or raised from the dead. They are redeemed and no more subject to sin. For them the earthly relationships and conditions of mortality will have forever passed.

The doctrines advocated by the church in the West relative to celestial and eternal marriage, plurality of wives extending into eternity, the making of exaltation and glory dependent upon the begetting of a great progeny over which there will be perpetual ancestral rule, etc., appear dark and unworthy in the light of the Scriptures, and smack too much of the carnalities and ambitions of this present world to have sprung from a wise and holy God. Between this life and the kingdom of God the Scriptures show a transformation. Paul says, "We shall be changed." Christ said we "shall rise again a spiritual body," not with the old carnal lusts, but "sanctified from all unrighteousness," and "prepared for celestial glory." We shall have passed from the "earthly" to the "heavenly," and Christ will be our ruler.

CHARLES FRY

Question:

The Book of Mormon states: "Behold, there are save two churches only: The one is the church of the Lamb of God, and the other is the church of the devil; wherefore, whoso belongeth not to the church of the Lamb of God belongeth to that great church, which is the mother of abominations."—I Nephi 3: 220-222. Does this mean that all churches other than ours are of the Devil? B. E. B.
Michigan

Answer:

This undoubtedly refers to the great movements of God as opposed to that of the devil or adversary of men's souls. Note the language: "whoso belongeth not to the church of the Lamb of God belongeth to that great church, which is the mother of abominations."

If we assume, as many have, that the language refers to denominational organizations such as the Reorganized Latter Day Saint Church versus the Roman Catholic Church, it ignores many important facts in the world, both religious and political. Consider the argument from this angle. If we say that the Catholic Church is the church of the devil, then all other denominations or religious organizations must belong to the church of the Lamb of God. The old axiom of debate says, "that which proves too much, proves nothing at all." It is much better to interpret this statement of the Book of Mormon to be inclusive of two great world groups rather

than specific organizations. This is in harmony with Jesus' statement in Mark 9: 38-40, A.V., which concludes with this statement, "for he that is not against us is on our part." CHRIS B. HARTSHORN

Question:

Is it proper and right for sermons to be interwoven with political issues from the pulpit, prayer meetings, and quorum meetings?
R. E. W.
Missouri

Answer:

The message given of heaven to the elders of this church is the most important and the most urgent matter confronting the world in this day. How great, then, is the need that such a message be declared in simplicity and plainness, unmixed with error, and unweakened by extraneous and incidental matters which are without value!

The Lord has required the elders, priests, and teachers to "teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the fulness of the gospel," and saying "none other things than that which the prophets and apostles have written." If the trumpet has an imperfect mouthpiece it will not give a clear and certain call. There is no consonance in a drum stuffed with straw. God's message is worthy of clarity, singleness of purpose, and complete fitness to the greatest and most urgent of human needs. Again the Lord speaks, "Let your preaching be with the warning voice."

The more we seek to imitate the world's methods in our ministry, or to advocate principles relating to secular things—and that at the expense of the counsel of God—the slower will be our progress, and the less our accomplishment. "Ye are not sent forth to be taught, but to teach the children of men the things which I have put into your hands by the power of my Spirit; and ye are to be taught from on high."—Doctrine and Covenants 43: 4.

CHARLES FRY

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel members signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

Books

Psychology, Religion and Healing

By Leslie D. Weatherhead. New York: Abingdon-Cokesbury Press. 1951. \$5

THIS BOOK has a message of importance for every Christian.

Written by the Methodist minister of City Temple (London) who is also a certified teacher of psychology, this evangelistic volume examines the use of psychological and religious methods of healing from primitive man to now. The author makes an appeal for further study and action in these nonphysical, therapeutic techniques and for better co-operation between doctors, psychologists, and ministers in the *complete* treatment of the sick.

Doctor Weatherhead is convinced that many people are suffering, even from supposedly physical illnesses who need not suffer (a) if we knew how to release and direct to them the resources of the spiritual world, and (b) if both ministers and doctors were alert to see and understand the early signs of psychological disturbance and to secure immediate treatment, ideally in some environment where physically, psychologically, and spiritually the patient could be investigated and the whole personality integrated. We are only at the very beginning of such work, but a vast area of useful service opens up, and I can only hope that this book may be of some small service in this field, and perhaps provide a stimulus to others to devote their lives to a piece of work which so badly needs doing.

To implement his conviction that this work does need doing, Doctor Weatherhead has established at City Temple a church psychological clinic in collaboration with psychiatrists and doctors.

Primitive man had an idea that physical illness was related to the mind and soul. The author says:

... long before the Christian Era and long before anything resembling medical science was born, men were healed of their diseases by nonphysical methods directed toward their minds rather than their bodies. . . . It was religion which first attacked the misery of disease and tackled the problem of suffering. . . . Modern man is turning again to the condition of his mind and spirit in order to account for many illnesses of the flesh.

Although Doctor Weatherhead investigates and evaluates all nonphysical healing methods, his whole book is a plea for the spiritual regeneration of the church, that the energies of the kingdom which Christ released for the healing of the sick might again be available to us.

OF CHRIST'S MIRACLES he says:

It seems to me that all healing methods known to modern science, including psychological methods, are on one plane. Many are efficacious and we wisely continue to use

them and to seek others in the same category. But Christ functioned on a higher plane and used methods in a different category altogether. His unique relationship to God made him at home in the spiritual world and when he broke into a situation of human pain and distress, of body or mind, he brought with him the energies of the plane on which he himself lived. To put the matter in another way, the energies of the kingdom broke through.

To him a miracle is "a law-abiding event by which God accomplishes his redemptive purposes through the release of energies which belong to a plane of being higher than any with which we are normally familiar."

In this discussion of earlier methods of healing through religion, the author accounts for the decline of this activity in the early church. He is serious, also, about the possibility of demon possession as an occasional cause of illness.

Earlier methods of healing through psychology include mesmerism, hypnotism, and autosuggestion, which latter healing technique was taught by the French apothecary, Emile Coué, who set millions of sick unhappy persons to chanting, "Every day in every way I am getting better and better." The author says that surprising results often occurred from the use of these onetime popular psychotherapeutic techniques.

MODERN METHODS of nonphysical healing next engage Doctor Weatherhead's attention. Adhering to his plan for keeping the appraisal of psychological and religious methods separate for the time being, he looks first at the modern religious therapy.

Of the practice of laying on of hands for the recovery of health (which although of ancient origin is still practiced) he says: "If the patient is well enough it should be made clear to him that the aim of the practice is the patient's unity with God, and that this has priority even over the aim of his recovery to health."

Other modern types of healing through religion are reported: bathing at Lourdes, Christian Science, healing missions, psychic phenomena (sometimes connected with spiritualism), various healing movements in the churches, and the practice of intercessory prayer for the sick. In writing of intercessory prayer he returns to his theme: "The spiritual world has immense therapeutic energies which are scarcely tapped in this modern age of reliance upon pure science and organic therapy. We must be called away from a materialistic interpretation of life which is invading the church and cheating men of power which is their heritage in Christ."

In the section on modern methods of healing through psychology, the reader is briefed on the basic teachings of

Freud, Adler, Jung, McDougall, and Watson, and shown how those teachings are used in composite methods of modern psychotherapy.

At this point the author begins to tie together the two nonphysical methods of healing he has so far discussed separately. He asks and answers, at length, the question: "Do psychological and religious methods of healing need each other?" He answers in the affirmative.

HEALTH IS DEFINED by Doctor Weatherhead as "the complete and successful functioning of every part of the human being, in harmonious relationship with every other part and with the relevant environment." In the final section of his book he considers how religion, psychology, and medicine can best co-operate in healing and states the goal of such co-operation—the integrated personality. He lists the three needs of this integrated personality: maximum physical health attainable, maximum mental health attainable, and maximum spiritual health attainable.

By healing, then, is meant the process of restoring the broken harmony which prevents personality, at any point of body, mind, or spirit, from its perfect functioning in its relevant environment; the body in the material world; the mind in the realm of true ideas; and the spirit in its relationship with God.

From his experience in the psychological clinic at City Temple, the author has advice of importance on the subject of pastoral and medical co-operation. Pitfalls are pointed out to both minister and physician, and they are told how best to avoid them.

In the last chapter Doctor Weatherhead makes his strongest plea for a recovery of the lost art of healing through "the direct activity of God." He says that there is no need to urge the doctors or psychotherapists to prosecute the search for better methods of healing in their special fields. But the church has fallen down, he believes; it has failed to preserve its supernatural gift of healing. He reminds the church: "Let us never forget that there is a spiritual power to heal which has not been withheld. It has only been unappropriated . . . when the church returns to her early devotion to Christ and creates united fellowships, even faintly like the body of men who went out in the power of the risen Christ and his Spirit to turn the world upside down, then a power more potent to heal than any atomic bomb to destroy will once more surge through sick souls and minds and bodies. It will be his own power and recognized as such."

—GRACE PENNELL TOUSLEY

Enter Into His Rest

By Addie Spaulding Stowell

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.
—Isaiah 11: 10.

WE OFTEN HEAR the remark, "The world is moving so fast these days!" We can have breakfast in Los Angeles and dinner in New York. We can sit in our living room and see happenings all over our land. We are really living in a dizzy whirl of events. But in the midst of our busy life we may not stop long enough to examine our prospectus and decide the goal we wish to attain for our future when we leave this fast moving world for the one which we know nothing about but in which we have faith is a condition of rest.

If we are striving only for the material things of life which today is, and tomorrow may end, how futile is our aspiration. Are the things that gratify the physical body of more importance than the things which will nurture and enhance the spirit within the physical body?

To those who believe the Bible and Christ's words, there is the assurance that someday the spirit will take its departure, and the physical body will be laid in mother earth. God has been very kind to give us this short time here on earth to dwell in the physical body as a period of probation and complete the consummation for the final existence of the soul. The spirit without the body is not perfect, and the body without the spirit becomes a thing of naught. The spirit and the body must be fitly joined together to become the soul of man. And it is through this short period of probation that the final resting place of the soul is determined.

IN THE BEGINNING of time, when our first parents succumbed to the wiles of the tempter, the evil one began his battle for the supremacy of power. But from the partaking of the forbidden fruit there has been

a knowledge in the human heart of good and evil, and there has been an intuition to resist the evil. Some individuals possess a stronger will power to resist temptation than others. Whether it can be attributed solely to early training, where the child is surrounded with influences for good, may be questioned—but it is undoubtedly a major factor. Usually we find even in small children a tendency to be selfish and jealous. As they grow to adulthood these tendencies may develop and predominate, and in time that seed sown becomes ripe to receive the subtle promptings of the tempter over better judgment.

A murderer does not often become a hardened criminal over night. The evil act has its beginning when the individual gives heed to the tempter's first suggestion which may seem small and innocent, but like a mustard seed it grows to damaging proportions. I have known the wild

mustard in North Dakota to choke out whole fields of grain.

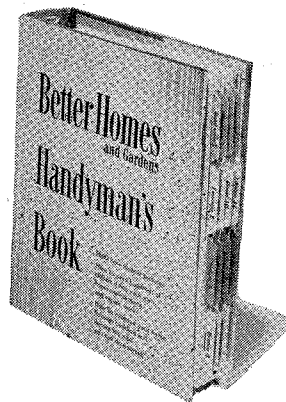
The evil one is cunning in his approaches to draw us away from God. To thwart his advances toward us we might say within ourselves, "Oh, if only we could live a secluded life—fenced in from the evils surrounding us—so there would be no temptation to do worldly things!" But this would be like the man who buried his talent because he feared he would not be able to enlarge it.

IT IS BY our efforts and through God's forgiveness that we are saved. Our efforts must be in meeting the problems of daily living, whether in the affairs of business or home, or even on beds of affliction where our battle is with our innermost thoughts against a dominant spirit that questions the mercies of our Heavenly Father to permit suffering to come to us. In all things, whether in health or sickness, if we disobey the laws of God and nature we must suffer the penalty.

But God is a God of love and mercy. He is ready to forgive the penitent one who has transgressed his laws. It is not his plan that his children shall suffer, but that those who seek him shall find, and those

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who knock shall have the door opened to them. It is only by obedience to God, and relying on his omnipotent love and forgiveness, that we may enter the straight gate. If we are deceived by the treacherous one so that we harden our hearts against the righteousness of God, then we put ourselves in a position where the door will be closed.

Although we are living in a time of great stress, let us stop long enough to take an inventory of ourselves to see whether we are following in the steps of our Savior sufficiently to meet his approval.

We must have sufficient faith to put our hand in his, bow in humility, and ask forgiveness of our sins because, as human beings, we are not without sin. Then, holding tightly to his hand, we must follow him into the waters of baptism. With the spirit of forgiveness in our hearts we may hope to be forgiven. As we walk in his way we shall seek out the lowly and distressed, and give them comfort. His love will overshadow us until our lives are filled with the same desires as he expressed—"Love thy neighbor as thyself." Happy are those who have walked by his side and followed in the things he stood for. They shall be permitted to enter into his rest.

The Christ of the Restoration

(Continued from page 7.)

the flesh to the will of the Father, being the Father and the Son; the Father because he was conceived by the power of God; and the Son because of the flesh; thus becoming the Father and the Son; and they are one God, yea, the very eternal Father of heaven and of earth; and thus the flesh becoming subject to the Spirit, or the Son to the Father, being one God, suffereth temptation, and yieldeth not to the temptation, but suffereth himself to be mocked, and scourged, and cast out, and disowned by his people. . . . Yea, even so he shall be led, crucified, and slain, the flesh becoming subject even unto death, the will of the Son being swallowed up in the will of the Father; and thus God breaketh the bands of death; having gained the victory over death; giving the Son power to make intercession for the children of men.

Through original sin, man lost to some degree dominion over his own body, and it became subject to death; through the redemption of Christ that perfect and complete dominion of the spirit over the flesh is restored. Christ laid down the body and took it up again to demonstrate his control over physical matter and to make that same dominion again possible for us.

A Great Modern Testimony

Now this Jesus, this Christ, is not a God afar off. He is not just another man. He was that, but he was vastly more. He came in human flesh. He subjected that flesh to his will when he laid down his flesh voluntarily in death. "No man taketh it from me; I lay it down of myself." When he laid that flesh down he took it up again in order that we through the power of his resurrection might also take up our bodies. He is a resurrected Lord; he is not someone who

came and was an interloper in another's body for a few short years and then left before that body could suffer death. He was one who felt and suffered and was tempted as we suffer and are tempted. After all his temptations, his trials, and even his death, he arose again and went to sit on the right hand of God his Father.

I am in your midst and ye can not see me, but the day soon cometh that ye shall see me and know that I am; for the veil of darkness shall be rent, and he that is not purified shall not abide the day.—Doctrine and Covenants 38: 2.

If we haven't brought our bodies under dominion, under subjection; if our spirits have allowed our bodies to run riot, then we won't be worthy of seeing the one person of all time who perfectly solved the problem of bringing the body under subjection. "Wherefore gird up your loins and be prepared. Behold, the kingdom is yours and the enemy shall not overcome you."

"I am in your midst." Christ lives today. "He lives, for we saw him." This is the testimony of Joseph Smith and Sidney Rigdon in Section 76, paragraph 3. He is not a far off God. He is Lord and Savior resurrected, who lives today, who is still in active charge of his work on earth. His Spirit ministers to us and mingles with us from time to time, giving us a witness and a testimony that he lives, and a promise that we too shall live if we will be obedient to his laws. He is the one who reigns in the heavens:

They have done unto the Son of Man even as they listed; and he has taken his power on the right hand of his glory, and now reigneth in the heavens and will reign until he descends on the earth to put all things under his feet.—Doctrine and Covenants 49: 2.

That time is not yet, but soon.

We still hear of Gnosticism in our day, but we have the Bible to combat it. Also all these references I have given plus many more in the Doctrine and Covenants and in the Book of Mormon which depict in unmistakable language and simple philosophy the Christ of the Restoration, the Christ who is the Son of God, the Christ who was Deity incarnate in human flesh, the Christ who came that we might live again in the flesh, and that we might have life more abundantly.

May we give our lives more wholeheartedly to him and live according to his laws, not trying to justify ourselves for the things that our bodies do that our spirits don't want to do. This is Gnosticism; but we should be those who live in him and give expression to the life that is in us through the deeds that our bodies perform while we are in this period of probation on earth. That God may help us to this end is my prayer.

BRAND NEW:

Land Shadowing With Wings

This 272-page book should have a strong appeal to young people who want to get the content of the Book of Mormon in action story form. It is not another book about the Book of Mormon; neither does it try to give evidences in its support; it is the language and content of the Book of Mormon in simplified and abbreviated form.

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INDEPENDENCE, MISSOURI

Briefs

Four Baptized by Pastor

TAMPA, FLORIDA.—The Zion's League held a sunrise service Easter Sunday on the shores of a lake near Tampa. The service was under the direction of William Kinsey. Elder H. L. Doty was the speaker.

At the regular morning service, the choir presented "The Living Redeemer," under the direction of Chorister Augusta Walters.

On April 20, Anna Uppenberg, Claudia Louise Chevalier, Raymond Lewis Hicks, and Edgar Bertrand Walters were baptized by the pastor, Arthur Chevalier, Jr.—Reported by ROY MCGAHAGIN

Cantanina Chorus Gives Concert

STONE CHURCH, INDEPENDENCE, MISSOURI.—Elder L. F. P. Curry was the speaker at the morning services on May 11. His subject was "Motherhood and the Home." At the eleven o'clock hour the "God and Country" award in Scouting was presented to David Livingston, son of Bishop and Mrs. H. L. Livingston. Brother and Sister Livingston and David were presented to the congregation by Pastor Glaude A. Smith and Sister Livingston participated in the ceremony of pinning the badge on her son. David is the fifth boy in Stone Church to win a "God and Country" award. He received his Eagle Scout badge in a Court of Honor at the Music Hall in Kansas City, Missouri, on April 6.

The Cantanina Chorus presented its annual spring concert at four o'clock in the afternoon of May 11. Mrs. J. T. Westwood, Jr., directed, with Mrs. Marc Lee, accompanist. Guest artists were Joan Talcott, marimbist; Celia Fry and Mrs. Arch Campbell, pianists.

In the evening, Evangelist Harold I. Velt spoke, using a chart to illustrate his sermon.

Prebaptismal classes for eight-year-olds, in preparation for Children's Day, are being held each Monday after school at the Stake Study Hall. Pastor Glaude A. Smith is the instructor, assisted by Sisters Irene Wolfe and Verda Bryant.—Reported by MRS. OLA SAVAGE

Stake Women's Institute Held

CENTRAL MISSOURI STAKE.—The women held an all-day institute on April 24 at Lee's Summit, Missouri. Mrs. Melvin Benner of Harrisonville conducted the devotional service, which carried out the theme of the day, "Christ-centered Lives Build the Kingdom." Mrs. Harry Simons, stake women's leader, welcomed the guest speakers and conducted the roll call which was answered by 135 women representing twelve of the eighteen congregations in the stake. Flood waters on some of the highways prevented a few from attending.

The day's activities included lectures by Mrs. Frederick L. Stevens of Independence on "Morally Secure Homes," and "Economically Sound Homes," and a class by Mrs. D. R. Hughes of Atherton on "Healthfully Sound Homes." Mrs. Fred Swain of Lee's Summit gave a demonstration on nylon flower making, using old hose. Mrs. Dean Adams showed how to make corsages from garden flowers, which were presented to the women as prizes for the greatest distance traveled, the oldest and the youngest mother, and the mother of the most children.

Mrs. Glen Lewis and Mrs. Russell Beebe of Atherton presented a short playlet, "What Lack I Yet," which was used as a theme for

the fellowship under the direction of Stake President Harry Simons and Seventy Glen Johnson.

Special music was furnished by Mrs. Albert Troyer; a quartet composed of Mrs. N. Coleman, Mrs. Ward Smith, Mrs. Roy Smith, and Mrs. G. C. Smith, accompanied by Mrs. Charles Magargee; Mrs. Willard Becker and Mrs. Mont Flynn.—Reported by MRS. DEAN ADAMS

President Smith Preaches

OELWEIN, IOWA.—President Israel A. Smith of Independence, and Brother Otho Clark of Atherton, Missouri, visited the branch on April 20. President Smith delivered the morning sermon, and Brother Clark taught the adult church school class.

In the afternoon, they motored to Elkader and visited Mrs. Elsie Portwine and Mrs. Myrtle Shaw, the granddaughters of William B. Smith who was the great-uncle of President Israel Smith. They also visited Mrs. Gladys Funk, a cousin, at Colesburg. They stopped at the cemetery near Colesburg where William B. Smith is buried. Brother John Moser of Strawberry Point acted as guide in showing them the places of interest. Brother and Sister Fred Clark, parents of Brother Otho Clark, accompanied the men on the trip.

Twenty-three Enrolled in the Cradle Roll Class

JOPLIN, MISSOURI.—Seventy James C. Daugherty preached on April 13. On April 30, Evangelist J. Frank Curtis met with the branch and also visited his daughter, Mrs. V. D. Cochran and family. While in Joplin, he baptized his grandson, Jack Cochran, on May 4. That evening, he preached at the branch, following the confirmation service.

The women's department is sponsoring a new department for the church school, the cradle roll department. Mrs. Seth Spangler is in charge, assisted by Mrs. Alvie Korkstrom. Twenty-three young children are enrolled. A nursery is provided for the babies during the morning service with Mrs. Grace Lohr in charge.

On Mother's Day a special service was held under the direction of the women's leader, Mrs. V. D. Cochran, and Mrs. Spangler. The mothers of the cradle roll babies were each presented with a corsage and a certificate for her baby.

At the morning service on April 13, Paula Marie, daughter of Mr. and Mrs. Paul William Gottes, was blessed by Pastor Stephen Black and Elder David Lohr. Mrs. Gottes is the former Miss June Harris.—Reported by RACHEL TROYER

Pastor Ordained High Priest

LONG BEACH, CALIFORNIA.—All members of the priesthood have been meeting at the church on the first Sunday morning each month for an early morning prayer service.


The Mignonette Circle of the women's department has an entertaining money-making project which they call, "Come-as-you-are breakfast parties." Several of the women plan a breakfast, and on the set morning they call the other members who must come as they are dressed, or pay a penalty.

On October 14, the pastor, Everett Niles, was ordained to the office of high priest at the stake business meeting. Sister Bess Gisel, branch women's leader, was in charge of a candlelight service for the installation of the women's department officers. Audentia Kelley, counselor to the stake women's leader, gave the address.

On November 4, Orville James and Clyde Moore were ordained to the office of elder. During the year the following men have been called to the priesthood: Harry Penn and Earl Bietler, priest; Bill Livingston, Paul Crum, Daryl Nelson, and Eugene Painter, deacon.

Brother and Sister Earl Smith heard the voice of their son, Vernon, who is in Korea, when he spoke on the radio on March 3.

The Naomi Circle had as their guest speaker Mrs. Collins on March 20. She served as a missionary in the Holy Land for twenty-five years, and told of the spiritual and physical condition of the people there.



Worship the King

by Franklyn S. Weddle and Arthur A. Oakman

This 208-page book is a manual of helps and materials for priesthood, ministers of music, and others who assist in worship . . . and for all who seek to become more alert and efficient in the service of divine worship.

The major portion of this manual deals with our hymnody and special worship music. Leaders who familiarize themselves with it will feel repaid with the satisfaction they will get in improving the total ministry of music in the worship of the congregation.

Included are special appendices making definite suggestions for church music, music for weddings, music for prayer meetings, worship music for the piano, a list of graded anthems, and suggested music for children's choirs.

herald house **\$2**
INDEPENDENCE, MISSOURI

A news bulletin, *The Lamplighter*, is now in circulation. This is printed once a month, and gives all the local branch news.—Reported by MRS. TOM PERRIGO

News of the Servicemen

ST. LOUIS, MISSOURI.—One member of the branch, Paul Counts, Jr., is a corporal in the Marines, serving in Korea where he has been for several months. He has recently been made Tank Commander. Edward Herzog is in the U.S. Navy, stationed in France.

Arnold Dockens and Donald Hunstein are in London with the Air Force.

Curtis Heaviland and family are in occupied Germany. Brother Heaviland is an Army Lieutenant.—Reported by THOMAS S. GOUGH

District Has Institute

ROSEBURG, OREGON.—An institute was held at Roseburg on May 3 and 4 for the southern branches of the Oregon District. The following branches were represented: Roseburg, Medford, Grants Pass, Myrtle Point, and Springfield.

Saturday evening the group met at the home of the pastor, Elder John Rodley, for two hours of classwork. District President J. L. Verhei and wife, Sister Effie Verhei, were the instructors.

Sunday the group met at the hall for an all-day meeting. A Fellowship service was held in the morning, followed by the church school hour, at which time Elder Harold Carpenter, director of religious education of the district, taught the adult class. Sister Effie Verhei taught the children.

At the eleven o'clock hour the following gave short talks on some of the outstanding services of General Conference: Sister Effie Verhei, Brother and Sister F. E. Chapman, and Brother and Sister Harold Carpenter.

The women's department of Roseburg served a delicious basket lunch at the noon hour.

In the afternoon a business meeting and class period were held. At the class period the women were instructed by Sister Roycie Chapman, district women's leader, and Sister Effie Verhei. The members of the priesthood were taught by Elder F. E. Chapman.—Reported by LEONA CARPENTER

League Sponsors Banquet

TOPEKA, KANSAS.—January 13 Brother Ammon Andes, former pastor of Topeka and present pastor at Lawrence, baptized his daughter Mary Ruth at the Topeka church.

The local priesthood meets each Monday night at the church and divides into couples to visit in the church homes and in the homes of others who are showing an interest in the church.

Dr. Merton French, professor in Religion at Washburn University, was speaker at the January meeting of the Men's Club at the church dining room.

The Zion's League sponsored a rummage sale in January which netted \$50.00 and encouraged them to plan another sale for fall.

Apostle Arthur Oakman spent three days with the Saints of Topeka early in February, accompanied by District President James C. Daugherty.

Kaw Valley District held a conference at Lawrence, Kansas, February 10 and Apostle D. T. Williams spoke at the morning meeting. A basket dinner was held at noon, and at 2:00 p.m. a business session was directed by Elder J. C. Daugherty. Delegates for the General Conference were elected and Collier F. Hendricks was chosen as delegate from Topeka.

On February 17, Elder Donald Lents, assistant to the First Presidency, visited with us and gave an inspiring message to our group.

On March 2, Elder Hendricks baptized Nick Loss at an afternoon service. Brother Loss is the husband of Velta Loss, our women's department leader.

On March 9, Merle Zirkle was home from Graceland for a short visit. He brought Robert Wood from Australia, a Graceland student, with him. Elder John Blackmore, church historian, also from Australia, spoke at the morning service.

Elder G. R. Morris of Lawrence, Kansas, was the speaker on the morning of March 16.

The women of the district attended a dinner and lecture March 27 at Lawrence. Sister Mildred Nelson Smith was the lecturer. Sisters Velta Loss, Florence Erickson, Verna Northrup, and Calla Kelley of Topeka attended.

Brother George R. Landes from Niagara Falls, New York, gave the Communion address

on April 6. The Zion's League sponsored a Restoration banquet on April 11. The proceeds from this went into a travel fund to aid the League in trips they may make.

The adult members of the branch held an early Easter prayer service at the church on April 13, while the League group held their service at the home of Brother and Sister F. O. Kelley. The League had an Easter breakfast before returning to the church for the worship service and church school. Apostle Arthur Oakman was the speaker Easter morning.

On April 20, Colonel Samuel Toomey of Independence, recently returned from Korea, was the guest speaker. He was accompanied by his family and the pastor of the Slover Park congregation of Independence, Elder Fred Epperson.

Apostle D. Blair Jensen and District President James C. Daugherty visited the branch April 24, and Brother Jensen delivered the evening sermon.

Elder Ammon Andes was the speaker on Sanitarium Day.

The adult and junior choirs are under the direction of Sister Marie Huey, and have been instrumental in creating a worshipful setting for the services.—Reported by MRS. FRANK KELLEY

New Church Near Completion

GOODLAND, KANSAS.—Seventy James C. Daugherty was the speaker January 6. He gave the Communion address and preached in the evening.

The women's department had a bake sale in March and raised over \$60. During that month they served plate lunches to the 4-H Club and cleared \$100. These projects are to help finance the new church building.

The new church was staked out March 16, and the basement was begun March 18.

Seventy C. Houston Hobart and family of Deer Lodge, Montana, stopped over in Goodland April 10, on their return home from Conference. Brother Hobart spoke at the branch that evening.

Elders Conrad Graybill and Dick Marolf were the Conference delegates from the branch for the Eastern Colorado District.

On Easter Sunday morning there was a record attendance at the branch. There is a membership of around 100, and 146 people were present on Easter morning. Thirty-one members of the Hill City mission were in attendance that day. The choir sang "The Stranger of Galilee" for the service.

Three of the young people of the branch are graduates. Louise Alford is the salutatorian of the class. Doyle Barnes and Richard Rohr were graduates. Dean Alford, Jeanne Carl, and Carolyn Rohr graduated from the eighth grade.

A priesthood institute was held in Denver, Colorado, May 17 and 18, and Glen Middleton, Bob Cowan, Kenneth Ingram, Conrad Graybill, and Pastor Dick Marolf attended.

The following babies have been blessed: Glaude Leron, son of Mr. and Mrs. Byron Graybill, was blessed November 18 by Elders Dick Marolf and J. R. Graybill; Cheryl Ann, daughter of Mr. and Mrs. William Luckert was blessed November 18 by Elders J. R. Graybill and E. R. Marolf; Richard Dale, son of Mr. and Mrs. Glen Richardson, was blessed February 3 by Elders Dick Marolf and J. R. Graybill.

On February 17, Elder Dick Marolf baptized Mrs. Jean Cowan and Thomas Woodward. They were confirmed by Elders Graybill and Marolf.

Karen Pickenpugh was baptized April 20 by Elder Marolf and also confirmed by him.—Reported by O'ELLA MAROLF

The Hunt Family Goes Zioniac

A Drama of Christian Living

This play is designed for use in reunions and for Sunday evening vespers preliminary to a preaching service. It is written so that it may be given in seven nightly sessions of about twenty minutes each; however, more than one session may be presented on the same evening, if this better suits the local need.

While the play has its lighter side, it is not primarily for entertainment. It carries a strong Zioniac message and is worthy of all the labors which well-trained characters can give to impress its many lessons in Christian living.

50c

Herald House

Independence, Missouri



The Change Within

PART II

By Mrs. R. E. McLaughlin

"The Spirit of God Cannot Dwell in Unholy Temples"

Through the spirit we gain a vision for that higher life which we may enjoy if we are obedient to the commands of God. It will transform us into the kind of children he would have us be. We recognize that we are called to be co-workers with him. What a wonderful privilege!

We have an increasing desire to learn and practice all things good, to reject those forces of evil which are ever around us tending to lure our minds away. We raise the standard of our ideals and press forward with Christ each step of the way.

God expects us to appreciate the opportunities that are afforded us and to use them to the best advantage. Each day brings fresh possibilities where we may help one another, sharing the love of God with all we meet.

If we do not keep the temple of our bodies fit for God's spirit it will be withdrawn from us, and we shall be in spiritual darkness. We will realize too late that the years have gone and we have lost life's dearest treasure. God does not speak in idle words. "My Spirit shall not always strive with man."

Spiritual Urges

Because Joseph Smith felt the urge to pray for guidance in his search for truth, he was granted a vision and the task to bring about the restoration of the gospel. This same urge comes to us today—maybe to visit one who needs the courage

and uplift that we alone can give; maybe to send a letter of cheer to some sick person.

We might have had spiritual triumph and the joy of satisfaction that come when our best has been given if we had but followed the leading of the Spirit. What about those who once worshiped with us and have stepped aside for awhile, perhaps discouraged over some fancied slight or hurt? Could we not make these dear ones a matter of personal prayer and endeavor to bring them back again? They may need only our interest to help make a readjustment. Surely it's worth the trying. We, too, will be benefited as we seek to supply another's needs.

I recently came across these beautiful words:

Not merely in the words you say,
Not only in your deeds confessed,
But in the most unconscious way
Is Christ expressed.
Is it a beautiful smile?
A holy light upon your brow?
O no! I felt his presence while
You laughed just now.

For me 'twas not the truth you taught—
To you so clear, to me so dim,
But when you came to me you brought
A sense of Him.
And from your eyes He beckons me,
And from your heart His love is shed,
Till I lose sight of you and see
The Christ instead.

What is it that could cause a servant of God, after seeing four of his loved ones pass into the Great Beyond in the space of a few years, say, "I can still rejoice, for I *know* that *my* Redeemer lives"? What hidden power made this philosophy possible?

The faith of this church is built upon a doctrine of life—not death. In sorrow God's Spirit is comfort; in darkness it is the light we need, and the other world shines out in a radiant loveliness. Above all it means his presence, and his presence is the fullness of joy. His Spirit makes us feel very humble, yet able to do anything and be anything for the work's sake. The real Christian is one who has the inner conviction that all things work together for good to them that love God.

"Seek and Ye Shall Find"

In our religious life there are many frequently used phrases which we should stop and analyze. So often we hear the prayer, "Be with us, Lord, today. Show us thy face." We sing "Gracious Spirit, dwell with me." What do we expect to happen—some miracle?

To me this is very important, for I do not think there is anything which destroys the reality of our church life so much as to repeat words which have become trite or which we say without understanding what they mean.

What is meant by the presence of Jesus? How was this manifest to his disciples after he had left them beyond the sound of voice and vision? "Lo, I am with you alway. . . . Seek and ye shall find. . . . My peace I give unto you, not as the world giveth . . . but my peace and tranquillity of spirit."

His Presence Is Manifest Today

1. His presence is in that inner strength which makes us feel that we can face up to any situation, that nothing can down our will to come out victorious, not in the sense to escape from things which we have to face, but in a "new strength and power" to face them. "I can do all things through Christ which strengtheneth me."

2. His presence is in that happiness which somehow is different from all others and radiates from our entire personality.

3. His presence is in a calmness of spirit. What is more needed today in the world's mad rush than the peace of which Christ told when he left this earth to dwell with his father? It provides a calmness which the world has never been able to give. The same ills and troubles assail all men but to those who live in the companionship of the Spirit there comes a fortitude which helps them triumph over evil. The result of these experiences is not an escape. In all things men are more than conquerors because of that indwelling power.

Leslie Weatherhead gives us these words: "Freedom from disaster is not the greatest thing in life, as one day we shall probably understand." The greatest thing is to triumph over disaster. It is not what happens to us but our reaction to what happens that counts.

We have a striking example in the life of Emma Smith, who, notwithstanding persecution, hardships, and trials, remained faithful to her sacred trust, rearing and giving her family to the church. Her courageous living endeared her to all. Evidenced in her life was a supreme strength unknown to the outside world, enabling her to carry on the work so dear to her heart.

Those who are sanctified by the Spirit and keep their lives in harmony with God have wonderful experiences.

Jesus has said: "The works that I do shall ye do also." Are the works that were done in Jesus' time being done in his church today? If not, we are not fully sanctified by his Spirit.

"Peace I leave with you." The same Jesus who spoke to his disciples long ago speaks today through his servants. "I will not leave you comfortless." Today God, through his Son, calls us to serve him with all our might, mind, and strength. If we do he will be with us by his Spirit. What does this priceless gift mean to us? Shall we accept or reject it?

It can be ours if we live for it. If we would but strive to cultivate the intimacy of the Spirit, our lives would be much richer. Many of us have a good many years recorded to our names as members of this church. I wonder if we could examine ourselves and ask: "Have we spiritually been born again?" Do we place a correct sense of value on spiritual things? We have sat in meetings when our hearts have thrilled to the utmost as we heard God's servant bidding us "come up higher." We have knelt in prayer and asked, if not audibly, then silently, for strength and courage to rededicate our lives to him. No power on earth can destroy the testimony that comes to one who has really been born of the Spirit.

We remember that wonderful transformation scene which took place on the way to Emmaus after the crucifixion. Two of Jesus' disciples walked and talked together of their Master and of the dreadful thing which had been done. As they talked, Jesus himself drew near, but in their human vision they did not know him. Jesus asked them why they were sad. They replied, "Art thou a stranger in Jerusalem and knowest not the things which have come to pass?" As he dined with them their spiritual eyes were opened. They saw not a stranger, but their risen Lord. They understood that strange sensation they had felt within as he told them the full purpose of life. "Did not our hearts burn within us while he talked with us by the way?" I wonder if our hearts have burned within us as he has talked with us by the way? May we seek to recognize his spirit as it comes to us from time to time.

We often sing, "Onward to Zion," yet I sometimes wonder how much nearer our goal we are today

than when we first sang those beautiful words.

God wants fully consecrated people who are willing to give of their best to his service. How do we measure up to the standard of fit inhabitants of this Zion of which we sing? If we are fully converted to the Zion program, let us do something about it. We must not, as Sister Mesley once said, "lull ourselves to sleep with just being good."

Unless religion is active it is valueless. We march to our goal, not by physical footsteps but by deeds of the Spirit expressed in service to our fellow-men. We cannot truly love God and not serve others, for Jesus has said, "Feed my sheep." He came not to be ministered unto, but rather to minister to the needs of others.

Recently there came to us through divine revelation these words: "The work of preparation and the perfection of my Saints go forward slowly, and Zion conditions are no further away nor any closer than the spiritual condition of my people justifies." How do these words affect us? Have we spiritually grown since they were spoken? I trust that at the close of 1952 we shall find we have indeed developed spiritual power. Let us not regard lightly this wonderful gift that may be ours for the seeking.

Bravery

Bravery in a woman counts for little in time of peace. She may not need it once in a lifetime. A knowledge of shorthand is infinitely more useful. But war changes this, and bravery—real steady courage—becomes the nicest quality any man or woman can have, and people who don't have it suddenly don't count.

—WILLIAM L. WHITE

Home Column



Graceland Inaugurates Agriculture Curricula

By Roy A. Cheville
Acting President

THIS FALL Graceland College will offer two curricula in agriculture. One is designed for those who intend to specialize in agricultural studies and will, therefore, continue in advanced studies in other colleges and universities. The other, called the "rural life curriculum," is intended for those who will spend two years in Graceland and then return to farming and to life in rural communities.

Ten years of investigation and preparation have preceded the inauguration of offerings in agriculture. The college wanted to attempt only those things it could do well. Administrators knew they could not and ought not compete with state-supported agricultural schools in equipment and staff. Yet deep in the hearts of a few has been the conviction that the church college had a responsibility to its clientele in this field and that there are some things this church college could do that no other school could achieve. G. A. Platz and Roy H. Mortimore in particular have worked for years to achieve these curricula. Church leaders have been consulted.

THIS GREW out of a belief that we are stewards of the soil. Early in the Latter Day Saint movement we were commissioned to become stewards of quality. We were to

purchase the land and till it. Our first Zionie communities had an agricultural base. Today our movement centers in the Midwest with its strong, rich farming resources. Three of our central stakes are basically agricultural: Central Missouri, Far West, and Lamoni. There was also the feeling that our people ought to be leaders in rural life, in farming community development, and in participation of youth of quality in our agricultural enterprises.

These convictions also entered into the investigations: 1. Farming is now a profession calling for sound training and effective methods; it is not a vocation for the leftovers.

2. Good farming does not come by accident; competency is achieved.

3. Agricultural life must be made attractive if young men and women of get-up-and-go are going to live on farms.

4. Present-day farming calls for co-operation abilities; the days of the isolated farmer are passing.

5. High-type agricultural communities, "Zionie" communities, necessitate planning for a balanced, long-time program.

6. Rural life holds out one of the pioneering fields for Reorganized Latter Day Saints.

A sound agriculture curriculum must deal with more than alfalfa seeding, corn plowing, or hog raising. It must involve social relationships, communication, cultural developments, religious fundamentals, awareness of world trends, et cetera. Reorganized Latter Day Saint farmers must develop the broad foundations, the wholesome attitudes, the skills in social interaction, and the church background that will enable them to be resourceful and co-operative. There is agreement as to the need for general education. In other words, they must have both (1) the

ability to live and (2) the ability to make a living.

Students who intend to continue studies at other colleges and universities will be counseled to study the requirements of these schools and plan their courses accordingly. Basic courses in communication, sociology, economics, chemistry, and the like may be selected. Specific agricultural courses can be chosen which fit into the requirements of the school of their choice. Graceland recommends inclusion of such offerings as get at the distinctive aspects of the Reorganized Latter Day Saint Movement.

THESE COURSES will be available in the two years at Graceland for those enrolled in the rural life curriculum: (1) animal husbandry, (2) farm crops, (3) soils and soil management, (4) farm operation and management. Each of these will be a three semester-hour course. The student may take basic work in sociology, psychology, economics, and related fields. A course in rural sociology will be offered in the second year for one semester. Courses in the department of religion are available.

Norman Nelson will be the instructor in the specific agriculture courses. He brings a "grass roots" contact with life in midwest agriculture. He grew up on a farm in Far West Stake. He has received his Master's degree from Iowa State College of Agriculture and has been doing field work on soils for that college.

Graceland introduces these offerings in the belief she can contribute to the total program of the church through developing farmers and farmers' wives of competency, co-operation, and consecration. The college wants to have an auspicious beginning this fall.

What Would a Prophet Say?

Roland Lambkin made a rather unique approach in the teaching of a church school class on the text "Restoration—A Study in Prophecy," in the Spring Branch congregation recently. Taking a tape recorder with him, he called on a few Kansas City ministers and, after introducing himself and his purpose, secured on-the-spot statements in reply to the question: "What would you expect a prophet to say if he were to come into your congregation today?"

Two of the most interesting replies were received from the Reverend Leonard Osbrink, assistant minister of the Linwood Presbyterian Church, and the Reverend D. Allen Martin, pastor of the Ivanhoe Christian Church. Their statements follow.

—EDITOR

The Reverend Leonard Osbrink

First of all, I think of myself as a prophet. A prophet is anyone who forth tells God's message—God's truth—from out of the Scripture and from the experience of God's men throughout the ages. I believe myself that John the Baptist was the end of the line of Old Testament prophets and that Christ was and is the divine Savior, and in this sense also the supreme pattern of prophecy for all time in that he revealed God's truth by his life, his death, and his resurrection in our behalf.

In the sense of a prophetic teaching, a prophetic message today, we must more and more come to the place where our message of the gospel is introduced with "thus saith the Lord" as in the case of Old Testament prophets. No more of this namby-pamby sort of thing, this opinions of men. The Scriptures must be taken as they are written for our day and interpreted in the light of Christ, of his teachings, and of his life. And we must have a definite, passionate, warmhearted, zealous message for Christ and his kingdom in these days. That's the kind of a message that all true prophets, those that forth tell the good news of the gospel of Christ, must have in these days. That is what I would expect of a prophet—one who would bring God's truth to the hearts of men in terms that they can understand so that their hearts might be changed. We can't change world conditions until we change the hearts of men who make up the citizenship of the world.

The Reverend D. Allen Martin

As I think about it, the first matter that the prophet might deal with would be this principle of stewardship. In its broadest sense, this includes not only money, but time and talent—all of our possessions, mental, spiritual, physical.

A few months ago when I visited Arabia and Palestine, I saw about 850,000 refugees just inside the Arabian border of Palestine. There were about 300,000 of them camped out on a desert with nothing for a shelter but what they had been able to pick up in the way of brush, cardboard, pieces of tin—something to keep off the sun. They had no sanitation system; their water supply was one spring a mile and a half from the camp. Babies were being born there and dying literally by the hundreds. People were starving to death. There was little or no medical care. When I think of people without food and means of support, with no hope of ever being any better, and then look at our congregations of people who are dressed so well—95 per cent of them overfed, a doctor at their telephone fingertips, and almost no want that they cannot satisfy—I say, "Surely if God is the kind of God I believe him to be, a God of justice, this cannot continue."

Since God is just, the people who call themselves Christians

must, somehow, pay for this injustice being suffered by so many of the world's peoples—not only those in Palestine, but those in Korea, Japan, and India. If Christians were to face the responsibility of stewardship, of the gospel, of money, and of abilities, surely the complexion of the whole face of our world would be changed.

I think also if a prophet were to come and speak to my congregation, he would have something to say about the conditions as we find them here in America. I suppose there's one subject about which I may be radical—more radical than any other one subject—that's the subject of liquor. It's one of the greatest problems that faces our country today. And my feeling is that if he were a genuine Christian prophet who had no fear of any kind from any of the congregations (he might have to be independently wealthy if he wanted to live) I am sure he would take some mighty square licks at liquor which we are allowing to go almost unchallenged in our country today. Not only ministers, but those who are in positions of authority and could do something about it would hear from a real prophet about the evils of drinking.

I think also of this matter which we call juvenile delinquency. It isn't a juvenile matter at all—it's primarily an adult matter. We ought to call it parent delinquency. It seems that the social structure of our country is falling apart on this level—on the family level. The family has always been the basis, the foundation of society in great civilizations. Civilizations have crumbled and fallen because they have decayed first on the family level. I believe that the genuine prophet would mention, as one of the great problems that is facing our world today, the decay of family life.

New Horizons

Bulletin Board

Changes of Address

Mr. and Mrs. John W. Banks
13 Tweedsmuir Avenue
Chatham, Ontario

Mr. and Mrs. Fred Lancaster
2247 Frio City Road
San Antonio 11, Texas

Mr. and Mrs. Arthur F. Gibbs
316 South Grand
Independence, Missouri

Notice to Members in South Carolina

Priest Alma Jones, Bolands Trailer Court, Williston, South Carolina, would like to contact other members living in that area.

College Student Conference

The fifth Conference of College and University people will be held over Labor Day week end, August 30, 31, September 1, on the Campus of Graceland College, Lamoni, Iowa.

The Conference, arranged by the Committee on Ministry to College People, will use the theme, "Frontiers in Zion's Performance," as a springboard to discussion of the present-day distinctive principles of the Restoration Movement and the place of college people in their performance.

Details of the Conference will be announced in the *Herald* at an early date.

CARL MESLE
Secretary

Brush Creek Reunion

Brush Creek Reunion will be held July 25 to August 3. (Drive seven miles south of Xenia, Illinois, to gravel crossroad, then two miles east to the camp sight.) Tents with electrical outlets are available if reserved in advance. All tent orders, reservations, and registrations (fee \$1.00) should be addressed to George W. Wolfe, Benton Road, Mt. Vernon, Illinois. Dormitory space for girls and boys is available. Meals will be served at moderate prices in the commissary.

The official staff includes Apostle D. O. Chesworth, Bishop T. A. Beck, Evangelist J. R. Grice, High Priest Alma Andrews, Seventy and Mrs. Donald Kyser, and Missionary Sam Anderson. Further information may be obtained from Donald Kyser, 202 West Union, Marion, Illinois.

RUBY ELLIS
District Secretary

Northwestern Iowa Conference

A semiannual conference for Northwestern Iowa District will be held at Missouri Valley, Iowa, on June 15. The theme is "Steadfast Discipleship." The schedule is as follows: 9:00 a.m., prayer service; 10:45, sermon by Elder Merle Guthrie; noon, basket dinner in lower auditorium of the church; 1:30 p.m., general classwork; 2:30, business session. A good representation from each branch is requested.

RUBY ADAMS
District Secretary

Chatham District Conference

A special conference will be held at the Chatham Church on Sunday, June 15, beginning at 9:00 a.m. The conference theme is "Behold, the Pattern Is Before You." Apostle C. G. Mesley, Elder John Banks, and District President E. E. Smith are to be in charge. Both the noon and evening meals will be served at the church by the women of Chatham Branch. All members in the district are urged to attend.

Request for Prayers

Mrs. Frank Lippstrew requests prayers for her grandson, Terry Arvin Cobb of Gurley, Nebraska.

Prayers are requested for Mrs. Frank Loomis of Harshaw, Wisconsin, who is suffering with cancer. At present she is a patient in the General Hospital, Madison, Wisconsin.

ENGAGEMENT

Banta-Hall

Mr. and Mrs. Fantley P. Hall announce the engagement of their daughter, Janet, to Fred-eric C. Banta, son of Mr. and Mrs. Albert J. Banta of Houston, Texas. The wedding will take place on June 19.

WEDDINGS

King-Kohler

Donna Mae Kohler, daughter of Mr. and Mrs. Theodore Kohler of Seneca, Missouri, and Darel King, son of Mr. and Mrs. Theodore King, also of Seneca, were married April 11 at the Reorganized Church in Joplin, Missouri. Elder Stephen Black read the wedding ceremony.

Butts-Carl

Barbara Carl, daughter of Mr. and Mrs. Kenneth Carl, and Neal Butts, both of Goodland, Kansas, were married March 8 at the Methodist Church in Wray, Colorado, the Reverend Wilcox officiating. They are making their home on a farm near Goodland.

Southards-Smith

Joanne Smith, daughter of Mr. and Mrs. Lee Taylor of Burlington, Colorado, and Donald Southards of Denver, Colorado, were married April 5 in Denver. They are making their home in Denver.

Boutz-Alford

Betty Alford, daughter of Mr. and Mrs. Cecil Alford, and Luther Boutz, both of Goodland, Kansas, were married November 4, 1951, at the Reorganized Church in Goodland, making Kenneth Ingram officiating. They are making their home in Goodland.

Cowan-Frailey

Jean Frailey, daughter of Mrs. Helen Nelson, and Richard Cowan, son of Mrs. Grace Husman, both of Goodland, Kansas, were married Thanksgiving morning at the Reorganized Church in Goodland. Elder J. R. Graybill performed the ceremony. They are making their home in Goodland.

BIRTHS

Mr. and Mrs. Walter A. Williams of Kansas City, Kansas, announce the birth of a son, Mark Brian, born May 22. Mrs. Williams, the former Jeanrose Johnson, is a graduate of the Sanitarium School of Nursing.

A son, Gary Wayne, was born on April 15 to Lt. and Mrs. Curtis Heaviland of Nurnberg, Germany, where they are stationed with the Army.

A son, Thomas Marvin, was born on March 18, to Mr. and Mrs. Marvin Sewing of Avoca, Iowa. He was blessed on April 27 by Elders Dave Carille and Lee Landon. Mrs. Sewing is the former Rosemary Jessen.

A daughter, Ruth Ann, was born on January 17 to Mr. and Mrs. Clayton J. Wolfe, Jr., of Kansas City, Missouri. Mrs. Wolfe is the former Mary Lou Peterson.

A daughter, Pamela Kay, was born December 21, 1951, to Mr. and Mrs. Charles Miller of Albia, Iowa. She was blessed on April 16 by Seventy Virgil Billings.

A daughter, Arta Marie, was born March 12 to Mr. and Mrs. Arthur Radcliffe of Union Star, Missouri. She was blessed on May 4 at Maple Grove by Elders W. J. Winn and Norman Hinderks. Mrs. Radcliffe is the former LaNelle Ralph.

A son, Roderick Charles, was born on December 30, 1951, to Mr. and Mrs. Robert Stuck of Bartow, Florida. He was blessed on April 13 by Elders Floyd Burt and Emsley Lowrey. Both parents are graduates of Graceland College.

A daughter, Debora Lee, was born on March 19 to Mr. and Mrs. William Terrill of Goodland, Kansas. She was blessed on April 20 by Elder E. R. Marolf.

A daughter, Gayle Deane, was born on April 11 to Mr. and Mrs. Lowell Cowan of Burlington, Colorado. She was blessed on May 11 by Elders Richard Marolf and Conrad Graybill.

DEATHS

BATCHELOR.—Annie Bryce, was born April 17, 1862, in Proton, Ontario, and died April 19, 1952, at East Aurora, New York. On November 2, 1886, she was married to John G. Batchelor, who preceded her in death fifteen years ago. She had been a member of the Reorganized Church for more than sixty-five years.

Surviving are six daughters: Mrs. Fred Goheen of Dundalk, Ontario; Mrs. W. S. Richards and Mrs. A. Noakes of Calgary, Alberta; Mrs. A. L. Anderson of Moose Jaw, Saskatchewan; Mrs. Kirby Tarzwell of Hillsburg, Ontario; and Mrs. M. Voltmann of East Aurora, New York (at whose home she died); a son, John Batchelor of Alden, New York; two stepdaughters: Mrs. T. M. Irvine of Los Angeles, California, and Mrs. H. T. Sterne of Brampton, Ontario; and a stepson, James Batchelor of Proton. Funeral services were conducted on April 21 in Alden by Elders Stanley Johnson and Harold Van Buskirk, and on April 22 in Proton by Elders Robert Black and Benson Belrose. Interment was in the cemetery adjoining the Reorganized Church in Proton.

WHITEHOUSE.—Josie Jenkins, was born January 14, 1873, in Joliet, Illinois, and died March 24, 1952, at the home of her daughter, Mrs. Roy Sheppard, in Geneseo, Illinois. Her husband died in 1930; twelve children also preceded her in death. She had been a member of the Reorganized Church since 1891.

Surviving are three daughters: Mrs. Harry Barber of Moline, Illinois; Mrs. Sheppard of Geneseo; and Mrs. Arthur McDonald of Davenport; a son, Donald C. Whitehouse of Davenport; a sister, Mrs. Mary Cooper, North Baltimore, Ohio; sixteen grandchildren; and ten great-grandchildren. Funeral services were held at Esterdahl's Mortuary in Moline, Elder Lyle Woodstock officiating. Burial was in the Rock Island Memorial Park.

TWADDEL.—Hannah, daughter of Francis and Elizabeth Evans, was born January 9, 1879, in Carthage, Wales, and died May 7, 1952, at St. Joseph's Hospital in Burbank, California. She had lived in the United States since she was two years old.

Surviving are three children: Leona Anderson and Elizabeth Moore of Van Nuys, California, and Ammon Sherman of North Hollywood, California; seven grandchildren; and five great-grandchildren. Two children preceded her in death.

LETTINGTON.—Ollie Belle, daughter of Albert and Stella Byers, was born March 24, 1886, at Indianola, Iowa, and died May 5, 1952, at Mercy Hospital in Des Moines, Iowa. She was married on December 8, 1907, to William Lettington, who preceded her in death on July 15, 1949. She had been a member of the Reorganized Church since December 1, 1907.

Surviving are five sons: Russell, Chester, William A., Clyde, and Dean, all of Des Moines; four daughters: May Browning of Monroe, Iowa; Wilma Halterman of Indianola, Iowa; Thelma Nyswonger of Gladstone, Oregon; and Ruth Ellen Ritchey of West Linn, Oregon; five sisters: Sylvia Musselman of New Virginia, Iowa; Minerva Ball of Ackworth, Iowa; Alberta Dixon of Indianola, Iowa; Golda Smith of Santa Ana, California; and Laura Billerbeck of Los Angeles, California; two brothers: Marion Byers of Indianola and Arch Byers of Ackworth; and fourteen grandchildren. Funeral services were held at Des Moines in the Reorganized Church, Evangelist Henry Castings and Elder Clyde McDonald officiating. Interment was in the Sandyville, Iowa, cemetery.

NICHOLS.—Mary Ellen, daughter of John and Loretta Fleming, was born July 30, 1874, in Indiana and died April 25, 1952, at the home of her son, Virgil, in Rich Hill, Missouri, where she had been ill for the past two years. She was married to George Nichols on November 5, 1894, at Clarksville, Arkansas; nine children were born to them. Mr. Nichols and two children preceded her in death. She had been a member of the Reorganized Church since 1915.

Surviving are five sons: Virgil and Eldon of Rich Hill; Alfred of Nevada, Missouri; Lester and Cyrees of Illinois; two daughters: Mrs. Vernie Goldsmith of Branch, Arkansas, and Mrs. Elva Reading of Nevada; one brother, Daniel Fleming of Lancaster, California; eighteen grandchildren; and four great-grandchildren. Services were held at the Reorganized Church in Rich Hill, Elders Arlie

Allen and Ralph Murdock officiating. Burial was in Greenlawn Cemetery, Rich Hill.

RUBY.—Margaret, was born December 23, 1884, at Honey Creek, Iowa, and died May 9, 1952, at Mercy Hospital in Council Bluffs, Iowa. Her husband, Arthur Ruby, died suddenly in October, 1949. She had been a member of the Reorganized Church for several years.

Surviving are two sons: Elmer W. and Barton Ruby of Council Bluffs; eleven daughters: Mrs. Marie Beckner, Mrs. Florence McNeil, Mrs. Alice Jones, Mrs. Lucille Petry, Mrs. Maude Bevington, Mrs. Violet Piazza, Mrs. Gladys Waffle, and Mrs. Ruby Curtis, all of Council Bluffs; Mrs. Eliza Yanish of East Grand Forks, Minnesota; Mrs. Marjorie Yanish of Fisker, Minnesota; and Mrs. Ethel Priest of Minden, Iowa; a brother, Charles Pruett of Council Bluffs; three sisters: Mrs. Minnie Vincent and Mrs. Effie Mahan of Council Bluffs, and Mrs. Emma Points of Nebraska; forty-six grandchildren; and twenty great-grandchildren. The funeral service was held at Woodring Mortuary in Council Bluffs, Elder V. D. Ruch officiating. Burial was in the Crescent, Iowa, cemetery.

YOUTH CAMP SCHEDULE

DATES	CAMP	LOCATION	Director or Registrar
YOUTH CAMPS:			
June 1-7	Camp Yokoma	Osage Hills State Park between Pawhuska & Bartlesville, Oklahoma	Victor Witte 1150 N. Elwood Tulsa, Okla.
June 8-15	Camp Romoca	Palmer Lake, Colorado	Ward A. Hougas 480 Marion St. Denver 18, Colorado
June 14-21	Camp Yopeca	Lake Doniphan Excelsior Springs, Mo.	Lee Hart 916 W. Lexington Independence, Mo.
June 15-22	Camp Wakonda	Racine, Mo.	Stephen Black 101 S. High Neosho, Mo.
June 17-20	Camp Hooluana	On Hawaii at Kawaihae	Elwin Vest 270 Ululani St. Hilo, Hawaii
June 22-29	Youth Camp	Brush Creek Zenia, Illinois	Cecil Ettinger 4250 N. Grand Blvd. St. Louis, Mo.
June 22-29	Camp Monyoca	Elliston, Montana	C. Houston Hobart 1013 Milwaukee Deer Lodge, Mont.
June 22-29	Northern Calif. Youth Camp	Happy Valley Cp. Grounds Near Santa Cruz, Calif.	LeRoy Burdick 5014 V St. Sacramento 17, Calif.
June 25-28	Camp Hooluana	On Oahu at Kaaawa T. Hawaii	A. Orlin Crownover 1666 Mott-Smith Drive Honolulu, Hawaii
June 26-July 3	Los Angeles Stake and S. Calif. Dist.	Barton Flats, Calif.	Garland E. Tickemyer 1330 S. 10th St. Arcadia, Calif.
June 22-29 June 29-July 6	Camp Michivoix	Park of the Pines Boyne City, Mich.	John Wiley 617 S. Lansing Mt. Pleasant, Mich.
June 29-July 5	Ontario Youth Camp	Port Elgin Rn. Grounds Port Elgin, Ontario	Alex Cadwell Box 382 Guelph, Ontario, Can.
June 29-July 6	Camp Kimtah	Deception Pass, Wash.	Ray Sowers 3819 N. 25th St. Tacoma 7, Wash.
June 29-July 6	Camp Winiaugwamauk	R.L.D.S. Camp Grounds Brooksville, Maine	Loyd Adams Route 2 Willoughby, Ohio
June 30-July 7	Mo. Valley Youth Camp	Fremont, Nebraska	Homer Doty 207 Franklin Council Bluffs, Iowa
July 6-13	Camp Nauvoo	Nauvoo, Illinois	Lyle Woodstock 405 Court 4 Center Springbrook Courts Moline, Ill.
July 6-13	Camp Michuron	Blue Water Rn. Grounds Lexington, Michigan	John Rogers Port Hope, Mich.
Aug. 3-10	Camp Tonadoona	Chetek, Wisconsin	Delbert Smith 519 Russell Ave., N. Minneapolis, Minn.
Aug. 3-10	Deer Park Camp N. Y.-Phila. Dist.	New Hope, Pa.	Loyd Adams Rt. 2 Willoughby, Ohio
Aug. 17-24	Camp Klondashawa	Transfer, Pa.	Loyd Adams Rt. 2 Willoughby, Ohio
Aug. 25-Sept. 1	Camp Allegheny	Allegheny State Park Salamanca, N. Y.	Loyd Adams Route 2 Willoughby, Ohio
Aug. 26-31	Camp Liahona	Brewton, Alabama	Ed Barlow Box 435 State Teachers College Troy, Ala.
JUNIOR - JUNIOR HIGH CAMPS:			
June 21-July 10	Los Angeles Stake	Arroyo Grande Pismo Beach, Calif.	Garland E. Tickemyer 1330 S. 10th St. Arcadia, Calif.
June 21-28	S. Calif. Dist. (Ages 8-14)	YWCA Camp, Tahquitz Meadows	M. Mildred Calkins 1904 Bush St. Santa Ana, Calif.
June 22-27	Junior Youth Camp	Silver Lake Rn. Grounds Everett, Wash.	Paul Wellington 3747 Phinney Ave. Seattle, Wash.
June 22-29	Northern California Youth Camp (High School Ages)	Happy Valley Cp. Grounds Near Santa Cruz, Calif.	LeRoy Burdick 5014 V St. Sacramento 17, Calif.
June 29-July 6	Northern California Young Adult Camp (Ages 20-35)	Happy Valley Cp. Grounds Near Santa Cruz, Calif.	LeRoy Burdick 5014 V St. Sacramento 17, Calif.
July 6-13	Northern California Junior Camp (Ages 9-13)	Happy Valley Cp. Grounds Near Santa Cruz, Calif.	LeRoy Burdick 5014 V St. Sacramento 17, Calif.
July 8-13	Camp (Grades 7 & 8)	Fremont, Nebr.	Charles Neff 811 N. 36th St. Omaha, Nebr.
July 6-13	Northern California Children's Camp (Ages 9-13)	Happy Valley Cp. Grounds Near Santa Cruz, Calif.	LeRoy Burdick Box 34 Waterman, Calif.
June 22-29 June 29-July 6	Oriole Girls, Camp Oeeca	Excelsior Springs, Mo.	Edna Easter The Auditorium Independence, Mo.
July 7-10	Skylark Girls, Camp Loleachi	Excelsior Springs, Mo.	Edna Easter The Auditorium Independence, Mo.
Aug. 24-30	Camp Klondashawa	Transfer, Pa.	James Menzies 2606 - 23rd St. Parkersburg, W. Va.

News and Notes

(Continued from page 2.)

SPEAKS TO CENTER STAKE YOUNG PEOPLE

Elder Charles Neff, assistant to the First Presidency, gave the theme talk at the Center Stake Zion's League fellowship held at the campus May 25. Brother Neff was the morning speaker at the Englewood Branch, and preached at the Stone Church that evening.

CHURCH YOUNG PEOPLE OUTSTANDING

It was noted at the William Chrisman High School graduation service May 23 at the Auditorium that 50 per cent of the awards given to students were presented to young people who are members of the church. The graduation speakers, Celia Fry, Delores Tandy, David Freeman, and Richard Byrne, are all members of the church.

IN LOS ANGELES STAKE

Seventy Wayne Simmons is working in the Los Angeles Stake with the Spanish-speaking people.

We're on the Air

MONTANA, Kalispell.—KGEZ, 1340 on the dial, 1:15 p.m. (MST) Saturday.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 8:45 a.m. (EST) Sunday.

TEXAS, Weslaco.—KRGV, 1290 on the dial, 9:00 a.m. (CST) Saturday.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

CALIFORNIA, Stockton.—KGDM, 1140 on the dial, 1:15 p.m. (PST) Sunday.

MASSACHUSETTS, Fall River.—WALE, 1400 on the dial, 9:45 a.m. (EST), June 20.

ALABAMA, Mobile.—WKRK, 710 on the dial, 7:15 a.m. (CST) Sunday.

COVER PICTURE

The child shown is Cheryl Gann, daughter of Mr. and Mrs. John E. Gann of Sacramento, California.

P.S.

* RESPECT FOR LIFE

Our driver was one of those courteous, friendly chaps who help to make travel a pleasant, agreeable experience. Men reveal their characters and personalities in many little ways. This one seemed to respect and like everybody. . . . Then something interesting happened. We were rocking along on a piece of narrow, winding old slab, soon to be replaced. As we came up over the peak of a sharp hill, there were two very small and frightened chicks in the middle of the pavement. The driver made a quick effort to save them. Whether he succeeded, I'll never know. But he tried. He was not too important, nor in too much of a hurry, to show his respect for life, even in one of its humble forms. Respect for life is the mark of a gentleman and a lady. It is the badge of honor, the bright flower of true civilization.

* THE DECLINE OF HOME COOKING

Believe it or doubt it, but there is a generation of people growing up who do not like homemade things.

A friend gave away half a loaf of homemade bread that had been given to her. "It goes a long way with us," she said, "and we'll never be able to finish it." On her table for supper that night were the mechanically cut slices of factory bread they had always known since childhood.

Another woman gave a quart jar of delicious home-canned peaches, far different from the hard clings canned by the factory in a gummy, pallid glucose syrup. "My family just doesn't eat them up," she apologized for the rich and delicious fruit.

Incidentally, do you know that it is so long since many women have baked bread that most of the young matrons do not know how to slice it properly, and don't even own bread knives?

Something happened that we needed a new bread knife. We failed to find one on the market. So we took a file and cut teeth into a stainless steel blade that was useless for any other purpose. It has worked very well.

Millions of human beings direct their petition, "Give us this day our daily bread," not to the Heavenly Father, but to the great bread factories. Military personnel have rather appropriately called it "punk."

It is necessary to make some distinctions. At some of the fine little neighborhood bakeries you can still buy bread "like mother used to make" but doesn't any more. Millions of children are growing up without ever knowing the tantalizing fragrance of delectable home-baked bread. Odorless and tasteless, except for its contact with the waxed paper wrapper, "production line" bread is seldom eaten for itself, but rather serves as a base for butter, cheese, or jam, and as building material for the always popular sandwich.

Friend, just how long is it since you tasted a piece of good, rich, sweet-smelling, delicious homemade bread?

Friend, just how long is it since you tasted a piece of good, rich, sweet-smelling, delicious homemade bread?

* THE WRITER

Your chronic writer (yes, it's a disease) is like an incurable fisherman. He is always doing it. It costs him more than he gets out of it. He does it because he thinks it's fun. And the biggest ideas always get away.

SPECIAL COMBINATION RATE

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Independence, Missouri

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Photo by Paul M. Hanson

LAKE TITICACA

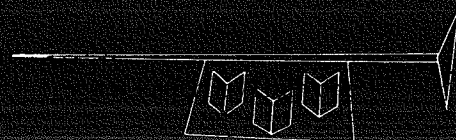
Between Southern Peru and Bolivia

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the Saints' Herald

June 16, 1952

Volume 99



News and Notes

PRESIDENT SMITH TRAVELS

President Israel A. Smith recently spent a week end at Lansing and Charlotte, Michigan, and dedicated a church at the latter place. Prior to this time he was at a rally at Hagerman, Idaho. He officiated at the cornerstone laying for the new church at Decatur, Illinois, on May 18. On June 1, he participated in the rededication of the Shabonna, Michigan, church which was dedicated fifty years ago this month by his father, the late President Joseph Smith III. On June 8, he met with the Saints in Ottawa, Canada, before sailing from Montreal, Quebec, on June 11. Also sailing with Brother Smith was Bishop Henry Livingston and Don Lents and family. Brother Smith and Brother Livingston will tour the Continent, and will return accompanied by Apostle Arthur Oakman who is now in Europe. Brother Lents and his family have been assigned to the English Mission.

W. WALLACE SMITH IN ST. LOUIS

President W. Wallace Smith was in St. Louis June 1 and installed Alma C. Andrews, formerly of Berkeley, California, as pastor of the St. Louis Branch. Seventies Cecil Ettinger and G. Wayne Smith were also in St. Louis. Brother Smith was in Lamoni, Iowa, on May 29 for the first Graceland College Alumni Day, at which time he participated in the presentation of a plaque to Brother F. M. McDowell, and the presentation of a picture to Brother and Sister McDowell. The plaque and the picture were gifts of appreciation to Brother McDowell for the many years of service he has given to the college.

ATTENDS WASHINGTON, D.C., CONFERENCE

Apostle D. T. Williams left Independence April 24 and returned June 2. While away he attended the following district conferences: Columbus, Ohio; Youngstown, Ohio; Kirtland, Ohio; Wellsburg, West Virginia; Buffalo, New York; and Pittsburgh, Pennsylvania. While at Columbus he was present for the organization of the new Columbus District with Brother Elwood Smith as district president. In between each conference, during the week, meetings were held in the various branches of the districts, with the exception of the Pittsburgh District. Also during this period, Brother Williams spent three days at the State Department in Washington, D. C., representing the church at the request of President Israel A. Smith at a Conference on Foreign Relations.

VISITS IOWA CITY STUDENTS

Carl Mesle visited with the Iowa City student group May 31 and June 1 for a meeting of the group leaders, preaching service, Communion service, and picnic. He was accompanied on the trip by Dick Ankey. The week end prior to this visit, Dick met with the student group at Missouri Valley, and the church group at Marshall, Missouri, where he spoke to the group at the church school hour regarding the Book of Mormon.

PLAN JULY 4 CELEBRATION

The Business Men's Bible Class of the Stone Church is sponsoring a Fourth-of-July celebration at the Campus in Independence. Included in the activities planned are sack races, three-legged races, jumping contests, tennis tournaments, baseball games, and fat men's races. The picnic is planned for the family, and will begin at ten o'clock in the morning. All proceeds will be donated by the Men's Bible Class to the Stone Church building fund.

(Continued on page 22.)

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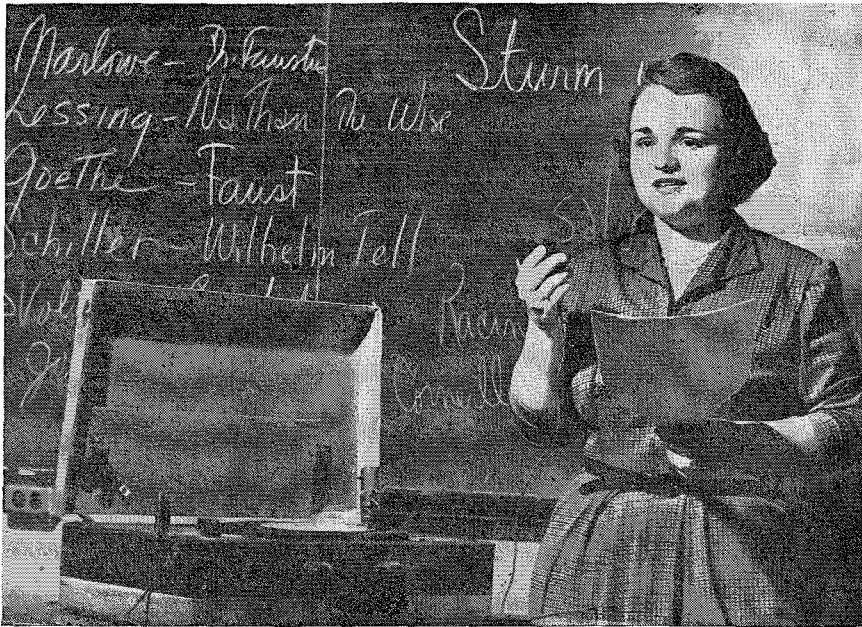


Photo by D. H. Ferris

We'd Like You to Know . . .

Ruth York

Ruth York is a member of the Graceland College faculty and a teacher of French, Spanish, and Reading and Appreciation of Literature. In addition to teaching she participates in many campus activities. These activities include being editor of the *Alumni Magazine*, a member of the Alumni Council, and Director of Women's Social Clubs.

Ruth was born in Boston, Massachusetts, in 1924. Her father is manager of a leather company and her mother a "dabbler in the arts." Her mother has been church music director and chorister for Southern New England District. Ruth graduated from Melrose High School in 1941, and then enrolled at Graceland, graduating in 1943. While at Graceland she was elected to the Lambda Delta Sigma, scholastic honor society, and the Crescents, a women's honorary service club. She continued her education at the University of Iowa, majoring in romance languages, and received her Bachelor's degree *Magna Cum Laude* in 1945. She also became a member of Phi Sigma Iota, national honorary romance language society, and Phi Beta Kappa, the national honorary scholastic society. After receiving her Bachelor's degree, she received a graduate teaching assistantship in the French Department of the University of Iowa where she worked on her Master's degree and taught at the same time. She received her Master's degree in June, 1947, and joined the Graceland faculty the following fall. She attended summer sessions at the University of Geneva in Switzerland in 1948, Harvard University in 1949, and the University of Mexico in 1951. She is a member of the American Association of Teachers of French, and the American Association of Teachers of Spanish and Portuguese.

At the Onset Reunion in 1932, Ruth became a member of the Reorganized Church and has participated in church activities throughout her life. Her hobbies are literature, music, and travel. She has traveled in France, England, Holland, Belgium, Italy, and Mexico, and is often called upon to tell of her interesting experiences.

The Saints' Herald Vol. 99 June 16, 1952 No. 24

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith
ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

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

Is It Nothing to You?

"Is it nothing to you, all ye that pass by?"

—Lamentations 1: 12

A FRIENDLY READER in Dallas, Glenn W. Fordham, sends us a full-page article from the *Dallas Morning News* for March 4, containing a sermon by Dr. Robert E. Goodrich, Jr., minister of the First Methodist Church, on the subject, "Is It Nothing to You?" Dr. Goodrich had picked up a piece of advertising put out by the liquor people, who argued that it is nobody's business if a man drinks, and that we must preserve this piece of personal liberty in the United States. Liquor men do not care what happens to this nation or its citizens, so long as they make their profits. They don't want anybody else to care enough to do anything about it, and they are spending millions of dollars to preserve mass indifference.

Dr. Goodrich says in this article, paid for by the classes and departments of his church:

Today we stand within plain sight of the tragedies wrought by the liquor traffic—the threat to the nation and its homes, the cost in human life and health and happiness. This is tragedy enough! But there is a deeper tragedy: the fact that so many are indifferent to it all. No wonder we want to borrow these words and cry, "Is it nothing to you, all ye that pass by?" . . . About a year ago, *Quick Magazine* reported that when the General [George C. Marshall] was asked what was the greatest threat to America's security today, he answered that it was the cocktail bar of the . . . Hotel in Washington. Is it nothing to you? . . .

Let's be specific. Is it nothing to you that the very integrity of America is at stake, that the nation is in danger? America today is the nation of distinction. That distinction is that we are probably the drunkest nation in history.

Senator Kefauver was quoted in the *Christian Century* as saying:

Without fear of contradiction I say that corruption of law enforcement officers is rampant in many American communities today on a scale that makes the corruption of prohibition days look like a kindergarten party.

The Voice for February, 1952, reported: "Fifty-five per cent of the beer sold in America today is sold in food stores to the housewife."

SO MANY DO NOT CARE. But some do. And those who do care can do something about it. Dr. Goodrich suggests three steps. First, we must recognize that we must do something by law to save our society, from community to nation, before it is too late. Second, we should use our influence against the kind of advertising that is flooding our country in favor of liquor and see that it is made illegal. We can write to our senators and congressmen about this. Third, we must take a stand against the use of liquor in our own homes and families. There is no compromise, no possibility of a safe dalliance with this enemy. Fourth, we can, before God, commit ourselves to total abstinence in our own lives. "We must do what we think is right or gradually we will come to think what we do is right."

THIS HAPPENED on the main street of a college town. Five young men in an open car pulled up to the curb. One bought a bottle of liquor and passed it around. All of them drank. Then the driver pulled away from the curb and out into the stream of traffic with a great roar of the motor and a screaming of tires, going at a high rate of speed through red lights and on the wrong side of the street, endangering the lives of pedestrians and the property of other drivers. That evening there was a head-on collision on the highway outside of town and several were killed, including some innocent parties. . . . Is it nothing to you?

And this. An elderly woman was beaten to death one evening at her home by two drunken youths who were looking for money to buy more liquor. . . . Is it nothing to you?

LIQUOR MEN say that it is a man's own personal business if he drinks, and that nobody else—including the government and the machinery of the law—has any right to do anything about it. They put this into all kinds of advertising and propaganda, and they do it so attractively and cleverly that many people are shallow enough to believe them.

That same argument would fit any other kind of crime. Has a man a right to commit murder with no interference from officers or society? Yet people become raging drunk and go out and kill. The bottle is a weapon of death as surely as a gun is, or a badly driven car.

Whatever is dangerous to individuals or to society is subject to restriction by law. There is nothing more dangerous in America today—or in the world either—than liquor.

THIS VERY EVENING, while you are sitting safely at home, perhaps reading these words, a drunken driver may smash into your friend's car or force him into a ditch. It may cut years off his life or destroy a great deal of his property. Is it nothing to you?

Whenever you read of an accident or crime in which liquor is involved (and the responsibility of the bottle is often concealed in the news these days) it may help you to say to yourself, paraphrasing Dwight L. Moody's famous statement, "That, but for the mercy of God, could have happened to me!"

If you could strike a blow against liquor that would destroy it—if you could unite with millions of your fellow-Americans for the removal of this enemy—the life you save could be your own!

Is it nothing to you? If you think so, you are tragically wrong.

L. J. L.

Editorial

Official

College Student Conference

A Conference of college students will be held over Labor Day week end, August 30, 31, and September 1, on the campus of Graceland College at Lamoni, Iowa, according to Dr. Lawrence Brockway of the University of Michigan, chairman of the General Church Committee on Ministry to College People.

Announcement of the Conference, which will be the fifth such meeting of students, has been made directly to all campus groups and will appear in the current *University Bulletin*. Details will appear in the *Saints' Herald* in the next few weeks.

The theme of the Conference will be "Frontiers in Zioniac Performance." It will be the concern of the Conference to evaluate the present-day distinctive principles of the church and to attempt to establish a relationship between today's college people and the present unique functions of the Restoration in terms of everyday performance.

A staff of college and professional people and church leaders is being assembled to assure a challenging program of rich worship, stimulating discussions, and informal sociability. College students from a dozen or more campuses are expected to attend.

W. WALLACE SMITH

Rural Life Conference Graceland College

A one-day institute of farm folk of the agricultural stakes and districts adjacent to Lamoni will be held Sunday, June 29, in preparation for the institution of agricultural offerings at Graceland College in September, 1952.

9:30 a.m. Greetings and Statement of Purpose—R. A. Cheville

9:40 a.m. Devotions, "Stewards of the Soil"—Robert S. Farnham

9:50 a.m. "Good Farming Isn't an Accident"—Lewis E. Landsberg

10:20 a.m. "How Are You Going to Keep Them on the Farm?"—Willard Becker

10:50 a.m. Music

11:00 a.m. "Needed: Mobilization of Our R.L.D.S. Rural Man Power"—Emery Jennings

11:30 a.m. "What Is Graceland Attempting?"—G. A. Platz, Roy H. Mortimore

12:00 noon Co-operative basket dinner

1:30 p.m. Farm folk sing

1:45 p.m. "Modern Farming Is a Profession"—E. T. Higdon

2:15 p.m. "Good Farming Is a Family Affair"—Grace Salisbury

2:45 p.m. Roll call for reactions and suggestions: "We Can Do These Things"

3:15 p.m. "Rural Life Is Our Stewardship"—G. L. DeLapp

3:50 p.m. Closing devotions

4:00 p.m. Adjournment

Early Periodicals Needed

Recently a good brother sent to the General Church Research Library some copies of the *Voree Herald* published by James J. Strang from 1846 to 1848. These works are valuable for research study. They will be placed in the library vault and preserved for present and future students. Many valuable books and documents relating to the history of the church may be decaying in somebody's attic or resting unused on the shelves of a library. We are suggesting that these books, letters, and documents may be more valuable and useful if presented to the Research Library of the General Church. We are asking for only those books and documents which deal with the history of the church or leading persons who have made history in the Restoration Movement.

Some of the old books and documents which we would appreciate receiving are copies of the *Times and Seasons*, *Evening and Morning Star*, *Messenger and Advocate*, *Journal of History*, *Journal of Discourses*, and any other early periodicals of the factions which divided the Restoration Movement.

These old publications should be preserved for students fifty to one hundred years from now. Let us cooperate and continue to build up a library of this valuable material.

Please write or send books to the Historian's Department, R.L.D.S. Auditorium, Independence, Missouri.

JOHN BLACKMORE

General Church Historian

Encouraging Response in Compliance With Financial Law

Our records show that during the month of February, 1952, tithing statements of 4,332 members residing in the United States, Canada, and Hawaii were received in the office of the Presiding Bishopric. This is the largest number ever received in any one month. It is also interesting to note that the second largest number on record was received in March, 1952, with a total of 3,942. 1,448 were received in January, making a total for the first quarter of 9,722, covering the first three months of 1952. Our goal for 1952 has been set at 18,460 tithing statement filers in the domestic field. We believe that with the continued support of our bishops, bishop's agents, and the general and standing ministry, our members will reach this goal.

We have tried to emphasize in the teaching of the financial law that these statements are the symbol of our stewardship. They are evidence of our recognition of the fact that God is owner, and that we are stewards over that which has come into our possession. There are undoubtedly simpler methods by which money could be raised, if money alone were our goal. There are ways of getting a measure of compliance with the financial law; but the whole purpose of stewardship is the development of character, and it is through this process of filing financial statements that there is evidence

(Continued on page 8.)

www.LatterDayTruth.org

Arise From the Dust

By Ray Zinser

A sermon given at Washington, D. C., on March 23, 1952

Arise from the dust, my sons, and be men, and be determined in one mind, and in one heart united in all things, that ye may not come down into captivity; . . .

Shake off the chains with which ye are bound, and come forth out of obscurity, and arise from the dust.—II Nephi 1: 36, 39.

YOU HAVE JUST HEARD the call of God to man in every age. This call is always related to the nature and function of God.

All men from the beginning of time have attempted to explain God—the great power beyond man. But let us recall the simple yet dramatic picture of God found in Genesis 1: 2, 3, I.V.

I am the Beginning and the End; the Almighty God. By mine Only Begotten I created these things.

Yea, in the beginning I created the heaven, and the earth upon which thou standest.

God is the central ruling power of the universe. God is the great creator of the universe and clusters of galaxies. God is law; God is orderliness; God is beauty; God is truth; God is intelligence.

God Speaks to Man by Divine Revelation

From the earliest days God has spoken to persons *attentive to His spirit and willing to accept his invitation*:

And it came to pass, that the Lord spake unto Moses, saying, Behold, I reveal unto you concerning this heaven and this earth; write the words which I speak.—Genesis 1: 1.

Isaiah also had communication with God:

Also I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.

And he said, Go and tell this people, Hear ye indeed.—Isaiah 6: 8, 9.

God also spoke to the carpenter's son.

God Speaks Through Jesus Christ

On the mount of transfiguration God again revealed himself to man through Jesus. Peter, James, and John were present when Jesus “. . . was transfigured before them; and his face did shine as the sun, and his raiment was white as the light” (Matthew 17: 1, I.V.).

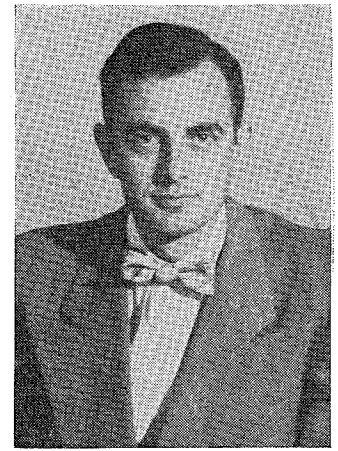
Peter suggested the construction of tabernacles on this mount. But the intent of God was something far more basic than physical structures at this moment:

While he [Peter] yet spake, behold a bright cloud overshadowed them; and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.—Matthew 17: 4.

Jesus carried the message of God to the people on the earth. This message included an ever-expanding interpretation of God as the God of love, the God of power, and the God of concern for *all* people. The Creator of the heaven and earth intended for the children of men to live together in godly or “creative relationships.” *These relationships must find expression in the economic, social, political, and spiritual conditions of the living process.* This we call Zion.

God Speaks Through Joseph Smith in the Latter Days

Not many decades after the days of Jesus, through the evil intent of many people in leadership positions and because of the chicanery of political power groups of the day, the church of the Living God (or the church of Jesus Christ) disinte-



grated. That is to say, the people fell away from the essential objectives of “kingdom-building.”

Ritual and ceremonial became ends rather than means to kingdom participation. Kingdom-building was sacrificed for organizational and political power through ecclesiastical subterfuge and intrigue.

Reformation

Through the centuries as men listened more attentively to God's inspiration (and oftentimes his voice) reformers arose to challenge the great apostasy. The Reformation was the forerunner of the “Restoration.”

The Restoration

In the 1820's in the United States many Protestant groups were holding revival meetings in the eastern part of the nation. A youth in his early teens went to many of these meetings. It was not clear to him which church he should join. One Scripture, however, sharpened his *attentiveness to God's spirit*, and he sought to follow *God's invitation*. These were the scriptural words:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.—James 1: 5.

Joseph Smith, heeding this eternal invitation, went into the woods to pray. God's Spirit rested upon him as it had on Moses, the prophets of old, and Jesus. It was made known

to him that he, Joseph Smith, was to be the special emissary of God's "restoration." In this stewardship Joseph Smith was to restore to the earth the church of the Living God, or the church of Jesus Christ in the latter days.

Through this and many experiences in the following seven spiritually maturing years, Joseph Smith gathered around him those who were attentive to God's Spirit and willing to accept the invitation of God. In 1830, a formal organization of the Church of Jesus Christ of Latter Day Saints was effected, with Joseph Smith as the "prophet, seer, and revelator."

God's revelation, as in all previous eras in which men became copartners with Him was active once more and the church of the Living God experienced an overflow of divine gifts—prophecy, healing, miracles, tongues, the interpretation of tongues, wisdom, knowledge—mentioned in the New Testament (I Corinthians 12: 8-10).

The Restoration brought back not only the gifts manifest in the days of Jesus and shortly after Jesus' death but also the church organization (Acts 6: 7; Ephesians 4: 11-13; Luke 10: 1; and Acts 14: 23). Today in this church (which claims to be the church of Jesus Christ or the church of the living God) we find deacons, teachers, priests, seventies, bishops, evangelists, and high priests. We find a Council of Twelve Apostles, other quorums and councils of priesthood, and organized priesthood work.

The Restoration brought these back as Joseph Smith and his followers became attentive to God's spirit and accepted God's invitation to sainthood and service. Yet something must happen in addition to the operation of the Holy Spirit, the gifts, and priesthood organization. Three outstanding things have always occurred in God's revelation:

1. God's purpose is revealed—or the call to coparticipation with God in creation.

2. God's kingdom is revealed—or the practicalities of living with God and each other by the godly blueprint (Zion).

3. God's plan of world evangelization is revealed—or the way in which all men are invited to share in God's work.

God's Purpose

The most basic purpose of God is creation. Creation has a timeless identity for God. It has ever been and ever will be. Joseph Smith renewed in dramatic form the early manifestation of God to man in these words:

There is no end to my works, neither to my words; for this is my work and my glory, to bring to pass the immortality, and eternal life of man.—Doctrine and Covenants 22: 23.

Thus we can visualize the "release of creative power" as the timeless and eternal purpose of God.

Creation is found in the physical forms of the universe, in trees, in flowers, in mountains, in rivers, in lakes, in the myriad forms of nature, and in atomic energy; these are all a part of God's eternal creation. Creation is also found in the biological processes of man by which a minute speck of a human egg is fertilized, resulting in the human embryo and baby.

Similarly, we find creation in personality. The release of creative power in man becomes a complex and sacred process and a significant part of God's creative purposes. Let us review again the divine words:

There is no end to my works, neither to my words; for this is my work and my glory, to bring to pass the immortality, and eternal life of man.

To bring to pass the immortality and eternal life of man is a continuing process of God's sharing his creative purposes with man—always extending the possibility of godlike qualities, and hence creation in each person or the *release of creative power*.

The creation and development of man becomes a part of the eternal creation as seen in physical and biological processes in law, in orderliness, in beauty, in truth, and in intelligence.

God's Kingdom

To accomplish the purposes of God as related to the "creation" of human personality, a plan of action has been continually revealed by God. This plan was clearly identified in the days of the Old Testament prophets as the "kingdom of God." Attempts were made in those days, according to the level of the prevailing culture, to bring this about. We read that in the days of Jesus there took place a remarkable and dynamic venture in the actual establishment of Zion. Let us review God's revelation in the days of Jesus—a revelation of what people can do when they are attentive to God's Spirit and willing to do his will:

And the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own, but they had all things common.

And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all.

Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold.

And laid them down at the apostles' feet; and distribution was made unto every man according as he had need.—Acts 4: 32-35.

Please note the specific, practical, social, and economic aims and functions

of the kingdom of God. Man's highest form of release of creative power can come only when there is an adequate supply of food, clothing, and shelter. So a God who gives divine revelation teaches a way of social and economic life to set the stage for the higher forms of creation in human personality.

Then comes the majestic words of God to man—the eternal invitation of God to those attentive to his spirit and willing to respond: "Therefore seek ye to bring forth the kingdom of God, and all these things shall be added unto you."—Luke 12: 34.

This was God speaking in the New Testament days.

Joseph Smith "Reveals" Zion

God speaking through a prophet in the latter days will of necessity speak of this same thing. Joseph Smith through latter-day divine revelation elaborates on the mechanics of the Zion order. But before the specifics of the Zion order comes the same invitation: "Seek to bring forth and establish the cause of Zion."—Doctrine and Covenants 6: 3.

In 1829 Joseph Smith first made mention of building Zion and indicated that all were invited to participate with God in this great opportunity and task.

Zion Process

Let us review some of the specifics of Zion-building which came by way of prophetic ministry through Joseph Smith from the days of the early 1820's to 1844.

1. *Zion is a process.* It is a part of the eternal creative process. We are participating in that Zion today in a limited way. More direct participation is possible today and in the tomorrows. It is a continuing process by which man lives a godly way of life in God's kingdom.

2. *God is the center of the life of each person.* How refreshing it is to renew the revelation of the centrality of God in a materialistically mad generation and a frustrated, ulcerous age!

3. *Education.* God's basic revelation to Joseph Smith on education contained these words: "Seek learning even by study and also by faith." Many times we attempt a false separation of "study" and "faith." Through God's revelation we learn that both go together in an inseparable unity. God also spoke through Joseph Smith to indicate those things which should be studied:

"The doctrine of the kingdom"—theology, the gospel, Zion or community building

"The laws of the gospel"—church procedure, church beliefs

"Things in heaven"—spiritual realities, astronomy, meteorology

"Things in earth"—biology, agriculture, botany

"Things under the earth"—geology, archaeology

"Things which have been"—history, philosophy

"Things which must shortly come to pass"—prophecy

"Things which are abroad"—diplomatic service, industry, travel

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

"The judgments which are on the land"—drought, cyclones and other wind disturbances, labor disputes, economic depressions, delinquency and crime

"Things which are at home"—sociology, politics, race relations

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

These are the words of the prophet of God in the latter days (See Doctrine and Covenants 85: 21).

God is truth and intelligence, hence freedom. The absence of these qualities produces captivity, either physical or mental. Note the words of Isaiah in this respect: "Therefore my people are gone into captivity, because they have no knowledge."—Isaiah 5: 13.

Joseph Smith (speaking for God) declared eternal hostility to any form of captivity or bondage which holds man back from building the Zionite personality and Zionite community life. The plan of God includes learning by study and also by faith as the prerequisites for the kingdom practice.

Whether you are a prospective member of the church of Jesus Christ or a member of that body, an unwillingness in mental attitude creates a giant barrier between you and God. Paul and Silas, preaching in Berea, had a remarkable experience relating to mental attitudes because those in Berea:

... were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.—Acts 17: 11.

This readiness of mind is the same process revealed to Joseph Smith in 1832 in the words received from God: "Seek learning even by study, and also by faith." A church leader today states in an explanatory way:

Understanding is not a matter of the mind only, but also of the heart; not just of intelligence, but also of character. Those people can best understand the purposes of God who have faith in him and through faith come to share his way of life.

With this background the Church of Jesus Christ of Latter Day Saints sought to establish schools for its people wherever it went. The "School of the Proph-

ets" was opened in 1833. The first elementary schools in Jackson County, Missouri, were founded by the followers of Joseph Smith. The Nauvoo University was the first municipal university of the United States giving free education through its four years.

4. *Socio-economics.* We have already seen how in the days of Jesus and shortly after his death the early Christians took inventory of their possessions, selling of their substance, and then dedicating the returns to the church. The church officials, in turn, gave back to the people an "inheritance" or those items of real estate and material things which were needed by the people to carry on their vocations and for the satisfaction of their just wants and needs. This is a foundation stone in Zionite development. A basic principle is involved here which is written in Luke 12: 37:

"For where your treasure is, there will your heart be also."

One's heart follows what one treasures. If that treasure is money or material wealth, there will one's heart be also. If one treasures God's purposes and the development of Christian living and Zionite participation, one's money and total substance will go toward Zionite ends. This is God's will and invitation in all times. Jesus was the spokesman in his day. Joseph Smith was spokesman in the latter days restoring the same message and spirit of Jesus:

... inasmuch as they receive more than is needful for their necessities, and their wants, it shall be given unto my storehouse, and the benefits shall be consecrated unto the inhabitants of Zion, and unto their generations, inasmuch as they become heirs according to the laws of the kingdom.—Doctrine and Covenants 70: 2.

The call sounds to all of us today—for those who are intellectually and spiritually honest enough to truly seek to establish the kingdom of God.

5. *Stewardship.* This brings us to another distinctive of Zion-building—of fulfilling the invitation to match the consecration of our material things with a consecration of time and talent. This is the invitation extended by God to each person so that each person might become a "steward" in his kingdom. "Stewardship is the management of an investment of God's creation in you." Each person has a personal responsibility to God. Trust, management, and accountability are the essentials for the use of one's time, talent, and money.

The following statement on stewardship applies equally to all areas of man's life, including time and talent:

... every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, inasmuch as is sufficient for himself and family.—Doctrine and Covenants 42: 9.

6. *Social organization.* A basic part of building Zion is found in the "gathering process." Joseph Smith as spokesman again said: "... it must needs be that there be an organization of my people..."—Doctrine and Covenants 77: 1.

People must gather together in neighborhood and community units:

... in this land which is the land of Missouri, which is the land I have appointed and consecrated for the gathering of the saints: wherefore this is the land of promise, and the place for the city of Zion.—Doctrine and Covenants 57: 1.

This is sound counsel, and social science has confirmed divine revelation by studies in culture and personality. Culture exerts a tremendous impact on personality. We tend to reflect environmental forces around us. God intended and still invites us to build cultural patterns through which personality has a more ready response to Zionite principles.

Independence, Missouri, the Center Place and hub of Zionite communities, the stakes, and districts, all are laboratory demonstration units in Zionite enterprise. Graceland College is a form of gathering of young people for collegiate experience and experimental activity in Zionite living. Other institutions of the church operate in similar manner.

7. *Theocratic democracy.* Zionite participation involves principles of government in which God and man work together for the direction of the church and its objectives. God gives his revelation through the prophet and leader of the church. The people work out the details of the prophetic vision. One of the problems and great challenges facing our organization today exists in refining the methods by which God and man work together. The spirit of bold adventure is always a part of God's revelation.

Ultimate loyalty should be always to God and not to any particular priesthood member or official position, quorum, or agency of the church. The support of each member should be directed toward truth and what one considers to be one's best interpretation of God's will. Disagreement or diversity of opinion is not disloyalty. An effective unity is one which is aggressively pursuing Zionite objectives and in which problem situations are worked out with all having an equal opportunity to present opinions and work toward consensus. These are essentials of the divinely instituted theocratic democracy.

The Call to Action

May I, as a minister of Jesus Christ in the church of the Living God, extend the invitation to you to participate in this great adventure—through baptism in

case you have not yet joined; through participation to those of you who are members but who have not yet gone all the way with God?

This is a call to action by the aggressive pursuit of God's purposes in kingdom-living. This is a call to action in becoming a part of the great creative processes of the world and of the immortality of man. This is a call to self-evangelization. Hear again the invitation:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

Evangelization of Others

The final call to action is an invitation to all people of the world to share in the unfinished tasks of kingdom-building. Participating with God in the eternal expressions of creation requires world evangelization: Creation is always shared with all people through the grace of God.

And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.—John 10:16.

And again this gospel of the kingdom shall be preached in all the world, for a witness unto all nations. . . .

Let us end our confusion about who shall participate in Zion's redemption. The Scriptures are unequivocally clear in this regard:

Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons;

But in every nation he that feareth him, and worketh righteousness, is accepted with him.—Acts 10:34, 35.

And hath made of one blood all nations of men for to dwell on all the face of the earth.—Acts 17:26.

And he inviteth them all to come unto him, and partake of his goodness;

And he denieth none that come unto him, black and white, bond and free, male and female;

And he remembereth the heathen, and all are alike unto God, both Jew and Gentile.—II Nephi 11:113-115.

This is the great challenge that all people have who are willing to be a part of the great adventure in Zion-building.

Let us be attentive to God's Spirit and accept his invitation to build Zion in our time. Let us arise from the dust! Let us come forth out of obscurity; let us build Zion and identify ourselves with God's eternal purposes and share in the immortality of God's creation.

Arise from the dust, my sons, and be men, and be determined in one mind, and in one heart united in all things, that ye may not come down into captivity; . . .

Shake off the chains with which ye are bound, and come forth out of obscurity, and arise from the dust.

OFFICIAL

(Continued from page 4.)

Encouraging Response in Compliance With Financial Law

of the consecration and devotion to a great cause. Consecration in the fullest sense includes those things which are of temporal character; and it is through the utilization of our temporal possessions that we grow in spiritual understanding and power.

We are sure that the membership of the church will appreciate with us that this record is evidence of spiritual growth within the church. As it continues, we will find it possible to advance the cause of the gospel and bring about the building of the kingdom of God.

THE PRESIDING BISHOPRIC

By G. L. DeLapp

Reunion Study Material

For the benefit of both leaders and those who plan to take work at reunions, we are showing below a list of the texts which are recommended for this year's reunion classwork:

For the Men's Class—*Spiritual Growth Through Stewardship* by Evan Fry, price 20c.

For the Women's Class—*Women's Stewardship Responsibilities*, price 15c.

For the General Class—*Handbook of the Financial Law*, price 25c; *Power of Stewardship* by Bishop E. T. Higdon, price 35c; *Stewardship Opportunities and Responsibilities* by Bishop Wayne Updike, 35c.

A mimeograph supplement for the general class will be sent upon request to the Presiding Bishopric, the Auditorium.

For the Youth Class—*Youth and Stewardship* by Carl Mesle, price 20c.

For the Children's Class—*We Choose God's Way*, mimeographed materials distributed only by the Department of Religious Education. Pamphlets for kindergarten, primary, junior, and junior high ages each 25c.

It will facilitate your orders and save expense if you will separate both your remittance and orders to the Herald Publishing House, the Presiding Bishopric, and the Department of Religious Education.

New President for St. Louis District

Alma C. Andrews has been appointed district president of the St. Louis District to fill the unexpired term of Elder Frank McDonald, subject to the ratification at the next district conference.

THE FIRST PRESIDENCY

By W. Wallace Smith

Final Report on Our Application for Radio License

In the *Herald* of March 13, 1950, an official report over the signature of President Israel A. Smith was made on the decision of the initial hearing of Federal Communications Commission regarding the church's application for a broadcasting license. The decision at that time was as follows:

The proposal of the Reorganized Church is in all other respects acceptable; its application must be denied at this time because of the presently undetermined applicability of the First Amendment (United States Constitution to licensing radio stations for religious purposes).

Following this initial decision action was taken to appeal for a hearing before the full Board of the Federal Communications Commission. This hearing was granted and was held on July 16, 1951. The decision, however, was not handed down until April 23, 1952, and the application was denied.

That portion of the decision pertaining to the question of the constitutional rights is as follows:

Finally, there remains for consideration the question of whether the type of operation proposed by the Reorganized Church would contravene the constitutional prohibition contained in the First Amendment prohibiting "aids" to religion. The Reorganized Church is before this Commission like any other applicant seeking the use of a frequency in a part of the radio spectrum which for a long time has been allocated for the use of standard broadcast stations. By the instant application, the Reorganized Church proposes the establishment of a standard broadcast station on a noncommercial basis to be operated in accordance with the Commission's Rules and Regulations and its Standards of Good Engineering Practice. While the Reorganized Church proposes to utilize the station in the interests of the religious association, as shown in the Findings of Fact, it proposes to broadcast a diversified type of program service in order to fulfill the radio broadcast needs of the community's religious, civic, charitable, governmental, agricultural, labor, and industrial interests. Its program schedule includes educational, civic, news, and music programs, dramatic programs, varied discussion and organizational programs, and religious programs on behalf of other denominations. In our view, therefore, the proposal of the Reorganized Church is subject to no constitutional objections which would constitute a bar to a grant of its application.

However, while the preceding is favorable, the technicality on which our application was denied is covered in another portion of the written decision, which is as follows:

In view of the foregoing, the precise effect of Section 310 (a) (4) upon the application of the Reorganized Church is clear. Section 310 (a) (4) provides the Commission with no opportunity for discretion in granting or refusing a license. Among other matters, Section 310 (a) (4) imposes an obligation upon the Commission not to license an applicant which has an alien officer or director. As

(Continued on page 17.)

Travelog

ONCE AGAIN I take up the burden of writing something about my activities abroad and at home during recent months. The thing that amazes me and mildly condemns me is how rapidly time steals up on me and how far in arrears I suddenly find myself.

I find that the memoranda I have set aside to refresh my memory sometimes have been set too far to one side and cannot be found, in spite of what I thought were requisite precautions. For instance, I have a notation in my diary—meager indeed—to the effect that I was in Fort Scott, Kansas, on Sunday, April 29, last year. I remember that the commitment to be at Fort Scott was made many weeks in advance, but the program of the day's meetings seems to have vanished and the several indorsements I usually make for reference afterwards have also passed from my memory. Perhaps a little later from *Herald* columns I may be able to reconstruct the events of the occasion.

I recall, however, that late in the afternoon certain of the young people of the branch took me by auto to Kansas City where I caught a late train for Omaha. There I was domiciled for a few days with relatives.

On May 12 I left for San Antonio, Texas, where by appointment I was met by Apostle Hield and Elder David Elliott, pastor of the Modesto, California, Branch. After a splendid dinner at the home of Missionary John Wight, where we met with Missionary Wayne Simmons, we left in the Elliott automobile for Mexico, crossing soon afterward into that Republic at Laredo and getting as far as Monterey by nightfall where we stayed at a hotel during the night. As we approached Mexico City we stopped to look over archaeological ruins and pyramids—the objective of Brethren Hield and Elliott. I could not help being interested, since all of what we were seeing speaks so much for the authenticity of the Book of Mormon.

WHILE WE WERE IN MEXICO Brethren Hield and Elliott were very busy visiting and taking pictures of some of the pyramids and ruins of ancient structures which were not uncovered on former visits of some of our missionaries. While they were thus engaged, I worked on certain office matters that had been neglected; I also learned something of the facts concerning Mexico and its laws.

I secured an English translation of the latest Constitution of the country, and found that while the people apparently stopped the encroachments of the Roman

Catholic Church, confiscating all parochial school properties as well as all lands used for church purposes and making drastic regulations affecting the clergy and nuns, the new Constitution established what would seem to an American very unnecessary restrictions with respect to churches in general. Whenever lands are used for church edifice purposes the title thereto immediately vests in the Republic, and nobody not a native-born Mexican can be a minister of the gospel or officiate in any of the so-called sacraments.

MEXICO IS A COUNTRY of contrasts. One can see people of rank and class, highly educated, rich and wealthy, and at the same time women and children in rags, dull of countenance, and obviously benighted of mind. Everywhere in the cities and even small towns and communities there are many cathedrals—literally dozens in the larger cities—with ornate altars, in some cathedrals many altars, highly ornamented with gold leaf, giving evidence of the expenditure of vast sums. Worshipers, most of them evidently poverty-stricken and bare-footed, come and go to the confessional, making offering of their pittance, while their children are in veritable rags.

I could not help wondering if the millions of dollars that have gone into these cathedrals had been used through the centuries for the education of the masses of the people what a difference there would be in their present condition!

We saw how the natives are living throughout the country with thatched houses along the hillsides, evidence of wresting a bare living from the mountainsides, with small acreage, with but primitive facilities and no sanitary provisions. If the government of this people were inclined to do so and had the billions in money necessary, the people might be lifted up to a decent level of life in perhaps one hundred to two or more hundreds of years.

I contrasted the experience of the Mexican people with that of the Hawaiian people who, under the fostering care of the United States, in a short time have developed a modern country that is now knocking at the door for admission to the Union of States.

THE PROBLEM that came to me is how we may inaugurate and maintain any kind of missionary effort in Mexico. We found that there are missionaries operating in the country, perhaps illegally, since they are in the country on tourist visas, but they evidently are not being molested.

When we contemplate the possibilities of gospel work in such a country we could be enthused—if government re-

strictions were removed. But we are appalled at the task under present conditions. Mexico has some of the finest agricultural areas in the Western Hemisphere. Some of the valleys through which we traveled are magnificent already and, with proper cultivation, there would be little limit to their possibilities.

Perhaps the best hope for our work there lies along the line of co-operative endeavor, wherein we may be able to bring economic freedom to the natives. A wise member of the church in Mexico City said: "It is needless to offer these people a better salvation than they think they will get. The best way to help them is to lift them up in an economic way."

The time is perhaps not opportune—that is, conditions are so adverse we may not be able to lay a sure foundation for work in this Republic for a time—but if enlightenment can be brought to the people, the story we have to present to them ought to bring forth much fruit.

After about three weeks in the country, my associates left by auto for points in Texas. Certain problems came up which I deemed to need immediate attention, so I returned home by plane, well repaid for my difficulties of travel and accommodations but considerably discouraged at the outlook for present missionary labors in Mexico.

ISRAEL A. SMITH

"This Is the Place"

The Iowa Department of History and Archives in a brochure discusses traditions associated with the origin of the name "Iowa" which is the name of one of the Midwestern states of the United States.

One tradition has it that a group of Sacs and Foxes Indians crossed the Mississippi River in search of a suitable place in which to settle and live. The old Indian Chief, leading his followers to the banks of the river, set his staff in the ground and said, "I-o-wa"—meaning "this is the place."

It is an interesting sidelight that when the Mormons trekked across Iowa toward the West, and during their encampment on the borders of western Iowa, their leaders came in contact with the Indians. We are intrigued with the idea that there may be a direct relationship between the Indian word "Iowa" (this is the place) and Brigham Young's dramatic action when he reached the Salt Lake Valley and (allegedly) exclaimed "This is the place." According to the Iowan tradition the famous exclamation is not original with Brigham Young.

ISRAEL A. SMITH

The Creator God Wiracocha

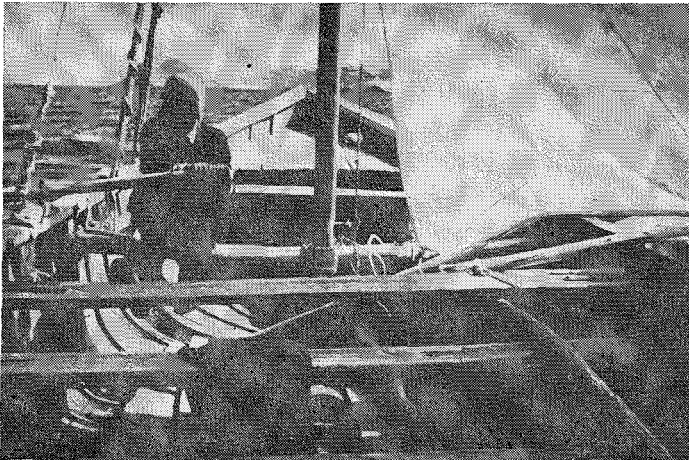
By Paul M. Hanson

With illustrations from photographs by the Author

A DEITY, knowledge of whom among the Incas was derived from Tiahuanaco times, a period long preceding the foundation of the Inca Empire, was Wiracocha, sometimes spelled Viracocha, Uiracocha, and Huiracocha. This is "made abundantly clear by a long list of the most important chroniclers."¹

The God was held to be maker and ruler of all things in heaven, on earth, everywhere. So great was he that the Inca did not allot to him estates and tribute, as he did to the Sun, for Viracocha was already master of the entire universe.²

The Inca, "when he prayed to Viracocha, supplicated him with greatest humility."³



2. On the way to the Island of Titicaca

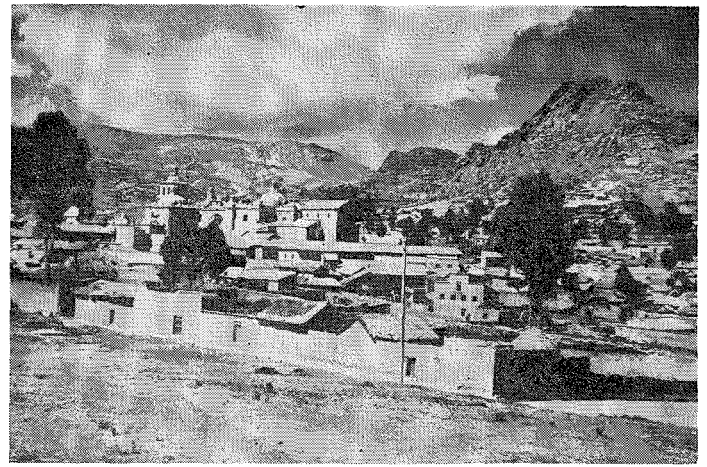
The greatest god was the Creator, a being without beginning or end, who created all the other supernatural beings, animals, and men, and ruled them very much as the Inca Emperor ruled his empire. He was represented as a man, and the Spaniards saw several statues of him in various temples. The most important of those in Cuzco was a standing figure of solid gold, about the size of a ten-year-old boy, with his right arm raised as if in command and the right hand clenched, except for the thumb and forefinger (*Molina of Cuzco*, 1913, pages 126, 127). The Creator had no name but a long series of titles, the most usual being "Ancient foundation, lord, instructor of the world." The Chroniclers generally call him Viracocha.⁴

The meaning of the name Viracocha is given by the distinguished archaeologist, Sir Clements R. Markham:

Uira is the storehouse or depository of all things—of creation. The ordinary meaning of *Cocha* is a lake, but here it is said to signify an abyss—profundity. The whole meaning of the words would be "The splendour, the foundation, the creator, the infinite God." The word *Yachac* was occasionally added—the teacher.⁵

The natives of the Collao say the same as all the other people of the *Sierra*, that the Creator of the world was called Huiracocha, and they know that his principal abode is in heaven.⁶

From the pre-Inca period traditions relating to Wiracocha filtered through the centuries into Inca times, even a description of his person being retained. Numerous prayers that



1. Copacabana

were offered to him, preserved in the original Quechua, reveal unusual spiritual depth, of which the following are excellent examples:

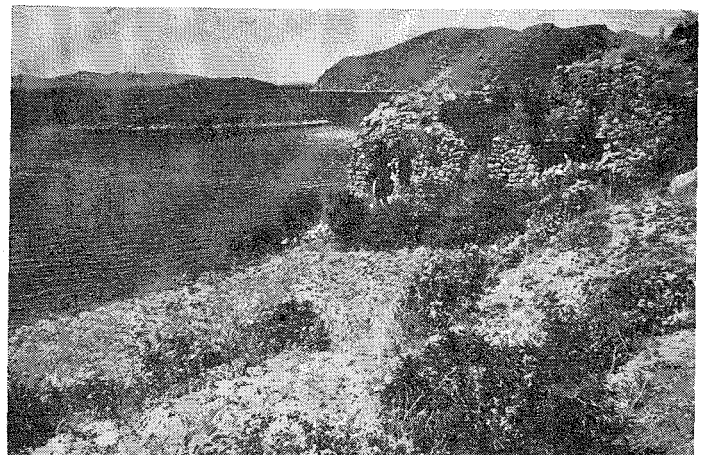
O conquering Viracocha!
Ever-present Viracocha!
Thou who art without equal upon the earth!
Thou who art from the beginnings of the world until its end!
Thou gavest life and valour to men, saying,
"Let this be a man."
And to the woman, saying,
"Let this be a woman."
Thou madest them and gavest them being.
Watch over them, that they may live in health and in peace.
Thou who art in the highest heavens,
And among the clouds of the tempest,
Grant them long life
And accept this our sacrifice,
O Creator.⁷

O Creator! who doest wonders and marvels. O most merciful and almighty Creator! multiply our flocks and cause them to bring forth young, let the land continue in peace and free from danger, and these whom thou hast made, hold them in thy hand.⁸

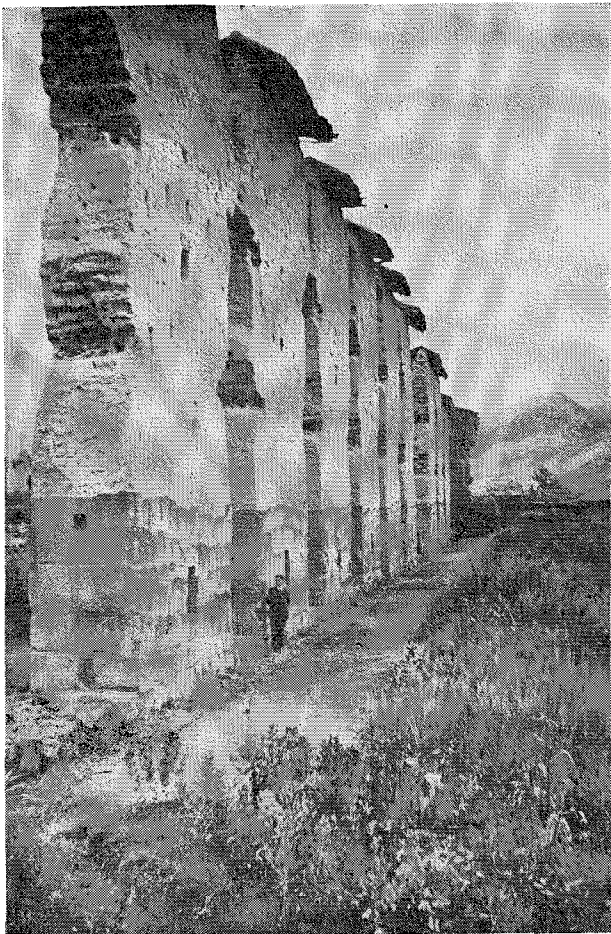
Dr. Daniel G. Brinton says, "Change the names, and some of the formulas preserved by Christobal de Molina and Sahagun would not jar on the ears of a congregation in one of our churches."⁹

He further says:

The oldest Indians, especially of those of noble birth, including many descendants of the Incas [rulers], were assembled at different times and in different parts of the country, and carefully questioned, through the official interpreter, as to just what the old religion was. The questions were not leading ones, and the replies have great uni-



3. Ruins on Island of Titicaca



4. Colossal remains of Temple of Wiracocha, at Cacha

formity. They all agreed that Viracocha was worshiped as creator, and as the ever-present active divinity; he alone answered prayers, and aided in time of need; he was the sole efficient god. All prayers to the Sun or to the deceased Incas, or to idols, were directed to them as intercessors only. On this point the statements were most positive. The Sun was but one of Viracocha's creations, not itself the Creator.¹⁰

EVEN A DESCRIPTION of the personal appearance of Wiracocha was carried down the stream of tradition from pre-Inca times to the Incas. Tradition is like a river that starts from melted snow in the mountains but gathers a certain amount of debris on its way to the ocean. Nevertheless it is the "most enduring of all man's form of expression. In all parts of the world oral traditions of man's creation and earliest experiences are passed on in full vigor to the new generation, while libraries of books and manuscripts have been lost and destroyed and the mightiest monuments of brick and stone forgotten."¹¹

Sarmiento de Gamboa says of the Peruvians:

Whether it was in one way or the other, all agree that Viracocha was the creator of these people. They have the tradition that he was a man of medium height, white and dressed in a white robe like an alb secured round the waist and that he carried a staff and a book in his hands.¹²

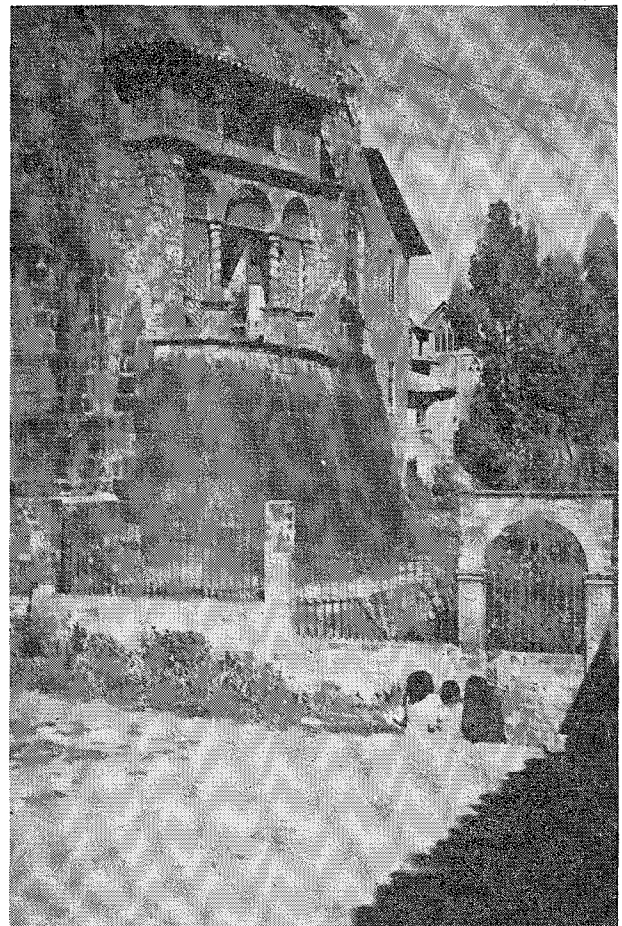
The religion of the Inca was the worship of the ancient deity, stories of whose power and goodness had been handed down by tradition. Illa Tici Viracocha, the Creator of the universe, was the supreme deity of the Peruvians. His temple formed one side of the great square at Cuzco, and the present cathedral is on part of the site.¹³

Cieza de Leon, one of the most important authorities on Inca history, gives the Peruvian account of the appearing of Wiracocha:

Before the Incas reigned in these kingdoms, or had ever been heard of, the Indians relate another thing much more notable than all things else that they say. For they declare that they were a long time without seeing the sun, and that, suffering much evil from its absence, great prayers and vows were offered up to their gods, imploring for the light they needed. Things being in this state, the sun, shining very brightly, came forth from the island of Titicaca, in the great lake of the Collao [Lake Titicaca] at which everyone rejoiced. Presently afterwards, they say, that there came from a southern direction a white man of great stature, who, by his aspect and presence, called forth great veneration and obedience. This man who thus appeared had great power, insomuch that he could change plains into mountains, and great hills into valleys, and make water flow out of stones. As soon as such power was beheld, the people called him the Maker of created things, the Prince of all things, Father of the Sun. For they say that he performed other wonders, giving life to men and animals, so that by his hand marvelous great benefits were conferred on the people. And such was the story that the Indians who told it to me say that they heard from their ancestors, who in like manner heard it in the old songs which they received from very ancient times. They say that this man went on toward the south, working these marvels along the way of the mountains; and that he never more returned so as to be seen. In many places he gave orders to men how they should live, and he spoke lovingly to them with much gentleness, admonishing them that they should do good, and no evil or injury one to another, and that they should be loving and charitable to all. In most parts he is generally called *Ticiviracocha*. . . . In many parts they built temples in which they put blocks of stone in likeness of him, and offered up sacrifices before them.¹⁴

Thenceforth the Island of Titicaca, in Lake Titicaca, was regarded as most sacred.

LAKE TITICACA, about 100 miles long by 35 wide, 12,500 feet above the level of the sea, is the highest body of water in the world that is navigable by steamers. The scenery surrounding the lake is beautiful and inspiring, some of the



5. Remains of Temple of the Sun, in Cuzco, now serving as part of the foundation for the Convent of Sanio Domingo

snow-capped peaks rising to great heights. All possible color combinations appear in the sunrises and sunsets on the lake.

Copacabana, a town on the shore of Lake Titicaca (see illustration 1), is a great pilgrimage center, the "fair that is held there, probably the largest in all South America, being a survival of an ancient ceremonial gathering that has come down from immemorial time. Copacabana as a place of assemblage was comparable to Teotihuacan in Mexico and Tiahuanaco in Bolivia."¹⁵

At Copacabana I arranged with two Aymara Indians to take me in a sailboat to the Island of Titicaca, some miles distant. (See illustration 2.) For a time the wind was favorable, then there was a complete calm, so that both Indians had to row. Finally a landing was made on a rocky portion of the island. This, the largest island in the lake, abounds in ruins of buildings, temples, palace foundations, paved roads, and terraces, the skilled workmanship of Inca or pre-Inca peoples.

The setting of this sacred and historic island is beautiful. Looking from the island across the lake to the west, one sees a range nearly 100 miles in length of snow-covered mountains, some of the peaks rising about 20,000 feet. (See illustration 3.)

ALL THE TRADITIONS assign to a remote period when Titicaca Island first came into prominence among the Indians, and in the older legends the creator God Wiracocha is associated with this region.

It has been shown that Cieza records that statues in likeness of Wiracocha were placed in many temples. It was in the special temple in Cuzco, apart from the Temple of the Sun, occupying the land now partly occupied by the cathedral that he was symbolized by the massive golden image about the size of a ten-year-old boy.

Another temple dedicated to Wiracocha was at Cacha, ruins of which are about fifty miles south of Cuzco and four miles from the railway station of San Pedro. From the train, on the way from Cuzco to San Pedro, one can see in the distance near the mountains, a part of the remaining wall of the temple. This temple was constructed as an offering to the God Wiracocha in commemoration of his aid in the war against the Chancas. The Inca Wiracocha, when a prince, informed his father that Wiracocha, the Creator God, had appeared to him in vision, instructing him to inform his parent that large armies were moving to destroy the sacred capital, that the Inca must prepare, and he and the empire would be protected. The father listened impatiently, ignored the warning, and made no preparation for the threatened invasion. Within three months word came of the approach in great numbers of the enemy. The father abandoned his capital, and awaited his fate. The son moved to preserve the empire, collected a force of warriors, and in battle gained a signal victory over the invaders. For some reason, not clear, he took upon himself the name Viracocha.

At the demand of a grateful people, Viracocha afterwards set aside his father and assumed the imperial *Uautu*. In recognition of the power and interference of the divine Viracocha, the young Inca ordered the construction of a sumptuous temple to his worship in Cacha.

The floor of the second story was paved with lustrous black stones, brought from afar. In place of a great altar was a sort of chapel, twelve feet square within the walls, roofed with the same kind of black stones, fitted together, and raised in the form of the capital of a column with four angles. This was the finest piece of work in the whole structure. In this chapel, and sunk in the wall of the temple, was a kind of tabernacle, where was an image of the celestial Viracocha, in honor of whom the temple was built. . . .

In the tabernacle just mentioned, on a great base or pedestal, was a statue of Viracocha, as he appeared to the young Inca in Chita. It represented a man of good stature, with a long beard and flowing robe like a tunic or cassock reaching to the feet.¹⁶

All this was carved out of stone, and as the sculptors had never seen the figure they had to carve, nor a picture of it, the Inca himself dressed like it many times and he would not consent that any other person should do so, that there might be no appearance of disrespect

for the image of his god Uiracocha, by allowing anyone but the king himself to represent him. . . .

The chief reason which moved the Spaniards to pull down this and other buildings, was that they thought there must be treasure under them. The first thing they pulled down was the statue, because they believed there was much gold buried under its feet. The temple was then destroyed, first one part being thrown down, then another, until the whole was in ruins. The statue of stone continued to exist for some years, though disfigured by the stones that had been hurled against it.¹⁷

Cieza says of the temple at Cacha:

This temple was built in memory of their god Huiracocha, whom they call the Creator. Within it there was a stone idol the height of a man, with a robe, and a crown or tiara on the head. Some said that this might be the statue of some apostle who arrived in the land.¹⁸

Cieza speaks of the statue as an "idol." It should be remembered that the early Spanish writers, of the Catholic faith, had strong prejudices against the beliefs of the conquered. (See illustration 4.)

The Spaniards, after seeing this temple and the statue with the form that has been described, wanted to make out that St. Bartholomew might have traveled as far as Peru to preach to the gentiles, and that the Indians had made this statue in memory of the event.¹⁹

Evidently the statue differed greatly from the appearance of the Indians.

Some writers say the prince who defended Cuzco against the Chancas, thus saving the Inca realm from destruction, became the great Inca Pachacuti.²⁰ He stands out in history as a very notable military and religious leader. In the Temple of the Sun, in Cuzco, he convoked all the priests from every part of the empire so that religious matters might be set in good order. In addressing them, he called them back to the worship of Wiracocha. He "presented to them his concept of a great, omnipotent Creator—god, Viracocha or Pachacamac, the Foundation of all that is Excellent, Maker of the World. The priests accepted the teachings of their master and accorded to this God the supremacy of sky and earth."²¹ (See illustration 5.)

The "simple faith in Illa-Ticci-Uiracocha was overlaid by a mass of superstitions, represented by the cult of ancestors and the cult of natural objects."²²

It is an interesting fact that the title of Wiracocha was applied to the Spaniards, and in the Andes today the name is a colloquial term for any white man.

Hubert Howe Bancroft has this to say of the tradition of the white and bearded person:

Although bearing various names and appearing in different countries, the American culture-heroes all present the same general characteristics. They are all described as white, bearded men, generally clad in long robes; appearing suddenly and mysteriously upon the scene of their labors, they at once set about improving the people by instructing them in useful and ornamental arts, giving them laws, exhorting them to practice brotherly love and other Christian virtues, and introducing a milder and better form of religion; having accomplished their mission, they disappear as mysteriously and unexpectedly as they came; and finally, they are apotheosized and held in great reverence by a grateful posterity. In such guise or on such mission did Quetzalcoatl appear in Cholula, Votan in Chiapas, Wixtepecocha in Oajaca, Zamna and Cukulcan with his nineteen disciples in Yucatan, Gucumatz in Guatemala, Viracocha in Peru, Sume and Paye-Tome in Brazil, the mysterious apostle mentioned by Rosales in Chile, and Bochica in Colombia.²³

IS IT NOT POSSIBLE that only one white, bearded personage visited ancestors of the Indians—the traditions of him becoming diffused and attenuated with the passing of time? Dr. Brinton says, "There is irrefragable evidence that these myths and this ideal of the hero-god were intimately known and widely circulated in America long before any one of its millions had ever seen a white man."²⁴

What is the explanation? Is it that Indians, dark-skinned and practically beardless, in the various regions in America imagined that a white and beardless personage visited their ancestors, initiated them into religious rites, exercised miraculous powers, disappeared mysteriously, promised to return? Is it this imaginary personage whom they worshiped and to whom they built temples?

It is not a satisfying answer that what has been herein set forth relating to this deity rests on baseless imagination of the Indians.

Who was the white and bearded deity who ministered in person in ancient times to ancestors of the Indians? What accounts for the traditions of him, existing in both continents of the New World?

The most reasonable answer is to be found in Christ. After his resurrection he appeared in about a dozen instances in various parts of Palestine, in which he engaged in conversation, expounded the Scriptures, established his identity, and gave commands. To his apostles he "showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God."²⁵

It is known what Jesus was doing in a part of the foregoing forty days. These words of his to his disciples indicate his personal ministry was to extend beyond the confines of Palestine: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."²⁶

As Christ, after his resurrection, appeared and ministered to his disciples in widely separated regions of Palestine, so he may similarly have appeared and ministered in person in South America as well as in Mexico.

A part of the wondrous truth in the Book of Mormon, the sacred book of ancient America, is its record of the visit and marvelous ministrations of Christ among his people in America, soon after he rose from the dead. Ancient American prophets foretold this visit, and historians recorded it.

It is stated in the Book of Mormon that he appeared in the land Bountiful,²⁷ which many students believe is in the region of the Isthmus of Tehuantepec, to the east. Jesus said to his people in the land Bountiful:

And verily, verily, I say unto you, that I have other sheep, which are not of this land; neither of the land of Jerusalem; neither in any parts of that land round about, whither I have been to minister.²⁸

A process of diffusion appears to have operated, extending knowledge of the actual appearance, or appearances, of Christ in America, resulting in traditions of the white and bearded personage reaching out in both continents of the New World.

Varied, but harmonious, are the evidences that contribute in establishing the divine authenticity of the Book of Mormon: its contents, the Bible, testimony of witnesses, archaeology, and pre-Columbian American traditions.

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28. III Nephi 7: 24.

IN LIFE'S SCHOOL

EDWARD R. MURROW has had an interesting and thought-provoking theme on the radio with guest speakers each day entitled, "This I believe."

As the speakers have formulated their thoughts into concise sentences, I, too, have tried to put mine into a logical statement of belief and decide what caused this basic belief.

I remember our graduation class of many years ago, and our long summer days of vacation, when as a group we planned picnics and various meetings to clasp tightly that bond of friendship that had grown through the years of our school life, soon to be dissolved as we moved out into varying activities.

I remember the earnest discussions of our religious beliefs, because we were a group representing several different faiths. How mixed and immature our conceptions were because of our own mental immaturity. But I do carry with me some basic truths that emerged from that period of my life. At that time high school classes had graduation mottos; two of them were "Out of school life into life's school," and "The heart of education is the education of the heart."

While in school we endeavored to grasp the basic fundamentals, the three R's, the sciences and handcrafts that are given in a well-rounded educational program.

To some is given the opportunity to pursue these subjects on higher levels of learning, but no matter how many years we spend in school life, eventually we leave it for life's school.

As school life demands teachers and a superintendent, so does life's school. Knowing this, God gave us one in the person of his Son Jesus Christ. In life's school the education of the heart starts and does not end until death.

When we have educated our hearts, we realize that every one we meet is in some way superior to us; accepting this basic truth, we lose prejudices and learn to truly appreciate the intrinsic worth of all mankind.

If we will so educate our hearts, selfishness will disappear, wars will cease, there will be food enough for all, fear and want will be swept from the earth, and the reign of love, peace, and good will toward all men will be our individual and group reward.—MRS. ERNEST O. SHERMAN.

Power to Give

A Journey With an Idea

PART II

By L. S. Wight

MY FIRST IMPULSE when thinking about "The Power to Give" was to suggest that I had received a new idea. But there is no such thing. The newness is only in a changed understanding.

Certainly I did not get any new idea, but Hubert Baker did give me a new vehicle for the expression of a fundamental truth. And I shall always be grateful to Ward Hougas for giving me the words which makes this thought stand out so clearly. It is the very thing which Christ did, in proving to the world that every man has the inborn power to give himself to some task. Every bit of progress in the entire history of the world has come because someone somewhere "gave" himself to doing the job.

An Early Influence

On my first Sunday in Denver I had a nice visit with Apostle Paul M. Hanson. It has been my privilege to meet him in many places. That morning he gave us a sermon which proved to be a fine setting for what I had in mind. Certainly if anyone has earned the right to talk in retrospect Brother Hanson has. He told us of all the beauties which God has put into the world within our reach, *if* we will do the things necessary to grow into an understanding of them.

Brother Hanson is part of one of the most profound experiences in my life. He went to Australia in 1902 with my father, who returned to that field as an apostle. As a boy of twelve I went with Dad to the early morning train in Lamoni when he left for Independence to start that trip. As I stood at the depot watching the train pull out I realized that I had a responsibility as the oldest son. My tendency to be too serious at times may have come from that experience. He was gone for a year and a half and undoubtedly the responsibility made an impression on my mind which has stayed with me throughout life. In his letters he constantly referred to Paul Hanson and the good work he was doing, so without his realizing it Brother Hanson became a part of my church life.

Men Who Give

After what both Hubert and Ward had done for me, it was quite a coincidence later in the year to see each one again within a week in different places. One Sunday, in San Antonio, Texas, I

met Hubert and Alice with their new daughter Leslie. It was a pleasure to be able to tell Hubert how much he had done for me during the year. Then on the next Sunday I found Ward and three of his workers at the Priesthood Institute in Oklahoma City. The previous year I had met Ernest Crownover at the High Priests' Conference at Kirtland Temple. He reminded me that the ancestors of one of us had baptized the ancestors of the other, and in this fact we found a basis for a friendship which will always last. Seeing Joe Hufford with these men from Denver reminded me of that first Sunday in Denver when I sat with Apostle Hanson listening to Joe direct the discussion in a class of older men. Paul turned to me and said at the close of the class, "We do not need to worry about the future of the church when we can see such men taking over." He was developing and using his power to give.

When I read the subject which Ward had put in the program for my Denver sermon, my mind went back to my first introduction at the Denver church. I shall never forget my first greeting as I walked into that beautiful building the previous Sunday. Sister Marie Pointer approached me as the official greeter. And I pause here to say that the memory of any church is determined largely by the kind of greeting one receives when first entering. There is no more important job in the entire worship program than that of host or hostess. When Floyd Whiting acted as official greeter in Minneapolis for several years, it was a heart-warming experience just to go into the church.

It had been my privilege to meet Sister Marie only once previously, and at first we did not recognize each other. "Didn't you live at one time in St. Paul or Minneapolis?" My answer to that was that I had lived in Minneapolis, and then she asked, "Didn't you come down to the hospital in Rochester to administer to my husband?" Of course I recalled the incident. Her husband, Tom, was in a very serious condition with a throat infection which finally made it necessary for him to wear an artificial instrument in order to talk. We did very little, but the power to give in the hands of men who stand in the stead of God is beyond human calculation. I shall always associate the warm welcome of her greeting with the Denver church.

The Meaning of the Gift

When looking for a text I naturally thought of God's gift to man. Giving his Only Begotten Son was his method of expressing to man, for man's sake, his power to give. This is best expressed in the favorite text in John 3: 16: "For God so loved the world, that he gave his Only Begotten Son, that whosoever believeth on him should not perish; but have everlasting life." This text was my choice for the subject, "The Power to Give." We give to those we love most. God gave that his earthly children might see the light. The Son, Christ, gave himself to the uttermost. He not only had the power to give but gave without reservation. His final act of giving himself in earthly death was for the purpose of breaking the veil between this life and the hereafter so man could see that there is something to work for beyond death.

If, then, the laying down of life or the giving of it in service is a requirement, it is axiomatic that we have within us the power to do that which is required. This is verified in Jacob 3: 8 in the Book of Mormon, which reads "Nevertheless, the Lord God sheweth us our weakness, that we may know that it is by his grace, and his great condescensions unto the children of men, that we have the power to do these things." There should then be no question as to whether or not we have the "power to give," but there should be a great question in our minds as to whether or not we are utilizing this power to its fullest.

Christ is the outstanding example of giving. The result was the infusion of his ideals into the thinking of his followers to the extent that many emulated his example to the point of giving up their lives for their convictions. The exercise of that power was so great that the church was built and flourished as long as the same spirit characterized its efforts. The time came of course when, as a result of the loss of this spirit, the church deteriorated into a tool of the state for the control of men's lives. This condition was not changed until the time of the reformers when men became restive under the impositions placed on them. This innate power was asserting itself and continued to do so until parts of the then controlling church broke away. The men who caused this change were men of God as much as any in the world's history. They were expressing themselves to the limit of their ability. Out of this movement came the Puritans to the shores of the Western world. To the extent of their ability they tried to use their power to give. They gave to the world a basis for free government under which we can now do the things required of us in the building of God's kingdom.

(To be continued.)

Question Time

Question:

a. In *Church History*, Volume I, pages 77, 78, dealing with the organization of the church, Joseph Smith records, "We now proceeded to call out and ordain some others of the brethren to different offices of the priesthood. . . ." At the organization there were only six men present. Joseph and Oliver ordained each other to the Melchisedic Order. The question is, To what order of priesthood were the others ordained?

Ohio

R. E. M.

b. Why were there only six present when the church was organized?

Iowa

Mrs. M. W.

Answer:

a. There are two viewpoints regarding the actual number present at the organization of the church on April 6, 1830. One viewpoint based upon the statement in *Church History*, Volume 1, page 76, is that those present "being six in number" constituted the total number of members present. The phrase, "*being six in number*," is taken from the history written by Joseph Smith, Jr., in *Times and Seasons*, Volume 3, page 944, 1842. However, the phrase "*being six in number*" is in parentheses. We are sure that other persons were present, as Joseph Smith in his history states, "Several persons who attended the above meeting got convinced of the truth . . . and were received into the church." He mentions the names of his own father and mother.

An interesting statement is made by David Whitmer in his pamphlet, *An Address to All Believers*. He states that there were about seventy members prior to April 6, 1830. We believe this estimate too high. *The Evening and Morning Star* published in Independence, 1833, page 167, states, "In October (1830) the number of disciples had increased to between seventy and eighty." From the published statements it would appear that more than six persons were present on that memorable day.

Section 17 of Doctrine and Covenants constitutes a series of revelations given to Joseph Smith prior to April 6, 1830. It outlines in detail the duties of the various offices of priesthood and would indicate that provision already existed for the ordination of men to these various offices.

In my opinion, what actually happened on April 6, 1830, was that the church was "organized and established agreeable

to the laws of our country . . ." (Doctrine and Covenants 17: 1) and legally became a church giving to its ministers the legal right to perform marriages. Some research into the matter reveals that the laws of New York State in 1829 involving incorporation of churches required that the number of trustees elected be no less than three and no more than nine. Evidently at that particular meeting setting up legally the organization of the church men were called to various orders of the priesthood in harmony with the instruction previously given in Section 17. There is no known record that gives the names of men called to priesthood office at this meeting. However, we must revise our assumption that only six persons were present at this meeting.

JOHN BLACKMORE

Question:

Recently someone said that Jacob 2: 39 of the Book of Mormon approves of plural marriages where it says, "For if I will, saith the Lord of hosts, raise up seed unto me, I will command my people: otherwise, they shall hearken unto these things." Please explain.
Mississippi

D. E. G.

Answer:

Unfortunately there are frequent passages even in the Holy Scriptures which are obscure and indefinite as to their meaning, many of them probably due to difficulties of translation. Idioms, and some other expressions, and sometimes certain words, can seldom be translated from one language into another with clarity and exactness, insomuch that sincere attempts to translate such fail to give the original thought in its completeness.

The passage in the question seems to be of this nature, being somewhat obscure in meaning and difficult of interpretation; yet it leaves no possible indorsement of polygamy or kindred evils, especially in the light of the whole address of Jacob in which it appears, for speaking by the authority and command of God he condemns polygamy unequivocally throughout and demands that the one-wife rule be observed by his people. His whole intent is so clear and emphatic that no shadow of doubt can be entertained regarding it.

A rule of interpretation is—and it applies in law and other things as in Scripture—that where a point of principle is clearly established by several statements or enactments, no interpretation conflicting therewith based upon an indefinite and obscure expression is to be maintained. The rule applies in this case, for Jacob in this bold and remarkable utterance most definitely affirms the law of monogamy—one wife only—and condemns any variation of the rule which even hints at violation.

In Jacob's important address he expresses condemnation of polygamy and kindred evils more than twenty times, and that in the strongest terms; yet some men, having had the desire to set aside the law, lay hold upon a single obscure expression, and by mental twisting, attempt an interpretation which subverts and destroys the force of all else he had said. At a former time Peter had a similar question to answer, and wrote of certain men, who because Paul had written some passages that were hard to understand, they "wrested, as they do also the other scriptures, unto their own destruction" (II Peter 3: 16). Such attempted interpretations tend to open wide the door for the allowance of every evil which Jacob so strongly condemns.

Lehi, the founder of the nation, by divine direction, laid down the law of monogamy as the perpetual and universal law to the nation. Various other prophets throughout the thousand years of their history strove to maintain it. The Bible and the Doctrine and Covenants maintain it, and even the Law of Moses maintains it (Deuteronomy 17: 17).

God does not change either in his person or his law; neither can he approve what he has before condemned as being wicked and abominable in his sight.

CHARLES FRY

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel members signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

Briefs

New Reunion Planned for Districts

WEST VIRGINIA DISTRICT.—Apostle D. T. Williams, recently appointed to the Eastern Mission, was welcomed to the West Virginia District at a conference held in Wellsburg on May 17 and 18, presided over by District President Samuel M. Zonker and Seventy James Menzies.

The conference convened on Saturday, and Apostle Williams conducted the afternoon class.

A short business session was held in the evening, under the direction of Brother Zonker. The following names were presented and approved for ordination: James Swick to the office of priest, and James Davis to the office of deacon. Both men are from the Clarksburg Branch. Seventy James Menzies delivered the evening sermon. His topic was "Now Is the Time to Serve."

The first activity, on Sunday was a priesthood service instructed by Apostle Williams, followed by a fellowship service. Brother Williams also presented the morning message. A solo "Come, Saints, oh, Come" was sung by Elder John Treiber, pastor of the Wellsburg Branch.

An afternoon musical program was held, under the direction of the district music director, Mrs. Anna Schoenian. The Wheeling and Wellsburg choirs contributed special selections during the meetings, under the direction of Mrs. Gertrude Barton and Mrs. Lenora Nixon, with Mrs. Helen Phillips as organist.

The afternoon class was conducted by Brother Menzies.

The infant son of Mr. and Mrs. Robert W. Chambers of Buffalo, New York, was blessed by his grandfather, Elder Chambers, assisted by Evangelist Robert E. Rodgers. The maternal grandmother of the baby is Sister Sarah Hileman of the Follansbee Branch.

Meals during the conference were served in the church dining room by the women's department of Wellsburg.

The Sunday evening message was presented by Apostle Williams. He remained in Wellsburg and preached on Monday and Tuesday evenings. He then visited Moundsville where he spoke on Wednesday and Thursday evenings.

District President Zonker has visited the following places: April 5-6, General Conference; April 12-13, Wheeling; April 19-20, Morgantown and Parkersburg; April 26-27, Clarksburg and Glen Easton; May 3-4, Morristown; May 10-11, Columbus, Ohio; May 17-18, Wellsburg conference; May 24-25, Moundsville; May 31-June 1, Beckley.

Brother Zonker and Evangelist Robert E. Rodgers visited the Morgantown Branch on April 19-20, and stopped in Parkersburg for the evening service, and assisted in the confirmation of twelve people who had been baptized Easter Sunday.

On April 26-27 Brother Zonker visited the Glen Easton Branch, and Evangelist Rodgers, Elder Clyde S. Rice, and Elder Don Treiber met with the Clarksburg Branch.

A new reunion is being held at Bethesda, Ohio, this year during the week of June 29-July 6, for the West Virginia, Columbus, and Southern Ohio Districts. This is the first time a reunion has been held at Bethesda. Apostle D. T. Williams will be present. Other speakers will include Evangelists E. Y. Hunker and R. E. Rodgers, and the district presidents of the three districts, Elder E. E. Smith, Elder Floyd T. Rockwell, and High Priest Samuel M. Zonker.—Reported by MABEL SMITH

Visitors to the Stone Church

INDEPENDENCE, MISSOURI.—The following visitors from ten states; Ontario, Canada; and Australia registered at the Stone Church during May: Mr. Marshall Adams, Mrs. Eugene Blake, Mr. and Mrs. E. W. Blake, Mr. and Mrs. M. G. Brooks, Mr. and Mrs. Gene Brunson, Mr. and Mrs. E. O. Butler, Mr. and Mrs. R. W. Cato, Jr., Mrs. Norman Cox, Mrs. Carlos Crownover, Mr. and Mrs. Raies Eastham, Betty Gage, Mr. and Mrs.

Dale Gamet, Mrs. Mildred Goodfellow, Mr. and Mrs. H. E. Hodges, Mrs. Earl W. Jensen, Mrs. Henry R. Johnson, Mr. and Mrs. Lyman Jones, Mr. and Mrs. F. Nelson, Mr. and Mrs. Fred Newton, Michael Nielson, Mrs. Carl F. Oliver, Miss Jo Parkes, Mrs. Loren Shower, Vera Sylvester, and Mr. and Mrs. John Whittington.—Reported by MRS. RALPH G. SAVAGE

Women Sponsor Banquet

SANTA PAULA, CALIFORNIA.—Each month individual members of the women's department sponsor a money-raising project for the church building fund. As soon as enough money has been secured for a down payment, land will be purchased near the city of Ventura, which will be more centrally located for the scattered members of Ventura County.

A cookbook, sponsored by Mrs. Hugh Kensler, 129 Arthur Avenue, Santa Paula, will soon be available to all interested. It will contain favorite recipes from many members of this and other localities, as well as a few other features. It will be plastic-bound and will sell for one dollar. Orders may be sent to Sister Kensler, and will be greatly appreciated.

Mrs. Howard Neuman and Mrs. Al Grossfield gave a Mother and Daughter Silver Tea at the hall on May 9, with mothers and daughters participating in the entertainment.

On May 27 Mrs. Robert Haven, with the assistance of her husband, put on a new and unusual type of entertainment by projecting their stereoscopic, or third dimensional, color slides of scenic areas of the western states, which added to the building fund through a freewill offering.

The Santa Paula women's group were hosts on the evening of April 4 to the Santa Barbara women, when a banquet and evening of fellowship was held. Both Easter and the birthday of the church were incentives for the decorating themes used. Tables were arranged in the hall to form a large, white cross, and the church colors were carried out in the flowers, candles, souvenir menus and other appointments. Mrs. Jack (Maxine) Evans, R.N., decorated the banquet hall. The planning and cooking of the menu was done by Mrs. Aubrey Merrill.

Proceeds from a box supper, held May 23, will be used to aid in sending children to the church youth camp this summer.

A special meeting of the Santa Paula Branch was held on June 5 with Apostle Gleazer as speaker.—Reported by MRS. ROBERT HAVEN

Active College Group Represents Church

AMES, IOWA.—A newly initiated visiting program has been undertaken in preparation for a missionary series here in the fall. The congregation has set Sunday evenings aside for this purpose, with both the priesthood and the members working together.

Also being conducted is a drive to raise the funds necessary to build the long needed branch building. Every project available is being used to raise this money. A successful box supper was held by the women's department on April 18 and \$110.45 was raised in one evening with only twelve men contributing. Dale Paterno was the auctioneer. Another project has been to mail small bags to friends and acquaintances, asking them to put in as many cents as they are old and mail the bags back. Good results are accruing.

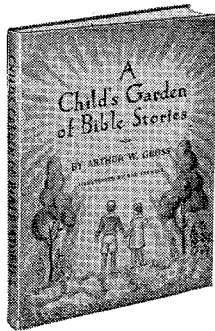
Another area being developed is the field of promoting the name of the church. Four of the twenty head advisors in the men's dormitory at Iowa State College are members of the priesthood. They are Lloyd Young, Bill Young, Jack Ross, and David Shipley, all graduates of the 1950 class of Graceland. Also three of our group received honors at Honors Day at I.S.C. These were Lloyd

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HERALD HOUSE

Independence, Missouri

Young, Francis Harper, and Joan Toth. Active participation by the church in all-school religious programs has been part of this move also. Such things as student-sponsored chapels, matins over WOI, "Religion-in-Life" Week activities have made the church name known to many students.

The present pastor, Norman Nelson, will be leaving Ames this summer to fill a teaching position at Graceland. Graduating this summer will be Helen Marsh, Sarah Williamson, Harold Rhode, Robert Leeb, and Wilmer Graybill.

A new addition to the group is Norman Bernauer, who is working for WOI-TV, along the lines of educational program with hopes for experience for some future type of TV programs for the General Church.—Reported by BILL YOUNG

Six Candidates Baptized

ORLANDO, FLORIDA.—Six young people were baptized May 4 in Lake Barton at the home of Brother and Sister Russell Martin. Patricia Givens and Richard Chamberlin were baptized by priest Robert Wise; Marcia Roberts and Bobby Givens by priest Howard Roberts; Warren Wise and Tommy Rhineheart by priest William Williams. After the baptisms a covered dish supper was served. The candidates were confirmed at an early evening service by Elders H. P. Kelley and W. R. Martin. Richard Chamberlin's parents, Alden and Adaline Chamberlin, had been baptized on December 31, and March 9, respectively.

The women of the branch have a bake sale the second Saturday of each month for the building fund.

Evangelist E. R. Carter visited the branch morning and evening of February 24. Brother Carter gave six patriarchal blessings while in Orlando.

Irene Crane and Warren Jennings were given a wedding shower by the branch at the Community House in Mt. Dora on May 17.

Doris Fredrick who was our local delegate to General Conference, Rosa Pitt, Eleanor Thornton, and Paul Kaiser who also attended, were the speakers Sunday evening, April 27.

On May 22 at the conclusion of the fellowship service the branch voted unanimously to approve the call of Russell Martin to the office of teacher and Novy Bowman to the office of priest, the ordinations to be provided for in the near future.

On Mother's Day each mother was presented with a corsage by the young people at the morning service.—Reported by GERALDINE MARTIN

Baby Is Blessed

LOS ANGELES, CALIFORNIA.—Joyce Marilyn, daughter of Robert and Elizabeth Gore, born July 5, 1951, was blessed May 11, 1952, at the Vermont Heights Mission, 9700 South Main Street, Los Angeles. Elders W. W. Powers and W. N. Walden performed the ordinance. Elizabeth Gore is the daughter of Brother and Sister Covalt of Los Angeles.—Reported by W. H. HALL

Baptismal Service Held

PUYALLUP, WASHINGTON.—A baptismal service was held on Easter Sunday, and Mrs. Virginia Brown, Barbara Isabel Brown, Cora Ellen Brown, and Judy Begg were baptized by Elder W. W. Dobson. The candidates were confirmed at a special service the following Sunday, April 20, in the evening. Mrs. Brown was confirmed by Elders Claude Wheeler and Alfred Smith; Barbara Isabel and Cora Ellen by Elders Dobson and Smith. Mrs. Brown then had her two youngest children, Brian and Nicola Rae, blessed by Elders Wheeler and Smith. The solo, "Teach Us to Pray," was sung by Clarence Johnson. Nineteen members have joined the church in 1952.—Reported by ELMER J. COUSINEAU

OFFICIAL

(Continued from page 8.)

Final Report on Our Application for Radio License

previously pointed out, it is undisputed that one member of the Joint Council of the Reorganized Church is an alien. Accordingly, the application of the Reorganized Church must be denied on this ground alone. Moreover, the burden of establishing the United States citizenship of a substantial portion of its membership lies with every applicant "association" seeking a license for a broadcast station in accordance with Section 310 (a) (4). As previously shown, the Reorganized Church has not sustained its burden of proof in this respect. Thus, the application of the Reorganized Church must be denied for the additional reason that there has been an utter failure of proof with respect to the United States citizenship of a substantial number of its members. Since it has been determined that one member of applicant's governing board is an alien and that the applicant has not established the United States citizenship of a substantial number of its members, Section 310 (a) (4) provides the Commission with no opportunity for discretion and requires that the application of the Reorganized Church be denied.

Inasmuch as the Commission's regulations preclude our filing a new application before a period of one year, and inasmuch as our legal counsel was of the opinion that it would be inadvisable to pursue the matter further at this juncture, we see no other course than ceasing our efforts to procure a broadcasting license.

The whole matter of radio policy has been under consideration by the Joint Council of the First Presidency, Quorum of Twelve, and Presiding Bishopric for a number of years, and the General Conference of 1952 referred the matter

again to the Joint Council in the following action:

General Conference is requested to authorize the Joint Council of First Presidency, Council of Twelve, and Presiding Bishopric to take such action as it deems necessary and advisable when final decision of the Federal Communications Commission is received on the application of the church for a radio license; and General Conference is requested further to authorize the Presiding Bishopric to expend from the radio station operating budget the amounts of \$7,500 in 1952 and a similar amount in 1953 to expand the present radio services, if after additional study by the Joint Council, such expansion is found to be advisable.

As the situation now stands, the matter of determining radio policy will come before the Joint Council at its next session.

It is interesting to note that many changes have taken place in the entire field of radio since our application was first filed in 1948, the most important development being the rapid expansion of television. Since we discontinued broadcasting on Station KMBC-KFRM on March 15, 1951, the Radio Department has developed other areas of service as indicated in the report of that department to the General Conference of 1952. It is anticipated that with the funds that have been set aside, and with budgetary appropriations, adequate radio facilities and program material will be available for the expansion and development of such policy as may be determined by the Joint Council.

Respectfully submitted,

THE FIRST PRESIDENCY
By Israel A. Smith
THE PRESIDING BISHOPRIC
By G. L. DeLapp

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How Shall We Feed Our Families?

By Blanche Neal Shipley

DURING THE PAST FEW YEARS Americans have been surprised at the number of young people who fail to pass physical examinations. Military training centers have released figures concerning such failures, and their significance is felt by all thinking citizens. America cannot be strong unless its citizens are strong.

Just how much of this physical unfitness is due to improper diet is still a matter of speculation, but we are sure that much of it can be traced to improper eating habits as well as to foods deficient in nutrient values.

Recently we took our children to a gardening meeting. We felt that it would be good for them to hear the all-important facts concerning vegetables from someone outside the family. Even adults are prone to be so accustomed to family wisdom that it takes a slight jolt from an expert to make them realize that truth is truth, whether it is from Mom's wise old head or from the congenial home demonstration agent. During the lecture, when such items as spinach or greens, sweet potatoes, and green beans were being discussed as to vitamin content, I gently nudged the girls for emphasis, and they nodded knowingly, for they had heard it often. Then we looked at their father who was perched up in front where we could easily see him, and he winked back to us, as much as to say, "I'm in for it now." On the road home they readily reminded him, "Mom has said that lots of times."

The next day we had greens for dinner, and into each plate went a small serving that had to be cleaned up before dessert. The girls watched

their dad like paid little hawks, and when he ate every tiny morsel without a word of complaint, they were duty bound to do likewise, for they had talked too much!

FOR YEARS the subject of whole-wheat bread had been rather controversial in our household, and although my arguments of high nutrition were based on authoritative statements, my good husband flatly refused to eat it if he could find a crust of white bread anywhere. You can imagine what that did to the girls! Repeatedly they came out with, "I'm just like Dad. I just don't care for whole-wheat bread." Occasionally I managed to get a few slices down the three of them, but it was a difficult feat, believe me.

Then one day, as if by an act of Providence, our minister at church gave statistics and facts concerning the use of whole-wheat products in the prevention of heart diseases. It sank in deep. The next day, all unassisted from me, my good man called for whole-wheat bread at the local store. When he couldn't get it, he asked, "Why, don't you keep it all the time?" "Can't sell it," was the answer. "Can't sell it? Why, it's twice as good for you as white bread."

In a few days the proprietor of the store had his rack well stocked with brown bread, and has continued to do so.

"I thought you couldn't sell brown bread," giped my husband one day when he was trading. "What have you done to get up such a demand for it?"

The proprietor chuckled good-naturedly. "I just gave people the same line you gave me, and they buy it."

To me, the Scripture lesson in I Corinthians 3: 16, 17 has always been very significant. It reads: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

I WONDER how many of us defile our bodies by eating foods so low in food value that we might as well eat so much sawdust or by satisfying our appetites with those foods or drinks that lend absolutely nothing to our general good health. It is pitiful, in this age of accessible information, that scores of young mothers have such a misunderstanding of what and how to feed their families. Pop and soft drinks are substituted for milk and orange juice; candy bars are substituted for eggs or meat in the children's lunches; and in many instances such foods as carrots and spinach or other greens are as foreign to the growing child as it was foreign to the young mother or father in their youth. Ordinarily, the parent is only a grown-up child who has many of his childhood food habits governing his present eating habits. Until those parents acquire at least a minimum knowledge of food values and their importance to health, there is little hope of improving the eating habits of the children.

How many parents realize that in order for milk to be able to do its job of building bones and teeth properly it must have a co-worker, such as tomato juice, orange juice, or fish oils, with a good supply of vitamin C handy? Inasmuch as our bodies are unable to store up vita-

Home Column

min C, *daily* servings of these foods are required.

How many parents realize that the greener and darker the bean pod, or spinach leaf, or the kale leaf, or the mustard leaf, the higher it is in vitamin content? The same thing is true of the yellow vegetables—the deeper yellow the carrot, sweet potato, corn, pumpkin, or squash, the higher in food value it is. How many parents realize that tomatoes grown in the shade have less vitamin content than those grown in the sun? How many parents realize that foods grown on poor, worn-out soils are bound to be low in nutrient value, no matter what the outward appearance may be? This applies to meat, too. Animals grown on deficient grasses or grains will produce deficient meats.

PROPER FEEDING of our physical bodies is an important problem that deserves careful consideration. Our country has been acclaimed by the world as being rich in all the aspects that go into the development of a great nation, but if we are innocently—or ignorantly—allowing ourselves to become physically unfit through the foods we eat, or don't eat, then we must do something about it.

Home demonstration agents are doing a splendid service for their counties by holding nutrition and gardening meetings. So are the county nurses, the farm agents, and the schoolteachers. But it is alarming how many people willfully isolate themselves from all such meetings, as well as all such literature that could be theirs simply for the asking.

Last winter I was the only mother besides the teacher who attended the nutrition meeting in our local school district. Surely I am not the only one who needs such training! Equally significant was the gardening meeting, at which not more than twenty adults were present, and it was county-wide. An interesting, and also disturbing, fact about this meager attendance was that most people there were well over fifty

years old. We all agree, of course, that knowledge of foods is important, no matter what the age, but when young parents have small children to feed, such knowledge becomes increasingly important, and when those parents do nothing to acquire such knowledge, it becomes dangerous and perhaps disastrous.

AS INDIVIDUAL FAMILIES we can resolve immediately to eat more wisely, to fertilize our fields and gardens more wisely, and to grow our own foods more wisely.

In order to eat more wisely, we will include in our daily diet just as often as we can the seven basic foods. These are

- (a) Leafy, green, and yellow vegetables
- (b) Citrus fruit, tomatoes, raw cabbage
- (c) Potatoes and other vegetables and fruits
- (d) Milk, cheese, ice cream
- (e) Meat, poultry, fish, eggs, dried peas, beans
- (f) Bread, flour, cereals (whole grain, enriched)
- (g) Butter and fortified margarine

If problems rise—and they will—we will use new recipes, vary the preparation of the foods, and add a touch of glamour occasionally to give zest to the meal. A white tablecloth, or perhaps a gaily colored one, a bouquet of flowers, and the best silverware lend admirably to the atmosphere when spirits are low and appetites sluggish. Little children like to help prepare meals. They should be allowed the privilege of arranging the table; the result will probably be a surprise, but it will be interesting. Dad may be sitting in the baby's place, and Mom may be elevated to Dad's place. The plates may all be of different shapes and designs, and the glasses may include some playhouse cups; but whatever the outcome, it will be fun, and the wee folks will eat better because of it. Once in a while, we let our girls eat in their playroom, which is really

the back porch, with the promise that they will clean up their plates. Sometimes they are Mr. and Mrs., with Madelyn the Mister and Sharon the Missus. Other times they are two old ladies having lunch together, and they call each other "Marion," their favorite imaginary name. Then again they may be mother and daughter at a cafe. There is no end to their imaginations, and as they ramble along in conversation, they clean up vegetables and brown bread and milk and are ready for dessert.

The high light of every meal should be the asking of God's blessing upon the food, giving him thanks for his merciful goodness. A humble, straight-from-the-heart prayer enhances the natural beauty of any meal and gives it the dignity it deserves. "Ye are the temple of God." In short communion with our Creator we seek his blessing upon the food that our physical temples may be strengthened. How could anyone under such a spirit refuse to eat properly?

Yogurt Recipe

Following the publication of Mildred Nelson Smith's article on Yogurt, Mrs. J. L. Gray sent this recipe which some readers may be glad to have. As Sister Smith points out, yogurt is just another way of taking milk, but should not be depended upon as the only way in which milk is made available in the diet.

Bring the milk to a full boil, turn fire down, and let simmer for fifteen minutes; set off and cool till you can test it on your wrist, then add the yogurt starter (which you can get for a quarter at any kosher store. Put it in a quart jar and close it. Take a heavy vessel and fill it with water the same temperature as yogurt, then wrap the whole thing in a blanket and let it set for two hours or until the yogurt has congealed. Then put it in the refrigerator for six hours.

To make additional yogurt, save two tablespoons of the congealed yogurt to use as a starter. In that way you have to buy the yogurt starter only once.

The Flying Merkel

By John Thoman

TO BE BORN and reared in a small southern town in the first decade of the twentieth century was as special and wonderful a privilege as any boy could have known.

In my own small town, so well loved and well remembered, there is a special story that centers around my father. Each Father's Day it comes back to my mind with a host of other memories and brings my father very close to me again.

When I was thirteen years old I wanted (along with a few million other American boys of that time) a bicycle more than anything else in the world.

There were fewer ways of making money in those days, but what I got my hands on I saved. For some time I had been saving and by giving up penny candy and other luxuries I finally had a balance on hand of \$8.05, an impressive sum, but not nearly enough for one of the new bikes pictured in the tattered Mead Cycle Catalogue I carried with me almost everywhere I went.

Then one warm Saturday afternoon something happened that made me realize my dad knew about my ambition and had known about it all along. Dad got home at noon, and after lunch we were sitting together on the front porch. He was skillfully carving something with his sharp penknife. He carved wooden puzzles mostly, but sometimes it was a miniature piece of furniture or a small figure of a man. Always it was wonderful to watch the wood take shape in his firm, capable hands.

HE BROUGHT UP THE SUBJECT of the bike himself. Without looking up from his whittling, he suddenly asked, "Son, how you coming with your bike money?" "Just fine, Dad," I said, and then went into the house and came out with the cigar box in which I kept my wealth along with arrowheads, "aggies," shells, and other treasures. We counted the money there together on the steps, and while I thought it made a brave showing, I was still conscious that it was not more than half enough. Also I knew that Dad couldn't possibly afford to add the other half.

After we had counted the money again, we were both silent for a few moments. Then Dad spoke choosing



his words carefully, "Son, if you would care to trust my judgment, I might possibly be able to locate a second-hand bike and you wouldn't have to wait any longer. I might be able to buy it with what you have already."

My heart leaped, and I couldn't wait to have him leave on the errand. Slowly he put the money in his pocket and then, mopping his brow and putting on his hat, he started walking up the dusty road toward town.

THE NEXT TWO HOURS were about the longest I had ever had to wait. I walked about the yard at first, and, then, I just sat on the porch and waited.

I finally caught sight of him coming back down the road. He wasn't walking now. He was riding. He was riding my bike. But when he got close my heart sank. The bike was certainly not new. The paint job was chipped, and suddenly I felt a hot flush of resentment and anger. There was only one mudguard and it was a different color than the frame.

I stood like a statue beside the cement block at the end of our front walk. When Dad got closer I noticed something further to bring dismay and disappointment. Though Dad rode steadily enough the front wheel definitely wobbled. Suddenly I know why—the rim was

New Horizons

warped! My fists clenched, and tears came to my eyes. I wiped them away hastily, for now he was only a few yards away. He rested the bike carefully there by the block and seemed to keep his head down a long time as he removed a rusty pant's clip that he had worn to keep his trouser cuffs out of the chain and spokes.

During those few seconds while I was given a blessed chance to compose myself, I knew that the bike just wasn't right. But I also knew in a surge of strange grown-up emotion that I loved Dad and wouldn't hurt him for all the shiny bikes in the world.

Then he straightened up and looked at me. His face was grave. I walked stiffly to the carriage block and grasped the worn handle bars, and every second I was conscious of his eyes upon my face.

I SAT on the tattered seat, and my feet just touched the ground—at least it wasn't too big or too small. Father took his eyes off my face long enough to mop his streaming brow with a clean white handkerchief from his hip pocket. Tentatively I put my foot on the pedal and then Dad spoke, a bit gruffly "Try her out, Son, see how she goes." He stepped back, and I pushed on the pedal. The wheel moved slowly out into the dusty road and mechanically I continued to pump the pedals.

I went around the block moving along faster and faster as I felt the wheel responding to my effort. I thought of all the catalogues that I had sent for, still resting there on my study desk. They were full of pictures of bikes—but not like this one! For months as I had saved my pennies, I had fed my dreams on all those catalogue pictures, and now—this was such a weary wheel to carry such a shining dream.

Now that no one could see, I bent my head over the rusty handle bars, and tears and sweat flowed freely dripping down upon the dust of the familiar roadway as I rode along. Soon I turned the last corner and saw Dad sitting on the block waiting. He wasn't even whit-ling. He just sat there. Maybe he was praying. All at once everything was all right. I pushed down on the pedals with all my might, the chain creaked a bit but the bike flew ahead. I stood up on the pedals and pumped with all my might. Dad looked up and saw me coming. He stood up as I came alongside and skidded the tires to show how good the brakes were. We both commented on it, and again I saw my Dad's rare smile.

"Look at the name," Dad said, calling attention to the tarnished plate. "It's a Flying Merkel, a good name I think."

"Dad," I said impulsively, as we both sat down on the grass and admired the bike which leaned against the block, "now that I've got a bike I can do lots more things than I did before—messenger boy or *Saturday Evening Post* route. What would you like to be if you could be anything you wanted, Dad?"

Just then we both looked up to see Mother at the front door calling us to supper. We rose together and moved up the walk side by side.

"What would you be if you could be anything you wanted?" I asked again.

As I glanced sideways at Dad's face, he was suddenly very grave again.

"Son," he said, "I'd rather be a good dad than anything I know of."

Dreams

Campustown has a common quality wherever you may find it, all over America. It is a city of dreams.

The dreams may be the gossamer of the mind, but the people are real, very real, young, and full of life.

Here they are studying, listening, and learning; and all the while they are dreaming, working out the mysterious and intricate pattern of the future. Here are the engineers, the scientists, the craftsmen, the teachers, the managers, the musicians and artists of the future. In one building you can hear them singing. In another, white-smocked, they bend over charts and test tubes. In the morning they carry heavy loads of books to class. In the afternoon they haunt the libraries or take a brief turn at sports. On warm evenings they go walking hand in hand, smiling into each other's eyes, looking pleasant and wonderful to the world, as the young should. They are enchanted by their dreams of future businesses and homes, careers, travels, achievements, and recognition.

Ah, you say, but so many dreams do not come true. In youth we imagine ourselves to be something special and wonderful. But as years go by we discover that we measure up only to God's great averages, and that we are one with all humanity.

Without dreams, however, nothing is ever accomplished. Without dreams, you may just as well give up, get a job dishwashing or pushing a broom. Without dreams, nothing wonderful will ever happen to you. We may fall short of our dreams, but we lift ourselves closer to heaven on their powerful wings.

Campustown is a charming place to be, just because it is a city of dreams. You can easily become infected with the atmosphere of hope, the stimulating draught of imagination, the determination to do something important.

Of course, you really don't have to come to Campustown to dream—but it helps. You can dream where you are, and work for your dreams. It will be harder, but you can do it. You can have your own Campustown wherever you live; you can be a learner all the rest of your life; you can make your own university, where you are a student body of one, and the faculty, too! You can arrange your own curriculum, select your bibliography, and write your own examinations.

LEONARD J. LEA

News and Notes

(Continued from page 2.)

MESLEYS IN MICHIGAN

Apostle and Sister George Mesley have returned to Independence after conducting institutes in the following districts: Eastern Michigan, Northern Michigan, Sault Ste Marie, Chicago, and Milwaukee. They were present at a district conference for Eastern Michigan, which approved the organization of a new branch at Harbor Beach, Michigan.

CONDUCTS INSTITUTES

John Darling, representing the Department of Religious Education, and Mrs. Darling held institutes at Bonesteel, South Dakota, and Inman, Nebraska. The program was combined to minister to youth, priesthood, and women. The institute at Bonesteel was held May 25 and 26, and the one at Inman was held May 27, 28, and 29. The theme for the institutes was "This Adventure of Living in the Church of Jesus Christ." Harold Reid is district president in the area. Brother Darling reports that the response to the institutes was outstanding. Mrs. Darling conducted the classes for women.

CENTER STAKE PRIESTHOOD BANQUET

The Center Stake held a priesthood fellowship dinner in the Laurel Club dining room on June 2. Five hundred and eight were present, representing the active priesthood workers and their wives. Stake President Charles V. Graham acted as master of ceremonies and Donald Pyper sang three solos, accompanied by Mrs. Clayton Wolfe at the piano. President W. Wallace Smith represented the First Presidency in greeting the workers. The address was given by Apostle Roscoe E. Davey. The Laurel Club made a donation of \$1,700 to the building funds, \$100 to be allotted to each of the seventeen groups in Independence.

HOLDS TRAINING CLASS

Elder Charles Neff, assistant to the First Presidency, held an indoctrination retreat for camp counselors for Camp Mivaca at Fremont, Nebraska, May 31. Brother Neff is the former pastor at Omaha, Nebraska.

Bulletin Board

Serviceman's Address

Pfc. Robert E. Wehling
US 55088331
92nd Engr. Slt. Co.
A.P.O. 301, c/o Postmaster
San Francisco, California

Holden, Missouri, Homecoming

Homecoming at Holden, Missouri, will be held Sunday, June 15, beginning with a prayer service at 9:30 a.m. The final service will be at 2:30 p.m. Seventy Philip Moore is to be the guest speaker. There will be a basket dinner at noon.

Change of Address

Louis and Betty Zonker
Eich Strasse 14 A
Hannover, Germany

Mr. and Mrs. Percy E. Farrow
811 West Thirty-first Street
Independence, Missouri

Mr. and Mrs. Donald V. Lents
40 Highfield Road
Nuneaton, England

Mr. and Mrs. Clair Weldon
1727 Sinclair
Fort Wayne, Indiana

Fourth of July Picnic at Campus in Independence

The Business Men's Bible Class of Stone Church is sponsoring an old-fashioned Fourth of July picnic at the Campus in Independence for all who wish to attend. There will be activities and contests for all age groups. A refreshment stand will feature candy, ice cream, soft drinks, and sandwiches. The picnic will begin at 10:00 a.m. and end with an open-air movie. All proceeds will be donated by the Men's Bible Class to the Stone Church building fund.

Nauvoo Memorial Service

A special service, commemorating the event of the martyrdom of Joseph and Hyrum, will be conducted at Nauvoo, Sunday, June 22, at 2:00 p.m.

The Nauvoo District, under the direction of Elder D. J. Williams, will be in general charge of arrangements. Elder Charles Neff, Assistant to the First Presidency, will give the address, and a music group directed by Elder Franklyn Weddle will furnish appropriate hymns. Participating in the wreath ceremony will be Audentia Anderson, granddaughter of the Prophet; Rogene Prucha, great granddaughter; and Claire Prucha, great-great-granddaughter of the Martyr.

Lamoni Reunion

Lamoni Stake Reunion will be held July 27 to August 3 at Lamoni, Iowa. Apostle R. E. Davey is to be in charge. Information on cost and lodging may be obtained from Robert S. Farnham, Lamoni, Iowa.

Notice to Members in Washington

Members living in the Moses Lake area are requested to contact Charles Emslie, Box 824, Ritzville, Washington (phone Ritzville 195-R). Regular services are to be held there after Silver Lake Reunion in August.

Notice to Iowa Vacationers

Members vacationing in the vicinity of Lake Okoboji, Arnolds Park, Iowa, are invited to worship at the Methodist Church (Highway 71 in Arnolds Park) at 11 o'clock Sunday morning, June 22. District President Sylvester Coleman is to be the guest speaker; his topic is "The Great First Cause." A basket dinner will be held in the church basement following the service.

Request for Prayers

Mrs. Ethel Shutt of Independence, Missouri, requests prayers for the spiritual direction of her brother, herself, and a son who is ill.

Prayers are requested for Mrs. Ernest Vail, R.F.D. 2, Hamburg Turnpike, Butler, New Jersey, who is in much pain as the result of an operation. Prayers are also requested for her husband.

Prayers are requested for Elder John Barr, Turner, Michigan, who is suffering with an affliction, that he may receive spiritual strength to endure.

Mrs. Mable Miller, Wallowa, Oregon, requests prayers for the physical and spiritual welfare of her two children and herself. They are isolated members.

ENGAGEMENTS

Hoover-Belscamper

Mr. and Mrs. Earl Belscamper of Kansas City, Missouri, announce the engagement of their daughter, Helen, to Ray Hoover, son of Mr. and Mrs. Cleo Hoover of Independence, Missouri. Both have attended Graceland College.

WEDDINGS

Lenox-Reeve

Esther Reeve and Buren Lenox were married May 4 in the Community Room of the Austin YMCA in Chicago, Illinois. The double-ring ceremony was performed by the groom's father, High Priest E. J. Lenox.

Burke-Brigham

Evelyn Lou Brigham, daughter of Mr. and Mrs. Robert H. Brigham of Madison, Wisconsin, and Donald Burke, son of Mr. and Mrs. Burke of Earlville, Iowa, were married March 29 at the Little Brown Church in the Vale at Nashua, Iowa. The bride attended Graceland College 1949-51. They are making their home in Manly, Iowa.

Landon-Johnson

Shirley Jean Johnson, daughter of Mr. and Mrs. Alma Johnson of Seattle, Washington, and Donald D. Landon, son of Mr. and Mrs. Lee Landon of Council Bluffs, Iowa, were married May 4 in the new church at Seattle, the bride's father officiating. Both are graduates of Graceland College, class of 1950. They are making their home in Oregon where the groom is serving under church appointment.

For Reunion, Use

Women's Stewardship Responsibilities

This outline course of study has been prepared by the General Council of Women for reunion classwork. It is a "must" for every woman planning to attend or teach in reunion programs. The six lessons include material on personal stewardship, the stewardship of time, the methods of achieving financial soundness, and stewardship in the home.



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Independence, Missouri

BIRTHS

A daughter, Deborah Lynn, was born on March 28 to Mr. and Mrs. James Shade of Madison, Wisconsin. Mrs. Shade is the former Mary Jo Schulte of Quincy, Illinois.

A daughter, Susan Kay, was born on April 26 to Mr. and Mrs. Karl Koehler of Madison, Wisconsin. Mrs. Koehler is the former Anita Brigham.

A son, William Floyd, was born on May 17 to Mr. and Mrs. Chester Zamastil of Madison, Wisconsin. Mrs. Zamastil is the former Doral Griswold.

A son, Michael Joseph, was born on January 6 in Yuba City, California, to Mr. and Mrs. Joseph Garrison. Mrs. Garrison is the former Bette Jean Parkhurst of Seattle, Washington. She and the baby will join Mr. Garrison in Germany soon.

A daughter, Daphne Marjorie, was born on March 13 to Mr. and Mrs. G. H. Towers of Elora, Ontario. She was blessed by her grandfather, Elder George Towers, and Elder Allan Mortimer on May 18.

Elder and Mrs. Louis Zonker announce the birth of a daughter, Betty Lou, born May 21 in Rotterdam, Holland. Mrs. Zonker is the former Betty Yoder. Both parents are graduates of Graceland College.

Mr. and Mrs. Herman W. Rathmann of Independence, Missouri, announce the birth of a son, Richard Ray, born May 22 at the Independence Sanitarium. Mrs. Rathmann is the former Mabel Epperly.

Mr. and Mrs. Wade B. Liggett of Independence, Missouri, announce the birth of a son, Forrest Linden, born May 29 at the Independence Sanitarium. Mrs. Liggett is the former Ursula Pawlowski of Berlin, Germany.

DEATHS

HASELTINE.—Marjorie V., daughter of John and Grace Vanskike, was born June 26, 1912, at Ardmore, Missouri, and died May 17, 1952, at the home of her parents in Bevier, Missouri. She was a graduate of Graceland and Chillicothe Business College. On October 17, 1943, she was married to David Haseltine, who survives her. She had been a member of the Reorganized Church since September 7, 1941.

Besides her husband and parents she leaves a sister, Mrs. Anna Lynn Hatton of Macon, Missouri. Funeral services were held at the Bevier Reorganized Church, Elders Walter Johnson and Norman Cox officiating. Interment was in Oakwood Cemetery, Macon.

HEIDE.—Edna Campbell, was born November 24, 1881, near Fulton, Iowa, and died May 23, 1952, at the home of her daughter, Mrs. Gladys Brooks, in Lamoni, Iowa. On April 24, 1901, she was married to Amos W. Heide of Maquoketa, Iowa; here they reared their six children. Mr. Heide died in October, 1949.

Surviving are three sons: Cleo of Independence, Missouri; Alma of Lamoni; and Lloyd of Maquoketa; and three daughters: Gladys Brooks, Ruth Ripple, and Irene Myatt of Maquoketa. Funeral services were conducted by Elders Lyle W. Woodstock and Glen Sherman at the church in Fulton.

SPURLING.—Philip Earl, was born May 26, 1927, at Elgin, Nebraska, and died May 19, 1952, at Juntura, Oregon. On May 25, 1948, he was married to Harriet May Schutz-woll; one daughter, Ann Louise, was born to them. During World War II he served with the Navy in Amphibious Force in the Philippines and Marshall Islands. Once he was ship-wrecked and spent eight days in the ocean before being rescued. He was a member of the Reorganized Church and at the time of his death was serving as Zion's League leader of the New Plymouth mission.

Besides his wife and daughter he leaves his parents, Mr. and Mrs. Alfred T. Spurling of New Plymouth; a brother, James LeRoy of the Navy, stationed at Tongue Point, Oregon; two foster brothers: Elwin Cole of Detroit, Michigan, and Joseph Ray of the Army in Germany; his maternal grandparents, Mr. and Mrs. Earl Freeman of New Plymouth; and his paternal grandmother, Mrs. Elizabeth Spurling of St. Edward, Nebraska. Funeral services were conducted by Elder Harry Fry. Interment was in Park View Cemetery at New Plymouth. The concluding service was conducted by the Veterans of Foreign Wars.

Reunion Schedule

REUNION	PLACE	DATE
Red River District	Detroit Lakes, Minnesota	June 8-15
Kansas	Camp Fellowship—near Wichita	June 14-22
Eastern Montana	Fairview, Montana—Church, 5 & Pleasant	June 18-22
Texas	Reunion Grounds, Bandera, Texas	June 21-29
New York-Philadelphia	Deer Park, New Hope, Pa.	June 28-July 6
Gulf States Reunion	Brewton, Alabama	June 28-July 6
W. Va., Columbus, and Southern Ohio	Bethesda, Ohio (Epworth Park)	June 29-July 6
Wisconsin-Minnesota	Chetek, Wisconsin	June 29-July 6
Manitoba	Winnipeg	July 4-5-6
Des Moines	Des Moines Fairgrounds	July 5-13
Black Hills Reunion	Bob Marshall Camp—near Custer, S. Dak.	July 6-13
Maine	Brooksville, Maine—Camp Winiagwamak	July 6-13
New York District	Greenwood, New York	July 9-13
South Missouri	Kennett, Missouri	July 11-13
Toronto-Owen Sound	Port Elgin, Ontario	July 12-20
Central-South Michigan, etc.	Liahona Park, Sanford, Michigan	July 12-20
Southern New England	Onset, Massachusetts	July 12-20
Center Stake of Zion	Lake Doniphan, Excelsior Springs, Missouri	July 12-20
Saskatchewan District	Saskatoon, Saskatchewan	July 13-20
Saskatchewan	Saskatoon	July 13-20
Rock Island	Palisades State Park, Savannah, Ill.	July 19-26
Ozarks	Racine, Missouri	July 19-27
Arkansas-Louisiana	Camp Clearfork, Hot Springs, Arkansas	July 20-27
Northern California	Happy Valley Youth and Adult Camps	All Summer
Southern California	Pacific Palisades, Calif.	July 20-27
Northern California District (Family Camp)	Happy Valley Camp Grounds near Santa Cruz	July 20-Aug. 3
Alberta	Sylvan Lake, Alberta	July 28-August 4
Western Colorado	Delta	July 23-27
S.E. & Central Ill., St. Louis	Xenia, Illinois—Brush Creek	July 25-August 3
Chatham-London	Erie Beach, Ontario	July 25-August 3
Kirtland-Youngstown-N. W. Ohio-Pittsburgh	Kirtland, Ohio	July 25-August 3
Detroit International Stake,	Blue Water Camp—Lexington, Michigan	July 26-August 3
Flint-Port Huron	Lake Venita—Odessa, Missouri	July 26-August 3
Central Missouri Stake	Lake Doniphan, Excelsior Springs, Missouri	July 26-August 3
Kansas City Stake	Lamoni, Iowa	July 27-Aug. 3
Lamoni Stake	Silver Lake, Route 4, Everett, Washington	August 1-10
Northwest	Hagerman	Aug. 3-10
Idaho	Nauvoo, Illinois	August 3-10
Nauvoo	Mokuleia, Oahu	August 3-10
Hawaii	Stewartville, Missouri	August 7-17
Far West Stake	Park of the Pines—Boyer City, Michigan	August 8-17
Northern Michigan	Riverdale Park, Mitchell, Indiana	August 9-17
Southern Indiana Reunion	Cash, Michigan	August 9-17
Eastern Michigan	Lewis River Camp	August 9-17
Oregon	Robber's Cave, State Park, Wilburton, Okla.	August 10-17
Oklahoma	Naperville, Illinois	August 10-17
Chicago & N. E. Illinois	Deer Lodge, Montana	August 10-17
Western Montana	Palmer Lake, Colorado	August 16-24
Eastern Colorado	Woodbine, Iowa	August 16-24
Missouri Valley	Mt. Lemmon, Tucson	August 17-24
Arizona		

For Reunion, Use

Spiritual Growth Through Stewardship

BY EVAN A. FRY

The general class course for reunion work this summer is ready now. All who plan to attend need this booklet now for study. The course is also adaptable for institutes and branch classwork.

TEACHERS: This course is in outline form. You will need your copy early.

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HERALD HOUSE

Independence, Missouri

P.S.

* IN DISPRAISE OF BEANS

When David's men were tired and hungry in the wilderness of Mahanaim, Barzillai the Gileadite brought them, among other foods and supplies, a quantity of beans. Probably long before that time, and ever since, somebody has been eating them somewhere.

We were reminded of this recently at a bus station restaurant, where bowls of bean soup were served, as innocent of flavor and as devoid of charm as any food in the world. The beans were simply immersed and boiled, with nothing added. No wonder Chaucer exclaimed, more than five hundred years ago, in disdain, "Nat worth a bene!"

With just the right treatment, and all the proper accompaniments, there is nothing more delectable, more drool-whetting, or more richly satisfying than those same beans. The accompaniments wouldn't be very good food without the beans as a base. The beans alone are the ultimate in base fare. But together they have made picnics and Saturday night suppers memorable, and have won the hearts of millions. . . . We must keep off the subject of what the soy bean has done for, and to, humanity.

Perhaps there is something to think about. Some of us are what we are—plain, honest, and without charm or personal flavor. We have no accompaniments whatever. And others are all accompaniment, with no basic value. Every useful machine, in these days, is made beautiful (or at least relieved of its ugliness) by the refinement of a streamlined exterior. . . . How about our personalities? Are we plain beans?

* NOTE FOR YOUR PURCHASER

Nothing is a bargain unless you need it.

* TRAINING

There is a nice grass lot in our neighborhood. Each evening a man takes a young dog out there to train him to be a pointer, or a retriever, or a bird dog, or something. The dog doesn't know what it is, and neither do I. And sometimes I wonder if the man does.

The procedure is this: The man tells the dog to do something. The dog doesn't understand English, wags his tail uncertainly, and cringes. He knows what is coming. Then the man becomes angry and whips him. The dog howls. Then the man tries kindness. The dog distrusts this, because he can't understand this off-and-on beating and petting, swear words and endearments, brutality and kindness. I find it hard to understand. . . .

It is the man's dog, and I have no right to interfere. But my sympathies are all with the dog. . . . In my cowboy days I used to have a bull whip that I wish I could have now. I would like to give that man a few vigorous flicks around the legs just to show him how it feels to a dog. . . . I wonder what the dog would do if he ever learned to use the whip? This little dog seems to want nothing so much as love and friendship. Only a man could think up a deal like that. . . . Now let some bland imbecile write and tell me that it isn't cruel to the dog, that a dog cannot feel pain!



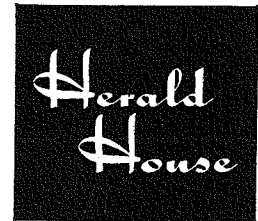
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Photo by Marion Pease

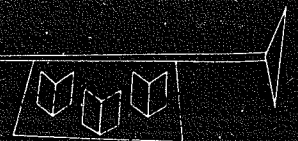
Graves of the Martyrs

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the Saints' Herald

June 23, 1952

Volume 99



News and Notes

PRESIDENT EDWARDS IN CANADA

President F. Henry Edwards was in Liberty, Missouri, on June 8, where he shared with the Saints in the fourth anniversary of the branch. He left Independence June 12 for Canada and planned to be gone nearly a week.

APOSTLE CHESWORTH IN CHICAGO

Apostle D. O. Chesworth was in Chicago in May, preaching at Brainerd, Hammond, and Gary Branches. He also spoke to the Chicago District priesthood, and on June 4 he attended the district conference at Chicago where Elders Lyle Woodstock and C. R. Ettinger were introduced as new General Conference appointees to the area.

Brother Chesworth was at the Detroit Lakes reunion June 7-15.

APOSTLE HIELD IN ARIZONA

Apostle Charles R. Hield was in Arizona with Elder Frank McDonald introducing him to the area in which he is to serve as the supervising pastor. Each branch in Arizona will still have its own pastor, but Brother McDonald will be there to assist and supplement the efforts of the pastor. Brother Hield left Independence May 29 and returned June 6.

ATTEND CENTENNIAL CELEBRATION

John Blackmore, General Church Historian, left Independence June 11 for Beloit, Wisconsin, to attend the centennial celebration which was held June 14 and 15. The celebration featured a historical pageant beginning with a covered-wagon tour of Beloit and Newark Townships and a visit to the Briggs' home where the 1852 conference was held. Also present at the celebration were Apostle D. O. Chesworth, President W. Wallace Smith, and Elder Cecil Robbins.

SEVENTY MEETING WITH SPANISH-SPEAKING PEOPLE

Seventy Wayne Simmons is working in the Los Angeles and Santa Ana areas, holding cottage meetings for Spanish-speaking people. He is being assisted by Missionary Richard Andersen, and the pastors of the branches in the areas.

REUNION OUTLINES AVAILABLE

Sister Pauline Arnsen, General Church Director of Women, reports that the outlines for women's classes at reunions are ready and are obtainable from the Herald Publishing House. The title of the outline is "Women's Stewardship Responsibilities."

Sister Arnsen left Independence June 13 to attend the Texas reunion at Bandera, Texas.

NINETY REGISTER FOR CAMP

Ninety young people registered for Camp Yopeca which is held at Lake Doniphan in Excelsior Springs, Missouri. The young people are from the following stakes: Center, Kansas City, Far West, Lamoni, and Central Missouri. The camp was held June 15-22, and was under the direction of Lee Hart, Center Stake youth leader.



We'd Like You to Know . . .

Richard Carter

In the fall of 1946, Richard A. Carter joined the Graceland College faculty as Director of Physical Education. His position includes the co-ordination of all athletic activities on the campus into the physical education program of the college. He teaches hygiene, coaching, and general physical education classwork, in addition to coaching all varsity sports and directing the intramural program of the college.

Dick was born at Columbus, Ohio, where he lived during most of his youth, with the exception of a few years in New Hampshire and Lamoni, Iowa. He was graduated from North High School in Columbus in 1935, lettering in sports both in junior high and high school. In the fall of 1935, Dick enrolled at Graceland and graduated from the Liberal Arts Curriculum in 1937. While at Graceland he was sports editor of the *Tower* and *Acacia*, president of Herald Hall, secretary-treasurer of the Press Club, and a member of the FNP's and the Oratorio Society; he also went out for varsity sports in football, basketball, and baseball. In October, 1937, he enrolled at Ohio State University and was graduated in June, 1939, with honors. His major was in health and physical education. While attending the university he did some assistant coaching and won an award as the outstanding graduating senior in health and education. In the summer of 1940 he started work on his Master's degree at Ohio State University, and in 1946 he continued work on his degree, at the same time working as an instructor. He completed work on his Master's degree in the summer of 1947 with a major in physical and health education. He started work on his Doctorate in 1951 and is continuing his studies at summer school each year.

In 1939, Dick took his first teaching position at Sulphur Springs Consolidated High School in Sulphur Springs, Ohio. In 1940, he moved to Ashville, Ohio, in 1942 to Nelsonville, Ohio, and in 1943 to Independence, Missouri. Here he worked at North American Aviation in Kansas City, Kansas, as production engineer until he enlisted as an ensign in the Navy in July, 1944. He was a line officer and did sea duty on a destroyer escort before being released into inactive duty in February, 1946, as a Lieutenant Junior Grade.

Dick is married to the former Alice Bain of Independence, Missouri. They have four children, Dickie, 12; Ronnie, 11; Carolyn, 9; and Timmy, 8.

Dick is on the board of directors of the National Junior College Athletic Association, is national vice-president over Region Two of the same organization, a member of the American Football Coaches Association, the National Basketball Coaches Association, and the American Association of Health, Physical Education, and Recreation.

The Saints' Herald Vol. 99 June 23, 1952 No. 25

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith
ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

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

A Good Word for Jesus

"He helped the sick and gave the people hope."

—Carl Sandburg

A POPULAR EVANGELIST was touring the country, rabble-rousing vast crowds of people to extreme emotional excitement. He shouted louder than any other preacher of his time. He pounded the pulpit like a politician. Perspiring, he tore off his coat, tie, and collar (detachable in those days), and he used the language of the street. He play-acted a fight with the devil. He made the front pages of the newspapers. He was a good actor.

In the course of his itinerary he came at length to the "wicked city" of Chicago, where his bouts with Satan reached new heights of sound and fury. In the audience one night a poet sat, and he compared the speaker with the Lord Jesus he was supposed to represent. The contrast was so revolting to his mind that he went home and wrote an amazing poem entitled, "To a Contemporary Bunkshooter." What he said about the preacher sounds too angry even today, when our ears have been dulled by political billingsgate. But the poet also had something good to say for Jesus:

He helped the sick and gave the people hope. He never came near clean people or dirty people but they felt cleaner because he came along. . . . This Jesus was good to look at, smelled good, listened good. He threw out something fresh and beautiful from the skin of his body and the touch of his hands wherever he passed along.

In all literature there are few more humble or sincere tributes than those words from the pen of Carl Sandburg. They were like the words of Luke: "Jesus . . . went about doing good."

THIS STORY is remembered from many years ago, and it is impossible now to lay hands on it to verify details. J. M. Barrie's story,

The Little Minister, was about a young Scot who had been sent to the seminary in Edinburgh at tremendous sacrifice by his poor mother. He was graduated eventually and came home to preach his first sermon at the little kirk where he had attended as a boy. He wanted to pour all his offering into it—all that he had learned and a lot more. While he was fretting and worrying, his mother stopped him and said, "Say a good word for Jesus, Laddie, and it will be all right."

That was the essence, the main thing. Sometimes we become involved in a lot of precious fine-spun thinking that leads nowhere and helps nobody, all the while forgetting our main task, to "say a good word for Jesus."

MOST OF US have had an opportunity, at some time in our lives, to meet one great and good person. In him or her we find all the graces we most admire, and never hope to attain—the dignity, honor, wisdom, and intelligence that represent the best we could possibly imagine. Our attitude toward such a person is a combination of love and awe, respect and devotion. There is a degree of worship in us for those qualities which are most like Christ.

Surely Carl Sandburg, with a poet's insight and understanding, with his gift for finding the right words to express them, has described the kind of person Jesus was, and his effect upon people. John meant the same thing when he said, "He . . . dwelt among us . . . full of grace and truth."

SOME WEEKS ago one of God's saints passed to her reward. She was full of years and held in

honor. If there is really such a thing as saintliness in this world, she had it. She loved the Lord, and she loved the people. With all her strength and with all her heart she had served both of them.

After her death, a daughter-in-law was straightening up the room. Under the glass on the dresser top she found a number of little clippings, quotations of Scripture, and other inspirational things. As she read them, it occurred to her that here was a key to the life of the departed woman. She gave a handful of them to Brother Glaude Smith, pastor of Stone Church, who built around them a beautiful memorial sermon. Now the younger woman plans to make a scrapbook of many such things the mother had collected, so that the family can read them. It will be a spiritual legacy for them.

Sister Jennie Budd spoke a good word for Jesus all her long life.

THERE ARE many testimonies in the world today. There are millions bearing the testimony of materialism or communism, chanting the names of persons as if they were gods. There are many voices in the world; some of them are false, and some are true.

More than ever before, we need a good word for Jesus. Even as in ancient time, he still goes about doing good through the hands of those who love him. Today, too, he helps the sick and gives the people hope. While war, greed, and dishonesty chant a creed of despair, there is still this light—an inextinguishable beacon to guide us on our way.

John said, "In him was life; and the life was the light of men." That is still true.

L. J. L.

Editorial

Appointment of Utah District President

Having received the resignation of Elder James A. Everett as president of the Utah District, we are appointing Elder Russell F. Ralston to serve in this capacity, subject to the action of the next district conference.

THE FIRST PRESIDENCY
By *W. Wallace Smith*

Auditorium Envelopes and Coin Banks

Special Auditorium Campaign Fund envelopes and coin banks are now available without charge from the Presiding Bishopric, The Auditorium, Independence, Missouri, upon request of pastors and solicitors.

Church school directors will find these coin banks useful in enlisting the younger members in this major church project. The envelopes may be used for special occasions or in branches which do not use the Duplex Envelope System. Solicitors are requested to give individual credit for contributions whenever possible.

Bishop's agents, district presidents, and pastors are requested to encourage the use of these campaign helps in all branches and church schools where they can be used to advantage.

THE PRESIDING BISHOPRIC
By *W. N. Johnson*

Notice of Appointment of Bishop's Agent, Eastern Colorado District

Notice is hereby given of the appointment of Brother Hylton C. Lanphere, 1410 Grant Street, Apartment 7, Denver 3, Colorado, as Bishop's Agent of the Eastern Colorado District succeeding Brother W. A. Reynolds whose resignation has been received. Solicitors are hereby

notified to send their reports for the month of June and each succeeding month thereafter to Brother Lanphere at this address.

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

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

THE PRESIDING BISHOPRIC
By *W. N. Johnson*

Approved:
THE FIRST PRESIDENCY
By *F. Henry Edwards*

Across the Desk

THE FIRST PRESIDENCY

Changes in the Graceland College Board have now been completed in harmony with the actions of the recent General Conference. Membership on the board is as follows:

Dr. Lawrence O. Brockway	Term expires 1954
Bishop A. Neal Deaver	Term expires 1954
Mrs. Blanche Mesley	Term expires 1954
Elder Verne L. Deskin	Term expires 1956
Elder Franklin L. Parsons	Term expires 1956
Dr. Addison M. Brown	Term expires 1958
Elder D. Ronald Carmichael	Term expires 1958
Elder L. F. P. Curry	Term expires 1958
Bishop Earl T. Higdon	Term expires 1958

In view of the resignation of Dr. F. M. McDowell as Chairman of the Board, Bishop Earl T. Higdon was selected for this important responsi-

bility. Dr. Brockway continues as Vice-Chairman of the Board, and Brother Deskin as Secretary.

Graceland has just concluded a successful year, and we look forward with confidence to continuance of her splendid record.

From Elder Samuel Zonker, president of West Virginia District:

Nearly a year ago Brothers Melcher and Rodgers and I contacted a member who had been somewhat isolated for years—Brother Laco Wilson. He and his family received us very well and invited us to return. We have gone regularly each week to tell our story, and recently Brother Wilson was ordained a priest. He is making splendid progress, and on May 1 he baptized his wife and daughter Shirley.

A few months ago Bishop Kohlman contacted us about some folks named Hickman who live at Smith's Ferry, Pennsylvania. Again Brother Rodgers and I went. We have been meeting with these folks each week, with fine assistance from Brother Allen, pastor of Follansbee Branch; Brother John Treiber, pastor of Wellsburg Branch; and Brother Laco Wilson. During our visits, others came to the services. On May 1, at the same service the Wilsons were baptized, we also baptized Sister Hickman (her husband was already a member), their son Wade, George Hickman and his wife, and James Hickman.

In our confirmation service there was a great degree of the Spirit. Some fine promises are assured this group if the people will be faithful. We plan to continue meeting with them until such time as they are able to carry on alone.

It seems there are more opportunities to minister than we can ever hope to meet. I am encouraging our pastors through visiting and am inviting our young men and women to find their places in this great movement.

From Seventy Eugene Theys in Germany:

Brother Zonker and I have just completed a trip through the German Mission, and we are happy to report that our work in that mission moves steadily forward.

You will be glad to know that we are making excellent progress on the Hanner mission house. At present the building is up with the roof on and guttering finished. Floors, windows, heating, and wiring are also completed. By the time you get this letter the stairs will

(Continued on page 17.)

The Mission of Christ's Church

By Leonard Lea

One of a series of missionary sermons given by various speakers for the Nashua, Missouri, congregation, under the direction of Pastor David France.

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.—Luke 4: 18, 19.

How Jesus Proclaimed His Mission

One of the great dramatic events in the life of Jesus was the proclamation of his mission. In preparing for it, he went to the River Jordan where he was baptized by John, afterward receiving the gift of the Holy Spirit. Filled with that Spirit, he went on a retreat into the wilderness for a period of forty days. During that time he received the ministry of angels and, as he considered what occupations and interests were to have the dominant emphasis in his life, he withstood the temptations of the evil power. There he declared his loyalty to God and determined what his service should be. There he accepted the mission that God had prepared for him. And in that same Spirit he returned to his home country and the city of his childhood to begin his work.

Jesus was a person of learning and maturity of mind. Even as a youth he had carried on a discussion with the doctors in the temple at Jerusalem. Now, as a man, he was able to stand in his place in the synagogue at Nazareth and read the difficult language of the Scriptures.

The "minister" of the synagogue had given him the scroll of the Prophet Isaiah from which to select his reading, and he chose the beginning of what is the sixty-first chapter in our Bible.

Upon that Scripture he based the proclamation of his mission. He declared with the greatest solemnity, "This day is this Scripture fulfilled

in your ears." What a privilege it would have been to be present in that congregation. Yet it is doubtful if any person there, except Jesus, understood the significance of what he said.

Let us overlook for the time the angry response of the congregation to his words and consider the import of the announcement. It may help us to read the proclamation again, this time in the modern language of the Goodspeed Version:

The Spirit of the Lord is upon me, for he has consecrated me to preach the good news to the poor, he has sent me to announce to the prisoners their release and to the blind the recovery of their sight, to proclaim the year of the Lord's favor.

First of all, the mission of Jesus was a preaching mission. He was to teach a new way of life to the people. Literally and figuratively, he was to bring good news to the poor in spirit, offer freedom to the prisoners of sin and shame, turn on the light of truth and intelligence in the souls of those who had wandered in darkness, and proclaim to all men the love and favor of God.

The Mission of the Church

The mission of Jesus was the mission of the church. Is there anyone who would deny that statement? He said, "I will build my church." Would not its mission be identical with his?



We would not understand that the quotation from Isaiah would fully define the mission of Jesus, nor outline its scope and range. However, the broad implications of that mission are there. It was a mission of mercy. Its objectives aimed at the needs of individuals as well as the problems of society. It was social in character, spiritual in content. Its broad background was the love of God for his children.

Undoubtedly Jesus had a purpose in selecting that particular chapter for the announcement of his mission. There was joyousness and hope in it. Notice the words that follow it: "To give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

This was the mission of Jesus. This is the mission of his church. It is the work that we, under the guidance of our Heavenly Father, are to do.

God's Love for All the World

The gospel represents a great gift of love to the world. Since God loved, he would give; and he would give the very best and greatest gift he had to offer:

For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3: 16.

This is the great "Golden Text" of the New Testament. It is the

bedrock upon which the whole Christian faith is built. It is not a mere broadcast aimed at everybody in general and missing the individual. Its "whosoever" is singular and personal: it means *you*, and it means me. The very least one of us has a chance to qualify.

Consider the promise of immortality. The world assumes, as a result of observing purely physical forms, that life ends in death. It happens to vegetation, trees, animals, and birds. It happens to men. When a candle burns down to its end, when the charred wick falls upon the last small bit of melted wax and is extinguished, the flame goes out and that is the end. People who do not know God assume that life is like that too.

But God himself exists independent of physical form as we know it here on earth. He is a Spirit and a power more lasting than any material thing. And he assures us that there is something else in us too—something that does not die with the body, something that came from him in the beginning and that will return to him at the end.

The mission of the church, like the mission of Christ, is concerned with the eternal part of us.

The Sons of God

One of the most precious and beautiful of all the promises in the Scriptures is the one that informs us of what we may become.

As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.—John 1:12.

The church is the instrument of the gospel—the servant of God—to bring to people that spiritual, intellectual, social, and cultural development which will make them fit to be the sons and daughters of God. The growth of soul that is necessary to this relationship is something that we cannot accomplish by ourselves. It is true that we can do something, but not as completely nor as well. We need the help of others who are engaged in the same work.

Education needs the school. Medicine needs the hospital. Science must have the laboratory. Literature needs the printing press. Commerce must have its factories and shops. Even so, religion needs the church. The church is the school in which we train to be sons and daughters of God. It is the spiritual hospital in which the healing of souls takes place.

How great is the universe where the principles of good and evil, light and darkness, love and hate, are in eternal opposition to each other! In the presence of such vast powers, what chance

would one weak soul have to survive? If we would escape hell, we must accept the protection of heaven. Only by belonging to the kingdom of God can we be saved.

The Gift of Life

God's gift is life. Evil brings death. We can choose one or the other. There is nothing in between. There is no other choice. If we do not choose God, evil will take us. Jesus came to give us life.

I am come that they might have life, and that they might have it more abundantly.—John 10:10.

"The abundant life" is a great phrase. It was once appropriated as a political slogan, but that will be forgotten. The spiritual meaning of it is everlasting. The Psalmist wrote, "My cup runneth over." And the Prophet Malachi said, "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there will not be room to receive it."

The Heavenly Father is not parsimonious. Jesus will not ration us. There is plenty for all. The Prodigal Son, returning to his Father's home, said, "How many hired servants of my father's have bread enough and to spare, and I perish with hunger." Spiritually hungering and thirsting, if we return to our Heavenly Father, we shall find that he too has enough and to spare for us.

This is the abundant life. The church provides the place, the people, and the opportunity where the abundant life is lived.

The Law of Love

We could not comprehend the mission of the church if we were to fail to take account of the great thought that is back of it: the Law of Love.

The circumstances of the proclamation of the Law of Love are rather striking. The Sadducees had come intending to confuse Jesus, but he silenced their questions and put them to flight. Then the Pharisees came together to see what they could do. One of them, a lawyer, shrewdly chose a question of law with which to break his calm and poise, hoping to start trouble. An argument, sometimes even a fight, could be provoked with a question about the law.

"Master," he said, with pretended respect, "which is the great commandment of the law?" Jesus knew the law and could answer. There was one principle, and it had two objects. He drew the first part of his answer from Deuteronomy 6:5, "Thou shalt love the Lord thy God . . ." For the second part he quoted Leviticus 19:18, "Thou shalt love thy neighbor as thyself."

The Law of Love is the great motivating power of the gospel. It is the guiding principle of the church. It is at the heart of the mission of the church.

The spirit of hate is abroad in the world. International relations are rife with it. Peoples, races, and nationalities hate each other. Everywhere hate leads to destruction and death. But hate cannot be cured by more hate. It can only destroy. It can give no peace except that of annihilation, as in the tragic end of the Jaredites.

The mission of the church is to win everybody, from the lone individual who comes to church to worship, to the whole wide world. We would win them to the kingdom of God, to the rule of the Law of Love.

We know that his world will never be anything more than a colony of hell as long as hate rules in the hearts of men. We can be saved, and we can make this world the kingdom of God by obedience to the Law of Love. The mission of the church calls for love between husbands and wives, parents and children, neighbors and friends, cities, states, peoples, and nations in all the world.

The church invites you to share in its fellowship. It offers you a shelter in a stormy sea of life. It is a safe harbor in the midst of spiritual danger. Here you can find the love of God. Here you can find the love of your fellow men. Christ issues the call, "Come unto me."

Will you come?

The secret of remaining young is never to have an emotion that is unbecoming.—Oscar Wilde

The disease of an evil conscience is beyond the practice of all the physicians of all the countries in the world.—Gladstone

Anyone can sympathize with the sufferings of a friend, but it requires a very fine nature to sympathize with a friend's success.—Oscar Wilde

Man is the only animal that blushes—or needs to.—Mark Twain

Killing time is not murder—it's suicide.—Anon.

What you wish you were, that's your ideal. What people say you are, that's your reputation. What you know you are, that's your character.—Robert J. Burdette

Blue Pencil Notes

A Young Man Preaches in His Home Town

By Elbert A. Smith

THERE WAS SOME SPECULATION in Nazareth. In a small town everyone knows everyone and nobody's business is exclusively his own. It was weeks since the Carpenter's Son had gone away so suddenly. He had just laid his tools down, told his folks good-by and walked away over the hills into the wilderness. He went with his head bowed down as though some problem troubled him. He did not seem to see or hear friends who stopped to greet him as he left the little town. That was strange! He always was so friendly, and everyone liked him.

That is, almost everyone liked him. Some of the rabbis and elders in Israel had reservations. They never were able to figure him out. At times he seemed to know more than they did, which was not right. Some of the young people went to him with their problems instead of to them. Why should that be? Besides he had a disconcerting way of asking unexpected questions.

Some of the elders remembered that strange visit the Carpenter's Son had made to the temple in Jerusalem when he was twelve years old. He had surprised and embarrassed the learned doctors of the law by his questions and answers. And he had given such a strange answer to his parents: "Know ye not that I must be about my Father's business?" What did he mean by that? His father was a carpenter—was that all the lad meant?

As a matter of fact the Carpenter's Son, Jesus, had been about his Father's business from that day on—some eighteen years. His business had been one of preparation. He had read the Scriptures diligently, studied, prayed, and thought. He had worked with his hands, with timbers and tools. He knew what it was to deal with working people. Later he could say, "Come unto me all ye that labor and are heavy laden . . ." and say it understandingly. There were callouses on his hands—not on his heart.

He had talked with all kinds of people: fishermen from the Sea of Galilee and even from the Mediterranean, farmers, vine dressers from the hills, and shepherds from the valleys, some of whom remembered a strange incident in Bethlehem—a star, a song at night, three wise men. He had talked with Pharisees, Sadducees, Essenes, scribes, publicans, merchants, and adventurers.

He had walked the hills and the seashore. He had seen the lilies of the

valley arrayed in all their glory—rivaling the raiment of Solomon. He had observed the birds nesting, the foxes in their holes. He had seen the sower going forth to sow. He had seen the prodigal son go away into a far country and return broke, ragged, and repentant. He had seen the father forgive.

The Carpenter's Son had stored his mind with many things and had thought about them. He had come to understand men and their motives, their dreams and their temptations, their joys and their sorrows. Now he had to correlate everything in his mind and tie it up to his Father's business. He had to make a decision—a very great decision.

The Young Man Comes Home

How much time passed we do not know. There is no clear-cut chronology of his activities at that time. It is plain, though, that his problems had been thought through and his decisions made. He had been baptized of John in the River Jordan. He had gone into the wilderness, the King James' Version of the Bible says, "to be tempted of the Devil." The Inspired Version says "to be with God." Satan came uninvited and tempted him. The Carpenter's Son had fought a real fight, as most young men must do, and had won a great victory.

Already he had begun his ministry. Now he was coming back to his home town of Nazareth. He walked with his head high—as Luke wrote, "filled with the Holy Ghost." Now he greeted all who met him. People liked him—that is, most of them did. Among these folks as a boy and young man he had "grown in grace and favor with God and man." But people felt a difference. This young man walked with a purpose. It was in his stride—in the way he carried himself—in the look in his eye.

His mother noticed the change more than others did—a sort of inner illumination. A few of the elders in Israel who met him felt the change too. They had never figured him out; now he seemed more unfathomable to them, and so the more to be feared and watched.

The town folks greeted him gladly, especially the young people. They liked and trusted him. He seemed to understand. They could talk with him, could confide in him, and he would never betray their confidences. Somehow he always challenged them. He seemed to light a candle in the lives of his friends. It was good to have him home again.

On the Sabbath Day

It was the Sabbath and there was a stirring in Nazareth. There always was a stirring in Nazareth on the Sabbath as the people took their way to the synagogue. The synagogue was their church,

their school, their social center, the heart of their religious and political life.

The Apostle Luke was a physician, but he had a sort of inspired genius for writing historical narratives. Luke, more than any other writer, gives us glimpses at the life of Jesus as a boy and young man, including his visit to the temple.

In his story of this particular Sabbath in Nazareth Luke inserted an illuminating statement: "Jesus went to the synagogue on the Sabbath Day as was his custom." We would say in our vernacular, "Jesus went to church on the Sabbath, as was his habit."

Some who profess to be followers of Christ say they do not need to go to church. They can live their religion just as well on the golf course or at the ball game. How so when Jesus felt both the need and the responsibility to go to church habitually?

The synagogue was not unlike some of our smaller churches. There was a single rectangular assembly room. At the far end was a raised platform on which stood the chest containing books of the law—not unlike a present-day pulpit. The speaker or preacher stood up to read the law and sat down to expound it. There was an aisle in the center of the church; women sat on one side of it and men on the other. In modern churches that would be embarrassing. A few men scattered among so many women do not seem so few as they would if they were seated by themselves.

For some reason that we may only surmise, on this Sabbath day Jesus was invited to read the law and make comment. Probably the people expected to hear from him. There were rumors. There always are rumors in small towns—and large cities. Perhaps the ruler or rulers of the synagogue thought it diplomatic to invite the Carpenter's Son to occupy the pulpit. Or they may have been just plain curious.

So Jesus stood up and read from Isaiah:

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord.—Luke 4: 18, 19.

Having read he sat down and looked at his audience a long moment. Then he said, "This day is this Scripture fulfilled in your ears." We can scarcely visualize the effect of that declaration on those people. Clearly he was declaring himself a prophet—perhaps they surmised declaring himself the Messiah. In that they were getting at the truth, and it shocked them. The Jews, like modern

Christians, revered the prophets—the dead ones. Living ones they persecuted. “Which of the prophets have ye not slain?” Now here was this young man assuming the prophetic role. The thought again ran through most minds, “Is not this the Son of the carpenter? What blasphemy is this we hear?”

Anger began at the top level, among the elders, but it spread. The mob spirit is like fire in dry prairie grass. It grows of its own heat and runs wild. As Jesus continued his discourse, the fire spread, and when he declared, “Verily I say unto you, no prophet is accepted in his own country,” the congregation became a mob.

Probably the younger people would have received him, but they were confused and overborne. Old friends of the Carpenter’s Son were now become his enemies. Religious bigotry can do that in short order. They would even kill him. Such a thing must not be done in a sanctuary, so they dragged him forth to cast him down a steep cliff at the edge of the city. But the heat and confusion and clamor of the mob defeated its own purpose, and in that confusion the Carpenter’s Son slipped away and was gone before they knew it. His time was not yet.

He turned his face toward Capernaum and the blue waters of the Lake of Galilee. He had friends in Capernaum. Already he had been heard there, and they had not rejected him—not yet. But he walked again with his head down in thought. He could say, “These are the wounds I received in the house of my friends. I came unto my own, and my own received me not.” Soon he lifted his head and squared his shoulders and looked up to the hills “from whence cometh our deliverance.”

It is no small thing when the neighbors and friends a man has known from childhood turn sour and begin to hate him, even try to kill him. But in the heart of this man there was no hatred or thought of revenge. He was to preach forgiveness, and he could not do that and refuse to forgive. It was not just a matter of policy. It was a matter of habit both of heart and mind to forgive. He put that into a memorable prayer later—a prayer that men yet repeat more than they do any prayer written by the divines and doctors of the law.

This thing that had happened did not turn him from his ministry or lessen his love for humanity. He had come because God so loved the world. If this man could forgive and go on after that which had happened to him in Nazareth that Sabbath day—shall we ever find ourselves where we can do less?

They Saw a Light and Heard a Voice

By Gomer R. Wells

Nearly two thousand years ago, on the road to Damascus, the Apostle Paul testified he saw a heavenly light and heard a voice. We believe his testimony, because at that time there was an urgent need for it:

At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? . . . And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee. —Acts 26: 13-16.

In these latter days, nearly two thousand years later, in the state of New York, a young man, Joseph Smith, arose from his Bible reading to pray earnestly at which time he testifies he saw a heavenly light and heard a heavenly voice. He says:

I saw a pillar of light exactly over my head, above the brightness of the sun; which descended gradually until it fell upon me. . . . When the light rested upon me I saw two personages (whose brightness and glory defy all description) standing above me in the air. One of them spake unto me, calling me by name, and said (pointing to the other), “This is my beloved Son, hear him.”—*Church History*, Volume 1, page 9.

The foregoing spiritual experience, *with the message that followed*, deserves serious consideration for the following reasons:

The same Jesus who spoke to Saul on the Damascus road, not long after spoke also to his servant John on the lonely isle of Patmos. There, in a symbol, he revealed to John that after his day (“hereafter”) his church (the woman) would be driven into the “wilderness” (a condition of barrenness—Revelation 4: 1; 12: 1-6) for as long as 1,260 prophetic days or years. Only Christ and God could bring his church out of the wilderness by using angelic administration (Revelation 14: 5, 6).

In the last four hundred years, many religious leaders (Protestants), recognizing there was a primitive apostasy, have organized churches. None were identical

to the New Testament church in organization, teaching, spiritual gifts or other blessings. Side by side, another church affirms that the primitive church continued down the ages without interruption, and that there was no period of barrenness—no apostasy. *If that were true*, Jesus gave to his servant John a false revelation! And if that is so, there can be no place now for any Protestant church, no place for any other church.

Some people try to believe this is a dead issue, but it cannot be dead while the Scriptures live. They assure us the revelation to John *is true* (read Revelation 21: 5). Since the church was really driven into the “wilderness” (symbolical of spiritual barrenness) during the “dark ages,” there certainly is now a need for a divine restoration of the New Testament church—for the Lord to bring his church out of the wilderness. Truly there is a need for this spiritual experience of the man who read his Bible and went out to pray. He saw a heavenly light and heard the voice of instruction. We ought to give it prayerful consideration.

The period between the Old and the New Testament is known as the four hundred silent years. Josephus, the Jewish historian, says that during this period “The Urim and Thummim ceased to shine”—no revelation came from heaven. Following these New Testament times, there was another period in which the church was barren and could not “bring forth sons unto glory”—1,260 silent years.

We bring you now the good news that God has broken the silence. It is a “marvelous work and a wonder” (Isaiah 29: 7-24).

It was shown to John that the bride, the Lamb’s wife (his church) would finally make herself ready (Revelation 19: 6-9), also that a people called out of Babylon (confusion) will constitute the bride (Revelation 18: 1-5). The word “church” means a people *called out*.

You hear glad tidings of great joy—the gospel of Restoration.

EDITOR’S NOTE: In sending us this article Brother Wells, veteran Auditorium guide, states that this is basically the talk he gives to tourists who visit the Auditorium. When they become interested enough to ask, “How did this church start?” he usually hands them the pamphlet, *Joseph Smith Tells His Own Story*, and then follows with this talk which should prepare them for reading the tract.

The Martyrdom of Joseph and Hyrum Smith

By William M. Daniels

SOON THE MOBBERS made their appearance. They advanced in single file along the fence, as they had been instructed. When they had gained about half the distance of the fence, the signal guns were fired. Both parties made a simultaneous rush, and soon the jail was surrounded. They had blacked themselves with wet powder while they were in the woods, and most of them had on blue hunting shirts with a fringe around the edge.

The Carthage Greys advanced within eight rods of the jail, where they halted in plain view of the whole transaction until the deed was executed. They occupied a place in an eastern direction from the jail. When they stopped, their commander, Captain Smith, marched in front of the mob. . . .

Colonel Williams shouted out, "Rush in! There is no danger, boys—all is right!"

A sham encounter ensued between them and the guards. They clinched each other, and the mobbers threw some of them upon the ground. A few guns were fired in the air. In this laughable affair, more was done by grotesque gestures, rough menaces, and loud swearing, than in any other way.

A rush was made in the door at the south part of the building. This let them into a hall, or entry, from which they ascended a flight of stairs, at the head of which, turning to the right, they reached the door that lead into the prisoners' room. . . .

(Four men were in the room: Joseph Smith, Hyrum Smith, John Taylor, and Willard Richards—members of the twelve.)

HYRUM STOOD near the center of the room, in front of the door. The mob fired two balls through the panel of the door, one of which entered Hyrum Smith's head at the left side of his nose. He fell upon his back, with his head one or two feet from the northeast corner of the room, exclaiming, as he fell, "I am a dead man!" In all, four balls entered his body. One ball (it must have been fired through the window, from the outside) passed through his body with such force—entering his back—that it completely broke to pieces a watch which he wore in his vest pocket.

His death was sudden and apparently without pain.

A shower of balls poured through all parts of the rooms, many of which lodged in the ceiling just above the head of the fallen man.

Elder Taylor took a position beside the door, with Elder Richards a little at his right, and parried off the muskets with a walking stick, as they were firing.

While this scene was transpiring, Joseph Smith reached his pistol through the door, which was pushed a little ajar, and fired three barrels; the rest misfired. He wounded three of them—two mortally. . . .

Previous to leaving Nauvoo, Joseph urged Hyrum to remain, knowing the great support he would be to the church, in the event of his being taken away. To this Hyrum firmly replied: "Joseph, if you die, let me die with you. Let us fall together!"

Elder Taylor continued parrying their guns . . . a ball from within struck him on the left thigh . . . a ball from without struck his watch . . . which threw him back into the room. He was hit by two more balls . . . and rolled under the bed and was struck by one ball which tore the flesh of his left hip . . . throwing large quantities of blood upon the wall and floor. . . .

Elder Richards was contending with the assailants, at the door, when [President] Smith, seeing there was no safety in the room, and probably thinking it might save the lives of the others if he could escape from the room, turned calmly from the door, dropped his pistol upon the floor, saying, "There, defend yourselves as well as you can." He sprang into the window; but just as he was preparing to descend, he saw such an array of bayonets below that he caught by the window casing; where he hung by his hands and feet, with his head to the north, feet to the south, and his body swinging downwards. He hung in that position three or four minutes, during which time he exclaimed two or three times, "O Lord, my God!" and fell to the ground. While he was hanging in that situation, Colonel Williams holloed, "Shoot him! . . ." However, none fired at him. He seemed to fall easy. He struck partly on his right shoulder and back, his neck and head reaching the ground a little before his feet. He rolled instantly on his face. From this position he was taken by a young man. . . . He set President Smith against the south side of

the well curb, that was situated a few feet from the jail. . . .

When President Smith had been set against the curb, and began to recover, Colonel Williams ordered four men to shoot him. Accordingly, four men took an eastern direction, about eight feet from the curb, Colonel Williams standing partly at their rear, and made ready to execute the order. While they were making preparations, and the muskets were raised to their faces, President Smith's eyes rested upon them with a calm and quiet resignation. . . .

The fire was simultaneous. A slight cringe of the body was all the indication of pain when the balls struck him. He fell upon his face. One ball then entered the back part of his body. . . .

His death was instant and tranquil. He betrayed no appearance of pain, and there was no distortion of his features.

The ruffian . . . who set him against the well curb now gathered a bowie knife for the purpose of severing his head from his body. He raised the knife and was in the attitude of striking, when a light, sudden and powerful, burst from the heavens. . . . The arm of the ruffian that held the knife fell powerless; the muskets of the four who fired fell to the ground, and they all stood like marble statues, not having the power to move a single limb of their bodies.

By this time most of the men had fled in great disorder. I never saw so frightened a set of men before. . . .

The storm had passed away. The cowardly demons had fled, and I stood a spectator, gazing on the scene. There lay Joseph Smith, the martyred leader of thousands who revered him.—From an eyewitness account by William M. Daniels, published as a pamphlet in Nauvoo, Illinois, in 1845 by John Taylor. Reprinted in *Journal of History*, October, 1918, pages 398-426.

Quiet minds cannot be perplexed or frightened, but go on in fortune or misfortune at their own private pace, like a clock during a thunderstorm.—Robert Louis Stevenson

If religion means much to you, live so it will mean much to others.

Power to Give

A Journey With an Idea

PART III

By L. S. Wight

IN THE SPIRIT of Denver's warm welcome and the meeting of so many old friends there, I began to recall past experiences of mine and of others in the total plan of the Restoration Movement.

With the light he received, Joseph Smith was able to infuse the same kind of thinking into many others who in turn were able to do their share in the Zion's Movement. The light which came to the world at that time was expressed in the development of a flood of new inventions which changed the standards of living. But this development came only because some men were willing to use their "power to give" in order that they could find the secrets which were being withheld from a darkened world. They gave, and the world was blessed because of it.

Marietta Walker's Gift

When we refer to those who have developed their "power to give" it is not necessary to think only of a few leaders. In the ranks there are many people who have put this principle into action in their lives to make possible the growth of the church today. For example, as I meet Gracelanders almost wherever I go I think of the time when Graceland was no more than a dream. One of my first memories after coming to this country is that someone took me by the hand and led me to the little gathering on the Hill to see the cornerstone of Graceland laid. Maybe I should say the cornerstone of "the Ad Building," but to me it was the cornerstone of Graceland. If Marietta Walker had not had the courage and determination to utilize her power to give we probably would not have Graceland today. As a

schoolteacher she was concerned because the young people in the struggling Reorganization Movement had no place to go above public education where the principles of the gospel and Zion-building would be given full chance for expression. A college graduate herself, she believed that church young people should have college privileges under such an environment.

As she went about her farm work she must have prayed constantly that in some way she could be shown what to do to solve that problem. She had land, but it was "out in the country"—far from the town of Lamoni. There were those who laughed at the idea of building a country schoolhouse for the young people of the church. But she was not to be denied, and the result is that she lived to see Graceland materialize. Under present conditions the Graceland campus is as near to town as it should be, and with modern transportation it is no distance at all. Thousands of church young people have had the chance to develop themselves in the spirit of the Restoration Movement because Marietta Walker utilized her power to give.

Christiana Salyard's Gift

Among the many people I met in Denver were Sister Zaide and Brother Richard Salyards, my friends since childhood. After renewing my acquaintance with them, and while thinking of those things which might fit into a discussion of the power to give, it was only natural that I should think of the woman who stepped in to mother them when they were small, Sister Christiana Salyards. She not only reared the family of Brother Salyards, but her concern went far beyond the

bounds of her own home. She felt deeply that there should be something for general use in the church with which to teach growing children, so she started writing quarterlies. They were accepted generally, and she spent her life developing her power to give until her name has become legend in the church for what she gave.

Sister Salyards did not have any modern tools with which to work. Her kitchen table was most often her desk. She did her thinking and her writing while doing her kitchen work. I have been in her home and have seen her at work. More than once in her extreme anxiety to get an idea on paper before she would forget it, she permitted food to scorch or burn. She did the best she could, and as a result laid the groundwork for the present day church school department. It was a pleasure indeed to remind the good folks in Denver of these facts with Zaide and Dick in the audience.

Giving for a Child

While preaching that sermon I noticed a little girl sitting in the front seat. She did not fit into an adult pew. Her feet did not touch the floor, and I was sure she must be uncomfortable. I then told this little story which I have repeated many times. I may have written it previously, too, but it will bear retelling because it illustrates so well the fact that adults too frequently have failed to utilize their power to give the needed ministry to youngsters. I asked this little girl if she was comfortable. I told her that I was afraid her legs might "go to sleep" and if so she should feel perfectly free to make herself comfortable in any way she desired. Suddenly receiving this attention was a little bewildering to her, but she nodded assurance that she was all right.

The incident happened during a sermon in Indianapolis. I noticed a little fellow about three or four years old moving about in the pew, trying hard not to disturb. A girl about twelve, not far from him, was

trying to shush him, and some of the near-by adults became tense in their concern for the service. I stopped preaching and spoke to him, assuring him that I was fully in sympathy with him. He sat upright at this attention. I suggested that if I were in his place I probably would not be listening to the preacher either. I told him to feel perfectly free to lie down, to draw pictures, or to do anything he liked that it would not bother me in the least. I also suggested to the adults that they forget him and let him be comfortable. The unexpected result was that he listened intently to the balance of the sermon. He had been given the privilege to do as he chose, so he chose to listen. All I did was to use my power to give to minister to his momentary needs.

The real point to this story did not show up until later. Little Buddy, now a married man, was the grandson of Brother and Sister Arthur Gage. He was staying with them at the time, and as I went with them to their home for dinner that day I had a chance to get better acquainted with him. He was bashful and did not know how to get acquainted with me. The serving of dessert gave him his opportunity. Sister Gage served sliced peaches for dessert that day, and Buddy slipped out to the kitchen to ask her if he could serve Brother Wight. Then he brought my dessert in what to him was the best dish in the house—*his little baby dish*. He in turn was using his power to give to show his appreciation for what I had done for him. No dessert ever tasted better than those sliced peaches. It takes so little to minister to the needs of growing children. They are appreciative of any little attention they receive. Think of this the next time you see a child trying to be comfortable in an adult service, sitting on a chair or pew with his feet dangling in the air. Try it yourself sometime—that is, sit with your feet off the floor—and I'm sure you will be quite willing to take some action to minister to the needs of children.

Giving in Sacrifice

There is one young woman in the church today who has endeared herself to the entire membership probably far more effectively than she herself realizes. Sadi Moon Nagel has been put to a test that has proved her stature. She has a power to give much greater than most of us possess, and she is using it. Her beautiful expression of thankfulness, published in the *Herald* just before Thanksgiving of 1950, in which she listed the many things for which she was thankful in spite of the tragic loss of her husband, was one of the most compelling articles I have ever read. From her statements I assume that both she and Harley came from forebears whose quality had been tested, with the result that when they were called on to prove their power to give, they set an example which may well become legend in the Restoration Movement.

It was our privilege to know Sadi Anka's family even before she was born. Her grandmother, Sister Frank Feldhahn, was one of God's noblewomen. I recall her testimony in a prayer service many years ago. In expressing her appreciation of God's goodness to her, she said that whenever she needed administration she would always wait for a day or two before calling the elders. She wanted to make sure that she would be ready for any blessing which she might need. To those of us who knew her she seemed always ready. We could not understand why she would need to make preparation for an administration. But the lesson she taught me in that testimony will never be forgotten.

It is not surprising then that she should impart to her daughter, Elise, Sadi's mother, such a high standard of sainthood. My companion enjoyed the privilege of teaching Elise in school and loved her dearly. She was all that a good woman could be expected to be. The term "good woman" fit her. When Willard Moon won her love while they were yet in school, we all thought him a

fortunate young man. We knew she had the power to give him a Zion home, and it was into this home that Sadi Anka came. Such a home background developed in her a power to give for the sake of the church. And when she was asked to give more than anyone would think of asking from another, she was able to do so with a smile. When I saw Willard at the High Priests' meeting in the Kirtland Temple in October, 1950, I asked him about her adjustment. His answer was that she actually thought it was a privilege to be called on to give up a husband if necessary to further the development of the church work. Such ideals come only from a background of deep devotion to a cause.

Late in 1951 I met Willard again at an evening service in the Lamoni Stake Evergreen Branch. It was a pleasure to tell him how much Sadi Anka had increased my power to give by the wonderful example she had set. I also told him of the fine response I had received from audiences from one end of the country to the other when telling my version of her story. Without question that story has helped many people in their efforts to develop their own power to give.

If I had needed an incentive to give myself unreservedly to consideration and discussion of "Power to Give" it was in the answer of Dr. William Henninger of Topeka, Kansas, whose clinic is world famous. I had expressed my appreciation of his paper, which was a masterpiece of understanding on marriage relationship problems. It was his paper I heard read at the San Francisco meeting. I must have said something about a need for more and better understanding of these problems and he agreed with me, saying, "There is so much unhappiness in the world!" To help remove that unhappiness should be the goal of each one of us in trying to emulate the work of Jesus Christ.

(To be continued.)

God and Man

By Arthur E. Dempsey

Adam fell, that men might be; and men are, that they might have joy.—II Nephi 1: 115.

THE ORIGINAL STATE of the Garden of Eden was purity and innocence. Evil had not yet appeared. Beyond certain chores, God had not assigned to Adam and Eve any program of deportment. It would seem that his every suggestion was carried out, for there was no opposition to his ways. Indeed, there was no reason for such opposition, for "God saw everything that he had made and, behold, it was very good."¹ Perfect physical creation had been accomplished; Satan had not yet appeared on the scene, and all was peaceful and orderly. The two parents of the human race lived without effort. They were innocent as newborn babes since they had no knowledge of good or evil. Death, suffering, grief, anxiety, striving for achievement, galling labor, perplexities of mind—all were unheard of, and physical life flowed on smoothly and without effort.² What an inviting scene to the sufferers of present day life! Many would cry out, "Would that I might be part of such a life!"

Yet something is missing! The great Creator has indeed accomplished a magnificent work that is crowned with the creation of mortal man "made in his image."³ Yes, the "image" is there in perfect form and physical health, together with all that should please and gladden the heart of such a creature. But the Creator himself is more than a personage of certain shape, dimensions, and other attributes incident to mere living. In him is light, understanding, and intelligence; the power to design and to create, to choose and to reject. Surely, this new man creature is to be more than a puppet if he is really created in the image of God. Animals pursue their existence guided by what we call instinct, for their mental powers do not rise to reason, abstract thinking, and logic. But Job says, "There is a spirit in man, and the inspiration of the Almighty giveth them understanding."⁴

Yes, man has been given wonderful latent powers, and the physical is not to dominate the whole creature in his case; rather the mind or spirit is to be the "captain of his soul."

THE ALMIGHTY YEARNS for the companionship of this new creature, for he has endowed him with great potential powers—"a little lower than the angels"⁵—and has bid him to become a Son of God.⁶ Can such a high station be reached by an effortless life of ease, with no choices to make, and no problems to solve? Hardly!

Before flesh existed, the Almighty formulated plans for this creation; and by his foreknowledge, which was evidently shared by his associates in the spirit world, it was known that mortal man-to-be would need a special aide in the form of a savior if he were to succeed in bringing the new creature of flesh into subjection to the holy influence of the Creator. Man must have this mediator so that he could eventually live a fuller, more joyful life, combining "spirit and element."⁷ Otherwise, he would fail, and God's great purposes in him would be frustrated. There were no puppets in the spirit world, for the principle of free agency was in force there, and the exercise of it resulted in a conflict wherein one third of the hosts joined a leader in rebellion against God and the forces of righteousness.⁸ These spirit rebels became "Satan and his angels"; they were cast down to earth to continue their warfare against God by striving to lead astray his beloved mortal man. The principle of free agency had its way in the spirit world, so now it was designed to continue on the earth in the fleshly creation,⁹ and the gauge of warfare was to determine who of the human race would join forces with God to combat evil and who would reject the Savior. Thus was the stage set for mortal man's life. It was not the intention of the Creator that man should waste his time on earth by mere effortless existence, but that he make a choice between God and Satan. Man was not to be a puppet with no real purpose in life. He was made in the image of God—not in form only, but in the type of mind that makes decisions and brings action of purposeful nature.

THERE CAME A DAY, therefore, when the entire existence of the Garden of Eden type of life met a crisis through the mere issuing of a command. Man all at once had to make a choice. No whip cracked to enforce that command; rather there was a suggestion that man

might freely choose whether or not to obey, with the penalty for disobedience clearly set forth. Man was given only one prohibition regarding all the fruit of the garden—that of the tree of the knowledge of good and evil.¹⁰

Here was a crisis indeed! Man, the fledgling, the object of God's special love and care, was now required in his innocence and ignorance to decide between blind and unquestioning obedience on the one hand and the sampling of a forbidden fruit with the penalty of death on the other. Left to himself in his ignorance regarding the value of the forbidden fruit, he quite likely would not have disobeyed his Creator. But Satan was not asleep, by any means. Here was his chance to try to thwart the plans of his archenemy, God! He would see to it that man should not only be "sold" on the value of the gift of the knowledge of good and evil to be attained by eating of the forbidden fruit, but that he should also be blinded by a lie regarding the death penalty.¹¹ Thus was the first high-pressure sale made, whereby man acquired a power formerly possessed only by his Creator and Savior but paid the predicted price as well. The Edenic life was a thing of the past. Man was now able to judge between good and evil.¹² Innocence had fled, and life for him became a scene of conflicts between righteousness and error, flesh and spirit. God provided a limited space of time for man to prove his loyalty to one side or the other of that great warfare begun in the spirit world, and now extended to earthly flesh and blood.¹³ But through the gloom of the suffering involved gleamed the bright promises of the love of God and his Christ in the terms of the gospel. Man may triumph at last if he so wills and thus attain a joy exceeding that of the Edenic world in the flesh or the pre-existent world in the spirit.¹⁴

Man's sufferings are more than matched by that wonderful offering of the Savior of mankind who, as God in the flesh, voluntarily came to this earth, suffering as no man suffered,¹⁵ and showing humanity the way to return to God. He, as the "second Adam," was victorious where the first Adam fell, thus meeting all the demands of justice.¹⁶ Now divine mercy and love can make the story of the Garden of Eden a delight rather than a tragedy.

TODAY MAN does not carry the burden of the responsibility of the Adamic sin. God assumed full responsibility for the fall of man when he said to Adam, "I have forgiven thee thy transgression in the Garden of Eden."¹⁷ The sacrifice of his glorious Son fulfilled the demands of justice so that mercy and love could

(Continued on page 16.)

Question Time

Question:

Where or in what part of the country was Joseph Smith when he returned the plates to the angel? Mrs. J. L. B. Washington

Answer:

The translation of the Book of Mormon was completed at the home of Peter Whitmer in Fayette Township, twenty-five miles from Palmyra, New York, probably in July, 1829. The copyright had been secured on June 11 before the translation was finished, and the copy went to the printer in August. It was between these dates, and after the translation was completed, that the plates were given to the angel from whose hands they were received nearly two years before. During these days Joseph was in the vicinity of Fayette and Palmyra, and it was probably at Whitmer's place that the angel received the plates.

CHARLES FRY

Question:

What is the official attitude of the church on playing cards? California Mrs. A. W.

Answer:

This is usually looked upon as a matter for personal conscience as far as participation in individual homes is concerned. My own opinion is that the creative program of the church requires so much time that persons who give wholehearted support to it will not have a great deal of time to give to the relatively unproductive activity of playing cards. This is not to say that card playing is sinful in itself. I feel that on some occasions when indulgence does not result in neglect of more important duties, it is justified. Unless, however, one has reached a point in life where time does not have a particular value, I personally doubt the wisdom of committing oneself to the demands of bridge and canasta clubs.

I do not believe that it would be advisable to permit card playing at any church sponsored activity. There would undoubtedly be a reaction from many against it.

G. E. TICKEMYER

Question:

Who was the architect for Kirtland Temple? It is well known among church members, for history records that the design was given to Joseph Smith in vision, but what provision was made for the work to be carried out by the craftsmen? It surely would be necessary for them to have a blueprint of some kind. Was there any used?

Australia

M. R.

Answer:

In a message accepted by the church by revelation, God instructed the building of the Temple, and the conditions upon which it should be built. A few details of construction are given in this revelation.

... let the house be built, not after the manner of the world, for I give not unto you, that ye shall live after the manner of the world: therefore let it be built after the manner which I shall show unto three of you, whom ye shall appoint and ordain unto this power. And the size thereof shall be fifty and five feet in width, and let it be sixty-five feet in length, in the inner court thereof; and let the lower part of the inner court be dedicated unto me for your sacrament offering, and for your preaching; and your fasting, and your praying, and the offering up of your most holy desires unto me, saith the Lord. And let the higher part of the inner court, be dedicated unto me for the school of mine apostles.—Doctrine and Covenants 92: 3.

A building committee had been appointed previously to erect a schoolhouse for the School of the Prophets. The above revelation altered the situation, and plans were changed. The committee—consisting of Hyrum Smith, Jared Carter, and Reynolds Cahoon—was retained as the building committee for the erection of the temple with the divine promise that plans would be revealed to them by inspiration.

We do not know of the existence of drawn plans. However, it is reasonable to believe that some plans would be drawn and sketches made for the instruction of the craftsmen. It is evident that some of the members were highly skilled craftsmen. Joseph Smith writes that he acted as foreman in the stone quarry.

We believe it is safe to say that the general design of the building was given by inspiration through Joseph Smith and the committee. However, architectural details would be the result of the com-

bined skills of the prophet, the committee, and the artisans working together with God in the spirit of consecration. The work, and undoubtedly the detail designing, was a co-operative triumph. We do not know of any blueprint, and mention is not made in written history of any detailed plans so far as we know.

JOHN BLACKMORE

Question:

Who were the saints mentioned in Matthew 27: 52, 53, A. V., who arose after the resurrection of Christ? Florida

H. C. H.

Answer:

They were all the obedient and righteous children of God who had lived and died prior to Christ's resurrection. Abinadi prophesied long before—

And there cometh a resurrection, even a first resurrection; yea, even a resurrection of those that have been, and who are, and who shall be, even until the resurrection of Christ: for so he shall be called. And now, the resurrection of all the prophets, and all those who have believed in their words, or all those that have kept the commandments of God, shall come forth in the first resurrection.—Mosiah 8: 55, 56.

Alma said:

There is a first resurrection . . . of all those who have been, or who are, or who shall be, down to the resurrection of Christ from the dead. . . . It meaneth the reuniting of the soul with the body, of those from the days of Adam, down to the resurrection of Christ.—Alma 19: 50, 52.

The earliest of the righteous, like Abel, had been waiting in the spirit world several thousand years for their promised redemption, and others like John the Baptist a lesser time. When Christ had prepared the way there was no occasion for their waiting longer, and they were brought forth with him. He was "the first fruits." All the disobedient are still waiting.

CHARLES FRY

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel members signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

Repentance

A talk given at Central Church, Kansas City, Missouri

By Kleta Finley

There are many principles by which men live. Six of the principles of life are mentioned in Hebrews 6:

Therefore, not leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, of laying on of hands, and of the resurrection of the dead, and of eternal judgment.

This tells us that

1. *Christ* is the author of these principles.
2. They are *basic* or foundational.
3. *Repentance* from dead works goes hand in hand with *faith* toward God.
4. The use of these principles directs our lives toward *perfection*.
5. They must be *used daily* in life—"not leaving them."

It has been and always will be God's purpose that man find his way back into fellowship with his Creator so that he may know the joy and peace such fellowship gives. When it also becomes *man's* purpose to know the joy of that fellowship he begins to seek the way of repentance from dead works—of life that will bring this experience to him.

Repentance is most valuable when used as a tool to gain that which man really desires, but at times knows not how to obtain—fellowship with God.

Jesus and the prophets of each generation have realized this basic desire of man and his great need, and have called him to repentance as the way to achieve such satisfaction.

We recall that Jesus' last recorded message to the saints (as well as his first one) is not the Great Commission, but his call to repentance. Repentance is needed if man desires to be prepared to meet Jesus and to look ahead to his coming with hope.

The story is told of a traveler in Switzerland who engaged a guide and started on a mountain-climbing adventure. Overtaken by night and darkness they stopped at a little hut by the roadside. During the night they were awakened by a terrific crashing and rumbling. Terrorized, the traveler clutched the arm of the guide and asked, "Is the world coming to an end?"

Calmly the guide answered, "No. When the sun starts coming up on the other side of the mountain, it touches the snow at the top of the peak. The warm rays play on the surface of the glacier and cause the ice to crack with loud reports. Snow and ice hurtle down into the valley. No, this is not the end of the world—it is the dawn of a new day."

When we shake ourselves free of destructive forces in life, the new day of constructive enterprise dawns.

Repentance causes us to delete from our lives all of the incidents and attitudes that separate us from God—that alienate his spirit from us—it causes us to draw near to him and become at one with him. To become at

one with him requires daily study, thought, and prayer in order to learn his will as expressed in these basic principles and the use of them in order to enjoy the natural results of such knowledge and use.

In the course of our lives we shall make many mistakes. We do not recognize many such errors until after we have made them. The thing we can then do is to determine not to repeat them. Mistakes become sin when we do them purposely, knowing they are wrong, or when we persist in doing them.

In I Nephi, chapter five, we see how the people wandered for eight years in the wilderness. They had the Liahona, but it worked only by faith and prayer. When they repented and humbled themselves enough to have faith and ask direction of God, they ceased milling around and went straight toward their destination.

They had knowledge of that principle of life, but until it was used they could not move ahead.

Aleta Runkle tells the story of a mother who came unexpectedly upon her son as he was eating strawberry jam. She had told him earlier not to eat before lunch. She scolded him and said, "Did you know it was wrong

for you to eat the jam when I told you not to?"

"Yes," he answered, "and I prayed to God to forgive me all the time I was eating it."

Praying for forgiveness does not correct the misdeed—only repentance can do that for us.

The mind and will of God must become our mind and will before we can stop "milling around" or just "praying for forgiveness" and really make progress toward perfection.

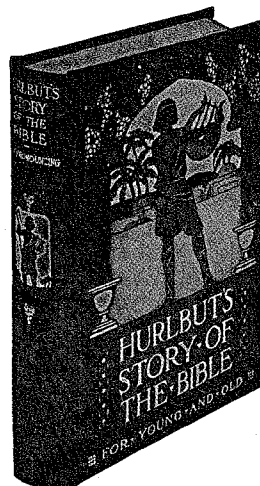
Repentance means to allow God's mind to be in us. "Let this mind be in you, which was in Christ Jesus."

"Sanctify yourselves that your minds become single to God."—Doctrine and Covenants 85: 18.

Repentance means making the word become flesh in us. It may mean blazing a new trail—not going along with the herd. It means living according to a plan rather than according to a whim. Repentance changes us. When this mind is in us which was in Christ Jesus, we won't need to be encouraged by prizes, picnics, or periodic shots in the arm.

Sometimes it seems that, like Samson, we go to sleep in the lap of Delilah. We may look better to some people with our "hair cut," but we lose our power. We conform rather than become transformed.

We might even spend our lifetime telling of the miracles of days gone by, but never experience the miracle of faith and repentance in our own lives. We might expound the truth for all of our seventy years, but never experience and prove the truth in our own lives. Activity and "busyness" is not what is needed. Separation from sin is not sufficient. That mind which was in Christ Jesus must be in us to lead us to know, to experience, to prove in our own lives the joy and peace that naturally follow the knowledge and use of this basic principle of life repentance.



Hurlbut's Story of the Bible

Here is a new edition of an old favorite. 32 color reproductions of three-dimensional Bible tableaux by Domenico Mastroianni, 160 dramatic two-color line drawings, and the type is completely reset. (The old edition is no longer available.)

\$4.95

HERALD HOUSE

Independence, Missouri

Letters

The Need for Zion

Can we afford to put off building Zion when we consider the needs of our children? Will we send them into the world to find friends and life companions? At a time in their lives when "the gang" is all important, will we say, "Go out with the others, but don't do like they do"? Our greatest loss of membership is among teen-agers. Is it because we have failed to provide for the young people the kind of social life they need? God gave us the answer a hundred years ago. When will we answer his call?

1034 North Carlton
ANNA BANSE
Stockton, California

Helped in Time of Need

God has blessed me many times when I have been in need. I had high blood pressure and finally suffered a cerebral hemorrhage, but through administration I received much help.

I want to live so that I shall be worthy of these blessings. I ask the Saints to pray for me that I may be a faithful servant.

Box 93
PELLA HAWKINS
Peach Orchard, Missouri

Note of Thanks

We want to thank our friends for their prayers and words of comfort at the death of William Henry Lydick. May God bless all who remembered us.

MRS. DIORA LYDICK (mother)
MRS. OMA MONTGOMERY (sister)
102 Jefferson Avenue
Moundsville, West Virginia

From an Isolated Member

I am thankful that I was guided to join this church. I have been a member for about twenty-five years, but much of the time I have been isolated from church privileges of my own faith and have had to attend other denominations. I teach a class in the Methodist Church and hope that I may be an instrument in God's hands and help to bring the gospel here to Farmington. Our high moral standards are always a source of pride with me.

Another thing which has strengthened my faith is the blessing that can come through administration. My mother was never very strong, and several times I have had Elder Ambrose King of Victoria, Illinois, come and administer to her. Each time he came without hesitancy, and each time my mother received a blessing. Both Mother and Father are dead now. Elder Lyle Woodstock officiated at the funeral services, and those who attended commented on the outstanding sermons he gave.

I hope the Saints will pray that the work may be established in Farmington. I hope I may always be worthy of membership in this church and serve to the best of my ability.

MABEL STEWART

Farmington, Illinois

Note of Thanks

I want to thank all who so kindly remembered me with cards and letters during my stay in the hospital. I appreciate, too, the visits of those who came to see me. May God's richest blessings be theirs.

I have a heart ailment and am not well yet, but I can be up part of the time. For this I am thankful and trust that God will heal me. I need the prayers of the Saints.

Bluffton, Indiana
EVALINE A. JOHNS



1. Seventy Eugene Theys and Elder Oskar Strive checking contents of box to be placed in cornerstone.

New Mission Headquarters in Hannover, Germany

On January 15 a crew of workmen began to move their tools and equipment on to the corner of Eichstrasse 14a. This was the beginning of a new headquarters building for the German Mission. It will provide a beautiful chapel for the Hannover Saints to worship in with a seating capacity of 125. In the lower auditorium facilities will be provided for junior church. Under the rostrum in the lower auditorium there will be a baptismal font which will help to dignify the sacrament of baptism. The lower auditorium will seat about fifty persons. On the second and third floors there will be two apartments for church missionaries. Central heating will be provided for the whole building.

After the bomb damage was cleared away by workmen, a service was announced for 3:00 p.m. Friday afternoon, January 25. More than fifty members and friends took off work to gather at the building site. Elder Christian Rosch, pastor of Hannover Branch, gave the invocation, and Patriarch Franz Beil delivered a short address telling of the early missionary work in Hannover and the missionary opportunities afforded by this fine building.

Mission President Eugene A. Theys then laid the cornerstone, having first placed a small metal box in the building corner. In this box were several letters, pictures of the Hannover Saints, the last issue of *Der Deucher Herald*, a number of new German coins, and a copy of the local newspaper published on the day the cornerstone was laid. Herr Wilhelm Rischmuller, the building contractor, then expressed a few words of appreciation for having the opportunity to assist in building, and Elder August Weber offered the benediction.

Since that time the mission house has rapidly neared completion. The building is now constructed, all rooms have been plastered, heating and plumbing installed, and electrical wiring finished. On July 10, Seventy Louis C. Zonker and his wife and two small daughters will move into the new headquarters.

On July 20 President Israel A. Smith, Bishop Henry L. Livingston, and Apostle Arthur A. Oakman will be in Hannover to help dedicate the new mission headquarters. On the previous Sunday, July 13, they will have dedicated the new church in Berlin.

The German Mission is going forward, and there is a deep feeling among the members that they have a great future before them in witnessing for Christ.

On August 14, Seventy E. A. Theys and his family will sail for the United States from Le Havre, France, on the S. S. "United States." This will mark the completion of five years of missionary work for them in Europe.



2. Patriarch Franz Beil and Seventy Theys during cornerstone-laying ceremony.

God and Man

(Continued from page 12.)

hold full sway and make atonement complete. Once more man became innocent in his infant state¹⁸—the ordinance of baptism applying only to personal sins, which sins are remitted by this act. Logic and reason become close companions with the gospel plan, and the thrilling testimonies of Adam and Eve¹⁹ point the way to a fuller understanding of the loving kindness of the great Creator of all. Let it be remembered that Adam and Eve had actually experienced the Edenic life, yet they testify to the advantages accruing from the fall and show preference for the great possibilities opened to them which formerly did not exist. Well did Nephi of old exclaim, "O, the greatness of the mercy of our God, the Holy One of Israel!"²⁰

True, we do not yet have all the facts in this great drama, nor is it likely that mortals, as such, can ever fully comprehend all that is involved in this great story.²¹ But the promise is that in time, all mysteries shall fade and nothing shall remain hidden.²² In the meantime, who can ignore the Savior's edict, "Search the scriptures, for in them ye think ye have eternal life"²³

God and man! What a combination! How can we ever comprehend that quality shown in the great God of all, wherein he insists not only in favoring weak man in countless ways, but in drawing him into active partnership with him in all the details of his saving processes,

strengthening the blundering hands and minds of those who try, and repeatedly reaching after those who waver? Well did the angel remark to Nephi of old, "Knowest thou the condescension of God?"²⁴

This marvel of the ages which leaves heaven and earth standing in amazed wonderment should claim our chief interest in this life.

1. Genesis 1: 31, A.V.
2. II Nephi 1: 95-128; Genesis 2: 31; 3: 12, I.V.
3. Genesis 1: 27, I.V.
4. Job 32: 8
5. Psalm 8: 5
6. Genesis 6: 71, I.V.; I John 3: 2
7. Genesis 3: 1-7, I.V.; Isaiah 46: 10; Acts 15: 18; Doctrine and Covenants 90: 5
8. Revelation 12: 6, 7; Doctrine and Covenants 76: 3; 28: 10
9. Genesis 3: 4, I.V.; Doctrine and Covenants 36: 7
10. Genesis 2: 19-22, I.V.
11. Genesis 3: 8-11, I.V.
12. Genesis 3: 12-16, 28, I.V.; Alma 19: 83
13. Alma, chapter 19, especially 19: 84; Doctrine and Covenants 28: 12
14. I Corinthians 2: 9
15. Doctrine and Covenants 18: 2; Mormon 4: 71-74
16. Mosiah 8: 76-91; Alma 19: 97, 105-111; Helaman 5: 66-71; II Nephi 1: 72; Doctrine and Covenants 18: 2; 16: 4; 28: 11; John 3: 16-18; John 1: 29, 30; Genesis 6: 53, I.V.
17. Genesis 6: 55, I.V.
18. Doctrine and Covenants 90: 6; 28: 13; Moroni 8: 5-16, 20-27; Genesis 17: 11, I.V.
19. Genesis 4: 10, 11, I.V.
20. II Nephi 6: 43
21. Alma 19: 31; II Nephi 1: 114
22. II Nephi 11: 132; Doctrine and Covenants 76: 2
23. John 5: 40, I.V.
24. I Nephi 3: 56

Briefs

Women Adopt German Family

WELLSBURG, WEST VIRGINIA.—Seventy James Menzies baptized Jane, Lucille, Myers, and William Campbell on May 25.

The women's group leader, Lenora Nixon, has distributed miniature socks and mittens. The members are to measure their hands and place a penny an inch for gloves and hose or sock size into miniature receptacles each week for a certain length of time. Members also received sealed cartons with slots in which contributions are to be placed for "special" blessings received. This is called the "thanks offering." The women's department has adopted a German family of four. They became acquainted with the family through Brother Roy Hanes who is stationed in Ettlingen, Germany, and who has visited this family very frequently.

The Live Wire class, whose teacher is John Treiber, continues to serve dinner twice a month to the Lion's Club of Wellsburg. Several members of the class donate all the food used, with the exception of meat which is purchased. Ethel Melcher is the president of the class. They have raised nearly \$500 since January, and have pledged \$500 above their quota toward building the new annex.

The adult class sponsored a class supper, having as their guests Seventy James Menzies, Pastor John Treiber, and Sister Treiber. The pastor's birthday was celebrated at this time, and he was presented with a shirt and tie as a gift.

The Scout troop of the branch is growing. Nearly all the boys are nonmember friends.

Apostle Williams visited the branch for four days.—Reported by LEONA HANES

Two New Members Baptized

BLACK GUM, OKLAHOMA.—Brother Frank Schlup baptized two candidates May 4. They were confirmed by O. O. Dollins, Sr., of Wilburton, Oklahoma. Progress is noted in the church building. Church school is held each Sunday.—Reported by LILA P. SIMMONS

Group Organized as a Mission

HANNIBAL, MISSOURI.—The Saints meet at 3404 Market Street. It was in the month of May three years ago that the church school was organized under the leadership of Brother Wayne Peters. The group met in Brother Peters' home until December, 1951, when a larger building was needed. Seventy John Puckett of Jefferson City began a series of meetings on January 13. The Saints of Illinois also attended the services. During the series, Brother Puckett and Brother Peters visited in the homes of the Saints.

On March 23, the group met in their new church home. Brother Wayne Peters and Elder Bowman were in charge of the service of dedication. Seventy John Puckett ordained Brother Peters to the office of elder, assisted by Elders Bowman and Brown of Illinois. Brother Puckett stated that the group was now a mission, and officers were elected. Brother Richard Howell sang, "We've a story to tell to the nations." Brother Bowman closed the meeting with prayer.—Reported by PAULINE CASH

Babies Blessed at Special Service

ELORA, ONTARIO.—On May 18, at a special morning service, four babies were blessed. Brian Douglas, son of Mr. and Mrs. Douglas Ward, of Fergus, was blessed by Elder

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Arthur Dunn and Seventy William McMurray of Guelph. Daphne Marjorie, daughter of Mr. and Mrs. G. H. Towers, was blessed by Elder George Towers of Niagara Falls, her grandfather, and Elder Allan Mortimer. Thomas Stanley, son of Mr. and Mrs. D. Pollard of Salem, was blessed by Elders McMurray and Towers; and Noreen, daughter of Mr. and Mrs. Josiah Bauman, was blessed by Elders Mortimer and Dunn. Elder McMurray was the speaker during the service.—Reported by MARJORIE E. TOWERS

Institute Held at Branch

INMAN, NEBRASKA.—An institute was held at the Inman Branch May 27-29, with Brother and Sister John Darling of Independence and Brother Harold Reid of Royal, Nebraska, in charge. The institute was for priesthood, young people, and women. Youth classes were held in the church, and the women met at the home of Sister Jacox. All meals with the exception of breakfast were served at Brother and Sister McGraw's home with the help of all the women. Margaret and Verna Pruss arranged the worship center, and the Inman Zion's League was in charge of devotionals on the closing day.

Sister Darling was in charge of the women's classes, and Brother Darling instructed the other classes.—Reported by MRS. WALTER JACOX

Sanitarium Day Observed in Branch

ENFIELD, ENGLAND.—The nursing profession is well represented in the Enfield Branch. Among the members are two state registered nursing sisters, Ida Hart and May Oakman; one Red Cross hospital nurse, May Worth; two probationer nurses, Dora Oakman and Kitty Riley; and two auxiliary nurses, Rose Butler and Mary Judd, of the Red Cross organization and St. John's Ambulance Brigade respectively. Several other members are also hospital workers. They are Thomas Tucker, instrument technician and mechanic; Roy Oakman, pathological laboratory staff; and Carrie Butler, hospital catering staff. An especial interest is maintained, therefore, in Sanitarium Day, which, adapted to local circumstances, has grown to be a source of inspiration in the year's services.

On April 27, the Twenty-third Psalm was chosen for the theme, and four nursing staff members together with a "patient" took part. From the West London Hospital, Hammer-smith, were Sister M. Oakman, who planned the service, and Sister Ida Hart, who spoke. Nurse D. Oakman, also from the above hospital, offered the opening and closing prayers and played a piano solo; Nurse Kitty Riley, of Chase Farm Hospital, Enfield, read the Twenty-third Psalm and sang "He Leadeth Me."

The patient was Brother Bertram Sykes, who through his illness was brought into the church, after a long experience in the hospital. Brother Sykes stated that in spite of the doctor's opinion that he would not work again, he had recovered to the extent that he now has a more responsible position than before his illness.

The day's collections were donated to the Sanitarium.—Reported by LILY E. A. OAKMAN

Correction

In the issue of March 14, in the news brief from Enfield, England, the first paragraph should have read "High Priest J. F. Schofield was sustained as pastor; he appointed High Priest D. A. Oakman and Elder F. W. Judd as counselors." Brother Oakman was erroneously listed as a priest.

Zion's Leaguers Hold Retreat

NEW YORK DISTRICT.—Apostle D. T. Williams and Seventy S. W. Johnson were in charge of the district conference held at Niagara Falls May 24-25. At the business meeting Sunday afternoon the following officers were elected: president, S. W. Johnson; women's department leader, Evelyn Voltmann; music department, Maurine Whitehead; Zion's League, Stanley Leonard; secretary, Louise Morden; treasurer, Vernon Whitehead; religious education, Robert Auther; auditors, Max Voltmann, Clifford Spilsbury. The following ordinations were approved: Fred Knapp to the office of elder and Charles Biggs to the office of deacon.

May 30-June 1, the district Zion's League met at Allegheny State Park for a youth retreat. Over forty Leaguers attended the three-day session which included recreation, campfires, classwork, and an outdoor Communion service on Sunday morning. The staff included Henry Knapp, Fred Knapp, Thelma Pearson, Orveta Miller, Mr. and Mrs. Richard Schick, and Mr. and Mrs. S. W. Johnson. The camp is the site of the Allegheny Park Youth Camp to be held in August. Another retreat is being planned for a week end in October at the same camp. The week of May 26-30, Apostle D. T. Williams and District President S. W. Johnson visited all of the branches of the district. Evening services were held at Syracuse, Binghamton, Rochester, and Greenwood.

Skylarks Sponsor Program

NIAGARA FALLS, ONTARIO.—Charles Thomas, infant son of Mr. and Mrs. John T. C. Barker of St. Catherines, Ontario, was blessed May 18 by Evangelist Benson Belrose, assisted by Elder Arnold Ware. The baby was born on February 23.

The Skylark group, under the direction of Sister Margaret Conham, presented a concert and hobby show May 23. There was a tea room, fish pond, bake table, and novelty booth. The proceeds of \$77 were donated toward a new piano for the basement of the church.—Reported by AUDREY V. WARE

Across the Desk

(Continued from page 4.)

be in and the plasterers will be at work on the walls. I will be returning to Hannover the first part of next week and while there will pick out linoleum, wallpaper, curtains and drapes, as well as looking after a number of other small items. From all indications, the mission house will be finished by the first of July.

We have just received the good news that we have reservations for our family on the S. S. "United States" sailing from Le Havre, France, on August 15. We will arrive in New York on the nineteenth and if all goes well we should be in Independence the afternoon of the twenty-first. Five years seem like a long time when one looks toward the future, but as we look back on our past experiences, it hardly seems that we will soon be here that long.

Another good piece of news is that on our last visit to the mission in Mulheim, we found that Brother Nass, our pastor, has found a fine meeting room which will be fixed into a chapel. This room will be located in downtown Mulheim. The Mulheim group was organized about four years ago, and is one of the many groups we hope to get started in the industrial Ruhr of Germany. We hope that we can have the same success in some of our other groups.

We are looking forward to seeing President Smith, Bishop Livingston, and Apostle Oakman in the German Mission this summer.

SALE!

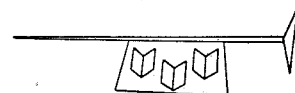
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Our Challenge — An Increased Spiritual Stature

A lecture given at the opening class for women at General Conference

By Mrs. S. S. Arnson

I WANT TO DISCUSS WITH YOU some of the many challenges which constantly urge us women to increase our spiritual stature. Throughout the Scriptures we are told again and again to grow and to increase in the likeness of our Master. In poetry we find additional instruction—"Build thee more stately mansions," and our own better self urges us to aspire to higher things. The Restoration message offers a great challenge to us. It proclaims to the world and says, in fact, that upon this earth in our time shall be built a community which we call Zion, consisting of the highest type of Christian people banded together for each other's good, acknowledging to God the stewardship of their talents, time, and money. It will be a community where people live in peace and where children are reared in holiness. It declares to us also that this gospel is for all people. In the divine plan the women of the church have a definite part. We have a distinctive obligation which has been stressed often by our leaders. This obligation is the building of Zion, homes which will comprise the Zion community. In reviewing past history we find that when there was a great work to do, men and women were raised up to do it. God has worked through the ages, through men and women of quality and vision, to bring about his work.

John Wycliff of England, called "The Morning Star of the Open Bible," translated the Bible into the common tongue. He could be classed as a man of vision. Christ himself tells us that upon this land he established the constitution, for it is not right that any man should be in bondage. "And I have established the constitution of this land by the hands of wise men whom I have raised up for this very purpose."

Lincoln, the Emancipator, and Joseph Smith were instruments through whom the Lord worked. Joseph in faith followed the instruction of the Lord, "If any of you lack wisdom, let him ask of God," and did a great work.

THE WORLD NEEDS PEOPLE of stature today to carry on its work and help it solve its problems. The church needs people of stature for the great work it has to do. Only people of nobility, sincerity, and consecration can do this. Our need, as history tells us and as instructions have come to us from our leaders and through the Scriptures, is for an increased spiritual stature. If we are to do the things which are demanded of us we must "grow up" in the church. In our honest appraisal of the abilities and talents which we possess, in our solemn moments when we reflect that we have not used our time to the best advantage, and in the spirit of repentance can we not say wholeheartedly, "What can we do to assist?" And can we not also resolve that from this moment on that we will try to develop within ourselves those qualities which will characterize us as women of stature?

Greatness is not measured by prominence, although prominent people may be great. Greatness, the quality of a soul, is measured by service to God and to men. In many branches and homes we find women of stature who have devoted their all to the work of kingdom-building. Instead of measuring success by the material standards of the world they have responded to the call for the high spiritual standard of living which can be achieved by Christian people if they are conscientiously working at the job.

THERE ARE MANY CHALLENGES to urge women to higher development. Our generation is challenged

by fine, faithful women of the past who met their responsibilities triumphantly regardless of the circumstances. Sariah, the wife of Lehi of Book of Mormon times, was one of these. With her husband and family she was willing to leave the land of her inheritance—the gold and silver and precious things—to go into the wilderness as the Lord had commanded. "And because they were obedient to the word of the Lord, they did as commanded." Sariah would not have been human had she not had some misgivings, but she was unfaltering in fulfilling her mission. What a lesson for us today!

In the beginning of the Restoration Movement women were called upon to leave their homes in the east and pioneer a new way of life with no assurance that the plans in which they believed would work out. Still they were willing to leave their friends and comfortable homes because they had great faith in the new religion which they had espoused.

A closer challenge comes to us from our own parents. Many of them put the gospel above everything in life and courageously went about telling the good news to their friends and neighbors. This generation was composed of Saints of the first water, who had great faith in the message.

The world in its sin-sick condition challenges us to increase our spiritual stature. All about us is evil, degradation, and sorrow. This condition could be changed if a group of consecrated women would demonstrate powerfully in their lives and homes that the teachings of the gospel—the way of righteousness—brings peace, happiness, contentment, and blessing.

To us comes the additional challenge of ideal womanhood. By our very nature we have within us those qualities which can uplift and help the world; our gentleness can accom-

plish more than force. Our influence on our families is great; we pray that it will be right. Our opinions and attitudes about the world conditions and people are also of great importance. Our abilities, talents, and knowledge can be great assets.

A few months ago in the *Herald* Leonard Lea told a little story about Emerson which illustrates the point I want to make. Emerson wrote that he tried for an hour one day to get a calf into a barn. The calf resisted with fury every effort he made. A few minutes after Emerson had given up, along came a servant girl. She put her finger into the calf's mouth, and it willingly followed her into the barn. It is more important to know how to do something than to be strong.

TO DEVELOP healthy personalities in children is woman's responsibility and privilege. Many things may handicap proper development. A report from the Mid-Century White House Conference on Children and Youth stated that, among other things, inadequate school and health, racial and ethnical discriminations handicap children not only in and of themselves but also because they are contrary to the democratic ideal that every person is of precious worth. Feelings of inferiority, uncertainty, envy, and resentment may produce serious consequences, but the most important handicap is the lack of spiritual values. What an opportunity women have to mold personalities that will help build a society of efficient workers who are strong enough to protect its way of life and flexible enough to co-operate with those whose ways are different. On the entrance court of the Margaret Morrison Carnegie School for Women at Pittsburgh (founded by Andrew Carnegie and named for his mother) are these enduring words: "To make and inspire the home. To lessen suffering and increase happiness. To aid mankind in its upward struggles. To ennoble and adorn life's work. However humble—these are women's high prerogatives."

WE OF THE RESTORED CHURCH are looking forward to the time when a temple will be built in addition to the one we have in Kirtland. The story of David's desire to build the temple in his day and do more than was required of him is inspiring and stimulating. The Lord commanded him to build an altar. Although David was not allowed to erect a temple because of past sin, God commanded him through the prophet, "It was good that it was in thine heart." We have the challenge of preparation.

Latter-day revelation says to us that the glory of God is intelligence," and that it is "light and truth." This should challenge each of us to do what we can for the building of the kingdom by proper preparation. In the words of one of our leading women, it means that "our lives and our homes and our personalities shall speak to those about us in no uncertain tones of the light and love and truth of the gospel. The Restoration message challenges us to a finer ministry in our homes to our husbands and to our children, to a closer and more efficient working together for the advancement of God's church on earth."

The contributions we can make to the church are vital. Our names may not be remembered or written in a book, but we still may be classed as people of vision with a message caught from the Day Star, Jesus Christ, if we obey the call to pioneer a way of life which has been prescribed for us. Although living Christ-centered lives is no easy task, it is a rewarding one; this means we live not for ourselves alone but for others. I like the statement Apostle Hanson has made many times: "A Saint is motivated to do for others what Christ has done for him."

We could profitably follow the advice of a famous Negro woman,

Mary MacLeod Bethune, president emeritus of the Bethune-Cookman College for Negroes. She built this college in spite of great obstacles when she saw the ignorance of Negro children about her. To all young people who came under her charge she said, "Walk proudly in the light. Faith ought not to be a puny thing. If we believe, we should believe like giants."

GOD BLESSED the women of the church last October. He sent his Spirit in abundance to testify to us that he loves us and was mindful of our desires to serve him in every way possible. In that week we grew in understanding of our responsibilities and of each other and were strengthened by the unity that was here. I have no doubt that many here have been urged to come again, even at a sacrifice, that they might partake of the good spiritual food which will be here in abundance at our Conference.

Zion and her ideals are before us; only partially have we achieved them. It is my desire that we may hear the call and rise up with renewed conviction and steadfast faith and begin to change ourselves into a more perfect likeness of Christ, improving the abilities and the personalities we have now that our stature might constantly increase. Let us believe so strongly in the program of the Restoration that we will put all of our efforts into the accomplishment of this work. I have no doubt as to our consecration. The only concern I have is that we shall measure up to the demands and the challenges that are ours from the good people of the past, who gave their full share of devotion to the cause we all cherish.

"Faith ought not to be a puny thing. Since we believe, let us believe like giants."

Home Column

A Shrine at the Crossroads of America

By Charles Kornman



LAST SUMMER my sister and her family came to visit me in New York—she lives in Texas. They had heard about Nauvoo from some friends and were anxious to see it for themselves. They told us to be sure to stop when we came to see them this summer.” . . . “These are some friends of ours from Georgia. My wife and I live over in Peoria and every time we have visitors in our home we try to bring them down here.” . . . “I’m a member of the legislature here in Illinois. I’ve been in Nauvoo before but never have had a chance to stop.” . . . “I want to see where Joseph Smith kept all of his wives.” . . . “I’m a member of the board of trustees for the Methodist Temple in Chicago. It was our minister who inspired Sallman to paint the picture that you have in your office. The original hangs in our Temple—come and see it when you’re in Chicago.” . . . “I’m glad to hear you talk so much about Jesus Christ. I was out West last summer and all I could hear was Joseph Smith.” . . .

And so they come—rich and poor—large families, people on their honeymoon, couples on dates—dentists, physicians, history teachers, farmers and preachers—from New York and New Mexico, from Oregon and Florida, from California

and Kentucky. One sees names like Bolivia, Brazil, Indochina, Iraq on the registration cards. Church affiliations compass every range of theology known to mankind—Methodist, Universalist, Baptist, Catholic, Mormon, Open Bible, Unity, Lutheran, Christian Scientist.

Seeking understanding, curious America stops at this shrine—most of the visitors listen attentively as the guide tells the story of Nauvoo and the people who settled here. Many of them ask questions about these strange people who have “another Bible” and yet who believe in Christ. And most of them leave shaking their heads in wonderment that a city could be born, grow to maturity, and die in such a short time. For a brief half hour they’ve lived in another century and have walked where martyrs were born—they’ve seen Joseph as a modern Moses and have felt something of the integrity of the heart of the elect lady who stood true to the God she loved, come what may. And they leave this city of beauty, many of them with reluctance and with reverence, because they’ve felt something of the spirit that pervades this outpost of the New Jerusalem. Thousands upon thousands of people throng this shrine of America in ever-increasing numbers—indeed,

for the ministers of the Mansion House, the world is their parish. Perhaps in this way, Nauvoo is fulfilling her destiny because certainly the majestic and awe-inspiring story of her past causes people to stop and gaze in wonder at her beauty.

“Polished with the refinement which is after the similitude of a palace” is her destiny—God has so decreed. Often God uses apparently meaningless phrases to indicate coming events, but the future manifests that she is in the hand of God as is the past—the Christ described as a “root out of dry ground”; Zion as a “city set upon a hill,” Nauvoo as a “cornerstone of Zion . . . polished with refinement.” Such apt wording is divine in origin. Perhaps in a measure, we are seeing the fulfillment of this prophecy. Nor does this interpretation prohibit greater activity on the part of God as he proceeds with the redemption of Zion and the refinement of this corner of it.

GRADUALLY THE MEMBERS of our church are beginning realize the possibilities manifest in this place, and week-end visits by branches, classes, and Zion’s Leagues are becoming more and more popular. Our prayer and our hope is that they shall be more so.

A nominal charge is made for the use of the Nauvoo House with its sleeping quarters and kitchen facilities as well as the restrooms. Each group, however, furnishes its own sheets, bankets, pillows, and food, thereby making it possible for us to

New Horizons

take care of large groups with a minimum of expense to them as well as to ourselves. Requests for information should be mailed to

Mr. Frederick Banta
Mansion House
Nauvoo, Illinois

Here is a suggested week-end program:

FRIDAY EVENING:

Arrival and get acquainted—generally just getting the “feel” of being in Nauvoo
Supper in the Nauvoo House
Campfire

SATURDAY

Morning devotional
Breakfast in the Nauvoo House
Tour of Nauvoo
Class
Picnic dinner at David’s Chamber (about a half-mile from town)
Trip to visit jail in Carthage, Illinois
Recreation (softball, volleyball, boating, et cetera)
Supper in Nauvoo House
Riverside chat—possibly “Lessons From History”
Campfire

SUNDAY

Fellowship service
Breakfast in Nauvoo House
Class
Sermon or Communion service
Dinner
Leave for home

IN PREPARATION for your visit to Nauvoo we suggest that you begin to get ready at least a month before you come. Use the story of Nauvoo as the basis for sermons, for fellowship services, for classes. Your preparation should be such that just to “be” in Nauvoo will be a worship experience. And it can be!

May God’s Spirit continue to refine this shrine and may America continue to benefit therefrom. And may the Spirit of Him who “doeth all things well” continue to welcome and inspire those of the household of faith as they walk where their fathers walked before them.

The Importance of Time

By Chaplain Floyd Engstrom

Be strictly careful then about the life you lead. Act like sensible men, not like thoughtless. Make the most of your time, for these are evil days.—Ephesians 5: 15, 16, American Version

TIME HAS BEEN CALLED money, and for some people it is just that. But whether it means money or something less tangible to us, it is far too precious to abuse. It is given each of us for achievement, for creative living—not to be wasted. In the classroom if someone comes in half a minute late and there are forty people present, twenty minutes are gone never to be recovered because of the distraction. In a congregation of two hundred people, a half-minute distraction for the group amounts to an hour and forty minutes. No one has the right to do this to his friends. Neither is it fair to God to thus misuse the time that is allotted for worshipping him.

HAVE YOU EVER WONDERED why a doctor charges more for a house call than an office call? It is a matter of time, and his time is usually quite valuable. He could probably see three or four patients in his office while he is making one house call. Also there is the wear and tear of travel on man and machine. Think it over; perhaps you will be able to call at his office for the needed treatment next time. There may be people there who need to see him as much as you do.

Perhaps you still feel you are unable to do much in a minute. Do you know it takes less than ten seconds for a hundred-yard dash? The average car or train can travel more than a mile in a minute. A jet plane will travel ten times that far. A competent stenographer can type as many as seventy-five words a minute. Yes, many things can be accomplished in a minute.

With the opportunities that present themselves, if you are a poor steward, you have headaches, heartaches, an empty pocketbook, and an empty life as your record. The point

is you can do better. Have you learned to use even minutes to advantage? Have you developed worth-while spare time activities? By not making use of each moment, it may be that you are retarding your professional advancement. This may mean the difference between a life of satisfaction and a life of discontentment. Just how are you using your time anyway?

PAUL POINTED OUT to the Ephesians that those who delay will find either that the opportunity is no longer present or those left are not worth having. How often have you found this to be true in your life? Think about your time; plan to use it wisely. Always have worth-while things to do if you find yourself forced to wait for a few minutes. Perhaps you have a delay between trains, what of value can you see in the city? Perhaps there is a museum or a historical landmark worth visiting? If you have an evening to yourself, do you spend it wisely, or do you listen to murder mysteries? How do you spend your vacations? Are you a more efficient worker because of them, or do you have to return to your job to recuperate?

How about using some of your time to check on yourself? Add up your strengths and weaknesses, then use some more of that time trying to strengthen the weak spots or eliminating them from your life entirely. Time is important. It is given to you and your neighbor alike, but only you are accountable for the seconds, minutes, hours, days, and years allotted to you. Are you marking time waiting for your death or do you look forward to each new day for the added opportunities it may bring you? The joy of the moment should bring satisfaction through the years.

Bulletin Board

Chetek Reunion

The Chetek (Land O' Lakes) Reunion will be held June 29 to July 6 at the reunion grounds (one and one-half miles north of Chetek, U.S. Highway 53, forty-eight miles north of Eau Claire). The registration fee of \$2.00 per person includes dormitory accommodations. Double beds, double-decked and equipped with springs and mattresses, are furnished. Bedding, towels, basins, etc., are not included. Three four-person cabins, \$25.00 each, are available (inquiries should be addressed to Ormond Kimball, Eighteenth Avenue South, Wisconsin Rapids, Wisconsin). The dining hall is operated on a cafeteria basis. General Church representatives are to be Apostle D. O. Chesworth, Seventy John Puckett, Evangelist Ray Whiting, Bishop T. A. Beck, and Elders Cecil Robbins and Delbert Smith. WESLEY ELVIN

The Missouri Valley Reunion

The Missouri Valley Reunion Association will hold its annual reunion in the City Park at Woodbine, Iowa, from August 16 to 24. The official staff includes President F. Henry Edwards, Apostle R. E. Davey, Evangelist Roy E. Cheville, Bishop Earl Higdon, Seventy Sylvester Coleman, Missionaries Les Gardner and John Loren, High Priests Frank Fry and V. D. Ruch. Mrs. Mary Moats will represent the Women's Department. Prices will be available as follows: tents, 12x14 feet, \$9.95; 10x12 feet, \$8.75; steel cots, \$1.00; electricity in tents, 75c, rooms in private homes, \$1.00 to \$1.50 per person per day. Orders for tents, rooms, and cots should be sent to E. L. Edwards, Woodbine, Iowa. Further information may be obtained from Sylvester Coleman, Logan, Iowa. V. D. RUCH,

Secretary of the Reunion Committee

Northern Ontario Reunion Canceled

The Northern Ontario Reunion has been canceled for this year because no suitable grounds have been located to accommodate the reunion. H. L. WAGG

for the Reunion Committee

Change of Address

Mr. and Mrs. Donald Landon
3810 Osborn Avenue
Salem, Oregon

Mr. and Mrs. F. Edward Butterworth
8544 Cloverlawn
Detroit 4, Michigan

Ernie and LaDora Ledsworth
1117 North Thirty-Sixth
Kansas City, Kansas

Serviceman's Address

A/3c Garold D. Barney

A.F. 19-445-790

3545 Motor Vehicle Squadron

Goodfellow Air Force Base, Texas

Members in or near San Angelo, Texas, are requested to contact this serviceman as he is eager for church associations.

We're on the Air

MONTANA, Kalispell.—KGEZ, 1340 on the dial, 1:15 p.m. (MST) Saturday.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 8:45 a.m. (EST) Sunday.

TEXAS, Weslaco.—KRGV, 1290 on the dial, 9:00 a.m. (CST) Saturday.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

CALIFORNIA, Stockton.—KGDGM, 1140 on the dial, 1:15 p.m. (PST) Sunday.

MASSACHUSETTS, Fall River.—WALE, 1400 on the dial, 9:45 a.m. (EST), June 20.

ALABAMA, Mobile.—WKRG, 710 on the dial, 7:15 a.m. (CST) Sunday.

Missouri Missionary Area Fellowship Day

Sunday, June 22, has been designated as an area "Fellowship Day," with the gathering to be held at Huntsville, Missouri. This is planned for the Missouri missionary area. The first service will begin at 9:00 a.m. Appointee personnel will include Apostle D. O. Chesworth, John Puckett, Norman Cox, and Sam Anderson. JOHN PUCKETT

Notice to Members in Central Missouri

Extensive tracting and survey work is being conducted in the city of Kirksville, Missouri. Anyone having friends or relatives living in Kirksville, Versailles, Mexico, or Brookfield, Missouri, is requested to contact Seventy John Puckett, c/o The Auditorium, Independence, Missouri. These towns will be opened as places of worship in the near future for church people in these areas.

ENGAGEMENTS

Everett-Briggs

Mr. and Mrs. Ralph Wicker of Des Moines, Iowa, announce the engagement of Ardis Briggs to James A. Everett, son of Mrs. Smith Ridgway of Pleasant Grove, Utah. The wedding will take place in late August.

Rupprecht-Froyd

Mr. and Mrs. Clifford Froyd of Conception Junction, Missouri, announce the engagement of their daughter, Winona Gay, to George Rupprecht, son of Mr. and Mrs. Emil Rupprecht of Caseyville, Illinois. Both are graduates of Graceland College, class of '52. No date has been set for the wedding.

Fuller-Randomanski

Mr. and Mrs. Zygmund Randomanski of Independence, Missouri, announce the engagement of their daughter, Shirley, to Albert D. Fuller, son of Mrs. Lorraine Fuller, also of Independence. Both are graduates of Graceland College, class of '52. They will be married on August 30, Shirley's birthday. Al will continue his studies at Central Missouri College in Warrensburg, Missouri, this fall.

WEDDINGS

Cox-Sampson

Gladys Sampson, daughter of Mr. and Mrs. James F. Sampson of Mt. Pleasant, Iowa, and Cpl. E. Dean Cox, son of Mr. and Mrs. Glen M. Cox, Sr., of Independence, Missouri, were married May 8 at the S.C.T.C. Chapel in Camp Gordon, Georgia, Chaplain Charles W. Sprengel officiating. Both are graduates of Graceland College. Cpl. Cox is stationed with the 990th Signal Operations Company at Camp Gordon.

Bronson-Hedeon

Carol R. Hedeon, daughter of Mr. and Mrs. R. K. Bruce of Independence, Missouri, and Cpl. Jack B. Bronson, son of Mr. and Mrs. Burr Bronson of Holden, Missouri, were married June 8 at the Englewood Reorganized Church in Independence. Priest Burr Bronson officiated.

Allingham-Turley

Irell Turley, daughter of Mr. and Mrs. A. L. Turley of Bald Knob, Arkansas, and James Allingham, son of Mr. and Mrs. R. B. Allingham of Cedar Rapids, Iowa, were married June 7 in the Graceland Chapel. Both are graduates of Graceland. They will make their home in Cedar Rapids.

Stearns-Richardson

Meriul Richardson of Independence, Missouri, daughter of Mr. and Mrs. Nova Richardson of Detroit, Michigan, and William Roy Stearns, also of Independence, son of Mrs. P. J. Johnson of Everett, Washington, were married May 4 at the Englewood Reorganized Church in Independence, Apostle Reed M. Holmes officiating. Both are graduates of Graceland College. They are making their home in Independence.

BIRTHS

A daughter was born on May 25 to Mr. and Mrs. F. Edward Butterworth of Detroit, Michigan. She has been named Janis Kay.

Pastoral Record Book

For the pastor, teacher, and branch worker, here is an efficient, loose-leaf record and memo book expertly designed to be a quick visible index to information. This indispensable book is easily carried and makes an appreciated gift for any priesthood member.

\$3.25



HERALD HOUSE
Independence, Missouri

A daughter, Ellen Maude, was born on March 2 to Mr. and Mrs. Theodore King Holmes III of Chamois, Missouri. She was blessed on Mother's Day at Kidder Mission by Elder Charles Mengel and Seventy B. W. Berridge. Mrs. Holmes is the former Esther Mengel.

A daughter, Valerie Doris, was born on May 5 to Mr. and Mrs. Frank Scharfe of Ottawa, Ontario. Mrs. Scharfe is the former Ethel Flegel.

DEATHS

CARKNER.—Janet Margaret, daughter of Mr. and Mrs. Herman Flegel, Sr., was born September 9, 1907, at Westboro, Ottawa, Ontario, and died May 22, 1952, at Civic Hospital in Ottawa. She was married in 1929 to Albert Carkner, who survives her. She had been a member of the Reorganized Church since 1940.

Besides her husband she leaves three sons: William and James of Ottawa, and Arthur, now in Korea; a daughter, Mrs. Lawrence McCooye of Ottawa; her parents; a sister, Mrs. Joseph Blundell of Ottawa; and four brothers: Carrol, Herman, Otto, and Daniel, all of Ottawa. Funeral services were conducted by Elder A. E. Caldwell. Interment was in Pinecrest Cemetery.

HILSTOE.—John Jacob, was born February 22, 1882, in Guttenberg, Iowa, and died March 3, 1952, at a hospital in Castor, Alberta. He had been a member of the Reorganized Church since July, 1938.

He is survived by his wife; a son, Wayne of Nelson, British Columbia; five daughters: Mrs. C. G. Stillings of Consort, Alberta; Mrs. H. C. Mackay of Edmonton, Alberta; Mrs. William Burk of Matheson, Ontario; Mrs. A. Wallace of Coronation, Alberta; and Mrs. L. Williams of Independence, Missouri; and fourteen grandchildren. Funeral services were held in the Bulwark United Church, the Reverend Suttle officiating. Interment was in Bulwark cemetery.

SLYE.—Roy Francis, was born December 28, 1888, at St. Joseph, Missouri, and died May 28, 1952, at Lomita, California. He had lived in the Harbor Area for thirty-three years.

He is survived by his wife, Martha A. of Torrance, California; two daughters: Mrs. Ethel Hatch of New York City, New York, and Mrs. Athena Tucker of Lakewood, California; a brother, George of Savannah, Missouri; and four grandchildren. Funeral services were held at the Halverson Mortuary in San Pedro, Evangelist Louis J. Ostertag officiating. Interment was in Green Hills Memorial Park, Lomita.

WARD.—Amelia E., daughter of Abraham and Sarah Woolfenden, was born October 24, 1861, in Manchester, England, and died May 11, 1952, in Bellingham, Washington. With her parents she came to America in 1883, settling in Salt Lake City, Utah. Three years later she married George E. Ward, an elder in the Reorganized Church at Provo, Utah. They moved to Seattle in 1902 where both were active in church work. While her engineer husband was away, Sister Ward held meetings in her home. She was instrumental in building up branches at several places in California during her stay there. She had lived in Bellingham the past twenty years. Elder Ward preceded her in death in 1940.

Surviving are three daughters: Mrs. Harry Ade of Portland, Oregon; Mrs. Leroy Hunt of Bellingham; and Mrs. James Jones of Noxon, Montana; a son, Charles, of Bellingham; seven grandchildren and seven great-grandchildren. Two sons, Kenneth and Philip, preceded her in death.

STUART.—Grant Herbert, was born December 13, 1872, at Caritas, California, and died May 3, 1952, at his home in Santa Barbara, California. On July 2, 1896, he was married to Bertha Lytle; they had made their home in Santa Barbara since 1921. Several years ago he organized the "Individual Club," an organization to assist old people. He was president of the club for two years. He had been a member of the Reorganized Church since his youth.

He is survived by his wife, Bertha; two sons: Darrel T. and Vernon O.; a daughter, Mrs. Walter Burdick; seven grandchildren; and ten great-grandchildren. Funeral services were held at the Welch and Ryce Chapel, Evangelist Louis J. Ostertag officiating. Interment was in Santa Barbara cemetery.

JOHNSON.—Mary (Mollie) Morrison, was born April 22, 1872, at Holstein, Canada, and died April 28, 1952, at Gritman Hospital in Moscow, Idaho. She was married on September 9, 1909, to Joseph Leonidis Johnson;

two daughters were born to them: Mrs. Floyd Mallow of Newport, Washington, and Mrs. Martin Timmer of Little Forks, Minnesota. Also surviving are seven grandchildren. Sister Johnson had been a member of the Reorganized Church since February 13, 1887.

Funeral services were held at the Culbertson Armory, Elders Tom and Frank Jordan officiating. Interment was in the Culbertson cemetery.

OLIVER.—Carl Frederick, was born June 21, 1883, at Burlington, Iowa, and died in Everett, Washington, May 2, 1952. He was baptized on October 29, 1911; ordained an

elder on September 9, 1917, and a high priest on December 3, 1939. He served as president of the Columbia and Seattle Districts for eight years during which time he visited the branches regularly. Most of the time he lived in Everett he was employed by the Robinson Manufacturing Company where he rose from shipping clerk to assistant general manager. For a number of years he taught traffic management in the YMCA. His life was spent in good works. He is survived by his wife, Eno; two sons, Rex of Everett and Frederic of Iowa City, Iowa; and his mother, Anna Messenger of Independence, Missouri. Services were held in Everett, Bishop Monte E. Lasater officiating.

YOUTH CAMP SCHEDULE

DATES	CAMP	LOCATION	Director or Registrar
YOUTH CAMPS:			
June 22-29	Youth Camp	Brush Creek Zenia, Illinois	Cecil Ettinger 4250 N. Grand Blvd. St. Louis, Mo.
June 22-29	Camp Monyoca	Elliston, Montana	C. Houston Hobart 1013 Milwaukee Deer Lodge, Mont.
June 22-29	Northern Calif. Youth Camp	Happy Valley Cp. Grounds Near Santa Cruz, Calif.	LeRoy Burdick 4911 Cibola Way Sacramento 17, Calif.
June 25-28	Camp Hooluana	On Oahu at Kaaawa T. Hawaii	A. Orlin Crownover 1666 Mott-Smith Drive Honolulu, Hawaii
June 26-July 3	Los Angeles Stake and S. Calif. Dist.	Barton Flats, Calif.	Garland E. Tickemyer 1330 S. 10th St. Arcadia, Calif.
June 22-29 June 29-July 6	Camp Michivoix	Park of the Pines Boyne City, Mich.	John Wiley 617 S. Lansing Mt. Pleasant, Mich.
June 29-July 5	Ontario Youth Camp	Port Elgin Rn. Grounds Port Elgin, Ontario	Alex Cadwell Box 382 Guelph, Ontario, Can.
June 29-July 6	Camp Kimtah	Deception Pass, Wash.	Ray Sowers 3819 N. 25th St. Tacoma 7, Wash.
June 29-July 6	Camp Winiaugwamauk	R.L.D.S. Camp Grounds Brooksville, Maine	Loyd Adams Route 2 Willoughby, Ohio
June 30-July 7	Mo. Valley Youth Camp	Fremont, Nebraska	Homer Doty 207 Franklin Council Bluffs, Iowa
July 6-13	Camp Nauvoo	Nauvoo, Illinois	Lyle Woodstock 405 Court 4 Center Springbrook Courts Moline, Ill.
July 6-13	Camp Michuron	Blue Water Rn. Grounds Lexington, Michigan	John Rogers Port Hope, Mich.
Aug. 3-10	Camp Tonadoona	Chetek, Wisconsin	Delbert Smith 519 Russell Ave., N. Minneapolis, Minn.
Aug. 3-10	Deer Park Camp N. Y.-Phila. Dist.	New Hope, Pa.	Loyd Adams Rt. 2 Willoughby, Ohio
Aug. 17-24	Camp Kiondashawa	Transfer, Pa.	Loyd Adams Rt. 2 Willoughby, Ohio
Aug. 25-Sept. 1	Camp Allegheny	Allegheny State Park Salamonica, N. Y.	Loyd Adams Route 2 Willoughby, Ohio
Aug. 26-31	Camp Liahona	Brewton, Alabama	Ed Barlow Box 435 State Teachers College Troy, Ala.
JUNIOR - JUNIOR HIGH CAMPS:			
June 21-July 10	Los Angeles Stake	Arroyo Grande Pismo Beach, Calif.	Garland E. Tickemyer 1330 S. 10th St. Arcadia, Calif.
June 21-28	S. Calif. Dist. (Ages 8-14)	YWCA Camp, Tahquitz Meadows	M. Mildred Calkins 1904 Bush St. Santa Ana, Calif.
June 22-27	Junior Youth Camp	Silver Lake Rn. Grounds Everett, Wash.	Paul Wellington 8747 Phinney Ave. Seattle, Wash.
June 22-29	Northern California Youth Camp (High School Ages)	Happy Valley Cp. Grounds Near Santa Cruz, Calif.	LeRoy Burdick 4911 Cibola Way Sacramento 17, Calif.
June 29-July 6	Northern California Young Adult Camp (Ages 20-35)	Happy Valley Cp. Grounds Near Santa Cruz, Calif.	LeRoy Burdick 4911 Cibola Way Sacramento 17, Calif.
July 6-13	Northern California Junior Camp (Ages 9-13)	Happy Valley Cp. Grounds Near Santa Cruz, Calif.	LeRoy Burdick 4911 Cibola Way Sacramento 17, Calif.
July 8-13	Camp (Grades 7 & 8)	Fremont, Nebr.	Charles Neff 811 N. 36th St. Omaha, Nebr.
July 6-13	Northern California Children's Camp (Ages 9-13)	Happy Valley Cp. Grounds Near Santa Cruz, Calif.	LeRoy Burdick 4911 Cibola Way Sacramento 17, Calif.
June 22-29 June 29-July 6	Oriole Girls, Camp Oececa	Excelsior Springs, Mo.	Edna Easter The Auditorium Independence, Mo.
July 7-10	Skylark Girls, Camp Loleachi	Excelsior Springs, Mo.	Edna Easter The Auditorium Independence, Mo.
Aug. 24-30	Camp Kiondashawa	Transfer, Pa.	James Menzies 2606 - 23rd St. Parkersburg, W. Va.

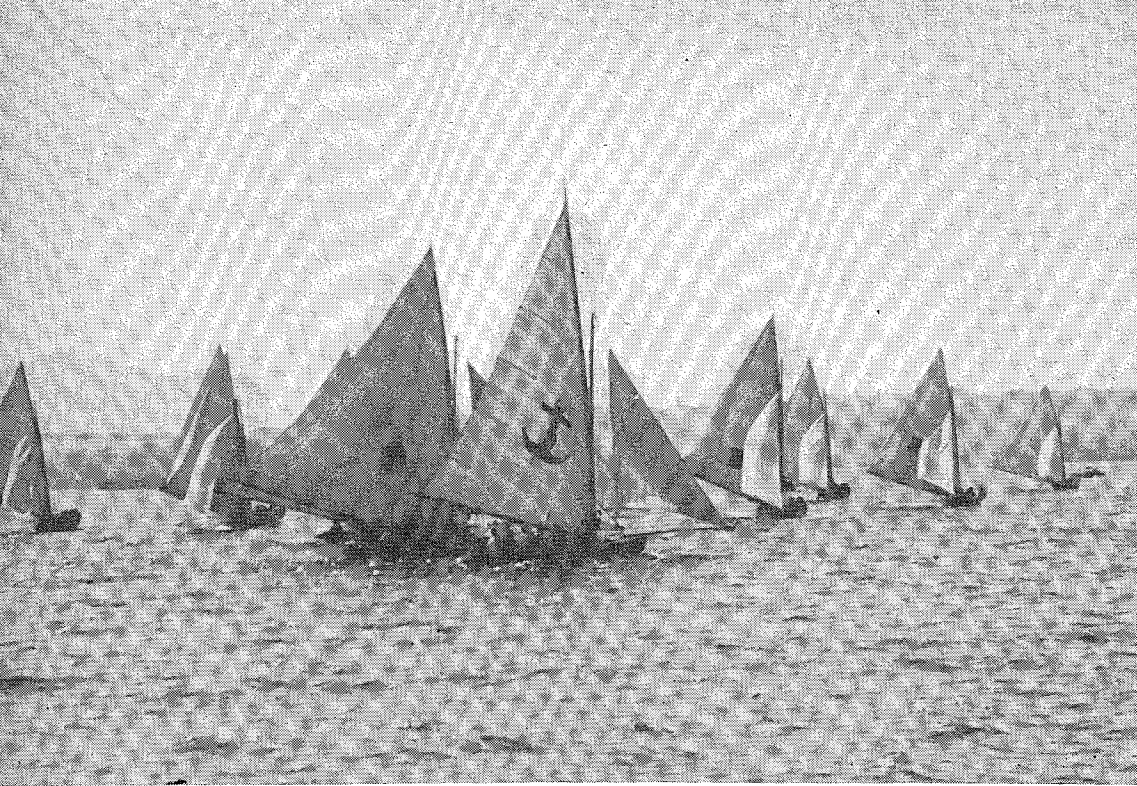


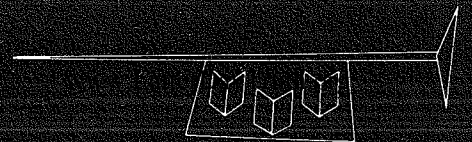
Photo by A. J. Corbett

Sailboats on Sydney Harbor

the Saints' Herald

June 30, 1952

Volume 99



News and Notes

VISITS ONTARIO

President F. Henry Edwards was at Woodbridge, Ontario, for their anniversary services June 14 and 15. He spent the next day with the Ontario appointees at a meeting in London, and preached in Toronto that evening.

ATTEND CENTENNIAL CELEBRATION

President W. Wallace Smith, associated with Apostle D. O. Chesworth, Church Historian John Blackmore, and Elder Cecil Robbins took part in the centennial celebration held at Beloit, Wisconsin, June 14-15. A caravan toured the surrounding country and visited the homes of some of the early Saints, including the home of Jason W. Briggs, on Saturday and attended meetings in the Beloit church throughout the day on Sunday. District President Frank Mussell was there to assist Pastor Clyde N. Funk in the conduct of the services of the day. This celebration commemorates one of the important milestones in the work of the Restoration. Sister W. Wallace Smith accompanied President Smith, and Sister Blackmore was with her husband on this trip.

ENTERS SANITARIUM

Chris B. Hartshorn, managing editor of the "Saints' Herald," entered the Independence Sanitarium and Hospital June 9 for diagnosis and treatment. He is recovering and expects to return to the office very soon.

NEW COMMITTEE MEETS

The advisory committee on curriculum research and development which has been appointed since Conference met June 10-12 at the Auditorium for preliminary discussions concerning the educational work of the church. They formulated tentative objectives which are to be submitted to other committees and individuals throughout the church for evaluation. Committees were also selected for study of physical, mental, emotional, and social characteristics of each age group from birth to the late adult years. Those present for the discussions were Roy Cheville, Clifford Cole, Ruby Williamson, Raymond Booker, John Darling, Edna Easter, and Reed Holmes. The other members of the committee could not be present at this meeting, but a fall committee meeting is planned for December 29-30.

AT TEXAS REUNION

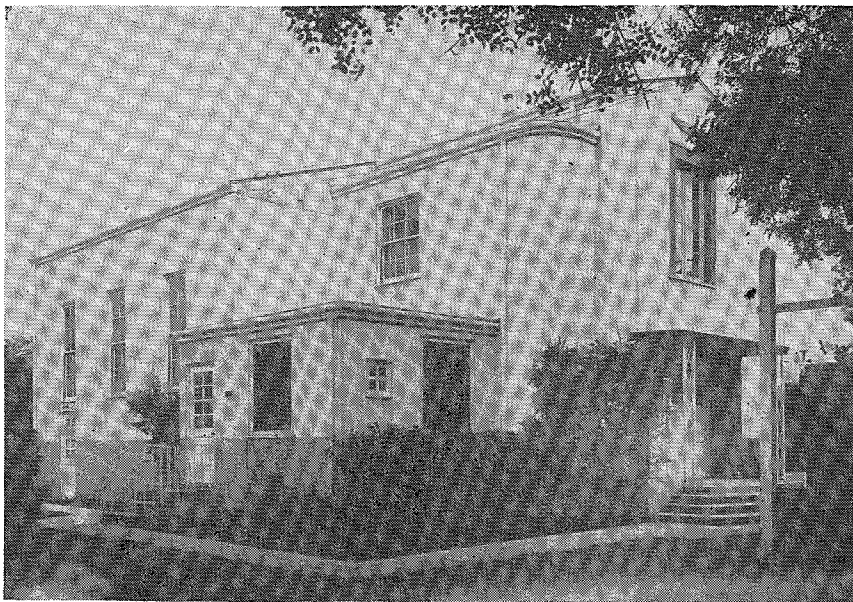
John Darling, assistant director of the General Department of Religious Education, left Independence, June 20, for the Texas reunion at Bandera, Texas. Brother Darling was accompanied on the trip by his wife.

YOUNG ADULTS HAVE RETREAT

The young adults of the Far West Stake held a retreat at Stewartville, Missouri, June 22, to plan and discuss young adult problems. Carl Mesle, General Church Youth Director, was one of the discussion leaders. Brother Mesle was also the speaker at a father-son banquet held at Lee's Summit, Missouri, June 19.

BOYS TOUR EUROPE

Roger Yarrington and James Tabor of Lamoni, Iowa, left New York June 6 on the Greek liner, "Neptunia." They will debark at Southampton, England, June 15. The boys will tour England, France, Switzerland, and Italy, and return to the United States, August 28. Roger and James are both Graceland College graduates and both attended the University of Kansas the past year.



A New Church Home for Pasadena, California, Branch

AFTER MANY YEARS of meeting in rented buildings, Pasadena Branch now has a home of its own. Early this year it was purchased from the Unity Church. The main church building is of white stucco. To the side and rear of this is a frame annex. The former consists of the main auditorium, foyer, pastor's study, and library. On the second floor are the nursery, choir loft, and furnace room. The upstairs furnace and choir room are unusual, but both function admirably. The choir loft is above and to the back of the congregation, completely out of view. The acoustics are splendid. The annex contains church school rooms, dining room and kitchen, and a club room where the women's department meets. Junior church is also held here.

The first meeting in the new building was, very appropriately, a Communion service. The building had to be shared for several weeks with the former owners, so it was not until the middle of March that a consecration service was held. On this memorable Sunday morning, following a special service of blessing of children, Priest Lawrence Emerson gave the sermon. In the afternoon Stake President Garland E. Tickemyer delivered the address of consecration of the new church, after which open house was held. A large group of local members, visitors from near-by branches, friends, and neighbors attended.

Pasadena mission was organized on May 22, 1929, under the direction of Elder Glaude Smith, then pastor of the Los Angeles Branch, and Evangelist John Martin. During the succeeding years this small but steadily growing group met first in homes, then halls, and as it grew in numbers and need, in the more commodious Woman's Club House of South Pasadena. Under the capable and inspired leadership of the late Lewis B. Shippy, the mission, on June 24, 1945, was organized into a branch by Apostle John W. Rushton and District President L. J. Ostertag.

From the organization of the mission to the present time, pastors have been Elders Jesse Johnson, John Scott, Lawrence Brockway, Elmer Chase, Fred A. Cool, Lewis B. Shippy, Blaine Bender, Warren K. McElwain, and Harry K. Waylett.

Pasadena Saints have a fine feeling of harmony and co-operation. At open house, a member of the committee from the church which formerly owned the building said she had never worked with finer people. They hope and pray that through this newly acquired house of worship, the gospel may be brought to many whose hearts are seeking for the truth.—BERTHA ANDREWS TAVE.

The Saints' Herald Vol. 99 June 30, 1952 No. 26

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith
ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

The *Saints' Herald* is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri. Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price, \$3.50 per year and \$1.75 for six months in advance in the U.S.A., its territories and possessions; Canada, \$3.75 per year and \$1.90 for six months; other countries, \$4.50 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

Be Not Afraid

"For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father."

—Romans 8:15

IT MAY NOT HAVE OCCURRED to the fortunate people who live in the free countries of the world that there are millions of persons who have never known, in any waking moment, what it means to be really free from fear. To live in a situation from which you know you have no chance of escape this side of death; to know that any day may bring the loss of savings, food, employment, home, and loved ones; to know that any day, by the mere whim of a powerful bureaucrat, enemies may beset you, and with impunity torture you and maim you, and at last kill you—this must be the very heart of hell.

Today, these things are the gift of a tyranny that proclaims its intention of giving new hope and a better way of life to humanity. And yet, in all their welfare, some people listen to the siren voice of this enemy.

FEAR strikes closer home. Our own land is not free of it. Our own people know its meaning. The common people—the helpless victims of all wars—are afraid of it. To our nightmares there has been added, through the genius of scientists and inventors, a new and more frightful terror, the atomic bomb. Someday, we apprehend, a rocket plane will fly overhead at incredible speed—so fast that when it is detected it will be too late to do anything—and drop a package of doom. Helplessly we shall watch it fall. A flash of searing light, a blast like the explosion of suns, and we will all be turned to cinders, as Lot's

wife was changed into a pillar of salt. . . . Such is the fear.

Yet there is a way in which we do not need to be afraid.

HELL has no more terrible weapon with which to torment people than fear. It brings its agony to the mind, the most sensitive part of our whole complicated nature.

Most of us have been afraid of something at some time in our lives: the bully at school, the girl with a sharp and gossiping tongue, a hard examination, possible failure, humiliation and embarrassment, hunger or want, disease or death. There are many phobias—fears of the dark, of high places, of being shut in, of depths, of water, of loneliness, of pain or harm to loved ones. These are things that some people live with night and day through all their lives.

This may not be your problem. But someone you know may suffer anguish from it.

LONG AGO, the Son of God walked the earth in the form and the flesh of man. He knew all the pain, the disappointment, the grief, the fear and the trouble that can come to human beings. He knew these, and some more. Yet in his own stay on earth he faced and overcame fear.

He saw the pain and trouble of humanity. He knew its suffering. And to people everywhere he said, "Be not afraid, it is I," and, "Fear not." Out of his supernal wisdom, out of his deep understanding of life (for, as John assured us, "He knew

what is in man") he pointed his human brothers and sisters toward the conquest of the enemy, fear.

ABOUT TWENTY-FIVE YEARS AGO, there was a writer who faced and grappled with this problem of fear. Basil King won a personal victory over this enemy, and wrote a fine book, *The Conquest of Fear*. It is a classic in its field. In fairly recent times it was available in one of the inexpensive reprints, with text complete, for twenty-five cents. We can recommend to those who need it a patient, careful reading and reading again of the whole book. Of its basic idea, some notion may be had from the following quotation:

I see no fundamental conquest of fear that is not based in God. There may be knacks by which fear can be nipped and expedients by which it can be outwitted, but its extermination can be brought about, it seems to me, only in one way. According to our capacity and our individual needs we must know God; and knowing God is not as difficult as the Caucasian mind is apt to think. It stands to reason that if knowing God, in the senses in which it is possible to know him, is so essential to mankind it could not be difficult.

Once while on a trip I was very tired and became ill. I was in a strange place, and I was afraid. In the bus station there was no place to lie down, no help available. I felt myself blacking out, the strength oozing away from my body. I prayed for help, and a cold perspiration ran down my face. The thought came to me: "I am weak, but God is strong. He has unlimited strength, and I am in the hollow of his hand. He can hold me up if I will believe in him." I held to this as to a life-preserver. I clung and prayed. A change came, and in a little while I felt better and was able to get on my bus. I was not afraid after that.

L.J.L.

Editorial

Official

Baptismal Report for May

There were 288 baptisms reported to the Department of Statistics in May. This is 11 less than for May, 1951, but is comparatively high, being, except for 1951, the best since 1923. This makes a five-month total of 1,274, which is also comparatively high, although 40 less than for the same period last year.

The five highest baptismal totals for districts and stakes for May, 1952, are as follows: Los Angeles Stake, 22; West Virginia District, 16; Eastern Colorado District, 11; New York and Philadelphia District, 11; Center Stake of Zion, 10; Central Oklahoma District, 10; Northeastern Illinois District, 10.

The five highest baptismal totals for branches for May, 1952, are as follows: San Antonio, Texas, 9; Aurora, Illinois, 8; Hutchinson, Kansas, 8; Parkersburg, West Virginia, 8; Buffalo, New York, 7; Orlando, Florida, 7.

THE DEPARTMENT OF STATISTICS
By Merle P. Guthrie

New President for Rich Hill District

Due to the transfer of Calvin V. French and his subsequent resignation as district president of the Rich Hill District, we are appointing Arthur B. Dennis of Mapleton, Kansas, to fill the unexpired term subject to the action of the next district conference.

THE FIRST PRESIDENCY
By W. Wallace Smith

Biennial Convention of American Guild of Organists

The American Guild of Organists, with a national membership of more than 12,000 and chapters in every state (nearly 200 in all), will hold its Biennial Convention in San Francisco, June 30 through July 4, 1952. This association of church

musicians represents all religious bodies. It was chartered in 1896 by the Board of Regents of the University of the State of New York, and its purpose is to raise the standards of organ and choral music.

It would be well for any church organists or choir directors who are able to do so to attend this convention for one or more of its sessions.

FRANKLYN S. WEDDLE

New Bishop for Ontario

We are very happy to announce that Bishop Leslie W. Kohlman is moving to 7 Hillcrest Road, Guelph, Ontario, Canada, to assume his responsibilities as Bishop of Ontario. Bishop Kohlman will be direct representative of the Presiding Bishopric in all matters pertaining to the work of the Bishopric in Ontario.

Pursuant to action of the General Conference of 1952, the work of the

Bishopric is being incorporated in Canada, and it is hoped that such incorporation will expedite the temporal work and enhance the growth of the church in Canada.

We are very happy to commend Brother Kohlman to the Saints in Canada, and this we can do wholeheartedly, for he has served with efficiency and devotion to the church in the office of the Presiding Bishopric since November, 1948. We will miss him keenly in our office, but feel that the importance of the work in Canada not only justifies but necessitates his assignment to Ontario, as acted upon by the General Conference of 1952.

Respectfully submitted,

THE PRESIDING BISHOPRIC
By G. L. DeLapp

Approved:
THE FIRST PRESIDENCY
By F. Henry Edwards

The Importance of Moral Fiber

CRUCIAL TIMES require strong men. Moral fiber requires high ideals that have been tested in the crucible of time. As a youth Daniel was a captive in Babylon and subjected to humiliation and despair. His country was in bondage; people were saying his God was a failure, but Daniel refused to believe them or to do things he felt were wrong and would weaken him or violate his faith. He did not desert his ideals or his standards. He was subjected to many tests and was offered many opportunities to commit evil; but he steadfastly refused—he had the right moral fiber.

King Belshazzar and a thousand of his friends were having a feast. As they were desecrating the vessels from the temple by using them for drunken brawls, a handwriting appeared on the wall which neither Belshazzar nor his wise men were able to interpret. Daniel was called and asked to explain the handwriting; Belshazzar had heard he was a prophet and was able to discern many things. Daniel told Belshazzar that the writing meant he had been weighed in the balance and found wanting, that he was arrogant, irresponsible, irreverent, betraying his people and his kingly position. Daniel not only had faith in God, but was alert and possessed the wisdom and courage to make correct evaluations and to tell the king the truth even though it might mean personal discomfort and the possible loss of his life.

How is your moral fiber? Do you dissipate your life in careless living so that you are unable to do your best on your job? Are you immature in your adjustments? How do you get along with your friends and neighbors? Are you a good soldier who can be depended upon regardless of the emergency? Are you giving your best each day to your family, your community, your nation, and your God? These things are important; they deserve your best self. Only your best is acceptable to the Lord, surely you can afford to give no less.

—CHAPLAIN FLOYD H. ENGSTROM
www.LatterDayTruth.org

Called to Build the Kingdom of God

By Apostle E. J. Gleazer

A sermon given February 17, 1952, at Spokane, Washington; prepared for publication from a tape recording by David W. Gordon

TWO PROCESSES bring to pass the end of the wicked. In one, the wicked slay the wicked, thus eliminating themselves. In the other, God through his power transforms a wicked man into his child. This is the end of wickedness, too. For when men are won to Christ in the true sense of the term, when their natures are transformed under the power of God and in obedience to the gospel, they are no longer sinners. Their sins are destroyed, and they become new creatures in Christ.

Every prophecy I know of indicates there will be people on this earth when Christ comes. We believe as a church in the literal establishment of the kingdom of God, which is in harmony with every prophet, ancient and modern, who ever spoke.

A Prophecy Fulfilled

Latter Day Saints were very unpopular a hundred years ago, when they practically stood alone in proclaiming that the Jews would return to Palestine and be established a nation. God did not say every Jew would return; he said that the nation would be re-established. It seemed for a while even this would be an impossibility. It was remarkable how the land was delivered, and General Allenby together with his staff upon entering that city uncovered his head in a spirit of humility, recognizing that he was bringing to pass the fulfillment of a divine promise. It was remarkable how the Turks withdrew from that land without the city's having to be destroyed. You can see the hand of God moving through history if you look for it.

When very difficult negotiations were to be conducted between Jews and Arabs, a colored man, Dr. Ralph Bunche, was instrumental in bringing peace to the Holy Land. This is another indication that God is no respecter of persons. He can take those we consider weak and unimportant and use them as instruments for good in his hands. "Not by might, not by power, but by my Spirit, saith the Lord."

A Humble Instrument

Reorganized Latter Day Saints should not be unfamiliar with the fact that God selected a young man not yet fifteen years old to testify that the Father and the Son are alive, that they are capable of revealing themselves as personalities. This young man was used as an instrument in the hands of God in bringing forth the church which we represent today.

Righteous Relationships

The kingdom of God consists of men and women living together in righteous relationships. There are a great many institutions which call themselves after the name of God that are too much concerned with ceremony and institutionalism, having lost sight of the fact that righteousness is nothing more than right behavior. Before you can have right behavior, something has to happen within men that will transform their nature—you can't legislate men and women into right relationships!

As long as a man is a free agent and has the right to choose and act for himself, he must have a higher power to assist him to behave as a son of God. In his present state it



is not natural for him to behave as a child of God. The trouble with many so-called Christian people is that they depend too much on their own strength. They have not understood what the righteousness of God really is, nor the effort necessary to become righteous.

A Difference in Standards

There's a vast difference between the standards of men and the standards of God. That which many people consider righteousness or right relationships is not truly righteous in the sight of God. In what we call the preface to the book of Doctrine and Covenants (the revelations of God to the church in these last days) God clearly reveals through inspiration "seek not the Lord to establish his righteousness, but every one walketh in his own way and after the image of his own god, whose image is in the likeness of this world."

The nature of man is such that if he fails to visualize the true and everlasting God he will create a god for himself. People have been in the habit of creating gods who will condone their form of conduct.

God is concerned about our salvation, and the only salvation worthy of the name consists of men and women becoming righteous and put-

ting on the divine nature. This divine nature comes from within and works out.

All Are Called

Prosecute the missionary work in this land and abroad so far and so widely as you may. All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all.—Doctrine and Covenants 119: 8.

Remember: "All are called."

I am glad to be identified with an organization in which every man, woman, and child has an equal opportunity to serve God. Wouldn't it be a terrible situation if only those of us under full-time appointment had that privilege?

I am glad that women do not have to be ordained in order to serve and that they do not have to be dependent upon the ministry of their husbands in order to have celestial glory in the hereafter. God is no respecter of persons. Everyone in his church is called, so this text applies to each and every one. "All are called according to the gifts of God unto them." Women have gifts by virtue of their nature that men do not possess, and vice versa. I am glad God has made this arrangement.

Our Business—Produce the Kingdom

In Paul's letter to the Corinthian saints he refers to the church as the body of Christ—"We are members in particular." You will discover it is the business of this body to bring forth the kingdom of God, and again, especially in the Inspired Version of the Scriptures, in the twelfth chapter of Revelation the woman referred to represents the church with her crown of twelve stars. She was in pain, travailing to be delivered. In this rendition is the definite statement that she was the church, and that she brought forth the kingdom of God which will make possible the return of Jesus Christ. It is the purpose of the body of Christ on earth to produce the kingdom of God. It is the business of the church with its organization, its ministry, its doctrine, its ordinances, its helps and governments to bring to pass the kingdom. For only as the church functions can a man develop Christly characteristics and the conduct of God be made manifest among men.

Transforming People

It's not easy to transform human nature. It's not easy to reveal the righteousness of saints. It requires everything that God has made available. Paul had

this in mind when he admonished the people of his day not to neglect assembling together. Many people who merely become members and then are satisfied think they are safe. But there is no real salvation short of the righteousness of God.

A characteristic ministry in this church is carried on in the home. There is an office—the priest—who is to assist the people in all family duties. We believe that religion is a twenty-four hour proposition. I don't mean that you're not to take time out to sleep. If you have pure religion it is a part of you; it goes to bed with you, and it ought to get up with you; and I'll promise you the kind of sleep that is worth while if your religion is that type.

Wanted—A God Who Is

In a recent article I read that Harvard University is planning to revitalize its school of theology. This is commendable, but we are going to need more than theology to save the world. I am delighted with that article for this reason: the trustees of this great institution and their president recognize the fact that men are going to have to find out more about God.

While Harvard and other institutions are equipped as never before—not only to look into the depths of the earth but also to look further into the heavens than man has ever seen before, to split the atom, to do what universities have never done in the past—they have come face to face with the solemn realization that all of this is not enough.

In this same editorial a quotation from Emerson is pointed out. I could easily have thought he was a Reorganized Latter Day Saint when I read it. Back in 1838 this man Emerson called attention to the fact that what the world needed was not a God who *was* but a God who *is*!

I am delighted that these men of learning have at last come to the place where they realize that we must have something more than we now have in these great institutions of learning.

God's Church

How long will we have to wait before the great educators will recognize the fact that the instrument they need is already available? We are dealing now with things that are eternal. We can be good, but we've got to be even better than that. Goodness, as the world interprets it, is not enough. God is calling for an institution that will bring to pass his kingdom. In referring to the church that he—*not men*—established in 1830, he said it was the only church upon the face of the earth with which he was well pleased. It alone has the teachings and

practices of the church he originally established.

Needed—A Demonstration

The nations now await the manifestation of the righteousness of the sons of God. Where can we point today to one community that reveals the righteousness of God in affairs of government, business, and social activities of its people? There must be such a community. We call it Zion. And after all, the definition of Enoch's city should guide us in our approach, for it was said of Enoch and his people that the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness.

If we had one such community—say of two thousand people who were in a position to exercise a righteous influence in controlling the affairs of government, business, and the social activities—we wouldn't have to argue which church is the church of Jesus Christ. It would speak for itself, and the thousands of worth-while men and women in other denominations would beat a track to it. Many people are seeking the kingdom of God as they never sought it before, and the Spirit of God is moving in their midst. God awaits us. We don't have to be concerned about him or his part. He has prophesied that the kingdom shall be a reality. He has said in no uncertain terms that it shall be upon the earth. He has indicated the time—and now is the time that has been indicated.

As you see the Spirit of God turning and overturning the nations, as you see men and women striving for light as they have never striven before, then you should be charged as a member of this church to manifest in correspondence with your brother these righteous qualities.

This is the ensign that is to be established. This was the standard that is to attract nations. There may come a time when we won't have an iron curtain. But whether there is an iron curtain or not, my belief is that if we would put into practice God's precepts, and follow the leadership that has been given to us in latter days, if we would gather together into the places where God has designated and manifest *his righteousness*, nothing will keep from these nations the knowledge that God is and that he has a people upon the earth.

We should feel fortunate in having an opportunity to be a laborer together with him. Remember these words: "Ye are called to his work"—not only called to be ministers but called as men and women, as boys and girls, to dedicate ourselves anew, recognizing the seriousness of the hour.

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Understanding, Tolerance, and Patience

By Magistrate J. L. Prentice, Q.C.

THERE ARE THREE WORDS in our language which, if rightly understood and applied, would change the pattern of human behavior. They are understanding, tolerance, and patience. If we understood each other's problems and motives, we would be more tolerant of each other's actions and more patient with each other's foibles.

We hear and read a great deal about tolerance. We are exhorted to practice tolerance toward other races, colors, and creeds. Most of us are convinced that we are tolerant toward our fellows.

Unfortunately, the facts deny our claims of tolerance, for lamentable exhibitions of intolerance are often given by those who talk most about this virtue. We find intolerance most evident in religious circles. This is the cause of much personal suffering to sensitive souls.

Two people were discussing a third person who had made a complete rightabout turn in her mode of living. The sudden change in the woman's life had aroused the interest and the sarcasm of her friends, one of which exclaimed: "She's off the beam!"

The incident brought to my mind the words recorded in Acts 26: 24: "Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad."

PAUL was a positive character—a man who did everything with all he possessed. Some might say that he had a one-track mind; he concentrated his intellect, his energies, and his affection on one person, and he gave himself to the task without reservation.

Because he was a positive character, he was constantly in trouble with someone. Factions lined up against him. He was no middle-of-the-roader; he was never a fence-

sitter. He was either for or against a man or an opinion. He was a religious zealot of the most bigoted type. But he was sincere, though at times misguided.

Breathing out threats against the Christians, this zealous little Pharisee stormed down the Damascus road, ready to bind the followers of Jesus. In his intolerant mission he had the backing and applause of men like Festus.

We can imagine the sadistic group cheering the misguided Paul on with the popular cry: "Atta boy, Paul! Exterminate these foolish Christians!" And Paul was in the mood to carry out their wishes. They were all with him as long as he was going their way.

Suddenly a light shone around him, and the fiery little crusader fell on the road. A voice spoke: "Saul, Saul, why persecutest thou Me?" And he said, "Who art thou?" The Lord said, "I am Jesus whom thou persecutest" (Acts 9: 4, 5). It was a dramatic moment. The blinded Paul, now humbled and repentant, cried: "Lord, what wilt thou have me do?" At that moment Paul knew that he had been off God's beam, and he was ready to follow the divine light. "Go into the city," said the divine voice, "and it shall be told thee what thou shalt do."

It must have taken great courage to go back to the city and face his friends, confessing to them that he was a turncoat, that now he was going over to the camp of fools for Christ's sake. No doubt the furious cheerleaders heaped scorn and contempt on the new convert. The religious leaders of his day might be expected to be understanding and tolerant and patient toward this zealous man, but they were not. They became Paul's most avowed enemies. Their cheers had turned to sneers. Paul was off the beam—their beam.

THE SAME CONDITIONS exist today. Our tolerance, understanding, and patience are so superficial that we cannot be kind to those who differ from us in any respect.

We are often more tolerant of gross sin than we are of people who turn from negative works of religion to positive truths and spiritual experiences. And all too often people who have positive spiritual experience are in turn intolerant of those who have not been so blessed. They cannot wait patiently for God to work his miracle of grace and regeneration in the lives of their fellows. They grieve because they are misunderstood, while they themselves are guilty of misunderstanding. And so it goes.

If we understood the struggle that goes on in the hearts of some people striving for spiritual mastery, we would be more tolerant of them. If we knew the heart hunger, the discontent, and the frustration in the hearts of some of the seemingly calloused people around us, we would judge them less harshly.

We condemn enthusiasm in the realm of religion, while we tolerate and foster enthusiasm in sport, art, and other secular interests. We are intolerant of the men and women who give their lives to prayer and good works in the name of Christ, while we idolize the people who give all their time and energy to the perfection of secondary skills.

We make our young people cheerleaders and allow them to become clowns in the arena, but if a few of them become serious contenders in the spiritual realm we say they're "off the beam."

We need to reconsider our position on understanding, tolerance, and patience. The hospitals are overflowing with people who have been driven off the beam by lack of these virtues. We can do something about it by clearing up our personal misconceptions and intolerances.

A Deed to Palestine

An address delivered at a meeting of the Baptist Men's Club and the Jewish Men's Brotherhood at Hyannia, Massachusetts

By George E. Armeson
(See page 23.)

THE SUBJECT I am going to speak on is a deed. In my hand you see a legal blank. It is a blank for the conveyance of land and is entitled "Warranty Deed." You may wonder how this is related to Palestine. My object is to make this clear to you. Years ago lawyers were required to write into each deed what you see printed on the reverse side. It is as follows:

A deed in substance following the form entitled "Warranty Deed" shall, when duly executed, have the force and effect of a deed in fee simple to the grantee, his heirs and assigns, to his and their own use, with covenants on the part of the grantor, for himself, his heirs, executors, administrators, and successors, with the grantee, his heirs, successors and assigns, that, at the time of the delivery of such deed (1) he was lawfully seized in fee simple of the granted premises, (2) that the granted premises were free from all encumbrances, (3) that he had good right to sell and convey the same to the grantee and his heirs and assigns, and (4) that he will, and his heirs, executors and administrators shall, warrant and defend the same to the grantee and his heirs and assigns against the lawful claims and demands of all persons.

The instrument known as a deed—the document for the conveyance of property—has an origin much older than you may suspect. Surely it came down to us from the English law, or perhaps the Roman law. But this came from a much older source. The following is read from a Bible (there are many versions, you know), and this version is "The Holy Scriptures Revised in Accordance with Jewish Tradition and Modern Biblical Scholarship." This version is purposely used; to obtain the approach to the viewpoint of the Jew, we should use the Jewish record.

And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face; and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land

wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.—Genesis 17: 1-8.

YOU CAN SEE where the first recorded conveyance of land was made. You can see plainly where the language in the "warranty deed" originated. God made an everlasting covenant with your forefathers, but in this deed was a condition. If you deed a parcel of land to me and include in the deed a legal condition, and I violate that condition, the land reverts to you. At least I lose right to possession. God put a condition in the deed to Abraham and his seed, and this condition was "walk before me, and be thou perfect." The history of the Jewish people, sounded by your father David, states that when you did follow the word of the Lord you prospered; when you followed your own ways, you suffered. Israel was in bondage, at one time, for seventy years because it failed to do God's will.

The Reorganized Latter Day Saint is committed to the proposition that the land was left desolate, to be, according to prophecy, a wilderness inhabited by wild men. This prophecy literally came to pass and for nearly 2,000 years your people have wandered the face of the earth, homeless. Much to your credit the dream of the return to Palestine has been kept alive ever since Abraham's day by all of you fathers and your fathers before you. When you were little boys you were told of the covenants God made with Abraham, and you have held precious these promises. This is well. Not until past the middle of the nineteenth century did the return to your homeland begin. Since then the rains have been restored to the land as foretold. God is moving on the face of the land, and your hearts should be glad.

Wherever your people have been, your lot has been difficult. In our own enlightened day, a disciple of violence has decimated your world population by 25 per cent. Four million of the sixteen million Jews in the world were baked in gas chambers and the like. The return to your homeland has been precipitated upon you. All that prevents you is the condition to walk before Him and "be you perfect."

I CAN APPRECIATE something of the burning desire you have to return to your homeland. It has been my privilege to attend Zionist meetings, and in New

York my wife and I attended the opening engagement of the play, "A New Flag Is Born." We could not get tickets, and being referred to the theater were told that the house was sold out, but while we stood at the office two tickets were returned for the third row. We were both grateful that we did not miss this performance. The plot was the story of the resurgence of the need for the homeland, the barriers that were in the way, and at the end Star Paul Muni appeared on the forward part of the stage with a tommy gun in one hand, while the staff carried the Star of David flag in the other, and shouted out defiantly the declaration of war upon all who blocked the return to Palestine.

What kept the walls on the building we shall never know. This close was immediately met by a thunderous response of shouts, whistles, and screams from the whole audience. I sat quietly beside my wife, tears running down my face on to my clothing, realizing that, although their hearts were concerned in the right direction, they were in error by attempting to force the hand of God. They might obtain possession of the land, but it can never be theirs until they comply with the condition in the grant. Men must sometime come to the conclusion that they cannot do the work of Almighty God and the Lord Jesus Christ while they are acting like demons. When we can look about us and see rulers of the world arming the Jews to fight for their freedom of the Holy Land by means of planes, guns, and tanks, it is pitiful to contemplate the disappointment in store. These are little men trifling with the affairs of God. Ignorance of what God wants still clogs their minds, and they set themselves up against the Almighty.

Gentlemen, believe me when I say that I would not want to have been born at any other time. Five hundred years ago I could not have witnessed even the beginning of the return to Palestine. No more can I read the Scriptures and wonder if God has defaulted on his promises. The promises he made to your fathers are still good and will be fulfilled. Your way will not be easy; there is much yet to suffer. And for the benefit of any Christian believers here, you also have much to suffer if you

would take Christ at his word. If you are children of the promise, your way will be hard. If you take up the cross, persecution will inevitably follow, but then comes the crown—and to the Jew his ageless home.

A Jewish dentist friend of mine in Malden told me a story one day in his office. On his way to work one morning he came to the railroad just as the bars went down to let a freight train pass. As the cars slowly rolled by, on the side of a gondola was painted, not in scrawled work but neat lettering, these words: "Malden must get rid of the G-- D---- Jews." Horrified at the words, he said he felt suddenly alone, saying to himself, "No, not here! This is America, this could not happen after Hitler!" As if for self-assurance he listened to the comments of the people about him, and not one of them showed any indignation. The consensus expressed was "You're right!" He asked me if I thought his people would be driven from America. I could only state that, according to the convictions held by Reorganized Latter Day Saints, he could presume that this condition would some day exist. I assured him that from a real Christian he would suffer no injury, but I had my doubts of how many of them he would encounter.

Our salvation not only is linked up with the salvation of the Jew; it is dependent upon it. All of the promises of Christ to us are, strangely enough, "to the Jew first." No matter what comes, we cannot be deluded into the belief that God will not keep his promises. Every one of them will be kept, and the great dream he built up in the hearts and minds of your fathers, from Abraham down, will truly come to pass. The deed will be made good, for there will be some who will trust the all-powerful hand of God. There is no cause for lasting dismay; rather we should lift up our hearts and rejoice.

The Lion's Den

Man is the only animal of which I am thoroughly and cravenly afraid. I have never thought much of the courage of a lion tamer. Inside the cage he is at least safe from other men. There is not much harm in a lion. He has no ideals, no religion, no politics, no chivalry, no gentility; in short, no reason for destroying anything that he does not want to eat.—Bernard Shaw

Catholic "Missionary" Recommends "The Call at Evening"

By William Patterson

TORTUOUS HIGHWAY 160 is laid in a picturesque part of Colorado. On it one drives west over the mighty Rocky Mountains at scenic Wolf Creek Pass, then winds through verdant valleys and over and around mountains of lesser altitude until he reaches the small town of Bayfield—the setting of this brief sketch.

Mrs. Cecil F. Lewis, a devout Presbyterian, felt an urge to expand her religious horizons. With a Baptist friend she read literature of other denominations and of world religions. Her study led her through divergent fields of religious thought, but she failed to reach the object of her search until one day when returning literature to her Catholic friend. This friend said, "Louise, I have a book which might interest you. It is *The Call at Evening*." Later Mrs. Lewis was able to say, "This book answered most of the things I wanted to know."

Before she died three years later, the Catholic friend confided, "I know it is the true gospel, but I couldn't leave the Catholic Church."

Learning that her neighbor, Mabel Leonard, was a member of the Reorganized Church, Mrs. Lewis visited her home where she learned more about the principles of the gospel and obtained other literature. Two months later she attended a district conference at Delta; while there she was baptized and had her infant son blessed.

Returning from the conference she was received coolly by her friends who thought she was "out of her mind to join such a church," but soon they were friendly again. "During the war years," she says, "we were without transportation most of the time, but somehow I was able to attend a few meetings in Durango twenty miles away and several district conferences. In 1947 we bought a car; since then we have attended services more regularly."

In 1947 Marvin, the son who had been blessed, was baptized. Three years later her husband and daughter Sharon were baptized at Delta. Mr. Lewis didn't go to the conference to be baptized, but thought he'd take some clothes along—in case. Carol, the third child, has been blessed and is looking forward to her baptism.

Through the proper authorities Brother Lewis and his son Marvin were called to the Aaronic priesthood, and in the service in which their names were presented for approval, Sam Burch, a member of "the council of twelve" of the Ute Indians (but not a member of the church) arose and said: "I have traded with Mr. Lewis for ten years and have found him to be a perfectly honest man. . . . He treats all men as equal. . . . If God called him I know it is right."

The Lewises have conducted a general store in their town for many years, and during that time they have had the good will and respect of the community. Brother Lewis is more than a storekeeper in his community. To some old people he is a private banker and adviser, and when his customers are sick or in trouble he is the first to be called and consulted. Members of the Ute Indian tribe travel far to trade with him because he is one "paleface" in whom they have confidence. He is impartial, trusting, and trustworthy. An imbibing character of the town came into the store once to borrow money, and after the amount requested had been given and he had made his exit, a friend who happened to observe the incident and knew the character of the borrower asked, "You don't expect to get that money back, do you?" Brother Lewis replied, "He has never failed to pay me back yet."

Each Sunday afternoon the Lewises drive to the Ute settlement at Ignacio to conduct services for the Indians. The results of this ministry are evidenced in the lives of these sons of Laman, and some are very interested in the gospel.

Sunday, March 2, 1952, at the district conference in Delta Brother Lewis was ordained a priest and his thirteen-year-old son Marvin was ordained a deacon. While ordaining the former, the Spirit indicated that those in charge place their hands upon the head of Sister Lewis for a special blessing.

Had not a Catholic woman handed *The Call at Evening* to her Protestant friend, this story could not have been written.

Power to Give

A Journey With an Idea

PART IV

By L. S. Wight

I CLOSED the Denver sermon with a story which I have used many times to illustrate from actual experience what can happen in the lives of people when they make an effort to express their power to give.

Forty Young People Working Together

In the early days of the depression, while we were living in Minneapolis, plans were announced for one of the youth conferences to be held on the Graceland campus. Our group decided that something should be done to send the branch young people to that conference. But how? No one had any money for such things, and there were some who thought that such a trip was beyond our means. Evidently the resourcefulness of youth was not given proper consideration. When those young people who wanted to make that trip realized that the adults wanted if possible to send them, they got busy and made their own plans. It wasn't easy, and it took months of planning to find a basis on which it could be done.

First they got all possible extra jobs to earn money, and they saved it. The young people of the Duluth area knew of a school bus which could be obtained. Their spirit was catching, and the adults seemed to forget their own needs in their intense desire to help the young people make that important trip. The power to give seemed to increase with every effort to give themselves to this accomplishment. There was disappointment of course, but out of the disappointment which developed has come a series of events in service which has opened the way for the expression of increased power to give. One brother who had hoped

that his two youngsters would be interested in this trip came to Brother Wesley Elvin a day or two before the scheduled departure to suggest that since his two children would not make the trip, he would like to give the fund an amount of money equal to what he would have paid for his own son and daughter. It was accepted gratefully and almost immediately Brother Elvin received word that two of the girls who had planned to go could not do so because of unexpected circumstances over which they had no control. But since the way had already been provided they went.

The trip was very successful and some forty young people who had traveled from 350 to 500 miles had been given a better picture of what their church could mean to them. The surprising thing about this venture was that these young people returned to their home branches with a balance of about \$75.00 in their fund. Then, because of the expression of a power to give by the adults, which had given these young people a memory to cherish and a secure foundation to which to pin their faith, they in turn suggested to the adults that if they would plan the same kind of group trip to General Conference the following spring, *they could have the \$75.00.* At the next General Conference there was a large number of adults from the Minnesota District who had never before had the privilege of attending a General Conference. That is a good picture of what can be done with co-operation and a full expression of the power to give.

Definite spiritual growth has come from that experience. Nearly all of the young people who shared in these experiences have become active church workers. Adults and young people, having found a way to work

for each other and to give to each other, have no time for the petty things which retard Zion's development. These good people have proved constantly over a long period of years that it pays spiritual dividends to find their power to give and then to develop that power in service to others. It will produce the same results anywhere.

Shortly after my return from Denver I flew to Philadelphia, leaving on an evening plane just before sunset. When the plane climbed above the clouds, I watched one of God's evidences of his power to give. The brilliant coloring of the sunset seemed to extend over that field of clouds as far as I could see. There is no use in my trying to describe it, I do not have the words, but for a few minutes I enjoyed a glimpse of what I imagine will be the beauty of the "other side" when the veil is lifted in our passing from the earth life. The memory of that picture is still with me and acts as an inspiration as I continue to develop my power to give.

A Mother's Gift

On my arrival at the hotel in Philadelphia I should have been given a note from Brother Jack Conway, but for once I was glad to see the hotel's service standard break down. Jack had asked me to preach the next morning, but as I did not get his message I went to church and listened to him preach one of the finest Mother's Day sermons I have ever heard. As I listened to him I remembered an incident in Minneapolis when his mother, a devoted church worker, came to me with concern because she could not give as much service as some others. I smiled in response as I suggested to her that she reminded me of another woman who had gone to her pastor with the same concern. He had answered her by asking how many children she had. Her answer was "Six." Then he said, "Sister, do you not realize that you have a branch of this church in your keeping? What more do you want than to develop those children to become good

(Continued on page 15.)
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Question Time

Question:

Who is the person in the Book of Mormon, II Nephi 6: 26-50, referred to as the "Holy One of Israel"? Is this calling Christ God?

Oregon

M. F.

Answer:

Nephi says Christ is the "Holy One of Israel," II Nephi 11: 55, with which other inspired writers agree, both in the Book of Mormon and in the Bible.

It is not infrequent that in the Three Standard Books, Christ is referred to as God. Isaiah says he is "The Mighty God, the Everlasting Father" (9: 6). When Christ appeared to the Brother of Jared "this man knew that he was God" (Ether 1: 83). Christ speaking in Doctrine and Covenants 18: 1 calls himself "God."

Christ is revealed as having all the attributes of Divinity and as the God of the world. He has said, "The Father, and the Son, and the Holy Ghost are one; and I am in the Father, and the Father in me, and the Father and I are one."—III Nephi 5: 27.

CHARLES FRY

Question:

In Doctrine and Covenants 99: 13, it is stated that there is no appeal from a decision of the Traveling High Council composed of the twelve apostles. It was always my understanding that the Standing High Council was our church supreme court and that all decisions could be appealed to this council. Would you please clarify this for me.

Ohio

R. E. M.

Answer:

A careful reading of Section 99 will indicate that it is not a revelation but the minutes of a meeting in which the High Council of the church was organized. Three councils are mentioned in this section. *First*, there is the High Council of the church regularly referred to as the Standing High Council composed of twelve high priests plus the First Presidency who presides. This is a permanent council located at the seat of the Presidency. *Second*, in paragraph eleven, provision is made for a temporary Council of High Priests, organized after the pattern of the Standing High Council, which may

be called, to adjust difficulties abroad. Appeal from the decisions of this temporary council may be appealed to the Standing or Permanent High Council at the seat of the Presidency. These two councils are judicial. The *third* council mentioned is the Quorum of Twelve Apostles, which is primarily an administrative council. Decisions of this body can be called in question only by the general authorities of the church. The language of this paragraph is ambiguous as the Quorum of Twelve is not primarily a judicial body. The practice of the church in judicial cases is that the decision of the Standing High Council is final. From it there is no appeal unless an error or new evidence is brought to light and the case may again be referred to the Standing High Council by the decision and action of the First Presidency.

JOHN BLACKMORE

Question:

Please explain Matthew 8: 12 which says, "But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth."

Texas

D. V.

Answer:

This is the rendering of the Authorized Version, but it has a simpler and clearer rendering in the Inspired Version which reads: "But the children of the wicked one shall be cast out into outer darkness . . ."

The context rather suggests that the application was to the unbelieving Jews who were supposed to be the children of the kingdom, but since they rejected their Messiah and the gospel with its blessings, they would be rejected and cast out into the world where they would wander without receiving the light of God. The point is amplified in Matthew 22: 1-10; 21: 34-48, I. V.; and verse 45 of the latter text reads, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof," meaning the gentiles. See also verses 52, 53.

The passage is often interpreted as applying to the next world where the unbelieving and wicked are cast into outer darkness. This interpretation is not incorrect, for often such passages have a double application. If men in this life

are not worthy of the favor of God because of sin, neither will they be accepted of him in the future world except they repent.

CHARLES FRY

Question:

What is meant by "And this is life eternal that they might know thee the only true God and Jesus Christ whom thou hast sent"?—John 17: 3.

Iowa

J. W. T.

Answer:

Eternal life is a gift of God and comes by the Spirit of God, though it is not given without preparation on the part of the recipient. It is something to be gained by man's initiative in conforming to the requirements which God has set. "Ye shall seek me, and find me, when ye shall search for me with all your heart."—Jeremiah 29: 13.

Two main requirements are revealed in the Scriptures as life policies for the man who would come to know God, seeking knowledge of him and attaining his righteousness. This involves entering into covenant relation with him, often spoken of as "obeying the gospel," sometimes as "receiving Christ." It is then that the Holy Spirit is given, which is "the Spirit of life," the "Spirit that quickeneth." It is the implanting of life within the soul, the entering in of Christ. "He that hath the Son hath life."

Eternal life begins in this world and becomes perfect in the world to come. It is by the reception of the spirit of life that the new birth is effected, and men become sons of God. John calls it "the Holy Spirit of promise," and in latter days the Lord has said it "is the promise which I give unto you of eternal life." It is by this Spirit that God is made known to man, and man is able to enter into consonance with God.

CHARLES FRY

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel members signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

First Impressions of the Book of Mormon

By Nettie Frater

WHEN I FIRST HEARD of the Book of Mormon I thought of it as one thinks of a fairy story, not as something to believe seriously. But it caught my interest. I pricked up my ears at any mention of it. I read Paul M. Hanson's books on ancient America; yet I did not actually open the covers of the Book of Mormon. It was nearly eighteen years after my brother had become a Reorganized Latter Day Saint and I first heard of the Restored Gospel, before I settled down to read it.

At first I was disappointed. I missed the grandeur of the Old Testament language; I missed the little personal stories the Bible is so rich in; and I was disappointed that there was so little mention of women. As I read on I found the reasons.

I found that these people had a considerable literature, but when the Nephites were being wiped out by the Lamanites in the fourth century after Christ, Mormon made an abridgment of their history for three very definite purposes, and anything that did not contribute to those purposes was left out. They were 1. That there should be a second witness to Jesus Christ; 2. That Lamanites and Jews in future ages might be converted; 3. That the history of these people should not be lost.

THEN I BEGAN to think it was extraordinary that the book was written at all, and that Mormon managed to get an education himself and pass his knowledge to his only son Moroni. Mormon was just ten when Ammoron picked him out as the future keeper of the records because "I perceive that thou art a sober child and art quick to observe" (Mormon 1: 2). Though his people were continually at war, and in later days always on the move, Mormon went on with his abridgment and saw to it that Moroni, who was to complete it, knew reformed Egyptian and had the skill to make the characters on the gold plates. He himself also read and wrote Hebrew.

I thought to myself—suppose St. Paul had been in a similar position. If he had been told that the Roman civilization

of his day was to disappear and that he must make an abridgment of all the Jewish holy books, our Bible would have been very different. Moses, the lawgiver, would certainly have been in it, but would the baby Moses in the ark of bulrushes have been mentioned? Samuel the judge would have been there, but what about Hannah and the little coat she made each year for the son she had given back to the Lord? I think Ruth would have been mentioned because she was David's ancestor, and so Christ's, but I doubt if the love story of Ruth and Boaz would have got in. So I began to see why the things I missed in the Book of Mormon had to be left out.

AS I WENT ON I found that the simplicity of the language had merits. Whereas in the Bible there was much that was difficult to understand and many of the prophecies were written in symbolical language, in the Book of Mormon everything was plain. Evidently the writers meant it that way because the first Nephi said, "For behold, my soul delighteth in plainness unto my people that they may learn" (I Nephi 11: 7). I soon realized that there was beauty in simplicity, too. When I read about the appearance of Christ to the Nephites in the land Bountiful, I thought I had never read anything more lovely (III Nephi 5: 1-12).

Then I found that ideas and beliefs that were left a little vague in the Bible were rounded off and explained by the Book of Mormon—baptism, for instance. The New Testament tells of people who "went down into the water," or "came up out of the water." Long before I was a Reorganized Latter Day Saint that sounded to me mighty like immersion; but I could not find any actual words that said so, nor could I find any mention of sprinkling. The Book of Mormon is quite exact.

"And after Alma had said these words, both Alma and Helam were buried in the water; and they arose and came forth out of the water rejoicing, being filled with the Spirit. And again, Alma took another, and went forth a second time into the water, and baptized him according to the first, only he did not bury himself

again in the water."—Mosiah 9: 45, 46.

Then there's polygamy. In the Bible it is quite evident that David and Solomon did not fulfill the promise of their youth. They both started out so brilliantly and were so blessed of God, yet deteriorated rapidly in later years. The Bible leaves us to work out the reason for ourselves, but the Book of Mormon is quite definite about it. "Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord" (Jacob 2: 33).

NOTHING PLEASES me more than to find the ruling on the innocence of children. Jesus said in the New Testament that if we could not become as little children we could not enter into the kingdom of heaven. In spite of that the early Roman Catholic Church spread the idea that children who died before they were baptized would be damned. The Book of Mormon speaks with authority on the matter. "For behold, he judgeth, and his judgment is just, and the infant perisheth not that dieth in his infancy" (Mosiah 1: 117).

We hear a lot about the lost Ten Tribes of Israel. In the Bible we read how the tribes were taken captive to Assyria; then they vanish from history. Some people think these lost tribes are the British nations; others think that is all a great joke. I found from the Book of Mormon that the matter is in God's hands. It says quite simply, "For behold, the Lord God has led away from time to time from the house of Israel, according to his will and pleasure" (I Nephi 7: 38).

When I first began to think that the Book of Mormon might be fact and not fancy I was in a quandary. Like most Protestants I had been brought up to believe in the Bible as the basis of my religious beliefs. When then should I have to believe in another book, or rather, two more books? This is what the Book of Mormon has to say about that situation. "Thou fool, that shall say, A Bible, we have got a Bible, and we need no more Bible. . . . Wherefore murmur ye, because ye shall receive more of my word? Know ye not that the testimony of two nations is a witness unto you that I am God?" (II Nephi 12: 53-59).

IF THE BOOK OF MORMON and the Restored Gospel were true, surely it was not unreasonable, I thought, to ask for a sign. But no sign was given to me. One day when we were talking about the matter, a friend quoted the words Jesus spoke to Thomas: "Blessed are they that have not seen and yet have believed." Another said, "There are plenty of signs in the Bible and in the lives of the Reorganized Latter Day Saints you know." And this is what I found the Book of

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Mormon had to say about people like me: "Yea, there are many who do say, If thou wilt show unto us a sign from heaven then we shall know of a surety; then we shall believe. Now I ask, Is this faith? Behold, I say unto you, Nay; for if a man knoweth a thing, he hath no cause to believe, for he knoweth it" (Alma 16: 139, 140).

On my first reading of the Book of Mormon I thought, "O dear, what a lot of long sermons!" I wished the writers had told us more about the daily lives of the people; what they wore and what the country looked like. There are so many things one would like to know. But after I became a Reorganized Latter Day Saint I went back and read those sermons again. I found they were the most wonderful series of prophecies. From the very beginning the Nephite prophets knew that Christ was to come, and described the event in great detail. They also knew about the discovery of America by Columbus, the translation of the Book of Mormon by Joseph Smith, the return of the Jews to Palestine and many other things. These prophecies were much plainer than anything that was given to the Jews. The Nephites were favored, too, in the direct way that Christ came to them, so that they were able to accept his teaching more easily than the Jews had. I thought how strange it was that these people, separated from the rest of the world, were as Alma said, "favored above every other nation, kindred, tongue or people" (Alma 7: 28).

THE FIRST TIME I read about the Nephite Golden Age, I thought it was just too good to be true. But now that I am a Reorganized Latter Day Saint I know it was true and that it must have been the most wonderful time on this earth, except the days of the city of Enoch. I know, too, it is not just something that happened in the past; it is in the future as well, for Zion will be like that. I never tire of reading about it.

And it came to pass that there was no contention in the land, because of the love of God which did dwell in the hearts of the people. And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; And surely there could not be a happier people among all the people who had been created by the hand of God. There were no robbers, nor murderers, neither were there Lamanites, nor any manner of ites; but they were in one, the children of Christ, and heirs to the kingdom of God.—II Nephi 1: 17-20.

The Bible still stands in its ancient place; but the Book of Mormon has opened a whole new world to me, and I enjoy exploring that world.—Reprinted by permission from *The Standard* (Australia), March, 1952.

Is There a Doctor in the Camp?

By F. Carl Mesle

LAST SUMMER a young camper developed symptoms which the camp nurse felt required the immediate attention of a doctor. In vain the camp director tried to locate a near-by doctor with whom arrangements had been made to handle such situations. Finally, to avoid further delay which might be detrimental to the camper's health, the director called Dr. Grabske, church physician in Independence, who happened to be the camper's family physician. In the course of treating the patient Dr. Grabske made a comment to this effect, "Here is another evidence of the need for doctors in summer church camps."

With from 60 to 150 or more campers and leaders in our youth camps, there would seem to be real value in having a doctor in each camp. While every precaution is taken to safeguard health, the normal activities included in camp programs, such as active games, hiking, outdoor cooking, swimming, riding, and even the use of double-deck bunks for sleeping, involve some hazard. When we have added to those the emotional strain of being away from home, perhaps for the first time, and the various complexes that teen-agers sometimes suffer, the presence of a doctor in camp would give increased peace of mind to parents and staff members alike.

Registered Nurses Required

For years our camp standards have required a registered nurse, and the evidence is that this safeguard has paid excellent dividends. The addition of optional or compulsory insurance in the camp program has helped, also, to give an added feeling of security when it comes to paying occasional medical bills which might tax a family budget. All these are good, but the nurse feels her need to refer anything of a serious nature to a doctor, and insurance does not cover the mental and physical anguish of pain.

One or two of our youth camps have already had doctors signed up as staff members, not in the capacity of camp doctor, but to give leadership in other fields of interest. Thus the doctor would give a week to the camp, enabling him to engage in activities which provide relaxation and recreation while at the same time providing an over-all amount of security to the camp health and safety.

Why haven't we had more doctors in camp? Apparently those who have responsibility for assembling camp staffs

either have not been able to find an available doctor in the church or have felt that he was too busy to be asked. Yet those same individuals will ask busy teachers, tradesmen, mothers, and professional people in other lines of work to give a week of their vacations to serve in the nearly three dozen youth, junior high, and girls' camps conducted by districts and stakes throughout the church. Why not more physicians? Perhaps it is because not enough have specifically been asked to help.

An Opportunity for Medical People to Serve

Unless our medical people hold priesthood in the church, their busy schedules may provide them less opportunity to serve in many routine ways than can individuals of other professions and businesses. Participation in our camps would provide an excellent opportunity to serve the church in a way which would bring dividends not only to the camps and the church but very definitely to those medical people who respond.

If youth camps are not to their liking or do not match their vacation schedule, there is still the need for doctors in attendance at reunions. This summer our districts and stakes are contemplating forty-eight different reunions with an attendance at each expected to vary anywhere from 250 to 2,000 persons of all ages and physical conditions, including grandfathers, expectant mothers, and small children. If ever there was a potential need for skilled and sympathetic medical people, it is at our reunions.

Last summer at one of our family camps, we saw just such an instance of service. A doctor, who was unable to attend his home reunion, took his family to a reunion in another area. While they enjoyed a splendid vacation, which provided for both their physical and spiritual health, this doctor was also able to render medical services of an emergency nature; it would have been quite difficult in that area to have found a local doctor. His willingness to answer the calls of the camp nurse was appreciated by everyone there, and his fine spirit of service added to the quality of Christian love which permeated all the activities of that reunion. Are there such doctors elsewhere in the church who will go to reunion this summer?

Letters

Blessings Received From Paying Tithing

Although I had given many offerings to the church, until recently I had never paid tithing. We are in the lower income bracket, and I didn't really see how we could afford to. Then I realized that if I was ever to start I could not keep putting it off. I didn't see how it was possible, but God has provided a way. The greatest blessing I have realized is that now I really feel that I am a part of the church. I am actually helping, and the church is mine now more than ever before.

I ask the Saints to remember me and my family in their prayers.

Star Route A MRS. P. C. HAYES
Hobbs, New Mexico

The Burtons in Australia

I was interested in the article, "Fifty Years of Growth in Australia," by W. J. Haworth in the *Herald* of May 12, 1952. I am the granddaughter of Joseph and Emma Burton. I cannot understand why their names were not mentioned in this historical review.

It was at the 1884 conference at Stewartsville, Missouri, that J. F. Burton was appointed to the South Sea Islands Mission with T. W. Smith. Brother Smith went to the Society Islands, and Brother Burton to Australia.

Joseph and Emma Burton arrived at Sydney in December of that year. They were taken to the home of Brother and Sister Ellis. Brother Burton soon left to look after the work in Wallsend, Newcastle, and Hamilton, and was joined later by Sister Burton. They lived for awhile in one part of Brother and Sister Haworth's house, and spent some time in Forster, Nambucca or Victoria, and Hastings. Branches were established at Queensferry, the "Mills," and Mount Eden.

Sometime later after returning to New South Wales, they went to North Forster (now Tuncurry) and were located at the home of Brother and Sister Wright. While in this place Elder Burton baptized twenty-four candidates at one time before Elder Burton came up out of the water.

From Forster they went to Argenta Hill, near Nambucca, and stayed with the Saints—the Argents, Ballards, and Buckmans. Three months prior to their returning to America they were joined by Brother and Sister T. W. Smith, who came from the Society Islands. They spent three and a half years in Australia, and were replaced by Elders J. W. Wight and C. A. Butterworth.

This, of course, is a very brief outline of their work in that mission. Many people were blessed by their ministry.

3752 Olive Avenue HAZEL GREGG
Long Beach, California

Escape From Death

In 1936, while in nurses' training at Houston, Texas, I became ill. After a while the doctors told my parents I would soon be well again, but Elder Spiller, a retired missionary, was given to know while administering to me one day that I would become much worse and be near death, yet be healed in time. I knew nothing of this and was too ill to care. True to the prophecy I grew weaker and weaker. I became addicted to drugs, developed leakage of the heart, was partially paralyzed, and nearly lost my sight.

The best medical men were called for consultation; none of them held any hope for my recovery. I prayed that I might die and several times felt myself slipping away. At these times I would be conscious of a warm presence saying, "Not yet." Then I would sleep. Although my parents resigned themselves to the fact that I might die any minute, they wrote the *Herald* for prayers in my behalf. As a last resort they called in a brilliant German physician, Dr. Hoddy. After he had examined me he told them that I was beyond medical aid and that they should go home and pray he would be inspired as to what treatment to use. Dr. Hoddy was not a religionist. He would swear one minute and praise God for his mercy the next. He was a genius in the medical world but gave God the credit for his accomplishments. The following morning he ordered the nurse to put me in a wheel chair outside in the sun. All medicine and drugs were taken away, and the nurses were told to force food and water down me. For ninety-nine days I had been fed intravenously. That was the beginning. He preached sunshine so consistently and emphatically that the nurses nicknamed him, "Sunshine Hoddy."

Elder Winegar of San Antonio came to Houston and, since he knew my parents, was asked to administer to me soon after the sunshine treatments began. During his prayer he said the Spirit made known to him that God was performing a miracle by healing me. This was not for my good alone but for the strengthening of others in the church. His revelation was much the same as Brother Spiller's had been months before, and he told my parents to tell the Saints of my healing.

I began to improve rapidly. A nerve specialist, who had told me I would never walk again, predicted that at best I still would be able to get around only by use of a wheel chair. Then Brother Spiller came to the hospital to tell me that in a dream the night before he had seen me completely recovered and able to run as well as walk. When I could take a few steps, Dr. Hoddy presented me at a medical meeting in Houston where

he lectured on my case. The specialist who had predicted I would never walk was the first to applaud.

I left the hospital nine months from the day I had entered as a patient. I needed no crutches; my heart was strong; my eyesight good; and I was completely cured of drug addiction.

I have not seen the good Saints at Houston since I left, but I want to testify to them that it was the prayers of the Saints that restored my health. I was not worthy and faithful enough to deserve such a blessing unassisted. Today I am healthy and happy. During the past four years I have been employed in a hospital at Lebanon—a job that demands a great deal of walking. My doctor here laughed at me when I told him I once was crippled and had leakage of the heart.

I know this gospel is true; I could never deny it and live. The peace that comes to me when I live as I should is indescribable. It is my hope that I shall be worthy of the blessings I have and be able to help others find the way Christ invites all to walk in.

RUTH MARIAN (WILSON) NELSON
2331 Stolz Hill Road
Lebanon, Oregon

Comment on "The Curse"

I read with interest the editorial, "The Curse," in the issue of June 2.

Would to God there were more of this kind of articles written and interest taken to abolish this accursed thing. We need these not periodically but continuously.

The cursed thing in this article is liquor. Liquor interests are continuously advertising and talking about their product. That is the reason so many people think liquor is all right. Also, a great many people are beginning to wink at it. They see in many magazines and on television the pretended benefits of drinking.

We hear many good sermons urging us to obey the Gospel, but speakers seldom strike at the evils which are the very roots of pre-

Planning Your Church Building

This book, recently prepared by the General Church committee on Houses of Worship, is a necessity for every congregation. It discusses building procedures and function of the church. Fifteen plans of new Reorganized Latter Day Saint churches are illustrated and discussed in this new church building guide book.

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Independence, Missouri



venting the people from understanding what the gospel's greatest enemy is.

We must strike at the keynote of wickedness and preach the Gospel. Would that such articles as this could go into every magazine printed.

J. L. BEAR

6022 Pryor Avenue
St. Joseph, Missouri

The Battle Against Human Weaknesses

I want to say that, in response to the article, "First Things First," I have experienced some real struggles against jealousy, temper, contrariness, selfishness, criticism, envy, impatience, fear, and emotional insecurity. I have not always been successful, but I have learned that I must go to my Heavenly Father for help with such trials. Often his Spirit has stopped a critical word before it was spoken.

My biggest battle is in the home, especially when we are rushed or tired. I have been made to realize I haven't been wise at times in using my strength. This is the reason for many unkind words.

Soon after the Melvin Russells came to Flint our daughter stopped at their home for a few minutes to wait for a ride to play practice. While there she observed the good-natured way their boys shared the chore of doing dishes. She commented to me the following day, "My brother and I would have argued under the same conditions." I know she has thought of this fine example many times and tried to put it into practice in her own life.

Another time my youngster said, upon my impatience about something that didn't go as I had planned, "Do you think I want to be that way?" This remark has caused me to realize how much we need to pray for each other.

These are only a few examples of the battles we have been waging against our human weaknesses. I am sure other people have similar experiences.

MRS. HELEN TOWER

Mt. Morris, Michigan

Power to Give

(Continued from page 10.)

church members?" Then I suggested to Violet that since she had five—which would be almost a branch—I would give her the same answer.

After hearing Jack's sermon, I sent a note to Sister Conway reminding her of the incident and suggesting that if she could have been with me to hear the tribute her oldest son had paid to her, as well as to all woman-kind, she would have felt repaid a thousand-fold for the care and direction which she had given to the raising of her family. I visited two branches in the New York-Philadelphia District and found that Jack is much loved and highly respected for the sincerity and effectiveness of his work. Would it be possible for him, or any other young man in church work, to create this kind of respect if a loving mother had not spent her energy in developing her power to give? The answer is obvious.

A Gift From Friends

Jack repeated his request for the following Sunday, and I enjoyed the privilege of preaching in the Philadelphia church. It has always been a very enjoyable experience for me, but this time my mind was full of the possibilities of talking about the power to give, and I took full advantage of the opportunity to again express my appreciation for the wonderful example these good people had set in giving to my wife a few years previously. Following a nervous breakdown, she traveled with me for several months. When we reached Philadelphia, our many friends there went out of their way to give her a chance for relaxation and rest. It proved to be the turning point in her recovery. It can easily be seen that I could preach to these people on this subject with some feeling.

But even the wonderful ministry of friendship given by our friends in Philadelphia would not have accomplished what it did if

that ministry had not been preceded by another expression of friendship and full use of the power to give. At various times I had worked in the Buffalo area and while there had always made myself available to Brother Percy L. Weegar. On this trip we had been in Buffalo before going to Philadelphia. As soon as he learned that my wife was suffering, Dr. Weegar took her in charge and for the week we were there he gave of himself to render to her a service which proved to be a major part of her recovery.

Perce Judd

The following week I was in New York so called my good friend and fellow patriarch Le Roy Squires for instructions on how to reach the new meeting place. The Brooklyn Saints, like many other city church groups, had disposed of their church because of local conditions and were meeting in the Highland Park YMCA. When I arrived I found a new pastor, Brother Perce Judd, who had come from Australia as part of the delegation to the United Nations and had transferred to the permanent economic staff. Despite his many duties he is not too busy in that work to use his power to give in serving the church. I was privileged to spend part of the day in his home in the International settlement which was built to house people from all nations. If what little I saw is any indication of how peoples can get along together, it is apparently worth the cost of maintaining the United Nations to develop this practical example of the living together of various races, colors, and creeds.

In their home I found a typical Reorganized Latter Day Saint atmosphere with the usual interest in those things the church is trying to do. Graceland has had and will again have her share of this family. Early in the afternoon it was necessary for Brother Judd to go to his office in the new United Nations Building, to prepare for a trip the next day to Washington. He is constantly meeting and advising with economic groups from all over the world. Air trips to Europe are commonplace, and he always has time to discuss his church with the men he meets. To me this is an outstanding example of the promises of God that many ways will be found for the spreading of the gospel.

The power to give is a subject so inexhaustible that I continued to use it in most of my sermons during the year. It was the subject of my sermon on the last day of 1951 in San Antonio, Texas, where I again had the privilege of meeting Hubert Baker. I was particularly appreciative of the chance to let Hubert hear what I had done with his idea. His comment was "I would not have developed it that way." That is only more evidence of its depth of meaning. He would have followed the pattern of his mind and developed the idea in an entirely different manner than I did. This only proves that it is so basic it makes no difference how we use it. It is applicable to our life problems and will solve those problems if we will only make certain that we develop our potential power to give.

Wherever I go I find many good people expressing their power to give. I believe that Zion will be redeemed. My experiences force me to believe also that the world is full of good people who have an innate power to give, and who will use that power for the building of Zion once they understand the rich rewards which come from doing something for someone else.

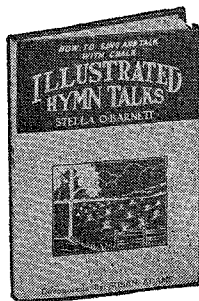
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HERALD HOUSE

Independence, Missouri

Briefs

Young People Hold Convention

DETROIT INTERNATIONAL STAKE.—The ninth annual Zion's League convention for the stake was held in Detroit, Michigan, March 7-9. A banquet opened the convention. This was held in Windsor. The table decorations represented ten countries in which the church has missions or branches. Jack Pement, district president of the Eastern Michigan District, was the guest speaker. His subject "My World, My Mission" was the theme of the convention.

On Saturday morning a group of 112 young people took a tour through Greenfield Village, after which they returned to Central Church and attended classes conducted by Brother Pement and Bishop Wayne Updike.

The northern branch of the YMCA was the scene of the Saturday evening's activities. Norman Myr arranged for the accommodations which provided for ping-pong, volleyball, kick ball, along with other sports, including swimming.

The Sunday morning prayer service was held at Central Church. A letter from a group of young people of the stake was read. This was the testimony of twenty-three Graceland students who could not be present. Jack Pement preached at the morning hour.

A panel discussion was held in the afternoon. Questions vital to the young people were discussed and answered by a panel consisting of Blair McClain, president of the stake, Bishop Wayne Updike, Jack Pement, Bob Flanders, Bob Voltmann, Milton Carswell, Gladys Belrose, and Joyce Richardson. Dick Lancaster directed the discussion. A short class session was held following this.

Meals were served during the convention by Mildred Belrose, leader of the stake-wide serving circle.

Bob Voltmann, stake young people's leader, along with other youth leaders feel that the increase in attendance over last year is largely due if not a direct result of the all-day Zion's League activities which have been held each month in the various congregations in the stake.—Reported by HAZEL CHAMBERS

Missionaries Hold Series

SEATTLE, WASHINGTON, CENTRAL BRANCH.—Progress is being made on the new church building, and the Saints are meeting in it. Leadership in the completion of the building is being given by Pastor Paul Wellington, George Clark, Harold Chandler, Don Leland, and many others. The women's department is furnishing the kitchen. The new building was officially opened January 6, when Missionary James Kemp came from Oregon to preach the opening sermon. Brother Kemp gave a vocal recital in the evening. He was accompanied by Shirley Johnson.

George Jardine is chairman of the committee to raise funds for the new organ.

The first Seattle District activity in the new church was a women's institute on May 17-18. The new missionary to the Northwest territory, Seventy George Njeim, was the speaker that Sunday morning and evening.

Special mention is made of Daisy Hastings, who has given so much of her time and talents instrumental in raising money for the building fund.

Missionaries Arthur Gibbs, Donald Landon, and Aleah George Koury collaborated in a month-long series beginning February 24, with

formal services Sunday and Wednesday evenings in the church, and cottage meetings and calls on other evenings. New members recently baptized and confirmed are Roy Glomstad, Margaret Chandler, Lucille Bradley, Alice and son John Anderson.

On March 23, Roy Glomstad was ordained to the office of deacon under the hands of the elders: Granville Swenson, Paul Wellington, and Alma Johnson.

Jessie Ward LeBaron is teaching a Bible class Sunday evenings in the church.

The Mother's Day service had Reverend H. H. Hill of the Washington Temperance Union as the speaker. His subject was "A New Problem in a New Age."—Reported by VIOLA D. DAVIS

Twenty-four Candidates Baptized

MISSOURI MISSIONARY AREA.—Progress in baptisms has been reported, with a total of twenty-four members added to the church through June 8. Twelve of these were reported from the new mission at Belle, where the average attendance is thirty-two. Three adults were baptized on May 29 from the Hannibal mission where adequate facilities for worship have been secured in the Oakwood community.

With the baptism of twenty-four candidates, seven family circles have been completed in the church.—Reported by JOHN PUCKETT

District Meets at Reunion Grounds

OWEN SOUND DISTRICT.—A meeting was held at Port Elgin, Ontario, June 1. The theme for the day was "Serving Where You Are." Services began with a fellowship hour with Missionary Al Pelletier in charge. This was followed by a Communion service under the direction of District President Gordon Farrow. Evangelist E. R. Carter of Lansing, Michigan, spoke at the morning hour. His topic was "Our Identity."

A basket lunch was served at the reunion dining hall at the noon hour. A business session was held in the afternoon with District President Gordon Farrow in charge.

Motions were passed and the ordinations approved for the following men to be ordained to the priesthood: Aubrey Mason of Warton, elder; Max McLean of Guelph, priest; George Moore of Owen Sound, priest; Ronald Yager of Warton, priest; Glen Downing of Guelph, teacher.

The resignation of Sam Robinson of Warton as music director was accepted. Sister Mabel Farrow of Warton was elected to this office.

Classes were held for all ages in the afternoon. During this hour Sister Laura Farthing, Grand Valley, was in charge of women's meeting. Sister Elsie Grey, Lion's Head, read an article on "Zionic Homes." Sister Betty Pelletier, Port Elgin, spoke on "Keeping the Sabbath Day." Sister Black's article on "Choose Ye This Day" was read by Sister Bachelor from Proton. (Sister Black was unable to attend.) Sister Glen Downing, Guelph, spoke on "Parent's Responsibility to Their Children."

A priesthood class was conducted by Elder Gordon Farrow. Evangelist Benson Belrose spoke to the young people. Sister Anne Davis and Elder Arthur Dunn were in charge of the children. Missionary Al Pelletier preached the closing sermon.—Reported by MRS. ELIZABETH BELROSE

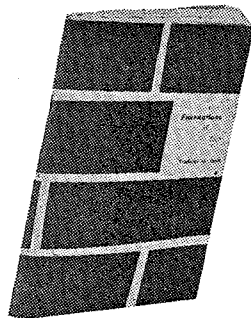
New Church Building Purchased

SOUTH GATE, CALIFORNIA.—An ordination service was held February 24, and the following were ordained: Priest Arthur Hawkes to the office of elder; William Ivory, priest; and Floyd Barnes, deacon. Bishop Stanley Kelley was the morning speaker.

A fourth annual birthday dinner was given on March 16, with 103 persons present. The sum of \$150 was raised for the building fund.

A rummage sale, held on February 2, sponsored by the women raised \$76.

Harold Downey was baptized on April 13. On March 23, a special business meeting was held to vote upon the purchase of a church building at 3801 E. Florence Avenue, Bell, California. The purchase was completed and the first service was held in the new location May 4.



FOUNDATIONS

OF ZION

BY FREDERICK M. SMITH

This text booklet concerns much of the basic stewardship philosophy. It is based on a series of radio addresses by the late President Frederick M. Smith. It brings a vital message to the world as it shows clearly the way of peace and community welfare. This booklet is recommended for use in all church study groups as well as for personal meditation.

HERALD HOUSE
Independence, Missouri

50¢

Two priesthood members have been lost during the year in death. They were Elders Nels P. Johnson and James A. Conyers.

Theresa Marie, infant daughter of Mr. and Mrs. Joseph Patella, was blessed by High Priest R. L. Macrae, assisted by Elder Elmer Johnson on May 11.—Reported by RUTH ASLIN

Apostle Farrow Guest Speaker

MOBILE, ALABAMA.—Elder A. N. Barnes, pastor of Escatawpa, Mississippi, Branch was guest speaker at the evening worship service, Sunday, April 6.

The regular quarterly business meeting was held April 16, with Elder J. A. Pray, the pastor, presiding. The principal item of business was the presentation of the quarterly financial report.

The women's departmental meeting held April 18 was sponsored by the Homemaker's Group. Reports of women's activities at General Conference were heard. Reports were given by Dolores Miller, Jeanne Hough, Helen Pray, Fern Baldwin, and Addilean Booker.

On Sunday, April 20, the evening worship service was devoted to General Conference reports. "As I Saw Conference" was given by A. W. Hough, Addilean Booker, Jeanne Hough, and J. E. Baldwin.

The annual spring festival sponsored by the department of women of the branch was held Friday night, April 25. An evening of entertainment was provided by a "Truth or Consequences" stage show and musical presentations by the Rountree Quartet. Proceeds were applied to the local budget.

The Young Matron's Group sponsored the women's departmental meeting, Friday evening, May 9. This meeting was in the form of a mother-daughter banquet with over one hundred in attendance. The Gulf States district women's leader, Lulu Jernigan, of Brewton, Alabama, was guest speaker.

The ordinance of blessing of children was observed at the eleven o'clock service, May 18. Three children were blessed under the hands of Elders R. L. Booker and A. W. Hough.

Apostle Percy E. Farrow was guest minister at the evening worship service, May 18.

Elder W. J. Breshears was guest minister at both the morning and evening services, May 25. This was Brother Breshears' farewell visit to the Mobile Branch before leaving for his new assignment, Rock Island, Illinois, District, where he assumes his duties June 1.

Carpenters have finished remodeling the rostrum, tiering and enlarging the choir loft. The work done on the choir loft was necessary because of the increase of choir members the past year under the competent leadership of Jeanne Hough, director of music.—Reported by ARDIETH VICKREY

Zion's Leaguer Honored

PENSACOLA, FLORIDA.—Marjorie Blue, daughter of Mr. and Mrs. D. C. Blue, of Pensacola, had the leading role in the senior play at Pensacola High School. She is a member of the Zion's League of the branch. Her picture appeared in a Sunday morning edition of the *Pensacola News-Journal*.

Elder Lee Oliver was elected pastor of the branch, and Elder Bruce C. Jones associate pastor on May 11.—Reported by J. D. HALL

District Institute Held

PARIS, TENNESSEE.—The Kentucky-Tennessee District institute for priesthood, women, and young people was held at Paris, May 24-25, with the theme, "What hast thou to offer?" District President R. T. Cochran was in charge, with Bishop J. E. Baldwin and missionary J. H. Yager, assisting.

The institute began on Saturday morning with a prayer service for each group, followed by class sessions. The classes were as follows: priesthood class, taught by Brother J. H. Yager; women's class, taught by Sister Nellie Mottashed who is the district women's leader from Belding, Michigan; and young people's class, taught by Bishop J. E. Baldwin.

Brother C. L. Ross taught a class on the gifts and manifestations of the Holy Spirit.

A banquet was served at the church on Saturday evening by the local women's depart-

ment. Sister Edna B. Hicks, district women's leader, was in charge.

Missionary J. H. Yager was the evening speaker.

The general prayer service was held on Sunday morning, followed by a class session conducted by Sister Mottashed.

Bishop Baldwin closed the institute with a sermon on the message, "What hast thou to offer?"—Reported by MRS. ALMA COCHRAN

Welcome Apostle Oakman in England

NUNEATON, ENGLAND.—Nearly 300 Saints of the Midland and Southern District met at Nuneaton on Sunday May 11 to welcome back Brother Arthur A. Oakman as apostle in charge of the British Isles and European Mission. A special conference had been called to coincide with his arrival.

The program began with a prayer and fellowship service. A brief business session convened during which the conference unanimously concurred in the First Presidency's appointment of Elder T. E. Worth to fulfill the unexpired term of office of Elder Frank A. Fry as district president. It was decided to forward a letter of appreciation and thanks to Brother Fry for his work among us. The third and final item was the recommendation and unanimous approval that the following four brethren be ordained: Gwynfor J. Abraham, deacon; Douglas H. Jones, priest; Leonard Murfin, deacon; Alfred Shaw, priest.

On behalf of the Saints, Bishop A. T. Trapp expressed a welcome to Apostle Oakman.

Classwork for the children was directed by Sisters Vera Jones and Eileen Wragg. The adults were privileged to share some of the experiences of Brothers Victor Alberts and Norman Smith, two Australian Saints who had attended the recent General Conference and were on their way home. At the conclusion of this period, Brother Oakman gave a brief outline of his program during the four months he will be here with President Smith, Bishop Livingston, and Elder Don Lents. At the evening service Apostle Oakman was the speaker.

At this service a word of thanks was expressed to the Coggan family for their splendid catering and to all who had helped in any way.—Reported by V. WORTH

Evangelist Visits Branch

FIRST BRANCH, SAN FRANCISCO, CALIFORNIA.—Patriarch W. H. Dawson visited the branch in March. In one week, with the assistance of Elder Emery S. Parks and Ross Price, he was able to visit one hundred members, twenty-two nonmembers, and delivered eight sermons and lectures.

The newly organized men's club has for officers, "Chubby" Hern, Ross Price, George Costuras, and Harold Martin.

Twenty-six members attended an Easter sunrise service, despite the cold rainy weather.

Recent projects in the branch have been to redecorate and remodel the social hall for quick conversion from classrooms and junior chapel to social hall or dining room. Cecil Smith, the Victor Wilshusens, and the Condit's sparked this project.

Another project has been to improve the prayer meeting attendance and participation, under the guidance of Elder Glen Dale Smith. A third recent project has been the young adults cleaning and repainting the big swimming pool at Happy Valley reunion grounds.

An area religious education institute was held May 24-25, under the leadership of Sister Elizabeth Schall, district religious education director. The women's department furnished the meals.—Reported by EDWARD BUCKLEY

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HERALD HOUSE

Independence, Missouri

The Home Library

By Grace Pennell Tousley

Saints, Sinners, and Psychiatry, by Camilla M. Anderson, M.D. (J. B. Lippincott Co., Philadelphia. \$2.95.)

THE QUEST for the bluebird—by nations and by individuals—continues.

"Religious people, statesmen, philosophers, politicians, sociologists, and others have long been engaged in presenting their versions of how the good life is to be achieved. Perhaps psychiatrists can contribute a little toward clarification through use of slightly different terms and concepts," says the author, who is a practicing psychiatrist and Assistant Clinical Professor of Psychiatry, University of Utah.

Psychiatrists say, according to Doctor Anderson, that this feeling of happiness which we seek all our lives is, in reality, freedom from anxiety; that the "conscious or unconscious goal of every person in every detail of his life is to maintain himself as free from anxiety as possible." She defines anxiety as a *psychological pain* so uncomfortable that we do our best to remain free of it, and believes that only through an understanding of anxiety, what it is, what causes it, how it affects us, how to rout or forestall it, can we accomplish anything like a psychologically painless existence.

BUT FROM THIS POINT of agreement with other doctors of the mind Doctor Anderson begins to differ. She writes, "Those who are familiar with psychiatric concepts will be aware that a new formulation of the dynamics of behavior has been presented which has some details in common with other theories (Freud, Adler, Sullivan, Shidler) yet is distinctly different from all of them. The points of view are, on the whole, so familiar to people as a result of their own experiences and the terminology so common that there is a feeling of at-homeness with the entire concept."

She says further that we behave as we do, not because we are sinful or virtuous, but because of our need to be free from anxiety. The action patterns we follow individually in our search for tensionless living were *built into our characters* by pressures during childhood put on us by the significant persons (those who had power over us) in our lives. Like Popeye, the comic strip character, each one of us can say: "I 'yam what I 'yam, and that's all I 'yam."

"We are neither saints nor sinners" is the author's contention, "just human beings struggling with the faculties and shackles we have." We assault each other physically and psychologically that we might reach our goal—freedom from anxiety. Our common denominator is our need for peace of mind, and in our finding of it we bring anxiety to other human beings as desperate as we are.

DOCTOR ANDERSON does not believe that perpetual freedom from anxiety is a desirable goal. To be free from all worry would mean that we must isolate ourselves from all humanity, be free from all human entanglements. It is obvious that this is not the way to happiness for most of us. We need people. But when we mingle with people we immediately run into the problem of getting along with them. They are as set in their ways of behaving as we are. Anxiety thus develops in all of us.

But anxiety, like a physical pain, has a value for us, *if we will but try to understand our own behavior and that of others.* "I have never known a person," says Doctor Anderson, "who, having experienced anxiety and followed through to an understanding of the factors within himself that determined his behavior, feelings, and assumptions, did not regard the occurrence of his troubles as the most fortunate experience of his life. The new appreciation of oneself and the consequent new appreciation of the other fellow, achieved through such insight, are the foundations for a willingness to work and compromise together. Realistic approaches and realistic attitudes will begin to be worked out and to supplant the old smugness and arrogance, and peace of mind and peace in the world will come closer to being a fact than a dream."

JUST HOW can one work through to this necessary understanding of human behavior without spending more time and money in a psychiatrist's office than the average person can afford, assuming (which is not true) that there are enough psychiatrists to go around?

Doctor Anderson has the answer. Let the individual work out his own salva-

tion, with help from the experts. "Time and again," she writes, "the answers for which science has been looking have been found in the common folklore of the people. The simple, inexperienced people have had the answers already, and it remained only for the experts to clarify the mechanics by which they operated or functioned."

DOCTOR ANDERSON offers her theory of behavior to help these troubled persons to help themselves. She admits that her theory may be rejected by some merely because of its simplicity and familiarity, because many persons think that, to be valid, a theory must be difficult of comprehension by the average person.

However, she does not offer a short course in push-button psychiatry. She does not give specific advice about what to do when there is trouble in one's life. She says, "No directions are given; no formula is set forth. The implication is clear, however, that when a person has an accurate understanding of the mechanism of operation of any device or of human beings in general, he will feel less at sea when he looks at himself and his malfunctioning life."

Looking at all the misery in the world because people do not understand each other, she is not afraid that the situation is hopeless, provided work on it is not left to the experts. Every person must work on it, especially those who deal with children under the age of twelve. "Don't wait for action by some government agency on this problem of peace of mind," she cautions, "nor for some philanthropic leader to finance work on it. Get to work in your own close area. For in the final analysis, movement toward mental health depends on us as individual people and parents."

This is not a book for drowsy summer reading. Since it presents a new theory it requires closer attention than if it were merely a restatement of well-known principles. The author promises that her theory, if acted upon, will bring to the reader a new sureness and calmness in dealing with interpersonal problems which will lead to a new freedom from anxiety, new happiness, and success in his contacts with all *other* saints and sinners.

This book may be ordered from Herald House, Independence, Mo.

Home Column

Hobbies for Happiness

By Maude D. Anderson

DO YOU HAVE A HOBBY? If not, then you should get one, for in these days of high-pressure living, there is nothing like a good hobby for relaxation. It is said to be one of the surest ways to keep healthy and happy and to keep the mind active. It makes little difference what the hobby is; so long as it is something that appeals to the individual, it will help to keep the face free of worry lines.

While many hobbies are of a constructive nature, those which I have chosen to tell about are usually referred to as collections. The collection of some given article, be it ever so humble, is a hobby indulged by many. It may be anything from buttons and bows to miniature elephants or antique furniture. Stamp collecting has long been one of the most popular as well as profitable of hobbies, but equally interesting is the collecting of postmarks. Some of these are indeed unique, and the hobbyists pride themselves on being able to construct words, phrases, and even sentences by combining the names which appear on the various postmarks. Such achievements surely take some ingenuity.

SOME PEOPLE have collections of old coins; others, salt and pepper shakers or bottles; still others, pitchers. Perhaps these seem like a waste of effort, but at least they give the person something as a stimulus for conversation that is not going to hurt a neighbor's reputation. There are those who complain that collections are nothing but dust catchers, but this criticism may be overcome by the construction of glass cases with shelves for housing the exhibits. A collector gets a real thrill out of being remembered by a friend who takes a trip and sends a small item to add to the collection.

One lady who collects pitchers has a system which could well be adapted to any collection. Since most of the pitchers are gifts from friends, sent to her as souvenirs of some trip, she wanted to remember just where each came from and who the donor was. When she received a pitcher she put a small sticker on the bottom with a number. The number was then entered in a file with the name of the person sending it and the place where it came from. She then collected everything that she possibly could about the

place from where it was sent—a bit of history, a scenic post card, a snapshot of the friends on their trip, or some amusing high light. All were entered in her file book. People often marvel at her knowledge of faraway places although her traveling experience has been most limited. Her cheerful outlook on life is an inspiration to all who know her.

A button collection was one of the most surprising I have found. One usually thinks of buttons as prosaic things and of little value save from a viewpoint of utility. However, it seems that such was not always the case; in days gone by their fashioning required great skill, and they were very much a part of the decoration on a costume. The person whose hobby is buttons is always on the lookout for some rare old button which may have been worn by some famous person of history. Imagine what a furor there would be if someone should suddenly discover that he had acquired a button from the cloak of Sir Walter Raleigh! It takes a lot of study to keep up with the button game, for one has to be a real connoisseur of the fine arts in order to detect an original.

Another angle on buttons is to use those which have no value as collector's items for the making of miniature gardens. While I haven't tried it, I can well imagine that the button would have to be rather large and the plant of a small variety for such a garden. However, according to an authority, these wee gardens may depict any kind of scene from the polar regions to the tropical islands, and in a most realistic manner. It all depends upon the ingenuity of the artist and how skillful he may be with a pair of tweezers.

I ONCE HEARD of a lady whose collection was angels—anything from the old-fashioned Christmas tree angel to one on a modern Christmas card. Another woman collects copies of madonna paintings. There are a great many of these to be had, and there would be no limit to the amount of history to be learned in connection with them. Many of them were painted hundreds of years ago, and learning about the artists—where and how they lived, the obstacles they overcame to succeed—would be a

constant source of inspiration to one who studied about them.

Old glass and china are other items which are a challenge to the resourcefulness of the collector. Libraries have volumes written on these subjects, and one may study for hours endeavoring to learn if some bit of glass or dainty china is as valuable as he had hoped when he found it in the basement of an old second-hand store.

Antique furniture has long been popular with the hobbyist. One must admit that acquiring furniture is a bit more practical than some of the gadgets that people collect, providing of course that it is of the sturdier variety. However the real value of any hobby is not how practical it may be, but how much it keeps the mind operating in new channels rather than in deepening the old ruts of worry and dissatisfaction, for an active mind is a healthy, happy one. After all what we are all striving for is happiness.

BOOKS

Inspirational Talks for Women's Groups, by Florence Kerigan, is an excellent little paper-bound booklet, published first in 1951. The foreword by the author is in itself a very helpful discussion for the person who faces the task of leading the devotional service of a meeting. The author emphasizes the fact that it is much better to prepare one's own material if at all possible, but as not all are gifted along this line, she has prepared these talks and prayers as aids for those who feel themselves inadequate. She urges that her material, while it may be used as it is, should form the basis for one's own thoughts, and may be adapted to one's own group and its needs.

Eighteen talks are included in the book, together with prayers and hymn selections. The subjects are varied and furnish material for all the special seasons, such as Easter and Christmas, as well as for various other types of services throughout the year.

The thoughts expressed are sincere and uplifting, as well as practical and interesting. Reorganized Latter Day Saint philosophy and teachings can easily be worked into the talks, making them more effective.

This little book has been written particularly for use in women's meetings, and is valuable as such, but it could also be used profitably by anyone who has the responsibility of planning a worship service.

This booklet may be purchased from the Herald Publishing House for 85c.

AARONA BOOKER KOHLMAN

Words That Count

By Lone Sartwell



HAVE YOU CHECKED your gospel terminology lately?

There is a familiar answer used by students from the grades through college which goes something like this: "I know what it is, but I don't know how to say it," and a still more familiar answer common to teachers: "Then you don't know."

This last blunt assertion is probably a little harsh. Perhaps there is a sort of cubby hole in everyone's mind where thoughts may be stored temporarily without words, but whether this be true or not, it is still an obvious fact that until these thoughts find language they cannot be communicated to anyone else.

When we speak of language we recognize that it is not entirely confined to words. There is communication of thought in art and music, and sometimes kindred minds need few words to make themselves understood to each other. But, as church members with a missionary purpose, we need to be vitally concerned with the language of words, for unless and until our hearers feel in their hearts that which we want them to feel, they have only our words by which to judge our story.

FIRST OF ALL, we need to stop and analyze some of our favorite answers and listen to them as if we were hearing them for the first time. We may find that some of our nicest-sounding words, phrases, and sentences have been lulling us into a sort of mental slumber. What do we mean by the *redemption* of Zion? Nonmember friends may understand *build* Zion or *establish* Zion, for other communities have been built and established, but why do we want to *redeem* Zion?

It gives us a unique feeling to have the one and only Restored Gospel, but what was it restored from? From the wilderness where it went after Jesus set it up on earth? But what was it doing in the wilderness? "Oh, that's a figurative expression meaning . . ." The test lies in finishing the sentence.

Of course, words and phrases can have their meaning shaved away by too much definition, but much of our gospel language needs to be seen as others see it. "What does it really say?" we might use as our check question. Would I really think so if someone else had not told me? Then how am I telling it to someone else?

WE NEED TO SCREEN our language not only for lack of true meanings, but also for stumbling blocks to deeper understandings. We take pride in saying "we have no catechism," yet perhaps it is only the absence of the printed form which gives us this distinction. Too easily satisfied with stock answers, we block our minds to deeper insight into many of our basic concepts.

"The Book of Mormon is a history of the American Indian," our children often chant glibly. "God told Joseph Smith not to join any of the other churches." "Jesus will come again and reign over us." All of these are correct within themselves, but they need to serve as points of departure to a broader knowledge. Does the child know in what sense the Book of Mormon is a history, we might ask, or does he associate it in his mind with his school textbook? In other words, does he know its special significance to a specific church? How does it happen that God was so exclusive in putting his ban on all other churches? What is his relationship to them today? How will Jesus reign? Must we revert to a kingship to give him that power? Or will we continue to function as a democracy? If so, will that make Jesus a president instead of a king? These are but a few of the questions which beckon us into new fields of thought

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New Horizons

if we do not stop and close the gate on our stereotyped statements.

THIS FAILURE to seek new concepts through new language may catch us off guard, too. I had always had a pat answer for "Why are you called 'Reorganized'?" right on the tip of my tongue. Then one day when I said, "I belong to the Reorganized Church of Jesus Christ of Latter Day Saints," and waited for my cue, I was caught short with "Why do you call yourselves 'Latter Day Saints'? Do you expect the world to come to an end soon?"

Our stock answers may block not only our understanding and insight but our emotional reactions as well. The person who knows faith only as "the substance of things hoped for, the evidence of things not seen" is being denied the calm warmth that dwells within the soul of one who does not draw a circle around his faith with a final "this is it!"

THERE IS AT LEAST one other danger in being language-lazy when we tell it to the nations. That is the danger of being trite—trite in our style, trite in our word usage, trite in the very chronology of our message. We love the realization that we can trace our organization back through the days when Jesus walked here on earth among men to Adam but some persons are more attracted by what this organization is doing now, today, or expects to do tomorrow, than they are in how it all started. They may lose interest if they strike the this-is-where-I-came-in spot too often.

Our story has no more of a beginning than it does an ending. If it is to be forever, by the same token it was forever, and any phase of that long story may serve as a beginning when we tell it, thus enlivening it and giving it new color with each telling. There is no other literature in the world which can "get by" with triteness. A trite novel will never be a best seller; a trite movie will never be a box office attraction; a trite poem is for commercials only. Even

a gospel cannot be preserved in triteness without turning stale.

THE GOSPEL speaks for itself? Yes, through us. We are its instruments of expression. We can distort it into falsity, bleach it into dullness, cradle it into slumber, or we can enhance it with new thoughts and new ways of expressing them.

We can give it life and color by speaking with personality, power, and conviction.

The greatest symphony ever written was not great until many people had heard it. The composer had to transform the symbols on the paper and the melody in his mind into a language that was new and true and beautiful before it could appeal.

We Went to Conference Together!

(EDITOR'S NOTE: Nine members of the Colorado Springs Zion's League attended General Conference as a group. None of them had ever been to Independence before, or to Nauvoo, which they visited after Conference. Transportation was provided by Harold Schneebeck, young people's leader, and Irby Mundy.)

EACH COT had been folded up and the last suitcase closed for a journey homeward. Leaving Independence was a bit hard for our Zion's League after spending one week packed full of real living. However, when the big white door of the mansion on the hill closed behind us, a newly found love for God and each other stayed with us. We believe that it, and the memories of that week with all its activities will remain with us throughout our lives.

We remember how big our eyes grew as we saw the immense interior of the Auditorium for the first time and how hard it was to keep track of each other that first Sunday among all the Saints. But if we got separated we had only to turn to the person beside us and find him in the same situation. Then we'd laugh and receive a hardy Reorganized Latter Day Saint handshake.

We remember the first time we discussed coming to Conference and how impossible we *knew* it was; yet the more we talked about it, the more real it seemed. Our big problem would be skipping school for a week. At first the teachers didn't care for the idea, but then a strange and almost remarkable thing happened. They gave us a release. From then on it was easy. Oh, yes, the subject of money came up, but we gave dinners and sold candy until the piggy bank began to swell. The people of the branch were wonderful about helping, too, and before long we had enough for each person to have half of the expense paid all during Conference and for a trip to Nauvoo, Carthage, and Hahn's Mill, which took three extra days.

Now as we look back we find that many of our problems disappeared as we listened to those who knew God much better than we—those He smiled upon as they ministered to us. It seemed as though we could feel that perfect love God so graciously gives, and then we learned that love was ours if only we would take it and kindle its flame always in our hearts. We want so much for our generation to be worthy of being called God's children. Now our goals are set high for the future, and as we approach each step on the stairway to them, we realize a little more how eternal we can make His fellowship with us, if only we make it our prayerful desire.

COLORADO SPRINGS ZION'S LEAGUE

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Bulletin Board

Notice to Members in Yukon Territory

Sgt. J. M. Sparkes (priest) and his wife, Irene (nee Waite), formerly of Vancouver, British Columbia, would like to contact members and servicemen living in the Whitehorse area or anyone passing through en route to Alaska. Mail will be appreciated, too. Their address is Permanent Quarters, Number 96, Upper Whitehorse, Yukon Territory, Canada.

Notice to Members in North Carolina

Mr. and Mrs. Merriell Sinat, c/o Crisp Acres, Route 3, Fayetteville, North Carolina, would like to contact other members in that vicinity.

CHANGE OF ADDRESS

Dr. and Mrs. F. M. McDowell
821 West Thirty-first Street
Independence, Missouri

We're on the Air

MONTANA, Kalispell.—KGEZ, 1340 on the dial, 1:15 p.m. (MST) Saturday.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 8:45 a.m. (EST) Sunday.

TEXAS, Weslaco.—KRGV, 1290 on the dial, 9:00 a.m. (CST) Saturday.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

CALIFORNIA, Stockton.—KGDM, 1140 on the dial, 1:15 p.m. (PST) Sunday.

MASSACHUSETTS, Fall River.—WSAR, 1480 on the dial, 8:15 a.m. (EST), July 7 and 22

MASSACHUSETTS, Fall River.—WALE, 1400 on the dial, 9:45 a.m. (EST), July 10 and 29, August 13 and 25

ALABAMA, Mobile.—WKRG, 710 on the dial, 7:15 a.m. (CST) Sunday.

AMERICAN FORCES NETWORK, EUROPE.—AFN, Tuesday Evening Vespers, 1845-1900 hours.

Request for Prayers

Mrs. M. M. Olson, Calallen, Texas, requests prayers for a young woman who is very ill.

ENGAGEMENTS

Armstrong-Alexander

Mr. and Mrs. Henry Charles Alexander of Detroit, Michigan, announce the engagement of their daughter, Gladys, to Frederick Armstrong, son of Mrs. William Armstrong of Dearborn, Michigan. Mr. Armstrong is a graduate of Graceland College, class of '49. Both are attending Wayne University in Detroit where Miss Alexander is majoring in the field of special education and Mr. Armstrong is a student in the medical school. The wedding will take place during Christmas vacation.

Templin-Turpin

Mr. and Mrs. S. W. Turpen of Mankato, Minnesota, announce the engagement of their daughter, Rogene, to James L. Templin, son

of Mr. and Mrs. P. J. Templin, also of Mankato. Rogene was graduated from Graceland in 1951 and has just completed her junior year at Gustavus Adolphus College. James is a 1952 graduate of Mankato State Teachers' College and plans to teach in Modesto, California, this fall.

WEDDINGS

Nelms-Gurwell

Elsie Gurwell, daughter of Mr. and Mrs. K. S. Gurwell of Loveland, Colorado, and Hugh Nelms, son of Mr. and Mrs. Nealy Nelms of Grand Junction, Colorado, were married June 6 at the Reorganized Church in Fort Collins, Colorado. Both attended Graceland College.

Yates-Jones

Lois Mae Jones, daughter of Mr. and Mrs. James M. Jones of Webb City, Missouri, and Newell R. Yates, son of Mrs. Nellie Yates of Wheatland, Wyoming, were married June 1 at the Reorganized Church in Webb City. Lois is a graduate of Graceland College, class of '50, and Newell, class of '51. He has been attending Kansas State Teachers' College in Pittsburg and will continue his studies there in the fall.

Jones-Cowen

Nelvita M. Cowen of Independence, Missouri, and James M. Jones of Webb City, Missouri, were married November 18 at the Stone Church in Independence, Pastor Glaude A. Smith officiating. They are making their home in Webb City.

Larsen-Malott

Mary Louise Malott, daughter of Mr. and Mrs. Vernon C. Malott, and Frederick N. Larsen, son of Mr. and Mrs. Edward J. Larsen, were married June 7 at the Englewood Reorganized Church in Independence, Missouri, Elder Edward J. Larsen officiating. The groom, a grandson of the late Dr. Frederick M. Smith, is a graduate of Graceland College and will continue his studies at the University of Kansas City.

Hitch-Thomas

Alberta Mae Thomas, daughter of Mr. and Mrs. J. H. Thomas of Lamoni, Iowa, and Charles Francis Hitch, son of Mr. and Mrs. F. G. Hitch of Windsor, Ontario, were married at the Reorganized Church in Lamoni. Dr. Roy A. Cheville read the double-ring ceremony. The bride and groom, both graduates of Graceland College, are attending Central Missouri State College at Warrensburg.

Ball-Campbell

Alyce Rae Campbell, daughter of Mr. and Mrs. Ernest Campbell of Pleasant Hill, Illinois, and James Gill Ball of Bellevue, Illinois, were married June 1 at the Reorganized Church in Pleasant Hill. The double-ring ceremony was performed by Elder Merle Guthrie of Independence, Missouri.

BIRTHS

A son, Kelvin Ray, was born on February 29 to Mr. and Mrs. Raymond Gunn of Correctionville, Iowa. He was blessed on June 1 at Cherokee by his grandfather, Elder W. H. Gunn of Fort Madison. Mrs. Gunn is the former Alice Folkes of England. Both parents are graduates of Graceland College, class of '48.

A son, Eugene O'Neal, was born on March 25 to Mr. and Mrs. Alton E. Gill of Spokane, Washington. He was blessed on June 1 at Vay, Idaho, by Elders C. D. Crabb and P. H. Kinney. Mrs. Gill is the former Ethel Crabb of Vay.

A daughter, Paula Mari, was born on February 17 to Mr. and Mrs. B. F. McSherry of Phoenix, Arizona. She was blessed on Children's Day by Elder Paul Bear and Patriarch Keith Rogers. Mrs. McSherry is the former Gladys Leigh. Both parents attended Graceland College.

A daughter, Esther Irene, was born on May 29 to Mr. and Mrs. Albert L. Drake of Spokane, Washington. She was blessed at

Vay, Idaho, on June 1 by Elders P. H. Kinney and C. D. Crabb. Mrs. Drake is the former Donna Wilson.

A son, Bradley Gunner, was born on May 24 to Mr. and Mrs. Clark Johnson of Downey, California. Mrs. Johnson, the former Vicky Cotton, is a graduate of Graceland College, class of '45.

A daughter, Edith Constance, was born on June 5 to Mr. and Mrs. Allan Derouin of Ottawa, Ontario. Mrs. Derouin is the former Edith Flegel.

A daughter, Jeanne Marie, was born on April 20 to Mr. and Mrs. Jack M. Curtis of Council Bluffs, Iowa. She was blessed on May 25 by Elders V. D. Ruch and Francis Hansen.

A daughter, Beverly Jean, was born on March 27 to Mr. and Mrs. Cecil Collins of Kingston, Missouri. Mrs. Collins is the former Oneita Tousley of Independence, Missouri.

A son, James Miles, was born on April 4 to Mr. and Mrs. Laural M. Jordan of Milan, Illinois. He was blessed May 11 by Elders Clyde McKee and Lee White at Rock Island, Illinois. Mrs. Jordan is the former Effie Beltramo of Bevier, Missouri.

DEATHS

AULT.—Mary V. Moore, was born January 11, 1868, in Ford County, Illinois, and died June 1, 1952, at the home of her daughter, Evelyn, in Mercedes, Texas. She was married on May 3, 1894, to Lee Ault. Seven children were born to them, one dying in infancy. Her husband preceded her in death in 1908. She had been a member of the Reorganized Church since her youth.

Surviving are five daughters: Della Murray of Haverhill, Massachusetts; Irma Olson of Kansas City, Missouri; Marjorie Button of Mt. Lebanon, Pennsylvania; Leona Neece of Portland, Oregon; and Lora Evelyn Buschow of Mercedes; a son, Floyd Ault of Columbus, Ohio; twelve grandchildren; and two great-grandchildren. Funeral services were conducted at the Congregational Church in Naponee, Nebraska, the Reverend Robert Pullen officiating. Interment was in the Naponee cemetery.

MORSEBACH.—Charles, son of Mr. and Mrs. John Morsbach, was born February 11, 1872, in Spring Green, Wisconsin, and died June 6, 1952, at his home in Inman, Nebraska. He moved, with his parents, to Holt County in 1880 and was one of the pioneers in that community. On September 10, 1901, he was married to Elizabeth Moore; nine children were born to them. He had been a member of the Reorganized Church since 1925.

He is survived by his wife; three sons: Levi of Neligh, William of Clearwater, and David of Inman; three daughters: Mrs. Fern Hackett of Wichita, Kansas; Mrs. Rena Johnson of Omaha; and Mrs. Martha Scholz of Inman; four brothers: David of San Diego, California; Roy of Hoisington, Kansas; Henry of Wichita, Kansas; and William of Alva, Oklahoma; two sisters: Mrs. Sena James of Arlington, California, and Mrs. Josie Provence of Fort Scott, Kansas; nineteen grandchildren; and one great-grandchild. The funeral was held at the Reorganized Church, Elder Charles Sodersten officiating.

CROWNOVER.—Dola Lee, daughter of Mr. and Mrs. Melvern Crowover, Richland, Washington, was born May 10, 1948, and died April 4, 1952, immediately after a tonsilectomy at Kadlec Hospital in Richland.

She is survived by her parents; two sisters: Pamela Dianne and Paula Rae, all of Richland. The funeral was conducted by Elder Lloyd Whiting at the Mueller Chapel in Kennewick. Interment was in Kennewick cemetery.

HALL.—Lillian Pearl, daughter of William and Elizabeth Henry, was born August 14, 1904, and died May 12, 1952, in Montreal, Quebec. She was married to Thomas L. Hall in 1936. There were no children. She had been a devoted member of the Reorganized Church since she was nine years old.

Besides her husband she leaves her mother, Mrs. William Henry of Portage La Prairie, Manitoba; four sisters: Mrs. C. S. Hawker of Liberty, Missouri; Mrs. Lola Begen of Vancouver, British Columbia; Mrs. Charles Chapel of Winnipeg, Manitoba; and Mrs. Arthur Skinner of Portage La Prairie; and

three brothers: Albert R. Henry of Portage La Prairie; Nelson H. Henry of Swan River, Manitoba; and Leonard W. Henry of Rosendale, Manitoba. Elder Ray Ashenurst conducted the funeral service.

JOHNSEN.—Amanda J., was born December 2, 1876, in Missouri, and died in Washington (date of death not given). She was a member of the Reorganized Church.

She is survived by her husband, Nicholas Johnson; three daughters: Mrs. Stanley Peters of Enumclaw, Washington; Mrs. Mitchell Van Dyke and Mrs. Nellie Green of Kansas City, Kansas; three stepchildren; eight grandchildren; and twelve great-grandchildren. Funeral services were held in Enumclaw, Elder Claude Wheeler officiating.

MURPHY.—William G., was born June 8, 1892, at East Jordan, Michigan, and died June 3, 1952, at the Veterans' Hospital, Wadsworth, Kansas, following a brain operation. On November 26, 1929, he was married to Pearl Starks Engel, who survives him. He was baptized into the Reorganized Church in May, 1930, and soon afterwards was ordained a priest. He served faithfully in this office, and for a number of years was bishop's agent and treasurer of the Springfield, Missouri, Branch.

Besides his wife he leaves a son, Junior, of the home; three stepchildren: Arthur Engel of Livingston, Texas; Mrs. Arlene Stoven of Trieste, Italy; and Jack Engel of Springfield; and five brothers: Charles and Archie of East Jordan; Kebe of Spokane, Washington; John of Norton, Kansas; and Irwin of Eugene, Oregon.

LENEVE.—Curtis R., was born January 7, 1872, at Mound City, Kansas, and died May 17, 1952, at his home in Rich Hill, Missouri. On March 1, 1896, he was married to Zuleima F. Masterson, who survives him. He had been a member of the Reorganized Church for thirty-five years.

Besides his wife he leaves four sons: Dewey of Montebello, California; Arlo of Kansas City, Missouri; H. Romanus of Ft. Scott, Kansas; and Arthur of Hume, Missouri; a daughter, Thelma Ruchaber of Roseburg, Oregon; a sister, Mollie Stine of Bozeman, Montana; eleven grandchildren; and thirteen great-grandchildren. Two daughters, Grettie and Minnie, preceded him in death.

STALEY.—Alice, was born November 23, 1889, in Linn, Missouri, and died June 9, 1952, at the home of her daughter, Mrs. D. L. Crowther, in Akron, Ohio. She was a member of the Reorganized Church.

She is survived by her daughter, Mrs. Crowther; two brothers, James and John Bourgeret; and two grandchildren.

CORNISH.—Alma James, son of Seventy and Mrs. J. J. Cornish, was born May 8, 1885, at Deckerville, Michigan, and died April 27, 1952, in Saskatchewan, where he had resided since 1911. He was baptized into the Reorganized Church in 1896, and on December 27, 1909, he was married to Elizabeth J. Mogg. He was ordained a priest in 1912 and an elder in 1925. He served as pastor of Artland Branch the greater part of the last twenty-five years and also various offices in Saskatchewan District.

He is survived by his wife; a son, Vernon; five daughters: Mrs. Louella Gordon, Mrs. Dorothea Mills, Mrs. Onilee Tipton, Mrs. Zella Carson, and Mrs. Jean Shaw; two sisters: Bertha and Rosetta; two brothers: William and John; and twelve grandchildren. Funeral services were conducted by Elder David Larmour. Interment was in Artland cemetery.

ETTER.—James Orley, was born May 28, 1905, at Astoria, Illinois, and died May 19, 1952, at the Independence Sanitarium after a long illness. After graduation from high school in Astoria he moved to Kewanee, Illinois, where he met and married Nora Epperly. Through her he became interested in the Reorganized Church and on August 24, 1924, was baptized. Since May 1, 1927, he had served the church as a deacon. For a while he and his wife made their home in Detroit, Michigan, moving in April, 1930, to Independence where he became an employee of Standard Oil Company. He was ill for many months preceding his death.

Besides his wife he leaves two sons: Nelden, stationed at Olathe Naval Base in Kansas, and Donnel of the home; two daughters: Marna and Namar of the home; his stepfather and mother, Mr. and Mrs. Mose Seward of Astoria; four brothers: Samuel and Robert Seward of Astoria; Marshall Seward, stationed with the army at Camp Atterbury, Indiana; and Earl Seward of Oblong, Illinois;

a sister: Mrs. Mildred Derry of Macomb, Illinois; and one grandson. Funeral services were held at the Roland Speaks Chapel in Independence, Elders Glaude Smith, Almer Sheehy, and Arthur Stoft officiating. Interment was in Mound Grove Cemetery.

HENSON.—Edward L., died May 17, 1952, at Nucla, Colorado, at the age of eighty. He was a high priest and until his retirement in 1920 was a traveling missionary. Since then he had farmed. For the past thirteen years he had made his home with his son-in-law and daughter, Mr. and Mrs. A. W. Buckley.

Surviving are three sons: Frenchie of Cedaredge, Colorado; P. O. of Fentress, Texas; and C. E. of San Antonio, Texas; two daughters: Mrs. Webb Carnes of Boerne, Texas, and Mrs. Buckley; and a brother, Herman Henson, of Clovis, New Mexico. Funeral services were held at Speaks Chapel in Independence, Missouri, Elders John A. Robinson and Arthur Stoft officiating. Burial was in Mound Grove Cemetery.

GITTINS.—Walter E., was born January 9, 1885, at Milwaukee, Wisconsin, and died May 7, 1952, at Ann Arbor, Michigan. He was married on September 21, 1910, to Pearl Lacy, who survives him. He had been a member

of the Reorganized Church since September 18, 1914.

Besides his wife he leaves two sons, Bertrand and Belvin; and one daughter, Bernice Gittins.

GOULDSMITH.—Emma E., daughter of Nicholas Peter and Mary Closson Nelson, was born April 25, 1873, at Eastport, Iowa, and died June 1, 1952, at the Independence Sanitarium. She was baptized into the Reorganized Church at the age of ten and was an active worker throughout her life. On May 1, 1900, she was married to Claude L. Gouldsmith; two children were born to them. The family lived in Nebraska until 1909, then moved to Kansas, and then to Missouri. Sister Gouldsmith was a piano teacher. Since 1950, when she made her home at Resthaven, she had played for services held there. Her husband and son, Nelson, preceded her in death.

She is survived by a daughter, Mrs. Mary Bryan of Tulsa, Oklahoma, and a brother, E. C. Nelson of Wichita, Kansas. Funeral services were held at the Roland Speaks Chapel, Patriarch H. A. Higgins and Elder Glaude A. Smith officiating. Interment was in Mound Grove Cemetery.

Reunion Schedule

REUNION	PLACE	DATE
New York-Philadelphia	Deer Park, New Hope, Pa.	June 28-July 6
Gulf States Reunion	Brewton, Alabama	June 28-July 6
W. Va., Columbus, and Southern Ohio	Bethesda, Ohio (Epworth Park)	June 29-July 6
Wisconsin-Minnesota	Chetek, Wisconsin	June 29-July 6
Manitoba	Winnipeg	July 4-5-6
Des Moines	Des Moines Fairgrounds	July 5-13
Black Hills Reunion	Bob Marshall Camp—near Custer, S. Dak.	July 6-13
Maine	Brooksville, Maine—Camp Winiagwamak	July 6-13
New York District	Greenwood, New York	July 9-13
South Missouri	Kennett, Missouri	July 11-13
Toronto-Owen Sound	Port Elgin, Ontario	July 12-20
Central-South Michigan, etc.	Liahona Park, Sanford, Michigan	July 12-20
Southern New England	Onset, Massachusetts	July 12-20
Center Stake of Zion	Lake Doniphan, Excelsior Springs, Missouri	July 12-20
Saskatchewan District	Saskatoon, Saskatchewan	July 13-20
Saskatchewan	Saskatoon	July 13-20
Rock Island	Palisades State Park, Savannah, Ill.	July 19-26
Ozarks	Racine, Missouri	July 19-27
Arkansas-Louisiana	Camp Clearfork, Hot Springs, Arkansas	July 20-27
Northern California	Happy Valley Youth and Adult Camps	All Summer
Southern California	Pacific Palisades, Calif.	July 20-27
Northern California District (Family Camp)	Happy Valley Camp Grounds near Santa Cruz	July 20-Aug. 3
Alberta	Sylvan Lake, Alberta	July 28-August 4
Western Colorado	Delta	July 23-27
S.E. & Central Ill., St. Louis	Xenia, Illinois—Brush Creek	July 25-August 3
Chatham-London	Erie Beach, Ontario	July 25-August 3
Kirtland-Youngstown-N. W. Ohio-Pittsburgh	Kirtland, Ohio	July 25-August 3
Detroit International Stake	Blue Water Camp—Lexington, Michigan	July 26-August 3
Flint-Port Huron	Lake Venita—Odessa, Missouri	July 26-August 3
Central Missouri Stake	Lake Doniphan, Excelsior Springs, Missouri	July 26-August 3
Kansas City Stake	Lamoni, Iowa	July 27-Aug. 3
Lamoni Stake	Silver Lake, Route 4, Everett, Washington	August 1-10
Northwest	Hagerman	Aug. 3-10
Idaho	Nauvoo, Illinois	August 3-10
Nauvoo	Mokuleia, Oahu	August 3-10
Hawaii	Stewartsville, Missouri	August 7-17
Far West Stake	Park of the Pines—Boyer City, Michigan	August 8-17
Northern Michigan	Cash, Michigan	August 9-17
Eastern Michigan	Oregon	August 9-17
Oregon	Lewis River Camp	August 10-17
Oklahoma	Robber's Cave, State Park, Wilburton, Okla.	August 10-17
Chicago & N. E. Illinois	Naperville, Illinois	August 10-17
Western Montana	Deer Lodge, Montana	August 10-17
Arizona	Mt. Lemmon, Tucson	August 10-17
Southern Indiana Reunion	Riverdale Park, Mitchell, Indiana	August 11-17
Eastern Colorado	Palmer Lake, Colorado	August 16-24
Missouri Valley	Woodbine, Iowa	August 16-24

Introducing

GEORGE EDWARD ARMESON, Dennis Port, Massachusetts (page 8), has been a member of the Reorganized Church since December 22, 1935, and has held the office of elder since May 27, 1947. He is a graduate of Northeastern University and has practiced law since 1931, specializing in land court and torts. He has been an intelligence officer for the Massachusetts State Guard, and is a member of the Boston Bar Association, the Barnstable County Bar Association, the Massachusetts Bar Association, and the City Solicitors and Town Counsel Association. He has been pastor of the Dennis Port Branch since 1946 and bishop's agent for Southern New England District since 1950. He and his wife, the former Katherine Belle Carter, have two children: Ronald Carter, 13, and Kent Enman, 11.

P.S.

* UNIVERSITY OF MISSOURI

I had a pleasant, happy visit with Bill Higdon, pastor of the group consisting mostly of students at Columbia, location of the University of Missouri. Bill and his good wife Barbara (McFarlane) are both working on degrees at the University, and in between times they try to do what they can in church work. The church owns a large house that provides living quarters for some church students, including Jack Delaney and his family. It also has a neat chapel that accommodates as many as thirty or more people on Sunday. It is at 515 South Fifth. Meetings are on Sunday, with no mid-week meeting at present.

"What we need," says Brother Higdon, with a note of appeal, "is a good resident elder who is not burdened down with study and who will know how to minister to university students. We need an able man to help us." Visiting is needed as well as ministry to the group.

Under the guidance of Apostle Don Chesworth, Brother Higdon is making for increased missionary work and service in this neighborhood and in cities in this general area.

He is also a keen student of soils and agricultural affairs. "I wish something could be said to our young people about the advantages of the University here," he says. "Here we can learn more about the soil of our own state—and that is very important to members of the church—than anywhere else. Our church group here will grow. The prospects are bright. All we need is more help and more people."

* PRAYER

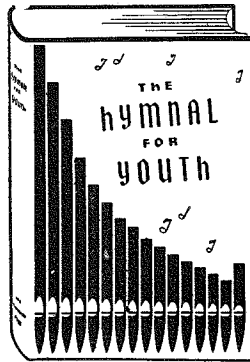
Sometimes in public places, you see people that you want to pray for, because there is nothing else you can do for them. . . . A poor woman on the bus was apparently in pain and distress. She wiped the perspiration from her forehead. She wrung her hands. Her eyes were drawn. She was a picture of anguish. Would the bus never arrive at its destination? Each sway, each bump, hurt. Each moment was torture. What is there to do for any suffering person on a bus but pray, unless you happen to be a doctor? So we prayed, mile after mile, minute after minute, for that poor woman, holding her up to God for help. Then we saw her relax. The hands ceased their writhing motion. Her head fell back and she slept for quite a time. She may not have known that prayers had gone up for her. That wouldn't matter. God knew, and that was enough.

* PUNISHMENT FOR SPEEDERS

A man told this about the marshal in a quiet little town where the people were trying to prevent traffic going through their one main street like a hurricane. This town isn't far from Kaycee. The marshal, on his motorcycle, let speeders go through town. Just at the edge he turned on his siren and halted them. He didn't scold them. He didn't fine them. He just made them turn around and go back, clear to the other side of town. Then he made them follow him, twenty-five-miles-per-hour, in the right way. Then he dismissed them. . . . You couldn't get too mad over a thing like that. But it would make you feel like the foolish thing you were. And you would remember it forever!

THE

Hymnal for Youth



Here in this church youth hymnal are over 100 pages of our own hymns, solutions to chant, response, and instrumental music problems, and suggestions for worship material. It has been prepared by General Church workers to answer to the musical needs of all youth groups.

\$2.50

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HERALD HOUSE

Independence, Missouri

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Be Not Afraid 3

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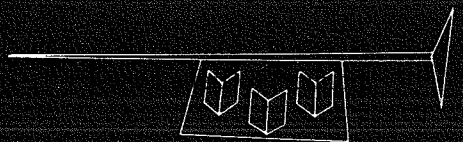
Photo by A. J. Corbett

A Freak Palm Tree at
Tiona Reunion Grounds, Australia

the Saints' Herald

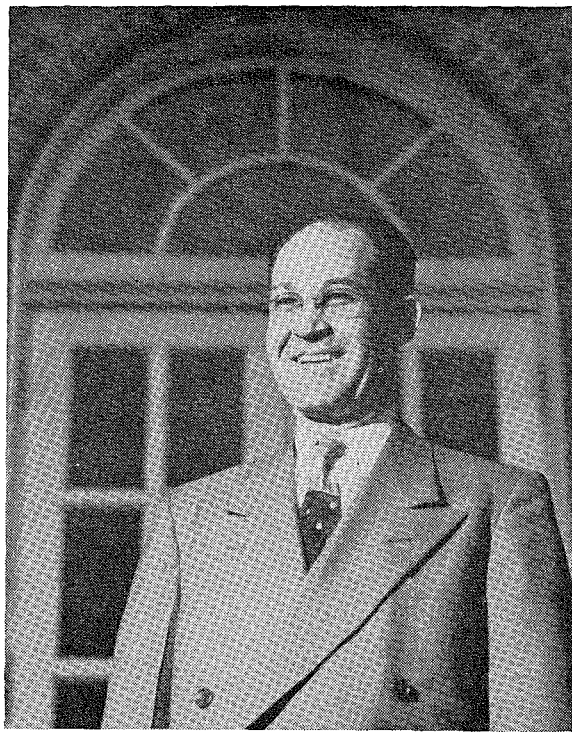
July 7, 1952

Volume 99



We'd
Like
You
To
Know . .

**James B.
Burdick**



James B. Burdick returned to Graceland College August 20, 1951, as vice president-treasurer. He originally joined the Graceland staff in 1945 as office manager and accountant and stayed until 1947 when he left to continue his education. As vice president-treasurer, he is primarily concerned with the co-ordination of physical facilities and procedures to best serve faculty and students. He is also concerned with the financial stability of the school, with an eye to growth and expansion of physical and instructional facilities as financial resources permit.

He was reared on a farm near Wilburton, Oklahoma, and completed his junior year of high school in that state before coming to Graceland in 1934. He completed his last year of high school and began his college training at Graceland, graduating in 1936. As a student, he was elected to Lambda Delta Sigma, an honorary scholastic society.

From 1936 to 1945 Mr. Burdick worked as accountant and office manager, as well as manager of a commissary for the Limoneira Ranch Citrus Growers and Packers in Santa Paula, California. This is the largest lemon ranch in the world. He left in 1945 to join the Graceland staff.

After several years at Graceland, he decided to continue his college education, enrolling at the University of Chicago in June of 1947, for one quarter, then transferring to the University of California at Los Angeles, from which he received his Bachelor's degree in Business Administration in September, 1948. He continued his studies at the University of Chicago and received his Master's degree in business administration with a major in the field of hospital administration in July, 1950. In 1949 he won the Bachmeyer Award for an essay on the relationship between the hospital administrators and the board of trustees.

From July, 1949, until July, 1950, he was a resident in hospital administration at the Good Samaritan Hospital, Portland, Oregon. In November, 1950, he became the administrator of the San Pedro Community Hospital, in San Pedro, California. He remained here until he returned to Graceland in 1951.

Mr. Burdick is married to the former Hazel West of Los Angeles. They have two daughters, Juanita, 14, and Susan Frances, born last November. Mr. Burdick was baptized into the Reorganized Latter Day Saint Church at the age of twelve and was ordained a bishop at the last General Conference. From 1937 to 1942 he was pastor of the Santa Barbara Branch in California, and in 1943 he organized the Santa Paula mission. This mission is now organized into a branch, and his brother is pastor of it at the present time.

The Saints' Herald Vol. 99 July 7, 1952 No. 27

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith
ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

The *Saints' Herald* is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 108 South Osage Street, Independence, Missouri.

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

News and Notes

APOSTLE JENSEN ATTENDS KANSAS REUNION

The Kansas Reunion was held at Camp Fellowship near Wichita, June 14-22, with Apostle D. Blair Jensen, Seventy James Daugherty, Elders Myron LaPointe, Kenneth Byrn, and Alan Tyree from the General Church working with the district officers, including District President Ronald Manuel. President F. Henry Edwards attended the last week end, speaking Saturday evening and Sunday morning. Brother Jensen reports a successful reunion.

APOSTLE GLEAZER VISITS CALIFORNIA

Apostle E. J. Gleazer has returned to Independence after touring the Northern California District, the Los Angeles Stake, and the Southern California District. With the exception of one there were no district gatherings, enabling Brother Gleazer to make detailed study of opportunities and present personnel. Brother Gleazer reported good interest and attendance, with almost 100 per cent participation in the Southern California District. Consideration is being given to the creation of three congregations in the Los Angeles Stake. Brother Gleazer commended the ministry of Elder Richard Andersen, new appointee to the Los Angeles Stake, Elder Glenn Johnson, missionary to the Northern and Southern California Districts, and of Brothers Patterson and Lynn of California.

MEMORIAL SERVICE HELD AT NAUVOO

Elder Charles Neff, assistant to the First Presidency, was the guest speaker at the Memorial service held at Nauvoo, Illinois, June 22. A company of singers from Independence included Mr. and Mrs. Franklyn Weddle, Mr. and Mrs. William Worth, Jr., Mr. and Mrs. Joseph Knoche, Mr. and Mrs. Evan Fry, and Mr. and Mrs. Roy Stearns. Also participating on the program were Elder D. J. Williams, Elder Arnold Ourth, pastor at Nauvoo, Elder Harold Smith, and Elder Melvin Francis of Fort Madison. Wreaths were placed on the graves of the Martyrs by Audentia Anderson, granddaughter of Joseph the Martyr; Mrs. Rogene Prucha, great-granddaughter of the Martyr; and Claire Prucha, great-great-granddaughter of the prophet and Martyr.

VISITS IN MILWAUKEE

Elder John Blackmore, General Church Historian, returned to Independence, June 24, after visiting Beloit, Wisconsin, for the Centennial celebration, and Milwaukee, Wisconsin. While in Milwaukee, Brother Blackmore and his wife were guests of District President Frank Mussell, Sister Blackmore's brother.

FIRST REUNION HELD

Apostle D. O. Chesworth has reported on the first reunion of the year which was held at Detroit Lakes, Minnesota, June 8-15. Brother Young, the district president, stated to Brother Chesworth that this was the finest demonstration of unity of thought in testimony and prayer that he had observed. Brother Chesworth had to leave the reunion on Friday in order to attend the Beloit, Wisconsin, Centennial celebration.

FRANKLYN WEDDLE SPEAKS AT CONVENTION

Elder Franklyn Weddle, General Church Music Director, was in Erie, Pennsylvania, June 19-21, at the convention of the American

(Continued on page 22.)

Does Time Stand Still?

"A wise man's heart discerneth both time and judgment."

—Ecclesiastes 8:5.

AFTER THE NEWSCAST on Sunday morning, the radio announcer changes his tone and adopts a sentimental manner. You hear him saying something like this:

Come with us down into old . . . to a peaceful valley where time stands still—where it has stood still for two hundred years.

Many people derive comfort from that program. It is good, simple, harmless stuff, when you first listen to it. But when you think of it for a while, you realize that it is escapism, pure and simple—escape from a troubled world into an imaginary and artificial past. It is a travesty on both life and religion. Its sweetness and sincerity do not alter the fact.

ISN'T IT QUEER that a religious ideal should be presented to the world as something completely without progress, rather dim-witted and archaic, with all the hardness in the callouses on the hands (and knees) and all the softness in the brain?

The travesty is not in the people—the real citizens—who live in the valley. Undoubtedly they are all right and very genuine. The people of the hills and farms, those who attend the little churches, till the soil, do business and take care of their children, are all real enough. They aren't all sinners, and they aren't all angels. Most of them are fine people that you would like if you could know them. They're just human, like the rest of us.

The travesty is in the attitude of the program mechanics who put this kind of thing on the air. They represent something that is not true. They are putting on a show, and they make actors of the people. Time does not and cannot stand still for the valley. The very presence of the microphone, the producers,

the studio—if nothing else—would change the whole atmosphere. And there is plenty else. There was only one Joshua who made the sun stand still. For the rest of the world, particularly in these days of rapid transit and easy communication, time goes marching on.

If you think that things were easy and sweet and ideal for the pioneers of two hundred years ago, you have been reading some bad history. Have you ever known real pioneer life? There are living people who know what it was. If you think that the old-time religion was the kindly doctrine of sweetness and light, somebody has failed to inform you of the hell-fire and brimstone sermons of the old days.

THE UNFORTUNATE THING is that such a picture of community life conveys a wrong idea of religion. It is true there are some churches that have not changed, that dare not change for fear of destroying themselves.

Truth is always up to date. It is forever ahead of us, waiting up there somewhere for us to discover it. God did not sit down in some little community among a backward people and forget to get up again. He is ahead of us, not behind us. It is not the true religion that is behind. It is the world, and the people of the world that are two hundred—yes, a thousand or two thousand—years behind.

DO YOU REMEMBER the Seth Parker program? It was also a religious program of old-fashioned hymns, heart-warming simple prayers, and old-time practical testimonies. It supposedly came from a little town in Maine where everything was way back in grandpa's time. Seth Parker on the radio stage was the soul of benevolence, patience, understanding, and wis-

dom. A bespectacled spinster played a creaking organ. The little congregation fumbled for their favorite hymns through dog-eared books. Cephas, a fisherman of powerful brawn and slow, simple mind, set the intellectual level of the production. . . . Then they brought the show to Kansas City for a visit, and reporters discovered that Seth Parker in life was Phillips Lord, a nervous and talented young man, rather twitchy, who smoked his cigarettes chain-fashion and barked orders at the cast. From that time the spell was broken. It wasn't real. Phillips Lord went to sea in a Chinese junk, equipped with electric refrigerators and all modern conveniences. It was to be the beginning of a round-the-world voyage. Somewhere in the Pacific something happened. Nobody ever heard of the man, the ship, or the crew again. . . . An epoch had passed, and people returned from their dreams to the same old realities.

ALL OF THE ROUTES that escape from reality go in a circle, and bring us back to the point where we started.

Time doesn't stand still. It goes on forever, and nothing human can stop it. People may cease to progress, development may halt; some religions remain forever in a state of intellectual infancy, but time moves on.

The great religion is always ahead of the times. The great church is *news*, not just *history*. It points us to the future, not alone to the past.

If our faith and religion are two hundred years behind the times, they exist in a dream world. If they are two hundred years ahead of the times, they will help humanity forward to new ideals, greater achievements, real progress, and living hope.

L.J.L.

Editorial

Across the Desk

THE FIRST PRESIDENCY

Word from Apostle Oakman indicates that President Smith, Bishop Livingston, and the Lents family—who recently arrived in England—were very well received by the Saints at the Northern District Conference June 21 and 22. A banquet was given in honor of the visiting brethren, about two hundred being present. Bishop Livingston preached on Sunday morning, and President Smith in the evening; both services were outstanding. A priesthood meeting was held in Birmingham June 27-29, and shortly thereafter President Smith, Bishop Livingston, and Apostle Oakman left for the Continent. They will be back in England in early August.

* * *

The members of the First Presidency are also presidents of the high priesthood, and so feel a special responsibility regarding the call and ministry of high priests. Because of this we have appreciated the careful approach to the call of high priests in the Center Stake of Zion which has been made by Stake President Charles V. Graham and his associates, Elders Glaude A. Smith and F. O. Davies—an approach covering several months and culminating at the recent conference in Zion in the ordination of Byron Constance, Sanford Downs, Marion Talcott, Ted P. Scott, William LaGrece, and James Van Biber. All of the brethren ordained have impressive records of ministry. I was also interested to note their diverse business experience, for the group included a maintenance executive, a pediatrician, a field training officer of the United States Weather Bureau, a wholesale dealer in plumbing, a welder, and a lawyer. Elders Sanford Downs and

Byron Constance will serve on the Stake High Council, while the other brethren will continue in their pastoral ministry. Elder Delbert Sears, already a high priest, who was set apart as a member of the Stake High Council, is a Certified Public Accountant, specializing in the income tax field. I noted in passing that Brother Constance is the son and grandson of high priests who have served on stake high councils.

* * *

A few days ago I found myself deeply moved by a comment made by Frances Ridley Havergal, the hymn writer, after a painful illness. Miss Havergal had been a prodigious worker. Her recovery was slow and taxed her patience, but she met this challenge and wrote: "I am quite satisfied to do a half day's work henceforth, if He pleases. . . . He can make a half hour's work worth a whole day's if he will." She was quite right, of course. The right attitude of heart and mind gives to one's work a spiritual quality which no diligence and care can give by themselves. The time we give to God is not entirely in our hands. The heart we give, is.

* * *

We are now well into the reunion season. Excellent reports are coming from the early gatherings, and there is every reason to expect that before the summer is over many hundreds of reunion goers will have been renewed and strengthened in their spiritual life. The central theme for this year is "Spiritual Growth Through Stewardships." It has been suggested to us that members of the church might well keep this theme in mind and mention it in their prayers throughout this period, so as to form a richer bond of fellowship whose power will be felt in each successive reunion as those present recognize that the whole church is concerned about their gathering.

Official

Doctrine and Covenants Institute

As announced at General Conference, there will be a Doctrine and Covenants Institute in Independence this fall, September 28 to October 3. This affair will be of church-wide interest, and all members are invited to attend.

Further information as to program, personnel, registration, and housing will be stated in future issues of the Herald.

THE FIRST PRESIDENCY
By F. Henry Edwards

BOOKS

Youth Worship Programs at Home and Abroad by Nevada Miller Whitwell, The Standard Publishing Company, Cincinnati, Ohio. This is a very practical book containing fifty carefully worked out and cleverly illustrated worship programs designed particularly for use in youth groups. The programs include selections of suitable hymns and Scripture readings. The theme for each worship program is developed around a story of some world famous place. For example, the story of the "Old Faithful" geyser at Yellowstone National Park provides inspiration for the theme, "Faithfulness." Edward Bok's famous Singing Tower is used to illustrate the theme "Make the World Beautiful." A service on "Freedom for All Men" features the story of the Liberty Bell.

This book would provide excellent devotional material for leaders of reunion and summer camp groups and could be easily adapted for use with primary and junior children.

At the end of the book the author has provided tracing illustrations and suitable verses and slogans for use on postcard contacts to be mailed to absentees and for invitations to newcomers.

\$2.00 at Herald House.

G. E. TICKEMYER

Jesus, the Redeemer, Savior, Messiah

By Chris B. Hartshorn

A sermon given November 25, 1951, at South Crysler Church. From a recording by Floy Patience

And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went; and behold, a man of Ethiopia, a eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet.

Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. The place of the Scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth; in his humiliation his judgment was taken away; and who shall declare his generation? for his life is taken from the earth. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water; and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.—Acts 8: 26-37, I.V.

OUR MONTHLY THEME is "The Christ of the Restoration." I'm wording the theme in just a little different fashion however—"Jesus, the Redeemer, Savior, and Messiah." Jesus is the name that was given to the Master. These others are descriptive terms. We need to think about them and why they are sometimes used in reference to Jesus.

In the story of the birth of our Savior, the angel gave to him this name of Jesus. We find recorded in Matthew 2: 4, I.V., that his mother was told she should call his name Jesus, "for he shall save his people from their sins." We need to ask ourselves a few questions as we discuss the Christ of the Restoration. Do Reorganized Latter Day Saints have any different Christ? Is Jesus different to us than to other people who have taken upon them his name?

As I go back in history to the early part of the nineteenth century I find that the Unitarians had quite a bit of influence. They have diminished a great deal in numerical

strength and importance today, though their teaching of humanism is still rather widespread. Not all who believe in the unitarian doctrine are Unitarians. But they had one particular belief at that time which might have been stated thus: "Men are too good for God to destroy; therefore all should be saved." The Unitarian idea is salvation for all.

There was another group with whom you might sometimes confuse them, the Universalists, who had much the same idea, but with a little different emphasis on man's goodness. They said that God was so kind he wouldn't destroy anyone. The Universalists stressed God's goodness, but the outcome according to each was universal salvation.

Now the Congregationalists of this time—and they were strong back in the early 1800's—said that the body of Christ is complete wherever a group of believers unite for worship. In other words, this congregational body of Christ was a complete, all-sufficient organization. There was no universal or world-

wide church in their concept. Therefore, they were given the name of Congregationalists, because each congregation was independent of every other congregation.

The Lutherans held that the body of Christ exists in the universal church, and that they alone had the priesthood authority which had been handed down to them by Christ.

These are just a few of the religious ideas popular at the beginning of the nineteenth century. I hope that I've not been unfair in any of these comments and that you have not become prejudiced in any way against the denominations named. The real question is: Do Reorganized Latter Day Saints have a peculiar view of Christ?

This brings me back to the lesson of Philip and the eunuch, and I want to read a few words from the thirtieth and the thirty-first verses: "Understandest thou what thou readest? And he said, How can I except some man should guide me?"

In the welter of theology, Christianity, and "churchianity" we might ask that question again. Some men have turned away from the church because they think that it's too confusing—too many conflicts; they can't fathom all of it. But difficulty is not a good excuse for giving up a thing. Usually it should be all the more reason for studying and trying to solve a problem that is difficult. Things that are so simple may not be worth our trouble in attaining them. The eunuch felt he must have someone to guide him and that guiding should be done by those Christ has commissioned to lead men to all truth. Under the influence of the Holy Spirit, the ministry of

teaching and preaching is provided for in the gospel of Christ.

It might be hard for some of us who have been members all our lives to know how difficult it is for others to understand the terms "Zion" and "kingdom of God." Too often we use them, having a certain concept of what they stand for, but failing to realize there might be some people in the group to whom the words are as the "sounding of brass" or "tinkling of cymbals." They may sound good, but they may have no particular significance.

I'm reminded of one of Minnie Kennedy's books which tells the story of a lad who was attending the kindergarten of a church school. She said he came home one day and told his mother very soberly, "I'm not going back to that Sunday school any more."

"Why, what's the matter? Why don't you want to go back to Sunday school?"

"Well," he said, "they talk about Jesus all the time. They talked about Jesus when I wore my green suit, and when I wore my blue suit, and when I wore my white suit. I know all about Jesus, and I'm not going back there any more."

That mother had a problem—and the boy had a problem too. We don't inherit our understanding, our love for, and our loyalty to Jesus just by reading Scriptures or by saying the name Jesus. Even the Christmas story won't do it. There must be some understanding of the meaning behind the term. This boy didn't actually see Jesus; the idea got old to him and he just didn't want to hear any more about Jesus, because he thought he knew all about him.

The problem that confronts many of us is that we don't understand what we read. Often we just take things for granted. But words are only so much black ink on white paper. It's what goes on in our minds when we read them that is significant. Our experience teaches us the significance and the beauty behind the term or else it has little meaning for us.

Let us take up these descriptive terms and see first why people called Jesus the Redeemer. This is an Old Testament word. We don't find it in the New Testament, but we do like the hymn based on Job's statement, "I Know That My Redeemer Liveth," and we apply it to Jesus. We like to emphasize the word "know." Fortunate is he who can say or sing that with the full depth of meaning that the hymn is intended to convey.

Isaiah 63:16 reads: "Thou, O Lord, art our Father, our Redeemer, thy name is everlasting." The term itself implies

two or three things to the average person. One is a debt—perhaps a mortgage that has been written up and signed. Usually it is contingent on a debt we owe, especially if it is a major debt. So we think of both a debt and a mortgage which is given for it. Then the third thing is the ransom that is paid to get that mortgage wiped out and the debt paid. Now this is all implied in the ministry of Jesus Christ. Every time we talk about the Redeemer we're thinking about these things that he did for us. He paid a debt that we were powerless to pay. We sometimes refer to it as the Adamic debt—"as in Adam all die." There is visited upon the race a universal debt, and Christ came to pay the ransom, making it possible for us to again come back into the presence of God because of the sacrifice of his life for us. Every time we hear the name Redeemer, let's think of this aspect of the Christ of the Restoration.

The world—by that I mean the people we meet on the street, at work, and in the stores—may laugh at the idea of sin. Men say that it is a theological bogey—something the theologians have concocted to scare people. Many don't laugh, however; they weep, and they wonder, "How long, O Lord, how long" will this be tolerated?

SIN IS VERY REAL, although not all sin is a crime. It is the violation of the *laws of God*. Very often the laws of men are based upon the laws of God. It has been alleged that all the laws in the Roman code were based upon the Ten Commandments, and that the laws of the Anglo-Saxons came to us from the Roman laws. Perhaps that's a little farfetched, but it does have basic truth in it.

Sin to some people may be a bogey term, yet it's very real. We've got to face it, individually and collectively. Alexander Pope once wrote this little verse,

Vice is a monster of so frightful mien,
As to be hated needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.

We may think it's pitiful that other people do certain things. Then we become tolerant of their foibles, their weaknesses, their sins. If we're not very careful with our tolerance, we become infected and embrace the very same things that we first pitied and tolerated.

It is often the way with drinking. The alcohol habit has certain evils that I'm not going to touch on in this reference but the thing I want to point out is the easy steps: "One little glass won't hurt you. Be a good fellow. Have a

social drink." But pretty soon it breaks the will. The Lord has said that he requires the heart and a willing mind, and if we have no will, we're of all creatures most miserable. The will to do or not to do is very important, and just a little social drink breaks down the will so that pretty soon we not only endure but embrace.

I have lived many years. I lived through the prohibition era and was very hopeful. For a while people were quite proud of themselves; then organized crime set out to break the prohibition grip—and it did. Now we're reaping a terrible harvest on the highways, in taverns, in drugstores. The sale of liquor has just been scattered and broadcast. It is ten times as easy to get hard liquor as it was in my youth. But the important thing is what it does to us. Sin is very real because it breaks our will to resist evil.

Another moral weakness that we recognize, though we don't often talk about, is sex indulgence. We break our will, failing to see that the effect of certain indulgences soon leaves us a slave to our passions.

We're slaves to certain sins that have corrupted our generation, and the widespread evil of them is only too apparent. Of course, we always assume that the evils we hear about are "away out there"—not in here where we live. We may think that these things don't affect us, our congregation, our children—but they do! We've got to realize that sin by definition is that which breaks the will to resist the further inroads of those habits which would enslave us.

The psalmist wrote, "Cleanse me from secret faults." I think he had in mind some of his own weak nature which time and again tripped him up. He may have endured its power over his better self until he embraced the things that had made him less a man.

LET'S TURN to the word "savior." What is the significance of using this descriptive term for Jesus? First we want to ask ourselves why we need a savior. From what are we to be saved? Unless we see the need of being saved from something, the term has little significance for us, and as a result we're likely to push aside the pleadings of our Savior at the time when we need him most. There is a temptation to say, "We don't need any Savior; we're strong men. We'll not fall victim to vices and evils." Perhaps it is good for us to realize that Jesus was "tempted like as we are, yet without sin." He knew what temptation was, but he didn't yield to it. His *will* was supreme. He was able to say "no," and mean it. That's the ideal for which we need to strive.

In Psalm 9: 17 we read: "The wicked shall be turned into hell." Back in the days when the Universalists and Congregationalists were dominating the eastern part of the United States that was important; the ministers were telling people, "Either you accept the Savior or down to hell you go, and you'll stay there for ages and ages." A fear psychology became the basis of their salvation. Certainly that's not the Restoration theory for belief in the Savior.

IN MATTHEW 3: 39 we find that Jesus gave the parable of the wheat and the tares. The time for the harvest came. The Lord said that the wheat is put into the garner but the chaff is cast aside and burned eternally, everlastingly. If the chaff, the evil, the tares are to be burned with everlasting fire, that's bad. Again there was a psychology of fear that tried to draw men to Jesus, to the Savior—"Accept salvation or else you'll go down to hell eternally. You'll burn forever and ever." That's not religion on its highest level. When the Restoration came into the world it called men from a message of fear to a message of love. "Accept the Savior because he loves you. You're worth while. He wants to give you power to overcome sin, and you shall be rewarded for every deed that you do, whether it's good or evil. No man shall give even a cup of cold water in the name of Jesus without receiving a reward." That is the Restoration message.

As Peter said, "He is not willing that any should perish, but that all should come unto repentance." Now the significance of these terms might be overlooked. He didn't say that he's not willing that none should perish, therefore being too good to destroy anybody, or because man's too good to be destroyed, we'll all have salvation. Peter said that he was not willing that any should perish, but "that all should come unto repentance." And if we repent, he's just and he is willing to save us and strengthen us to overcome. In Acts 2: 37-41 there is a statement that will help us to understand this a little better. On the day of Pentecost this happened:

Now when they heard this, they were pricked in their hearts and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls.

Let us not lose the importance of this expression: "Save yourselves from this untoward generation." The Restoration message emphasizes it. This Scripture was called to the attention of Joseph Smith at the very beginning of the Restoration Movement, and it behooves us to save ourselves through the help of Christ. He has not promised to do it all, but he has promised to help us if we will put forth the effort, repent of our sins, and call on the name of the Lord. "He is just and able to forgive us, and is not willing that any shall perish who will come to repentance."

I recall reading several years ago about two brothers who went down to the old swimming hole. They had swum there many times, but on this particular day the river was up, and there was a strong current. The boys dared each other to go in, and in they went. The smaller of the boys got cramps. The water was cold and swift, and he began to call for help. The older boy swam out to him and tried to help him, but in a moment of fear and anxiety when the younger boy realized that he was about to drown, he grabbed his brother in such a way that he couldn't swim and carry him out. Finally it was only with great effort that the larger boy broke loose and saved himself.

At the funeral of the little brother the older one condemned himself. Over and over again he was heard to say, "Oh, Johnny, why didn't you let me help you? If you'd only let me, I could have saved you."

As I thought about this instance I was more taken than ever with this plea that this Jesus makes to us. We need help, and yet we've got to accept that help in the right way. We can't determine the method with which we shall be saved. If we're willing to let him help us, he's willing to assist us in working out our salvation. Some day we may hear those sad words the older boy in his broken-hearted sorrow said, "Why didn't you let me help you? I wanted to save you, but you wouldn't let me."

NOW LET'S THINK of the term "Messiah." The word is of Hebrew origin and means "the anointed." The Greek term for the same idea is "Christ." What does it mean? Going back into the history of the Hebrew race we notice that Saul was anointed by the prophet Samuel to be king over Israel. Before David came to the throne his head was also anointed from the "horn of oil" by Samuel (I Samuel 16: 13). Over a thousand years later a son was born into a Hebrew home of whom it was prophesied, "The Lord God shall give unto him the throne of his father David" (Luke 1: 32). He, too, was to be anointed king

over Israel, hence a messiah. But Jesus was more than a king of the Jews. After his earthly mission was completed, he declared, "All power is given unto me in heaven and on earth. Go ye therefore and teach all nations. . . ."—Matthew 28: 17, 18.

In the presence of this royal son of David all men shall feel inferior. Paul declared of him, "God also hath . . . given him a name which is above every name; that at the name of Jesus every knee shall bow . . . every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father."—Philippians 2: 9-11. Sinful men will not feel "at home" with his searching eyes upon them, for they know in their own souls that they are so unworthy that they can't live in his presence. It's death to those who are sinful to come into the presence of God.

II Nephi 11: 34-36 says in part, "There is one Messiah who is to come into the world six hundred years after my father left Jerusalem and be rejected of the Jews." Could anything be more plain, more certain? When Lehi left Jerusalem in the days of Jeremiah and King Zedekiah, he came to this land. The spirit moving upon one of their prophets said, "It has been revealed to me that there is one to come who is the Messiah, the anointed of the Lord to be king over the world and this king is the Savior." Just before the time that Jesus will return to earth again when every knee shall bow and tongue confess that he is the Lord of lords and King of kings a sign is to be given.

If you'll read the fourth verse of the twenty-fourth chapter of Matthew you will learn how the disciples were puzzled about this and said, "What is the sign of thy coming?" Then the answer is given, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." It wouldn't be a witness if it had been preached right on down from the time of Christ to the present, would it? It would be no sign. But the fact that something is to happen down near the end in the latter days which would be a sign to them was this gospel of the kingdom. The term "kingdom" means an organization set up with a king, Christ—a spiritual organization, not a Roman government, not a Jerusalem government, but a kingdom of spiritual power. "All power is given unto me in heaven and earth." When this happens, when this gospel of the kingdom is preached into all the world, then shall the end come.

May we treasure in our hearts today the beautiful message of Jesus, the Redeemer, Savior, and the Messiah.

"The Heavens They Are Many"

By A. J. Corbett

THERE IS AN OLD ADAGE which says that "variety is the spice of life." When we consider the earth and its wonderful creation we are aware of an amazing variety.

All things that come from the earth, in the season thereof, are made for the benefit and the use of man, both to please the eye, and to gladden the heart: yea, for food and for raiment, for taste and for smell, to strengthen the body, and to enliven the soul.

So abundant are the varieties of things that some seem direct contradictions of others. There are trees that grow on land and those that grow in the water. Some thrive in salt water, others in fresh. Some shed their leaves; others do not. There are animals that live and breathe under water, and others that would die in such a situation. Some birds fly, and others cannot. There are fruits and flowers, birds and animals, fish and insects, and even races of men in seeming endless varieties. Variety also reaches up into the heavens above, for "the heavens they are many."

It is universally agreed that heaven is the place where God himself dwells. Jesus told his disciples to pray, "Our Father who art in heaven." The term "heaven," like the word "Zion," can have more than one meaning or interpretation. Zion is a city; it is a people; it is a location. We believe heaven to be a place where God and all the hosts that surround him dwell, but we do not know the exact location. Heaven is also the great star-filled space that surrounds the earth. The Creator said:

Let there be lights in the firmament of the heavens, to divide the day from the night, and let them be for signs and seasons and for days and for years and let them be for lights in the firmament of the heaven to give light upon the earth, and it was so. And I, God, made two great lights, the greater light to rule the day and lesser light to rule the night, and the greater light was the sun and the lesser light was the moon. And the stars also were made even according to my word, and I, God, set them in the firmament of the heaven to give light upon the earth.—Genesis 1: 18-20.

Here the starry firmament is called heaven. We gaze up into it with its sun, moon, stars, and planets and regard it as the heaven above us.

The Lord God spake unto Moses saying, The heavens, they are many and they can not be numbered unto man, but they are numbered unto me, for they are mine, and as one earth shall pass away and the heaven thereof, even so shall another come; for there is no end to my works.—Doctrine and Covenants 22: 23.

We dwell on one of the "earths" that has not yet passed away. But that it will pass away with its heaven was stated by Jesus. He said: "Although the days will come that heaven and earth shall pass away, yet my word shall not pass away.—Matthew 24: 36.

FROM THIS EARTH we have studied one of the many heavens—the one above us. We see the Milky Way, the Zodiac with its familiar signs, the great constellations of Orion, of Canis Major, and Canis Minor, the Southern Cross, the Pole Star, and the many other stars and groups of stars that are part of our heaven. But if we lived upon some other globe the heaven around us would be totally different. That is what the statement, "The heavens they are many," means. They are numberless, because we cannot count the many worlds which they surround. If it were possible to visit the moon, we would find the sky from there would have a different appearance. The moon always presents the same familiar face to the earth. If we lived on the back of the moon we would never see the earth at all, but standing on the side we see, the great earth, which is fifty times larger than the moon, would be continually above us in the sky. What a majestic sight it would be! The sky as seen from the moon is black, astronomers say, for the moon has no atmosphere and the stars shine out brilliantly and without twinkling in the darkness. How grand a moonlight night is! But it has no comparison with the radiant light that the earth reflects to the moon. The earth-light can be seen when the moon is a crescent in the western sky; that bright gray light in the crescent's "arms" is the reflected light from the earth.

LET US GO for a brief journey into the sun's planetary gardens and see a few of the wonders there. Mars, our neighboring planet, is about 140 million miles farther away from the sun than we are. It has two moons circling around it. Demos, the one farthest from the planet, is only about 14,000 miles away. It speeds around Mars in thirty and a quarter hours. Our moon is a quarter of a million miles away and needs twenty-eight days to journey around the earth.

But Phobos, the other Martian moon, is only about 5,000 miles away and travels around Mars in seven and a half hours—three times the speed of the rotation of the planet itself. While the planet turns once in twenty-four hours, Phobos goes around it more than three times. That makes the moon appear to

rise in the west and set in the east—a remarkable phenomenon of the Martian heaven. The earth would be seen from Mars as a double planet, for astronomers say our moon is out of all proportion to the earth as moons go. We are really a binary planetary system, and from Mars would be seen as two stars, a bright one and a smaller one circling around it every twenty-eight days.

Mars also has the advantage of being a million and a half miles nearer Jupiter, the giant planet with twelve moons circling around it. This would make another splendid heavenly display in the Martian sky. Truly, the heavens they are many. They are also varied. Think what the appearance of the heavens would be from Jupiter, a great world that dimensionally is 1,200 times larger than our earth and with a dozen satellites at varying distances from its surface. Eclipses and starry occultations would be frequent. Still farther out in space is the great world, Saturn, with three rings of light (shattered moons) ever circling around it in the sky. In conjunction with these rings are nine other moons completing the planet's satellite family. Our earth and moon would not be seen too easily from Saturn, but the great planets Uranus and Neptune, which we cannot see without a telescope, would be plainly visible in the sky of Saturn. What a peculiar world Uranus is. It almost lies on its side in its journey around the sun, and points its pole to him.

And worlds without number have I created, and I also created them for mine own purpose, and by the Son I created them, which is mine Only Begotten, and the first man of all men have I called Adam, which is many. *But only an account of this earth and the inhabitants thereof give I unto you;* for behold there are many worlds which have passed away by the word of my power, and there are many also which now stand, and numberless are they unto man, but all things are numbered unto me, for they are mine and I know them . . . and as one earth shall pass away and the heavens thereof, even so shall another come.—Doctrine and Covenants 22: 21, 23.

JUST HOW NUMBERLESS these worlds are can best be told by modern astronomers. Our sun, with its family of nine worlds circling around and these worlds with thirty moons circling around them, is but one of the billions of stars that make the universe. Ours is only an isolated system of worlds in the great Milky Way Galaxy. A general estimate is that there are over 100,000 million such suns in our galactic system. The giant telescope of Palomar reveals millions of such galaxies. The heavens are many, and the stellar structures are as varied as the millions of physical things on our earth.

Let's have a look at our next star neighbor in the heavens. It is the bright sun

(star) Alpha Centuri. To journey to it we would have to travel twenty-five million, million miles. With the speed of light it would take four and a half years to make the journey. And what would we see? A mighty double sun, a binary, both of them larger than the sun we see every day. Alpha Centuri's double revolve around each other in seventy-four of our years. What a system that must be with two suns shining on it. But that is not the whole story, for beneath the two is another blood-red star revolving around them; it is called Proxima Centuri—Proxima because it is the nearest celestial object to our solar system. What a heaven would be seen from the Centuri worlds, if there are any. But the wonders of such a firmament is far exceeded by the starry system of the bright star Castor. Castor is the alpha star of Gemini, the Heavenly Twins, one of the Zodiacal signs. When viewed through a telescope it is really six great suns shining out as a single first magnitude star. One pair of the six revolve around each other in three of our days, another pair revolve around each other in nine days, and the two pairs circle around each other in over 300 years. Then farther out in the same bright starry system is another pair revolving around themselves. What a remarkable creation Castor is. What a firmament it must reveal, yet to the unaided eye it is just another twinkling star in the heavens.

The earth rolls upon her wings, and the sun giveth light by day, and the moon giveth her light by night, and the stars also giveth their light as they roll upon their wings in their glory in the midst of the power of God. Unto what shall I liken these kingdoms that ye may understand? *Behold all these are kingdoms*, and any man who hath seen any or the least of these hath seen God moving in his majesty and power.—Doctrine and Covenants 85: 12.

Then the parable of the twelve fields is told. Each field (kingdom) is visited in its turn; the Lord of the field visits them that they might see the light of his countenance and be glorified in him. "Therefore unto this parable will I liken all these kingdoms *and the inhabitants thereof*, every kingdom in its hour and in its time, and in its season even according to the decree which God has made."—Doctrine and Covenants 85: 15. Our earth rolling upon its wings is just one of these many kingdoms, and we know surely how the "lord of the field" has visited us and shown the light of his countenance to the inhabitants of this sphere.

And Enoch said unto the Lord, How is it that you can weep, seeing you are holy, and from all eternity to all eternity? And were it possible that men could number the particles of the earth and millions of earths like this, it would not be a beginning to the number of

your creations, and your curtains are stretched out still, and yet you are there and your bosom is there.—Doctrine and Covenants 36: 6.

And that by him, and through him, and of him, the worlds are and were created and the inhabitants thereof are the begotten sons and daughters of God.—Doctrine and Covenants 76: 3.

THE HEAVENS are many because each world has its own firmament; they are beyond the computations of men. But they all pass away in time. This earth of ours could not always sustain life as we know it, for it slowly arrived at its geologic period that made the opening chapters of Genesis possible. Considering its age-long physical and geologic history, there are but a few years when life as we know it could be present on its surface. Without divine intervention the earth will die and become lifeless. Isaiah said:

Lift up your eyes to the heavens and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner.—Isaiah 51: 6.

But Isaiah is not the only prophet who speaks of the ending of the earth.

The earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law. Wherefore it shall be sanctified; yea, *notwithstanding it shall die*, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it; *for, notwithstanding they die*, they also shall rise again a spiritual body.—Doctrine and Covenants 85: 6.

From these two statements the death penalty has been passed upon the earth itself, but the statement of Peter shows how it will be.

The day of the Lord will come like a thief. The heavens will pass away on that day with a *crash* and the elements will be burned up and dissolved, and the earth and all that is in it will be disclosed. Now as all these things are in the process of dissolution think what kind of men you should be, what holy and righteous lives you should lead, while you are waiting for and helping forward the coming of the day of God. At its coming *the heavens will be dissolved in fire and the elements melted by heat*, but we look for a new heaven and a new earth where righteousness will have its home.—II Peter 3: 10-13. Twentieth Century Translation.

THE APOSTLE PETER never claimed to be a scientist, yet his prophecy agrees altogether with the modern Nova Theory of stellar life. This theory is that at some time in the life history of all stars (and our sun is a star) there is some kind of an explosive energy that makes the star shine out with thousands of times its normal light and heat. The theory is that atomic changes beneath these blazing orbs continue until the star's surface yields to the pressure and an explosion occurs. (Our discovery of atomic energy used in bombs is an ex-

ample.) When this occurs in a star, all the surrounding system of each is burned up and renewed. Nova (new) stars are being observed frequently in different parts of the sky.

Some years ago when I was in Wall-send, N.S.W., staying with the late Bishop Lewis, he hurried into the house one day with the newspaper in his hand and said to me, "Look, there is a new star in the sky. It is called Nova Aquile." I told him I knew where Aquile (the Eagle) was, and that it only had three bright stars in it—the center one called Altair and the two side ones Trayazed and Alschain. If a fourth one of first magnitude were there, it could easily be seen. Sure enough in the night when the stars shone there was the new bright star, Nova Aquile. We watched it for a few months when it declined, and now after thirty years it can be found only with a telescope. What happened on Nova Aquile? It is so far away that its light alone takes hundreds of years to reach the earth. Occasionally a star near our earth passes through the nova experience, and we see it. The new star over Bethlehem could easily have been one.

It is thought that our star, the sun, will some day reach the nova stage; if so it could easily do what Peter prophesied. The heavens will be dissolved in fire and the elements melted by heat and a new heaven and earth thus produced. That Peter's prophecy meant literal fire is sure, for he spoke of the world in its former destruction by "water"—that was when it was cleansed by the flood, but its next cleansing will be by the melting heat that will dissolve its elements and thus produce a new earth with a new heaven. The King James Version reads:

And the earth shall tremble, and the mountains shall melt and pass away with a great noise, and the elements shall be filled with fervent heat, the earth also shall be filled, and the corruptible works which are therein shall be burned up.

David said:

Of old thou hast laid the foundations of the earth, and the heavens are the work of thy hands. They shall perish, but thou shalt endure, yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed.—Psalm 102: 25, 26.

Isaiah also wrote of this same destruction:

The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly, the earth shall reel and fro like a drunkard and shall be removed like a cottage, and the transgression thereof shall be heavy upon it and it shall fall, and not rise again.—Isaiah 24: 19, 20.

(Continued on page 16.)



Daughter of the Pioneers

The Autobiography of Christiana Stedman Salyards

PART I

INTRODUCTION

This is, primarily, the life story of Christiana Stedman Salyards, who holds a place as one of the distinguished writers and teachers of the Reorganization.

The study curriculum of the church had its beginning in the suggestions and promotion of Marietta Walker and a small group of her associates, with the encouragement of President Joseph Smith. But the curriculum came into existence only as a result of the study, self-sacrifice, long hours of patient labor, and the writing ability of Christiana Salyards.

In this narrative we learn something of her remarkable family background, of how much she owed her missionary grandfather, John Landers, and of the inspiration that flooded her early years with light.

Her contacts with the church and its people grew slowly and steadily, and after some years as a teacher she was called to Lamoni in the summer of 1892 to take up what was to be her great life work. From that time she was for many years the only (later the main) writer and editor of the quarterlies which were then the basic material of Sunday school classwork. Through them

she exercised a great influence on the thinking and faith of church people. For a number of years her Bible course at Graceland College was the formal religious education of that institution.

Her written contribution to the church has been brought together and prepared in three books: *Jesus and His Message*, *Men Nearest the Master*, and *The Enduring Word*. Many people cherish these books today and turn to them for help in their study and teaching for the church.—THE EDITORS.

My Family and I

I was not reared in the church. I was twenty-three years old when I was converted to the gospel and was led from the darkness of this world into the kingdom of God's dear Son.

My ancestry was largely British. My grandmothers were both born in Scotland; one grandfather was English, and the other was born in Canada of American parentage. My father was born in England and my mother in Canada. I count myself fortunate to be an American, though I appreciate the sturdy qualities of the nationalities from which I came.

My father's mother, Charlotte Watson, was born in Edinburgh in 1800. When she was fourteen she went south into England and entered service in the household of an English earl, where her aunt held the position of housekeeper. She remained there until she was married to Barnard Stedman.

Grandfather Stedman was very companionable and appreciative of the simple pleasures of life. Waving his hand one day toward the roses that climbed up the side of a neighbor's house, he said to me, "Now I

enjoy those roses more than they do, for I can sit here and see them, and they can't unless they come outside to look at them."

He had a fine bass voice and had received some musical training. I remember that when young people gathered at our home to sing together, he would join us at the first sound of the organ. My sister would say with a smile, "Here comes Grandfather," and we would all welcome him as he came in. Whoever was in his favorite chair at the end of the organ would yield it to him, and he would rumble along with his bass voice, joining in the singing wherever he could.

Grandmother did not sing with us, but as she sat in the corner of the big kitchen knitting or sewing, she often would sing of the "Banks and braes of bonnie Doon," or "Robin Adair."

One of the pleasant pictures that lingers in my mind from the days of youth is of Friday afternoons when Grandfather came to take me home from the rural school I was teaching. After school had been dismissed a fine black horse would appear around a curve in the road, stepping majestically along, his polished coat shining like satin. In the little open buggy would be Grandfather in a white linen coat, a touch of red neckerchief showing at his throat, and a tiny black mustache completing his ensemble. In one hand he held a long, black whip, with which he no more than flicked Joe's glossy back. What a sight to cheer the heart of a homesick girl only seventeen years old! How glad I was to sit beside him and ride home the eight miles we had to go, with beautiful Joe stretching out his

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long legs to carry us so easily on our way!

My mother's mother was born in Glasgow in January of 1806, the daughter of Alexander Cairns, a linen weaver. In 1819 three children came with their parents to the New World. Christiana was in her thirteenth year.

Doubtless life in the new country was strenuous. Christiana became a deft tailoress, and often sewed or read by the light of pitch-pine knots, a practice that contributed to impaired sight in her old age. When twenty-four years old she became the wife of John Landers.

Grandfather Landers

After the close of the war the Landers went into Canada, availing themselves of inviting offers of free land made by the British Crown. They seem simply to have crossed the St. Lawrence River and to have settled in the vicinity of Brockville. There, in the beginning of the second term of George Washington as president of the United States, John Landers was born, the second son of the family.

The late president of the church, Frederick M. Smith, upon a return from a trip to the eastern states, said to me, "Whoever visits up and down the coast of Maine hears much of Father Landers," and he asked me to write what I knew of my grandfather's life. This is one of my reasons for writing in detail of Grandfather's experiences.

When he was sixteen the War of 1812 was brewing between Great Britain and the United States. To avoid taking up arms he crossed to the American side of the St. Lawrence. He went to the home of an aunt and found her in deep distress. Her husband had had occasion to cross to the Canadian side of the river and had been killed by British soldiers. Upon her request John and another young man went to find his body and bury it. They had accomplished the errand and were recrossing the river when they were dis-

covered and fired upon. John was shot in the shoulder and his companion was killed.

John was thrown into prison and lay there for some time. Then a recruiting officer visited him and offered him his choice between entering the British army and being banished to the convict colony on a distant island then called Van Dieman's Land, now known as Tasmania. He was in a difficult situation for one of his age, but he finally reached a decision. He said, "I will stand up with your men and will let the Americans shoot at me, but I never will fire on the American flag or on any man who stands under it." I am very proud of him as I write that statement. The officer smiled and said, "Young man, we will take care of that," so John was sent to Halifax, Nova Scotia; but the war ended soon afterward and he saw no service.

Grandfather Lander's Spiritual Awakening

I do not know at what age spiritual awakening came to him, but I think it was while he was still young. His father, a Baptist minister, had taught him according to that faith, but he seems not to have taken the parental teaching seriously. Something was needed to awaken him to spiritual realities, and it came in a startling way. He told me of it, describing in detail the place to which he had led the cattle one morning in winter, when the snow lay deep in the fields and the ice was thick where the cattle had to drink.

He was chopping vigorously to make a hole for them when a voice that seemed to be directly overhead said to him, "You have broken the commands of God and of a good father and are just ready to go to hell."

Amazed at the words, he straightened up and looked about him, but he was alone except for the cattle. The warning had come to him from heaven.

This experience had the desired effect. He abandoned whatever

wrongs ways he had been falling into and began a careful study of the Bible. He and a friend made it a custom to retire to a secluded spot where they could study and pray undisturbed, and the time came when his knowledge of the Scriptures and his clean life led to his being suggested for the ministry of the Baptist church.

But he had learned in his study that no man may take to himself the responsibility of preaching the word of God and officiating in the ordinances of the church without a divine call, and he refused to be ordained without evidence that he had been called of God to the ministry.

While he was working away from home, he went one Sabbath evening to a spring to fill two large wooden buckets with water for use in the kitchen the following day. Impressed to pray in that secluded spot, he knelt beside a low stone wall that partly enclosed the spring. Here he had a vision.

A Call to Service

In the vision he saw a man coming down the path that led to the spring. He recognized the Savior and in his joy would have run to meet him, but he had not power to move until but one step remained between them. He took that step and stood beside the Master, who was a head taller than John, who was a tall young man. Jesus laid his hands on John's head, saying, "My son John, you are called to preach repentance to men all the days of your life."

The vision faded away and John found himself kneeling beside the stone wall with his head resting on his folded arms, but he knew now that he was called to devote his life to the preaching of repentance to men. In time he became an ordained minister of the Baptist church and rode a circuit for fifteen years, preaching faith, repentance, and baptism to the people.

(To be continued.)

Shall We Change the Scriptures?

By Roy A. Thrutchley

WHEN I WAS four years old I went to live with my aunt and uncle on a farm in Macon County, Missouri. They had no children of their own, but for miles around they were known as "Uncle Bob and Aunt Em."

Uncle Bob was a priest and the president of Salt River Branch. When I first went to live there we held our services in the Oak Ridge schoolhouse. A couple of years later the church people and the school patrons tore the old school down and built a larger one.

Down the road from this school, about a quarter of a mile, was a Negro school with an enrollment of fifteen pupils. The white school had thirty-five.

There were eight families of Negroes in the neighborhood. The ground on which both schools stood had been donated by "Uncle Peter and Aunt Molly Jackson," Negroes who had been slaves and had settled there after the war.

There was no family in the community more respected and liked than the Jacksons. They had two boys: George, a blacksmith, and Elmo, who helped on the farm and was a good musician.

Joining my uncle's farm on the west was a forty-acre farm owned by Poke Grant, a Negro and the son of a slave. There were several children in the Grant family. The oldest one, Minnie, was the teacher of the Negro school.

They were all fine people—poor, but so were we. They were very clean about their home and person. Mrs. Grant, called "Aunt Sophie" by most everyone, was much in demand as a cook at harvest time. I remember that she was a very good one.

It was just across a forty from our house to the Grant's and much of the time I was over there, or some of their children were at our house. I preferred to play with these children rather than with a white boy who lived just about the same distance in another direction. He was spoiled and selfish.

The Grants had a cider and sorghum molasses mill. The neighbors from miles around came there with their sugar cane to have their year's supply of molasses made. Mr. Grant's molasses was the best in the entire community, and Aunt Sophie's corn bread couldn't be beat. I know, for many times I sat at the Grant table and had all I could eat.

THE SCHOOLHOUSE was two and one-half miles from our house. When I was old enough to start to school, the Grant children came by to take me, as

there were no white children close by of school age. I was small for my age and many times Ed, one of the larger boys, would swing me up to his shoulders and carry me over a puddle or a snowdrift. I remember that once, when a storm was coming up, Ed carried me almost all the way home because I could not run as fast as the others.

During my second year at school a new boy from the city moved into the neighborhood and started to school. He was older than most of us, and somewhat of a leader and bully.

One day as school was letting out and the Negro boys and girls were passing on their way home the bully picked up a rock and said, "Come on, fellows, let's throw rocks at the niggers." Several of the white boys picked up rocks and threw them. Of course the Negro children ran for home.

I didn't know what to do. Lonnie, Oscar, Ed, Pearl, and Elmer were my friends and neighbors. I felt very bad, and when I got home told my aunt about it.

She asked me who started it, and I told her the new boy. Then she asked me what the Negro children did. I told her they called us "poor white trash." Aunt Em said, "Well, all those who threw rocks were white trash, because good people, whether white or black, wouldn't throw rocks."

The next morning none of the Grant children came by to go to school with me, and it was a long two miles and a half to go by myself.

That evening my aunt told me to go over and see what was the matter. Elmer Grant, the boy nearest my age, said, "You boys called us niggers and threw rocks at us." I told Elmer that I didn't throw any rocks and didn't call him names. So we were friends again.

The news soon got around and the white parents told their children they wanted no more of that.

The city boy soon moved away and there were no other such incidents as long as I lived in the neighborhood.

MY UNCLE'S HEALTH began to fail, and we hired one of the Negro boys to work for us. He had worked for some of the other white families in the neighborhood. They had a separate little house where he slept but he ate in the kitchen. My aunt said, "Lonnie, our house is small, and we don't have any other place for you to stay. But there is a good bed in the spare room. You sleep there. I don't want to set an extra table, so you will eat with us." Lonnie

stayed with us for over a year, and no one could have been nicer, more polite, nor cleaner about his habits. We were criticized by a few about it, but some of the other families did the same from then on.

I MOVED BACK to Kansas City with my father, brothers, and sister. One day some of the boys in the neighborhood said, "Let's go swimming down on the Paseo." About six of us got our trunks and towels and went for a swim. On our way home we took a short cut through the park, and all of a sudden one of the boys said, "Jigger, here come the niggers," and started to run. I didn't know what to do, and before I could make up my mind, I was surrounded and being hit from all sides. Finally I found an opening, and while I wouldn't exactly say I ran, I passed several of the boys who were running.

After we were "on the other side of the tracks," one of the boys explained that about a month before one of the Negro boys had been delivering a washing his mother had done for one of our neighbors and some of the boys in our block had beaten him up.

Since then, many times I have seen and heard of incidents similar to those I have just related. Why can't people live together as the Grants, the Jacksons, the Goodins, and the Thrutchleys did back in Macon County?

ABOUT FOUR YEARS AGO my supervisor sent a Negro man to help me. He was a good worker and a good man—very religious, quiet, and altogether likable. One day we started talking about the Bible. In the course of the conversation he mentioned a "Dr. Fry" featured on KMBC each morning. He said, "You know, I have been looking up the things he talks about in my Bible, and he's always right."

When I told him I knew "Dr. Fry" personally and that we were members of the same church he asked me many questions about our beliefs. These I answered as best I could.

One morning while "Tate" was opening mail for me, he said, "Mr. Roy, my pastor and I had quite an argument after church yesterday." I asked what caused it and he said, "Well, the Reverend had preached on tithing, and he said we owed one tenth of all we made each month to the Lord. When church was out I told him he was all wrong. I told him I had listened to Dr. Fry on the radio and he says we only owe one tenth of our increase as tithing."

I asked, "Tate, what do you think about it?"

He said, "Well, Mr. Roy, I have been studying it ever since I heard Dr. Fry
(Continued on page 21.)

Question Time

Question:

Please explain how we may be "equal in earthly things" as required to be "equal in obtaining heavenly things."
Iowa Mrs. D. H.

Answer:

God makes no distinction between spiritual and temporal things, and says, "Unto me all things are spiritual." A spiritual purpose runs through all nature and through human temporalities. Inequality in temporal things inevitably creates division between man and man, dividing them into opposing groups under conditions of envy, hatred, malice, and strife, leading to wars and destructions. Under such conditions God cannot bestow spiritual blessings equally upon all.

Extremes in temporal possessions constitute a state of sin in which the blessings which belong to righteousness cannot be bestowed, or if they were given they would only be used unequally and disparagingly to create further division. Man must make his righteousness include all of his attitudes and works, temporal and spiritual, if he would have God bless him and the whole community. A man can't obey the spiritual law while disregarding the law relating to temporal things, nor vice versa; he must show his obedience in all things and live the whole law of life. Equality is defined as equality of opportunity. It does not mean that all men must have like amounts of earthly things. Necessity, ability, and talents must be considered.

CHARLES FRY

Question:

Did the ancient Hebrew peoples practice baptism, and are there any scriptural references proving this? Since it is recorded in Genesis (Inspired Version) that Adam was baptized, it seems that the ordinance was carried on down through succeeding generations, but I was unable to find any detailed proof.
Oregon Mrs. W. R.

Answer:

Undoubtedly the practice of baptism remained with the Hebrew peoples wherever they remained true to the gospel. It was a fundamental principle of the gospel for all who would be saved.

Adam was commanded: "Teach these things freely unto your children" (Genesis 6: 61, Inspired Version).

The Book of Mormon reveals the practice of baptism among descendants of Joseph in America between the time of Moses and the coming of Jesus Christ. It was for all who would be saved. (See II Nephi 6: 48, page 108, also pages 259, 281-285, 310, 324-327, 358, 376, 557, 602 and 623.) The first Spanish missionaries to America were surprised to find a form of baptism still being practiced among the Aztecs and the Mayas and were startled to find the practice associated with being born again. Forms of baptism were likewise found elsewhere in the world prior to modern Christianization.

Latter-day revelation, indicating that the Melchisedec priesthood was lost from the earth for a time after Moses, tells that the "lesser priesthood continued, which priesthood holdeth the key of . . . the gospel of repentance and of baptism, and the remission of sins" (Doctrine and Covenants 83: 4). This would explain the baptism of John the Baptist, who, according to the same reference, was "baptized while yet in his childhood." The Pharisees baptized too (Matthew 9: 18-20, Inspired Version). (See also Hebrews 4: 2, Galations 3: 8, and I Corinthians 10: 1-4.)

HAROLD I. VELT

Question:

What is meant by the storehouse? Is it to be an accumulation of funds, goods, or what, for the poor? What moneys will be used for the storehouse?
Iowa Mrs. D. H.

Answer:

The "storehouse," as referred to in the revelations of God, is an institution dealing with the temporal interests of the people of God, receiving the consecrated surpluses of its individual members, holding and using them for their security in managing their stewardships, for the needy, and for the public benefit of the church, subject to the regulations provided in the law of God.

This storehouse has officers with a bishop at the head who are responsible to the organization and to the church for the wisdom and integrity of their management; they also are subject to the decisions of the order. It has offices for

the transaction of business; depositories with equipment for preserving, handling, and disbursing funds which come into hand, land titles and contracts, etc., and storage for various commodities. Consecrations may be either in money or in goods.

This organization is also referred to as an order, sometimes called "The Order of Enoch," for according to the revelations it was the order established by Enoch within the ancient church, by which, the people became righteous and were able to establish Zion, which made possible their ultimate translation to heaven. It is built upon the principle of divine ownership and human stewardship and operates strictly according to divine laws within the church and under the auspices of the church. This order does not control the current funds of the church which are under the administration of the bishopric.

The efforts of the early church of latter days to bring this system into operation was frustrated by persecution and other causes, and it is yet to be developed as the Lord may open the way.

Texts for study are Doctrine and Covenants 77; Genesis 14: 36-39, Inspired Version; Doctrine and Covenants 42: 10, 14; 51: 4; 58: 6; 70: 2, 3; 81: 4; 82: 2.

CHARLES FRY

Question:

Do Latter Day Saints believe that when Jesus comes again he will come to the Auditorium in Independence, Missouri?

Missouri

A. A. S.

Answer:

We know of no official word or action of the General Conference, or of the church officials, expressing such a belief. The revelations speak of Christ coming to his temple, but there is no such promise concerning the Auditorium.

CHARLES FRY

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel members signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name (not just initials) and address will receive attention.—EDROR.

Study to Show Thyself Approved

By Shirley Sanford Howard

HAVE YOU EVER HAD one of your friends return from a trip, paint his experiences in glowing colors, and say, "You certainly must go there sometime"? Suppose you decided to accept his advice, but he merely told you the general direction and you left without any specific instructions or road map to guide you. No doubt it would take you a long time to arrive at your destination, not to mention the detours and wasted hours.

Studying is like this. I have long recognized its value and the enriching experience involved in its pursuit, but I have lacked the road map. All I was ever given was the general instruction, "Study the Three Standard Books." That covers a lot of uncharted territory. I discovered it was quite easy to get bogged down in dull, uninteresting detours, and waste valuable time without accomplishing much toward vital, worthwhile study. I was getting rather discouraged when I finally discovered a "map" giving complete instructions.

Two years ago I was called upon to teach a women's group. I vaguely remembered hearing of the "Leadership Training Curriculum" and decided if I were to teach, I might as well receive credit for it. I sent for the desired information and was soon busily engaged, not only in preparing a lesson for each meeting, but in writing up my answers and submitting them for credit at the completion of the course. What a thrill to receive my first course card! But greater yet, what a thrill I received from directed, profitable study. A completely new world opened up for me. I had found the key of studying to show myself approved.

I was too eager and impatient to wait for regular, scheduled classwork so I started additional studies at home, suiting my own particular need and interest, and sending in my material to be graded through correspondence arrangements. Each completed work is like another signpost along the way, reading "So many miles behind you, so many still ahead." My credit cards are steppingstones, each one bringing me to a closer understanding and appreciation of God and his eternal plan for mankind, adding purpose and interest to the broadening of my spiritual horizons.

I FEEL that many people assume the leadership training curriculum is just for those preparing for teaching and, therefore, never investigate or participate

in this program. They are missing a wonderful opportunity, and are overlooking the fact that this study program is planned for all who will study under the *Christian Education and Leadership Training Curriculum*. Even in the name of the program there is an invitation to all, whether they wish to become teachers and leaders or just better informed members. It is the responsibility of each and every one of us to study diligently, and having a course of study to direct our thinking and pick out the meat for us can prevent many wasted hours and wrong interpretations. Also, after having my work graded by an authorized person, I feel more confident in passing some of my convictions and beliefs on to others, knowing they are in accord with the thinking of church leaders.

I believe the majority of people retain knowledge longer if they write it down. It is quite simple to look at a question in a quarterly, accept the first quick answer which flashes into the mind, and consider it studied. It is quite another matter to place that answer on paper. It requires more thought, a mastery of the material involved, and a wider concept of the situation. It causes me to exercise my brain and thus my understanding grows.

I'll admit it isn't always easy with household duties and the distracting influence of a one-year-old wanting to help read the book, write on the paper, or play with the typewriter. I often have to put it aside until later—early morning, nap time, or late evening when a little more peace and quiet prevails. But if I utilize the little opportunities that present themselves each day, they add up to study. I can usually read through a lesson once while pin-curling my hair at night. I can read it through again while eating lunch on the days when my husband doesn't come home. Often I study while waiting for guests to arrive, for Lew to come home for supper which is all prepared, or for cookies to bake; all these little moments, if used, become important. Each reading impresses the material more firmly upon my mind.

I HAVE DISCOVERED another technique of great help. Often the questions are fairly simple to answer with most of the content to be found in the text itself. However, there are usually a few thought questions which encompass what I myself believe about a certain thing. These are the ones which take time, thought, and concentration so difficult to weave into a full schedule. When I find these I try to become thoroughly

familiar with my text material, establish the thought questions in my mind, and then let them mature and develop over a period of time while I do other things. Dishwashing leaves my mind free to contemplate; ironing requires no concentration; rocking a baby provides time for thought, too—these are the hours when my mind can grope, reject, grope again, and finally arrive at a sound, honest conclusion as to my personal convictions and thoughts upon the questions involved. Once I have them all answered in my mind, it doesn't take long to write them out on paper during my next free moment.

I am very grateful for the hours of study, prayer, and hard work which have gone into the provision of this wealth of study material. I only regret that more individuals can't receive full benefit from them. I think most teachers will agree with me that they learn much more from teaching a class than those participating as pupils. Why? Because they take the time to study and think through their lessons instead of skimming the surface. As pupils we usually read through the lesson once and consider it studied. This is a tragic situation. We aren't accomplishing the most from our church school program. There should be twenty progressing instead of one.

In the study I am engaged in at present the following Scripture has impressed itself upon my mind:

Take ye heed, watch and pray: for ye know not when the time is. For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.—Mark 13: 33-37.

This has given me new criteria upon which to judge my actions. Would I be ashamed to have Christ return at this moment and find me thus engaged? Am I making the best use of my time? Am I assisting in every way I can to further his work here upon earth?

I can think of no greater work in which to be engaged at the time of his coming than in study (Doctrine and Covenants 85: 36). I want to be "... approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Blessings Through the Use of Consecrated Oil -

By Emma V. Freeman

(See Page 23)

EDITOR'S NOTE: *In this article Sister Freeman stresses the use of consecrated olive oil under conditions where the regular pattern of administration did not seem to be practical. Faith and prayer work in many ways. It is always best to follow the scriptural pattern as set forth in James 5:14, 15 whenever possible, but the personal use of the consecrated oil and prayer has helped thousands. It does seem to aid the exercise of faith, and the promise is "The prayer of faith shall save the sick, and the Lord will raise them up."*

IT MIGHT BE interesting to many *Herald* readers to learn of the blessings given through prayer and the ordinances of the gospel to those who have chosen to follow Christ. His mercies and blessings are many—"the half has never yet been told"—and as we try to tell of those with which we have been blessed, we often think of these words from Psalm 136: 1: "Oh give thanks unto the Lord; for he is good; for his mercy endureth forever."

We have received blessings by the use of the consecrated olive oil in the home that we feel are outstanding. When we were first married, we drove in a covered wagon from my husband's home in Dazey, North Dakota, to our homestead in eastern Montana. We had four horses with harness, wagon, and buggy, some household furniture, machinery, and personal belongings to take. We thought it would be enjoyable, as well as practical and educational, to cross the state this way.

It was the last of June, and we found the trip a pleasure, but before reaching our home, at a point somewhere between Minot and Williston, North Dakota, I accidentally broke my glasses. I had worn them constantly for some years, and had been told by an optician that mine was a very bad case of astigmatism. When without them I suffered severe headaches. When this happened, I knew not where to go, as I felt I should have an efficient optician to prescribe for my eyes. We had established our family altar at the time of marriage, so we took this trouble to the Lord in prayer. Then the use of consecrated oil came to mind. My husband did not hold the priesthood then, but he put a drop of oil each night and morning in my eyes, and I had no discomfort. Upon reaching our home in Montana, I asked for administration, and I did not have to wear glasses for thirty years after that.

OUR CHILDREN would ask for the oil for bee stings, bruises, and cuts, even before they were old enough to talk, by pointing to it. Once, when our eldest daughter was five years old, she was helping run the hand washing machine. It had an "A" lever that opened and shut, powered by a weight beneath the machine. Not realizing the danger, she let her hand drop in this "A." By the

time the machine was stopped, her hand was black and badly swollen. She was screaming with pain and asking for her father to pray for her and anoint her hand with oil. This he did. Instantly the pain stopped, and when he finished praying, she clapped her hands together joyfully saying, "It's well! See, it's well!" We lived miles from a doctor, and he was so busy, it was wonderful to us to have the Great Physician in our home.

At another time, we were informed by the school nurse that our youngest daughter had trachoma and should have medical attention at once. This was in 1931, and our finances were so low that, while we were near doctors, medical attention seemed impossible. We put the consecrated oil in her eyes night and morning, breathing a prayer, and soon her eyes were perfectly well. She has never had any trouble since.

About this time, our second daughter was walking quite a distance to meet the bus to go to high school. One day she sprained her ankle badly and had to be brought home by friends, as she could not bear her weight on it. We placed the foot in very warm water, then bathed it with the consecrated oil. Immediately

she bore her weight on that foot and had no more trouble with her ankle.

RECENTLY our little granddaughter had the mumps. When the swelling was painful she came to me and said, touching her jaw, "Grandma, bathe here with the oil, so it will take the hurt away." I did, and she went happily back to her play. She brought a little friend to us who had burned her leg on a hot stove lid. When we applied the oil, the pain ceased instantly.

I will close with the testimony of a brother, an active church worker, who bore his testimony soon after baptism. I checked with him recently concerning this incident. He and his wife and four children took the streetcar to church, but when finances did not permit riding, they would walk home. We noticed each one always brought an offering for the church school collection. This day the weather was hot, and when they arrived home, all the children were sick with upset stomachs. They went for the consecrated oil, but found only about a teaspoonful in the bottle. It would take much time to purchase oil and have it consecrated, so the father poured out a teaspoonful and gave it to one child. There was still oil, and he gave each one a teaspoonful. The children were all relieved promptly, and the faith of the parents was increased.

The ways of God cannot be explained, but we who have prayed and had our prayers answered "while we are yet speaking," can exclaim, "His mercy endureth forever." To him be all the praise for his thoughtfulness of his people in time of pain, if they but turn to him.

FUN with Music

By Mary Jarman Nelson

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HERALD HOUSE
Independence, Missouri

"The Heavens They Are Many"

(Continued from page 9.)

WORDS LIKE "a thief in the night," "with a great noise," and "crash" in the Twentieth Century Translation suggest an unusual happening of destruction. A nova experience could well provide it. It surely would "remove the earth exceedingly" and make it reel to and fro.

All heavens we have been considering are the starry firmaments surrounding the many worlds throughout space. But there is also a heaven where God and the angelic hosts are located. Cruden said that the Hebrews acknowledged three heavens: (1) The heaven where the birds fly and the winds blow. This is the aerial heaven. (2) The starry heaven of firmament above the earth. And (3) the heavens of heavens, where God and all the angels have their dwelling place. This last one is perhaps the heaven that Paul referred to when he said he knew a man caught up to the third heaven, into Paradise. The spirits of the righteous go there, and it is a location somewhere above us. Someday we will know where these places are, for if we are worthy we will be caught up into them. The heavens are many, unknown and unnumbered to man, but to God who created them they are all known and a new one will be prepared for those who are worthy. Jesus said: "I go to prepare a place for you."

Briefs

Priesthood Holds Retreat

SOUTHERN CALIFORNIA DISTRICT.—The Melchisedec and Aaronic priesthood retreat for the Southern California District was held in the San Jacinto mountain meadows, May 24 and 25. Under the direction of J. P. Davis, district president, and Apostle E. J. Gleazer, a full program was planned and carried out. Approximately seventy-five men were there representing both priesthoods.

Classes, discussions, meditations, sermons, and a Sacrament service were all included in the two-day activities. Prior to departure, a service of dedication was held in which the priesthood participated.—Reported by HUGH KENSLER

Children Present Special Program

WELLSBURG, WEST VIRGINIA.—Three baptisms were performed on the evening of June 4 by Seventy James Menzies. The candidates were Ida Campbell, Carolyn Foster, and Francis Baker. Brothers Menzies, Zonker, and Treiber officiated in the confirmations. Four were baptized on Children's Day, June 8. They were Marla and Robert Yeager, Kathy Vincent, and Andrew Campbell. The Campbell family circle was completed in the church with Andrew's baptism. The children conducted the church services on that day. Jerry Hanes acted as pastor; Eddie West, director of church school; Joyce Staffilino, assistant church school director. Following the devotional period, a program of recitations, playlets, and songs was presented by the children. A capacity crowd attended this service. Seventy James Menzies and Sister Dell Menzies conducted vacation Bible school. Thirty children were present the first day, with seventy-nine attending by the fifth day. The achievement program was presented June 13, with parents and friends attending. Teachers who assisted were Pastor John Treiber, Leona Hanes,

Lenora Nixon, Anna Givens, with Geraldine Woods, Helen Treiber, Mary Joyce Staffilino, Ethel Melcher, and Patty Treiber assisting in handcraft work. Several youngsters have started attending church school through interest created by Bible school.—Reported by LEONA HANES

Special Easter Services Held

PORTSMOUTH, OHIO.—The women's department sponsored a Thanksgiving supper in November. They raised \$82, which was given to the furnace fund.

The Christmas program was sponsored by the church school, and directed by William R. Myers, superintendent, and Virgil McIntire, assistant. The program consisted of songs, recitations, and music presented by the primary, kindergarten, and junior class. After refreshments were served, a play, entitled "The Empty Room," was presented by the young adults and seniors.

District President Floyd T. Rockwell accompanied Missionary Richard Andersen on a tour of the branches of the district, and was present at Portsmouth the latter part of March.

George I. Howdyshell, district leader of the Zion's League, and Brother Glandon, district church school director, visited the branch in April and completed plans to hold a camp meeting at Camp Oyo, which was held May 18-19. Patsy CoPas is the League leader at Portsmouth.

The pastor, Elder O. A. Rexroad, and the building committee have been working on the church and the grounds. The committee is composed of William R. Myers, Virgil McIntire, and Joseph Culp.

An early morning sunrise service was held on Easter, under the direction of the pastor and his assistant, James Chaffins. During the church school hour, three new names were added to the cradle roll. Three babies were blessed during the service by Elders Culp and Rexroad. Babies blessed were Marlin Lane, son of Jesse and Virginia Scott; Dianna Maria, daughter of Charles and Lillian James; and Judith Lynn, daughter of Ed and Persis Cook. The children's department presented the remainder of the service. There was an attendance of 133 at the service. The church was decorated with flowers presented by the Bragdon Department Store where William R. Myers, director of the church school, is an employee. At the candlelight service that evening, the choir sang, and two pantomimes were presented by Gayle Scott, Barbara Barber, and Betty Thomas. A play, "Alone in the Garden," was presented with a rock garden setting which was arranged by the cast.

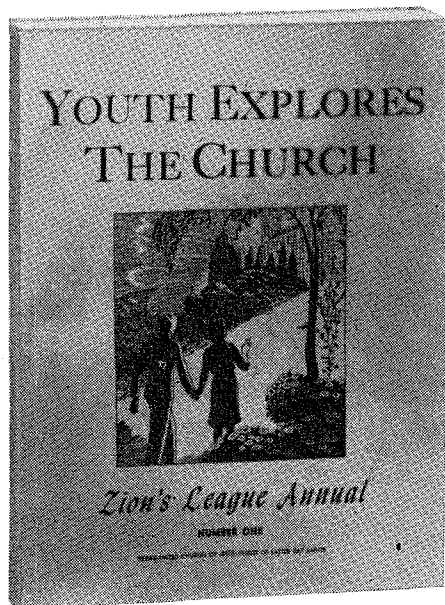
The Mother's Day program was under the direction of Genevieve Myers, Juanita Lute, and Jenny Scott. The children of the church school presented the program, and Brother William Myers presented potted flowers to the oldest mother, the youngest mother, and the mother with the largest number of children. Daron Pythias, son of Richard and Martha Lilly, was blessed by Elder O. A. Rexroad and Elder Walter Culp.

There is a total membership of ninety-three in the branch.—Reported by NELLIE G. REXROAD

Fathers and Sons Serve Banquet

CLEAR LAKE, INDIANA.—Six persons were baptized during the month of February. Seventy H. L. Doty conducted a two-week service during February. Brother Clair Weldon is the new missionary to this area.

The women's department held their first mother and daughter banquet May 23, and over eighty mothers and daughters attended. The guest speaker was Sister Russell from



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HERALD HOUSE
Independence, Missouri

Flint, Michigan. Sister Ruby Troyer of Coldwater, Michigan, was the guest of honor. The dinner was served by the fathers and sons of the branch.

Family night is held the last Friday night of each month.—Reported by WILMA WALL

Zion's League Officers Elected

CINCINNATI, OHIO.—Mr. and Mrs. William Damon celebrated their fiftieth wedding anniversary April 6. A reception was held at their home in the afternoon.

Seventy Wayne Simmons was in Cincinnati, April 13-27. He held cottage meetings in the evenings as well as preaching a series on the "Internal Evidences of the Book of Mormon."

On May 11, the Zion's League held election and the following officers were elected: president, Jac Thomas; vice-president, Linley Manning; secretary and treasurer, Angie Elen-thorpe; program committee chairman.

Ten young people from the branch attended the youth retreat at Camp Oyo on May 18-19.

Brother Jack Thomas of Davenport, Iowa, and Brother and Sister Edward Ashley of Battle Creek, Michigan, have been welcomed to the branch. Visitors in May included District President Floyd Rockwell and wife, Elder Gilliland of California, Dale and Les Cunningham from Dayton, Ohio, and Mrs. Edward Ashley, Sr., of Battle Creek, Michigan.—Reported by JUNE REID

Irby Mundy Guest Speaker

STANTON, TEXAS.—Floyd Thigpen and his daughter, Allie Faye, were baptized in December by Priest Carl Leonard and confirmed by Elder Douglas Church.

Brother Irby Mundy visited the branch in March. He spoke to the congregation while there.

Elder Iral Parker spoke to the Saints in Stanton on May 25.—Reported by VIVIAN SAUNDERS

Sixteen Young People Baptized

SAVANNA, ILLINOIS.—Sixteen young people, ranging between the ages of eight and twenty-four, were baptized in two baptismal services held on March 25 and June 7. Ramona Joyce Sartwell, Sandra Kay Cook, Stanley Cook, Gary Cook, Robert M. Green, James David Dannels, Joseph Dannels, Kay Margaret Phillips, Dorothy Jean McDearmon, Joyce Luanne McDearmon, Allen Clark McDearmon, Joseph McDearmon, and Ronald Keith McDearmon were baptized March 25 at Savanna, Illinois, by Priest William Scott, pastor of the Savanna Branch, and High Priest Lyle Woodstock, district president. Confirmation service was held immediately following by Elders John Stiegel, Clarence Beil, Thomas Beil, and Edward Williams, High Priest Lyle Woodstock, Priest William Scott.

The other three members were baptized at Rock Island June 7. Marshall Rall was baptized by High Priest Lyle Woodstock, Henry Robert and Hazel Page by Priest William Scott. Confirmation followed in the upper auditorium of the Rock Island church. They were confirmed by Lyle Woodstock, Elder Leonard Stiegel, and Apostle Roscoe Davey.

The infant son of Mr. and Mrs. H. R. Page was blessed by Elder Edward Williams.—Reported by ELDORA SWEENEY

Women Hold Institute

PORT HURON, MICHIGAN.—The Flint-Port Huron District held its annual women's institute, June 3 and 4 in Port Huron, Michigan. Mildred Nelson Smith, the guest teacher, used as her theme, "Food and Nutrition in Relation to Church Philosophy."

The institute opened with a prayer service directed by Elder Warren Chelline, pastor of the Port Huron congregation, and Elder

Melvin Russell, district president. In her classes Sister Smith combined her ready knowledge of the Scriptures with the scientific facts acquired through years of study and research in the field of nutrition.

Devotions were given by the Otter Lake, Clio, and Flint women's groups preceding the lessons.

A reception was held Tuesday evening under the direction of the St. Clair congregation and the Reo La Da Sa group of Port Huron. Fort Gratiot congregation presented a friendly visiting play which was written by Sister Burgett of Port Huron. The several groups of the Blue Water Area Branch co-operated with the district women's leader, Sister Ethel Slaght, to make the event an outstanding institute.—Reported by ELEANOR RUSSELL

Family Reunion Held

PITTSBURG, KANSAS.—District Missionary Ralph Bobbitt held cottage meetings in Pittsburg three weeks during April and May. He also preached at the Sunday night services during this series. At the close Elder Bobbitt baptized three new members: Larry, son of James and Marjorie Daff; Joseph E. Baird from Mulberry; and Donna Ray, daughter of Sister Lorene Ducroux. Pastor T. W. Bath baptized Mrs. Lula Brown on June 15.

The family of Mrs. J. W. Jones held a reunion at the Jones home Sunday, May 18. Present were Apostle Maurice Draper and family, soon to be in charge of the Australasian Mission; Elder and Mrs. Donald Lents and family, now in England; Mrs. Anna Mae Hoach and children, San Bernardino, California; Priest and Mrs. Carlos Crownover and children, Richland, Washington; and Miss Earlene Draper, Los Angeles. Apostle Draper preached the morning sermon.

Bonita and Rosalie Burns, Irby Webb, and Kenneth Stubbart attended the youth retreat near Racine, Missouri, May 10-11.

Pat Mosher received one of the two music scholarships offered by Sigma Alpha Iota, college music sorority.

The women's department held a dinner for the branch at Schlanger Park on May 1. A musical program was given. About eighty-five people attended.

At the June 4 business meeting Pastor T. W. Bath appointed Eldon Hart to be young people's leader, and Mrs. Sam Landrum and Mr. and Mrs. Robert Trimble the music directors for the summer. The branch voted to dismiss services the second Sunday night of each month during the summer in order to attend district services at the reunion grounds.

Pastor T. W. Bath was sent by the city to Stillwater, Oklahoma, to attend the school of civil defense for two weeks in May.

Sherman Sheppard and family are in Pittsburg for the summer; he finishes work at the college for his Master's degree.

The Men's Club entertained the ladies on June 5 at the church lawn. Curtis Pearson conducted the lesson. Roy Heller had charge of games and contests. Refreshments were served by J. W. Jones and Warren Jackson.

The names of Mrs. Wayne Gathman, Mrs. Cecil Bolser, and Mrs. J. F. Fisher were unintentionally omitted from the list of those attending the General Conference.—Reported by MRS. ROY HELLER

Officers Elected at Branch Business Meeting

BROCKTON, MASSACHUSETTS.—The annual business meeting was held at the church on June 11 under the direction of Elder Sanford Fisher of Boston, who officiated in the absence of District President Clinton Saxton. The following officers were elected: branch president, Leonard Chesworth; secretary, Lorraine Garfield Cookson; treasurer, Earl Wright; church school director, Ernest Wright; women's department leader, Beatrice Wright; music, Genevieve Chesworth; publicity and historian, G. Edmund Stearns; auditor, Eveline Leonard; solicitor, Earl Wright. The budget was voted on, and the pastor gave the benediction.—Reported by G. EDMUND STEARNS

Have you read . . .

The Return

It is an inspiring new tract with an important message taken from an address by **PRESIDENT ISRAEL A. SMITH.**

15¢



Independence, Missouri

It Might Have Happened to Us

By Naomi Russell

THIS IS A STORY with a happy ending. It could just as easily have been a request for prayers or a couple of obituaries back on page 23. It could even have been half a dozen obituaries.

So far neither my husband nor I have been in an automobile accident. I haven't even seen one, and that's a rare statement for anyone who's been riding up and down the highways as long as I have. We have listened to the vital statistics on the morning news and, looking pretty smug at each other across the breakfast table, have commented on the evils of careless driving. Only last week we read in a bulletin put out by Travelers Insurance that 37,000 people were killed in car accidents during 1951. Again we looked smug and made a mental note to warn our children, who are just learning to drive, that "the lives they save may be their own." After last night, we aren't smug any more. We know safety slogans are meant for us too.

I'm writing this testimony for the benefit of other people who, like the Russells, keep the law 99 per cent of the time. They don't drink and drive. They don't pass cars on hills and curves. They don't play "chicken" or vent their anger by driving furiously until the mad wears off. They always signal to let the man back of them know when they plan to stop or turn. They keep their cars in good working condition and are careful to buy the best tires so that they won't have blowouts. And yet one slip can make a farce of all these precautions.

NO, WE HADN'T been drinking. Our minds were clear and our senses sharp. We weren't upset emotionally; in fact, we'd never felt better. The world was beautiful, and we were happy—but we were

also in a hurry. We had half an hour to drive thirty miles, and we didn't want to be late. The only law we broke was the speed limit, but the highway—as far as we could see—was clear, so we figured a little more gas wouldn't hurt. Well centered on our yellow line we took the hill at seventy. Just over the top we saw two cars in our lane; the first had stopped for a left turn, and the second was slowing down behind it. In the opposite lane a car came toward us. We put on the brakes and, after the usual squeal of rubber-on-concrete, found ourselves still much too close to the car in front to keep from hitting it. We couldn't pass to the left because of cross traffic, so we took the shoulder. *Fortunately* it was wide enough for us to pass without even brushing the paint on the other cars. *Fortunately* the ground was dry and firm enough to keep us from turning over; two days ago it wouldn't have been. *Fortunately* there were no side drains at that particular place to throw us off. Two seconds later we were back on the highway, entirely unharmed and still traveling at a fair speed.

Thawing my frozen muscles, I reached over and patted my husband on the knee. "Pretty close, wasn't it?" I asked, being a little surprised that I still had a voice. "It certainly can happen fast," he answered. We drove on a ways in silence, and I offered up my most fervent prayer of gratitude in thirty years.

AFTER THE SHOCK wore off and we could look at our narrow escape objectively, we speculated on what might have happened. We

carry the maximum in insurance as all cautious car owners do. Everything would have been taken care of financially, but that wouldn't have eased the pain of broken bones and mangled flesh. It wouldn't have done much to ease the pangs of conscience either, had the people in the car ahead of us been injured. All the wonderful plans we've made could easily have been canceled in that fraction of a minute. I couldn't help wondering, several miles later, how it would feel to be blind. At noon I had dropped a quarter in the cup of a blind accordion player and thought how brave he was to make his way with only a seeing-eye dog and this one talent. I doubt that I could ever adjust to misfortune that well. I wondered, too, how it would be to look in the mirror at a face drawn grotesquely out of shape by scar tissue and know that it wouldn't have had to happen.

Maybe—since it ended happily—I'm glad we've had this experience. First of all, we'll be more careful in the future. Perhaps this will serve as inoculation against a really serious accident. Second, our appreciation for what we have has been sharpened. The world has never looked so lovely to me; home has taken on new significance; a sound body—which I had always accepted as my just due—is suddenly a very remarkable blessing. Third, I feel I owe more than a prayer of thanks for this good fortune. Like the person who is saved from drowning, I have a debt of gratitude to pay.

What happened to 37,000 other people in the last year might have happened to us. It might have been suicide; it might have been murder. The line between the sadist with a hatchet and the "good" driver who cheats only once is very fine. We are humbled when we think how close we came to crossing it.

Home Column

News From Korea

During the General Women's Institute which was held in Independence, Missouri, last October, several addresses of general interest were presented and later printed in the Home Column. One of these, "A Personal Knowledge of the Restoration," by Sister W. Wallace Smith, reached Fred Weddle, a member in the armed forces, who makes some interesting comments in a letter to Sister Smith. She has consented to share it with Home Column readers.

Korea
April 16, 1952

Dear Sister Smith:

I just received several *Heralds* from my wife and noticed your article entitled "A Personal Knowledge of the Restoration Movement" in the March 3 issue.

The title at once took my eye, and I was very interested in what you had to say. I live in a tent with five other men and many times have led discussions around to the subject of religion. Lately many times the fellows have said: "We would like to believe such a story [the Restoration of God's church] but have no proof. It sounds like a fairy tale. There are no prophets now. How can you prove all of this Joseph Smith and his angel stuff?" Well, I've given them the testimonies of the witnesses—the three and the eight—but that hasn't satisfied them. I said perhaps the strongest proof that I could ever give them would be the many testimonies of individuals who themselves have a personal knowledge of the truth of the work by actual spiritual experiences that sustain their knowledge about it.

Your article came at a time when I really needed it. We got into a discussion an hour or so ago, and

one of the boys asked me, "Can you produce in writing one of these personal testimonies of someone who says he knows it is true?" That is when your article came to my rescue. I gave it to them to read. I'm sure it made an impression because they looked as if they were seriously thinking about it—at least for a while. I also pointed out the testimony of Paul Kaiser in the same

issue which had a terrific impact on them, because all of them smoke and drink. I don't know how much lasting good it will do (they are all at the Officers' Club right now). They have so many good points, and my soul yearns for them—but they just can't seem to be bothered about their salvation.

Well, I wanted to express my thanks and appreciation for what you had to say. It came at such an opportune time and certainly strengthened my argument.

Sincerely,

Fred Weddle

P.S. Give my regards to Brother Wallace.

In a Few Years

By Louise Scott Wrigley

MARTHA WAS YOUNG and pretty. She lacked self-confidence though, and as she saw the service rendered by other young people in the church, she said to herself, "I can't do anything now, but after I have a little more education I can. In a few years I can help out."

In a few years Martha had interrupted her formal education to marry. The babies came along—Mike and Tommy and Elaine. There seemed an eternal round of things to do which kept her busier than she had ever been before. When she was asked to participate in the young women's group at church, she said warmly, "I'd love to, but the babies are so small. In a few years I'll be free when they are in school; then you can count on me!"

In a few years the babies were all in school, but Martha had moved to a larger house and there seemed more than ever to do. The washing had grown to include shirts and pants and little girl's dresses with lots of ruffles. Life had grown to include helping with lessons and seeing the boys play on the baseball team. Martha looked wistfully at the notices of church activities she would like to attend. "In a few years . . ." she promised herself.

In a few years the children were married and gone from the house. Martha busied herself rearranging furniture and took a trip that she and her husband had put off for so long. She sewed new drapes for the house. She sorted out toys. She cleaned the attic. She was beginning to relax. The participation in church activities seemed in sight at last.

Then the grandchildren began arriving. Grandmother was a wonderful baby-sitter—and for free, too. Grandmother knew what to do for the baby's cough. She could sew for the little granddaughters. There were so many things for Grandmother to do. The need of the women's department was all but forgotten. "I am needed here," reasoned Martha. "They can get someone else to help. In a few years . . ."

In a few years Martha died. And she never quite got around to the contribution she intended to give . . . in a few years.

It Happens at Youth Camp

By Robert Flanders

MANY PEOPLE in our church are familiar with problems of promotion because we're among the world's greatest promoters. We promote this crusade and that drive, this attendance campaign and that building fund. Usually we do it with great zest, for we feel we are striving for goals that are uniquely significant.

I'm a promoter of the gospel and many of its associated activities. I'm constantly encouraging members or friends of the church in various beliefs, attitudes, or activities, all more or less important to kingdom-building.

Now some things are easy to promote, and some are difficult; some crusades are more fun to thump and drum about, and some are less so. Right now it happens that I'm stumping for a project that's really easy to give and easy to take, like peppermint ice cream on the Fourth of July. This project about which I'm so effervescently enthusiastic is Youth Camp—a relative newcomer to the list of means to kingdom ends. I didn't attend my first one until I was twenty-two, and then, of course, as a staff member. I only wish it had been seven years earlier. (One staffer jokingly commented that we really should have youth camp for adults as it was too good for young people to appreciate.) Now that I have tasted of this peculiarly rich experience and have gained some understanding of the opportunities it holds in store for church young people, I am planning and promoting

with more than enthusiasm. I think it is very important, even urgent.

CAMPING to most of us is quite a new thing. There has been a General Church sponsored youth camp at Nauvoo for quite some time, and a few others here and there that date back several years,

Here Is the Writer . . .



he likes Russian novels, German music, French poetry, Italian food, American history, and playing a Hawaiian ukulele. He also enjoys cooking, camping, and canoeing—whenever he gets the chance.

but it was in the summer of 1951 that camping got real church-wide impetus. Many districts had their own camps for the first time, and nearly a thousand teen-agers attended. Here in southeastern Michigan we started a new camp, small but good, and named it "Michuron." This summer we are aiming at three times as many campers and a much-expanded program. As we go sailing along toward this end, many teen-agers draw back a cautious half step and ask, with a semi-suspicious reticence, "Youth camp? What's that like?" Though my experience

is limited, I would like to share my camp memories as well as I can.

I remember, for example, a cool, gray-green morning when, with the sun still thirty minutes below the eastern hills, we shoved our boats out into misty Gardner Lake, rowed across to the "point," and disembarked over a hundred campers and counselors on that little parklike promontory for a fellowship service. I remember well the spirit of peace and unity, and some of the testimonies of dedication that came so freely from young people who had found an understanding fellowship with their Creator. I remember watching the gray of the woods turn to delicate, then vivid, green as the first rays of the sun dropped slowly to part the mist and strike fire to the million little ripples on the water. Then came the ecstatic odor of potatoes frying and bacon broiling over an open fire on the hillside across the lake, where the cooks had been at work for some time at their job.

THERE HAVE BEEN other memorable mornings in other places, too—like the ones on the shore of Lake Huron, where nature ushers in the day even more impressively. With a "handful" of campers who were brave enough to get up before sunrise, I sat on the sand, fortified with blanket and sweater against the chill of the Michigan morning. When a person gets up in the teeth-chattering cold just to watch the sunrise, he deserves a real pay-off. It came as we watched that wide expanse of ink-blue water suddenly change to a deep black, split by a highway of fiery golden light running straight as an arrow from the rising sun to us. Then it was day, with the lake, the blue sky, the brilliant sun, green trees, and yellow sand, belittling the drama of a few minutes before. We walked to our early devotions a bit more thoughtfully than usual that morning.

I can remember, too, the work and play—washing dishes to the vigorous if discordant strains of "Sippin' Cider" and "Pee-oor Old Slee-ave";

scrubbing down the boats with much reckless flinging of water; straining at a gnat to see just how neat a neat cabin can be; playing softball and volleyball; paddling my own canoe; hunting for arrows I shot over the target; and, of course, swimming every day. More outstanding still were the classes and their activities—the religion classes, taught by teachers who were really interesting, the choral group, the ink-stained camp log staff, the campfire preparation class, and so an ad infinitum. I remember mealtime with lots of good food, topped off afterward with stunts and the singing of such improbable songs as *Ich bin ein Musikanter*.

BUT THE MOST vivid memories of camp for most of us who have been there are the evenings. They are quiet and beautiful, and the activities of those closing hours seem to crown the day like the sunset that frames them. First the “lakeside chat”—a directed discussion of many things of pertinent interest to young people, from dating to Divinity; then campfire, youth camp’s most characteristic experience. At these we gather around a big stack of wood, spread blankets down to sit on, and watch as the fire is lighted. When the dancing yellow firelight is brightest, we sing fun songs and do skits and stunts. As the fire burns low perhaps we sing spirituals, and as it dies into quiet, glowing embers we think and worship. Only then does the fellowship experience of living, working, playing, studying, and praying together sink deepest. After good nights are said and the camp quiets down it remains only to draw together the threads of an idyllic day in intimate cabin devotions. We gather the cabin mates together to find out what’s on their mind at the day’s end, and it

may be anything from “Bob, we were wondering why our church is so much smaller than other churches. Why is it?” to “Bob, Ann and Donna have both been real nice to me and I want to ask one of them for a date, but which one should I ask?” Then perhaps a verse or two of “Redeemer of Israel,” a lesson from *Daily Bread*, three or four volunteers for closing prayer, and the day is done.

THE MEMORIES of the things that happen at camp are fine, but in the end they are not as rich as the memories of what happens to the people that make a camp out of a spot of lake, field, and woods. From any real fellowship where Saints meet together for common purposes, the rich, dynamic expression of love and understanding may spring to minister to the souls of those who participate in it. This is true of camp—but there is more, too. In addition there is the unique quality of a “gathering” of a large group of people of the same age—an experience that many young members in the church have not had to this degree—under wise, devoted, purposive leadership. Here they are welded into a fellowship group with such strong bonds that each person sees his selfish individuality fade, at his own choice, and in its place he truly feels a part of everyone else. Here he catches a glimpse of what the Master *really* meant when he said, “By this shall all men know that ye are my disciples; that ye have love, one for another.”

What happens at Youth Camp? Many, many worth-while things. But most important, teen-agers whose heritage is a sin-shocked and despairing world may catch for the first time a real vision of the foundations upon which we raise the walls of Zion.

Shall We Change the Scriptures?

(Continued from page 12.)

talk about it. I looked it up in my Bible and I think Dr. Fry is right.”

We worked together for some time after that, and I gave him *The Call at Evening* to read. One morning Tate brought the book back. I asked him what he thought of it and he said, “I think it’s fine. There wasn’t a thing in it I disbelieve, but there are some things I want to study some more.”

Then, after a few minutes, Tate asked, “Mr. Roy, how does a man of my color go about joining your church?”

Paul, on the road to Damascus, was struck no harder than I was. Here was a man as good or maybe better than some I had baptized, asking me a question I could not really answer. Of course, I could have said, “I can baptize you, and you will be a member,” but I didn’t. Somehow that didn’t seem to be the answer then, and never has been. I had seen a family of Negroes come to our old Central Church in Kansas City. I had watched them sit in the balcony (a corner where no one else ever sat) and as soon as church was over, leave without being spoken to.

I am ashamed of the answer I gave him. It was flat, hollow, meaningless, un-Christian, and one I am sure did not meet with the approval of Jesus.

Then he really let me have it. He said, “You claim to be the restored church of Jesus Christ. Tell me, can only white people enter celestial glory?”

Shortly after asking me this question, Tate was transferred to another station. I am sure he went without a satisfactory answer. What is the answer to these questions? I have thought about them many times, and the only answer I come up with is more questions.

WHY, while within our gates thousands are hungering for the gospel, do we send missionaries to the islands of the sea and not minister to our black neighbors here at home?

Is the soul of the Indian, Australian, German, Hawaiian, South Sea Islander, or Scandinavian more precious than the soul of the Negro within our gates?

I know it’s more glamorous for a missionary and his family to be sent abroad for a few years but is it cheaper than to minister to the “stranger within our gates”?

Shall we change the Scriptures to read, “Go ye into all the world and preach the gospel to every tongue and people EXCEPT the Negro”?

Maybe you have the answer.

New Horizons

News and Notes

(Continued from page 2.)

Symphony Orchestra League. Brother Weddle was the morning speaker on June 20, and his topic was "Central Community Agencies for the Arts." There were several hundred orchestras represented at the convention by their conductors and managers. On his return home, Brother Weddle stopped over in Nauvoo, Illinois, where he was in charge of the music for the Memorial service on June 22.

IOWA PASTOR IN "WHO'S WHO"

Elder Rolla L. Amsberry, pastor at Denison, Iowa, has received recognition in his teaching career in "Who's Who of American Educators" for 1951-52.

PLAN STUDENT CONFERENCE

Lawrence Brockway, Chairman of the Ministry to College Students Committee, recently met with F. Carl Mesle, General Church Youth Director, to further discuss plans for the annual student conference held on the Labor Day week end at Graceland College. The conference is for graduates.

CHURCH HAS BROADCAST IN EUROPE

The Radio Department reports that the church has a weekly broadcast in Europe called "Evening Vespers" which is heard on Tuesday evenings at 1845 to 1900 hours on the Armed Forces Network. Further information on this broadcast will be provided at a later date.

MERLE GUTHRIE TRAVELS

Elder Merle Guthrie, church statistician, performed a wedding ceremony at Pleasant Hill, Illinois, on June 1, after which he traveled to Topeka, Kansas, to be guest speaker Sunday, June 8. The following Sunday he attended a midyear conference in Northwestern Iowa District.

REVIEW NEW ARCHAEOLOGICAL MOVIES

Arthur Rock, Audio-Visual Director, traveled with Elder Roy Weldon of Warrensburg, Missouri, to Sioux City, Iowa, June 21-23. The men reviewed the latest 16mm. color movies of eight or nine important archaeological sites of South and Central America and Mexico. The movies were made and edited by Iowa State Senator Charles S. Van Eaton. Brother Weldon later lectured at Moorhead, Iowa, and with his family and Brother Rock visited Pisgah, Iowa.

INDEPENDENCE YOUTH ATTEND CAMP YOPEKA

Approximately ninety campers and staff members attended Camp Yopeka at Lake Doniphan, close to Excelsior Springs, Missouri. Lee Hart, stake youth leader, directed the camp, held from June 15-21. Other staff members included Charles V. Graham, and Glaude A. Smith, Stake Presidency members. Following the youth camp the Oriole girls took over, beginning a two weeks' camping session June 22.

APOSTLE HANSON RETURNS FROM REUNION

Apostle Paul M. Hanson has returned from visiting branches and church missions in Wyoming, South Dakota, and Montana. He also attended the Fairview, Montana, reunion. Apostle Hanson stated that reports from all places were encouraging.

ZION'S LEAGUE HAS SERIES

The Walnut Park Zion's League held a missionary series June 8-14, for the young people of Independence. Elder Almer Sheehy, chaplain at the Independence Sanitarium, was the guest speaker. The theme for the week was "Today's Youth in the Kingdom of God." The opening service had an attendance of 260. The average attendance for each evening during the week was 170. Elder Fred O. Davies is the pastor of the branch, and A. L. Henson is the League leader.

Bulletin Board

Changes of Address

Mr. and Mrs. Merle Guthrie
419 South Grand
Independence, Missouri

Mr. and Mrs. Earl L. Short
Mr. Eugene Franklyn Short
9701 Franklin Drive
Independence, Missouri

Virgil J. Billings
208 East Tenth Street
Lamoni, Iowa

Mary Hathaway
208 South Twenty-sixth Avenue
Omaha, Nebraska

Notice to Members in Montana

Members living in or near Helena, Montana, are requested to contact Jack E. Larson at the YMCA there. He is working on the dam being constructed near Helena.

Books Wanted

Mary Green, 408 South Hocker, Independence, Missouri, would like to obtain a copy of Elbert Smith's *Two Story Book*.

Mrs. Louanna Hufford, 102 South Fuller, Independence, Missouri, would like to obtain a copy of *Joseph Smith and his Progenitors* by Lucy Smith.

New Church Addresses—Chicago, Illinois

First Chicago Branch
Austin YMCA
501 North Central Avenue
Chicago, Illinois

Chicago Brainerd Branch
8805 South Throop Street
Chicago, Illinois

Brooklyn Services

New York City Saints hold Sunday services in the Highland Park Branch YMCA, 570 Jamaica Avenue, at the eastern edge of Brooklyn. Visitors may obtain further information by telephoning Virginia 7-8527.

Notice to Members in Japan

Mr. and Mrs. Archie Rew, Lamoni, Iowa, would appreciate having members near Otsu, Japan, contact their son who is stationed there with the Armed Forces. His address is Pvt. Neil W. Rew
U.S. 55161614
Headquarters Co. S.W.C.
8249 A.U.
A.P.O. 9, c/o Postmaster
San Francisco, California

Port Elgin Reunion

Port Elgin Reunion will be held July 12 to 20 at the reunion grounds in Port Elgin. Reservations for cabins, cottages, and tents should be made before July 1 with Alvin Dobson, Box 380, Port Elgin, Ontario. Those using tents must supply their own bedding. Meals will be served cafeteria style. Apostle C. George Mesley will be in charge, assisted by District Presidents G. Farrow and J. E. Booth, Bishop Leslie Kohlman, Patriarchs Benson Belrose and B. H. Hewitt, Missionaries William McMurray and Al Pelletier, and Elder Carl Mesle, youth director for the General Church.

As Children Worship

By JEANETTE E. DAVIS

\$2.00

Do you need special help in planning your church school worship services? We offer you *As Children Worship*, a book designed to help you make children's worship more meaningful by using existing materials. Contains poems, prayers, and litanies to be used in primary worship.

HERALD HOUSE
Independence, Missouri

We're on the Air

MONTANA, Kalispell.—KGEZ, 1340 on the dial, 1:15 p.m. (MST) Saturday.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 8:45 a.m. (EST) Sunday.

TEXAS, Weslaco.—KRGV, 1290 on the dial, 9:00 a.m. (CST) Saturday.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

CALIFORNIA, Stockton.—KGDM, 1140 on the dial, 1:15 p.m. (PST) Sunday.

MASSACHUSETTS, Fall River.—WSAR, 1480 on the dial, 8:15 a.m. (EST), July 7 and 22

MASSACHUSETTS, Fall River.—WALE, 1400 on the dial, 9:45 a.m. (EST), July 10 and 29, August 13 and 25

ALABAMA, Mobile.—WKRK, 710 on the dial, 7:15 a.m. (CST) Sunday.

AMERICAN FORCES NETWORK, EUROPE.—AFN, Tuesday Evening Vespers, 1845-1900 hours.

WEDDINGS

Swartz-Wylie

Betty LaJeune Wylie and W.O.J.G. John Leonard Swartz were married June 1 at the new Post Chapel in Kaisenslantern, Germany. Chaplain F. H. Engstrom, uncle of the bride, performed the ceremony. They are making their home in Munich, Germany.

Rall-Sweeney

Donna Ileen Sweeney, daughter of Mr. and Mrs. Edward Sweeney of Hanover, Illinois, and Marshall Rall, son of Mr. and Mrs. Charles Rall, also of Hanover, were married June 8 at the Reorganized Church in Savanna, Illinois.

Mills-Finch

Kathleen Daisy Finch, daughter of Frank Locke of Carshalton, Surrey County, England, and William Adelord Mills of Sudbury, Ontario, were married April 26 at the Baptist Church in Minnow Lake, the Reverend Boyd officiating.

BIRTHS

Mr. and Mrs. Orville Hiles of Independence, Missouri, announce the birth of a son, Jeffrey Paul, born May 24. Mrs. Hiles is the former Norma Ruth Derry of Lamoni, Iowa.

Mr. and Mrs. Blair L. Wildermuth of Independence, Missouri, announce the birth of a daughter, Jo Lynn, born May 31 at the Sanitarium. Mrs. Wildermuth is the former Marian Mussell of Milwaukee, Wisconsin. Both parents are graduates of Graceland College.

Mr. and Mrs. Duane Fuller of Boise, Idaho, announce the birth of a daughter, Kathryn Diane, born June 13.

A son, Hal Wayne, was born on April 20 to Mr. and Mrs. Richard Sackfield of Rock Island, Illinois. He was blessed on May 18 by his grandfather, High Priest E. J. Lenox.

Mr. and Mrs. Bobbie Norris of Portland, Maine, announce the birth of a daughter, Linda May, born June 6. Mrs. Norris is the former Mary Etta Boyd of Fortescue, Missouri.

A son, Ted Wilson, was born on March 10 to Mr. and Mrs. Wilson Moore of Boise, Idaho. Mrs. Moore is the former June Barr.

DEATHS

BAKER.—Jennie, daughter of Mr. and Mrs. Robert Butterworth, was born January 14, 1860, at Dow City, Iowa, and died June 19, 1952, at Rest Haven in Independence, Missouri. She was the wife of J. M. Baker, who served the church many years as a missionary. Elder Baker died in 1934. She stood beside him in his ministerial activities, serving in Sioux City, Omaha, Council Bluffs, Des Moines, Lincoln, Southern Nebraska District, and Independence.

She is survived by a daughter, Mrs. J. L. Parker of Cedar Rapids, Iowa; a son, F. E. Baker of Independence; seven grandchildren; eleven great-grandchildren; and three great-great-grandchildren. A son, Earl, preceded her in death seventeen years ago. Services were held at the Speaks Funeral Home in Independence, Elders Arthur E. Stoff and William Cowan officiating. Burial was in Mount Grove Cemetery.

PRENTICE.—Eliza Jane Jordan, was born May 4, 1863, at Fergus, Ontario, and died May 2, 1952, at Toronto, Ontario. On December 23, 1883, she was married to Angus Prentice, who preceded her in death eight years ago. She had been a member of the Reorganized Church for more than fifty-five years.

She is survived by a son, John L. Prentice, and two granddaughters, all of Toronto. The funeral service was conducted at McDougall and Brown's Mortuary in Toronto, Elders F. C. LeFeuvre and John Booth officiating. Interment was in Mount Pleasant Cemetery, Ontario.

GARNETT.—Claude R., son of William and Alice Garnett, was born June 6, 1886, at Brown City, Michigan, and died May 28, 1952, at Grand Rapids, Michigan. He was married on October 3, 1911, to Myra Courter. He was a member of the Reorganized Church.

He is survived by his wife; a daughter, Carmen Johnson; two brothers; and two grandchildren. Funeral services were con-

ducted by Elder James Phillips. Burial was in Rosedale Memorial Park, Grand Rapids.

KNUSSMAN.—William, son of John and Amelia Darnberg Knussman, was born December 22, 1882, at St. Louis, Missouri, and died June 8, 1952, at St. Louis. He was married on August 14, 1907, to Esther Crowley; five children were born to them. A daughter, Belva Anne, preceded him in death. He was baptized into the Reorganized Church on May 19, 1918; was ordained a teacher on February 22, 1931; a priest on November 29, 1931; and an elder on February 24, 1935. He had served in the St. Louis Police Department thirty-two years and the Independence (Missouri) Police Department four years.

Besides his wife he leaves four sons: Melvin of Independence; Willard, Clyde, and Edward, all of St. Louis; four brothers: Fred, John, Frank, and Carl of St. Louis; and three grandchildren. Funeral services were held at the Math Herman Chapel in St. Louis, High Priest Alma Andrews officiating. Burial was in Memorial Park Cemetery.

YOUTH CAMP SCHEDULE

DATES	CAMP	LOCATION	Director or Registrar
YOUTH CAMPS:			
June 22-29	Camp Michivoix	Park of the Pines Boyne City, Mich.	John Wiley 617 S. Lansing Mt. Pleasant, Mich.
June 29-July 6			
June 29-July 5	Ontario Youth Camp	Port Elgin Rn. Grounds Port Elgin, Ontario	Alex Cadwell Box 382 Guelph, Ontario, Can.
June 29-July 6	Camp Kimtah	Deception Pass, Wash.	Ray Sowers 3819 N. 25th St. Tacoma 7, Wash.
June 29-July 6	Camp Winiaugwamauk	R.L.D.S. Camp Grounds Brooksville, Maine	Loyd Adams Route 2 Willoughby, Ohio
June 30-July 7	Mo. Valley Youth Camp	Fremont, Nebraska	Homer Doty 207 Franklin Council Bluffs, Iowa
July 6-13	Camp Nauvoo	Nauvoo, Illinois	Lyle Woodstock 405 Court 4 Center Springbrook Courts Moline, Ill.
July 6-13	Camp Michuron	Blue Water Rn. Grounds Lexington, Michigan	John Rogers Port Hope, Mich.
Aug. 3-10	Camp Tonadoona	Chetek, Wisconsin	Delbert Smith 519 Russell Ave., N. Minneapolis, Minn.
Aug. 3-10	Deer Park Camp N. Y.-Phila. Dist.	New Hope, Pa.	Loyd Adams Rt. 2 Willoughby, Ohio
Aug. 17-24	Camp Kiondashawa	Transfer, Pa.	Loyd Adams Rt. 2 Willoughby, Ohio
August 24-31	Texas Camp	Bandera, Texas	Alfred H. Yale 1034 Peddie Houston 9, Texas
Aug. 25-Sept. 1	Camp Allegheny	Allegheny State Park Salamonica, N. Y.	Loyd Adams Route 2 Willoughby, Ohio
Aug. 26-31	Camp Liahona	Brewton, Alabama	Ed Barlow Box 435 State Teachers College Troy, Ala.
JUNIOR - JUNIOR HIGH CAMPS:			
June 29-July 6	Northern California Young Adult Camp (Ages 20-35)	Happy Valley Cp. Grounds Near Santa Cruz, Calif.	LeRoy Burdick 4911 Cibola Way Sacramento 17, Calif.
July 6-13	Northern California Junior Camp (Ages 9-13)	Happy Valley Cp. Grounds Near Santa Cruz, Calif.	LeRoy Burdick 4911 Cibola Way Sacramento 17, Calif.
July 8-13	Camp (Grades 7 & 8)	Fremont, Nebr.	Charles Neff 811 N. 36th St. Omaha, Nebr.
July 6-13	Northern California Children's Camp (Ages 9-13)	Happy Valley Cp. Grounds Near Santa Cruz, Calif.	LeRoy Burdick 4911 Cibola Way Sacramento 17, Calif.
June 22-29	Oriole Girls, Camp Oecea	Excelsior Springs, Mo.	Edna Easter The Auditorium Independence, Mo.
June 29-July 6			
July 7-10	Skylark Girls, Camp Loleachi	Excelsior Springs, Mo.	Edna Easter The Auditorium Independence, Mo.
Aug. 24-30	Camp Kiondashawa	Transfer, Pa.	James Menzies 2606 - 23rd St. Parkersburg, W. Va.

Introducing

EMMA DAVIS FREEMAN, Ava, Missouri (page 15), is a native of Kampeska, South Dakota. She was baptized near Defiance, Ohio, on August 23, 1903, and on November 30, 1911, was married to Carl B. Freeman. She is interested in church school work, writing, reading, and flowers. In addition to her church activities she is also a member of the Neighborhood Club.

P.S.

* THE SINGLE STANDARD

Living "the simple life" in a highly complex civilization can be rather easy. You don't have to retreat to the wilderness and live a hermit existence. You will not have to worry too much about the writings of Emily Post or Margery Wilson. The problems of protocol will never bother you. All you need is "the single standard."

With the single standard, you need only one kind of respect for people—the best. You treat everybody alike—with the same kindness and consideration. You regard all the people of the world as your equals—all races, all colors, classes, ages, men, women, children, servants, employers, clerks, managers, rich, and poor.

You will never have to wonder if anybody is above or beneath you. You will not have to bow to anybody's money or power, nor will you disdain anybody for being in want. You will not care about rank. If anybody insists that he is better than you, leave him and ignore him, for you can live without him. But be very careful never to think you are better than others.

Meanness, cruelty, selfishness, and sin, of course, you will reject and oppose. But judge yourself in these things before you judge others.

You can be completely free of pretense. You will have one standard of truth for all occasions and persons. You will not have to wonder which story to tell to this one or that one; you will not have to remember what you told last time.

You can always do your best. You will never give any second-rate service.

You want to know whether these things will really work? A good question . . . a very good question. . . . Does anybody know the answer to it?

We have been trying for some time to make ourselves live up to the single standard. . . . Yes, we must confess, with the usual results. It works well so far as we have worked at it.

It is a basic part of the gospel: the law of love, the brotherhood of man.

This is easy to try. Failures will be frequent, but improvement will be noted. We may never be perfect, but we can always do better.

* THE MIND

The most difficult part of changing our way of life is changing our mind. If we can control our mind, we can improve everything else in our life. Science has taught us how to do everything but control our minds. The only safe control is to bring it to God, tell him we don't know what to do with it, and ask for his help.

* DEPTH

If you want to see how deep a well is, drop a pebble and watch the ripples in the water. If you want to know how deep a person's life is, watch it when the storms of trouble come.

* WHEN YOU FEEL LOW

Sometime when you feel really low and need a Scripture appropriate for the occasion, try this one: "I am a brother to dragons, and a companion to owls."—Job 30:30. That will settle you for a while.

Five Hundred Sermon Themes

By G. B. F. HALLOCK

Here are five hundred new sermon sketches for any minister to develop. Each includes a text, seed thought, and several points of emphasis. It throws new light on old, familiar texts and delves into little-known portions of Scripture. The book also features material for every national holiday and church holy day.

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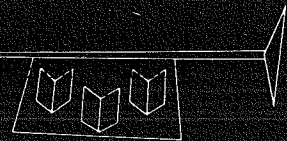
Photo by Maude D. Anderson

Summer in the High Sierras

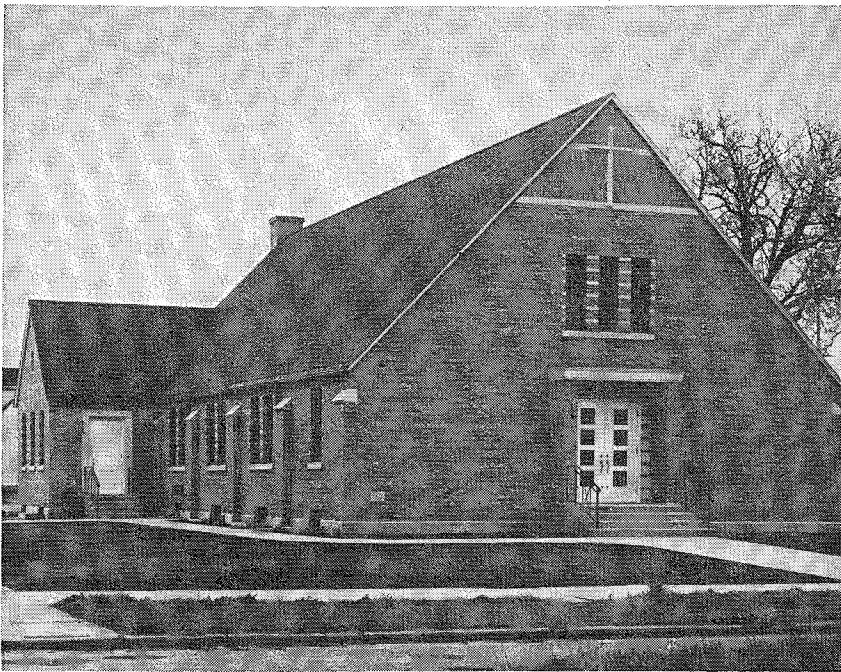
the Saints' Herald

July 14, 1952

Volume 99



News and Notes



NEW GRAND RAPIDS, MICHIGAN, CHURCH

The members of Grand Rapids, Michigan, are enjoying the experience of worshiping in their new church home located in a beautiful residential area of the city.

Organ music from the new Connsonata organ calls Saints and friends to worship as they enter each Sunday and quietly follow the ushers down the two outside aisles or the wide center aisle to their pews. One's attention is drawn to the three laminated beams forming an arch and extending from the floor on each side to the top of the building. The soft gray tint over the cinder block walls blends into the varicolored acoustic tile ceiling and tile floor. The comfortable pews are of light oak and match the wood trim throughout the church.

Wide steps lead from the center aisle into the chancel, with the pulpit to the left leaving a clear view of the Communion table backed against the choir rail, where rests the Three Standard Books. Two rows of pews extend across the full width of the chancel for the choir.

The lower auditorium is the meeting place for the junior church, church school classes, and nursery. The kitchen is equipped with built-in cupboards, sink, and stove.

The building is of cinder block and brick and has a seating capacity in the main auditorium (including the balcony) of 275. The cost of construction was \$64,000.

The official church opening was on Sunday, April 20. Present for the occasion were Apostle C. G. Mesley, Bishop G. L. DeLapp, Bishop T. A. Beck, Elder Stanley Pfohl, and District President James C. Phillips.

During the church school hour the adults and young people were taught by Apostle C. G. Mesley, who also spoke to the junior church at 11:00 a.m. Bishop G. L. DeLapp gave an inspiring message at the 11:00 o'clock worship service calling attention to God's great purpose in looking forward to the building of Zion

(Continued on page 23.)

WALLACE SMITH VISITS INDIANA

June 29 President Wallace Smith attended an all-day meeting at Washington, Indiana, where the church has been remodeled and enlarged. President Smith preached in the morning and afternoon. Mrs. Wallace Smith taught a women's class in the afternoon. Z. M. Harbstreit, pastor, and Seventy Joseph Yager also assisted. Seventy Yager continued there with a two week's series of meetings.

APOSTLE MESLEY IN CANADA

Apostle C. G. Mesley returned to Independence after having attended meetings in Ontario, Canada. Apostle Mesley attended the Chatham District conference. There Elder John Banks was installed as district president, succeeding Elwood Smith. At the London, Ontario, Branch business meeting Elder J. C. Stuart was installed as pastor. Apostle Mesley preached in the Owen Sound District. He and Mrs. Mesley left July 2 to attend reunions at Port Elgin, Erie Beach, and Cash. At these reunions Mrs. Mesley is assisting with the women's work.

APOSTLE HIELD IN TEXAS

Apostle Charles R. Hield has returned to Independence after attending the Bandera, Texas, Reunion, June 21-29. The reunion was attended by Saints from the Central Texas and Southwestern Texas Districts. Mrs. Shankland Arnsen, Chairman of the General Council of Women, assisted with the women's work in Bandera, and has also returned to Independence. Priesthood members assisting were Seventy Alfred Yale from central Texas, Elder Charles Kornman from southwestern Texas, and Elder John Darling, Associate Director of the Department of Religious Education. Apostle Hield reported a fine, spiritual reunion.

Upon returning home, Sunday, June 29, Apostle Hield met with a small group of the church Spanish-speaking people in San Antonio, Texas.

YOUNGEST HIGH PRIEST ORDAINED

Byron P. Constance, member of Center Stake High Council, was ordained a high priest June 27 at the Independence Stake Conference. He thus succeeds High Priest Vern Webb of Spokane, Washington, as being the youngest high priest in the church.

The Independence Stake Conference, held at the Stone Church, approved the stake presidency—Elders Charles Graham, Glaude Smith, and Fred Davies. They also approved stake bishops—Harold Cackler, Kenneth Byrn, and Montague Parker. The stake high council was approved and Kenneth Byrn was set apart as counselor to Bishop Harold Cackler. High Priest Delbert Sears was set apart as member of the Stake High Council.

J. Sanford Downs was ordained high priest and was set apart for the Center Stake High Council. William LaGrece, Ted Paxton Scott, Marion G. Talcott, and James Van Biber were ordained high priests.

BLACKMORE RETURNS

John Blackmore, General Church Historian, has returned to Independence after visiting in Kansas and Iowa.

Returning from the Beloit, Wisconsin, Centennial, he visited Mason City, Iowa, and preached there June 22.

On June 29 he visited the Topeka, Kansas, Branch, and was guest speaker there at the morning service.

The Saints' Herald Vol. 99 July 14, 1952 No. 28

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith
ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

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

The Great Soul

*Who thinks that he is great is truly small;
The greater soul thinks not of self at all.*

—A Shepherd's Book

WE WERE IN CHURCH, listening to the sermon. The speaker had appeared tired and discouraged that day as he mounted the steps to the pulpit. As he waited through the preliminaries of the service he seemed to sink beneath his load of care. His face was gray.

Probably not one in the congregation failed to realize, to some extent, the nature of his burden. Our weaknesses, our failures to understand, our lack of love, were at the bottom of his grief. Our sins had fastened him to an invisible cross, and in a degree he was experiencing a kind of death for our sake.

Sorrow and regret sat beside us then, and we bowed our heads. We knew we had been wrong. At that moment we would have given anything to be able to cleanse ourselves, to make the record fresh and new, to begin again. We wanted to lift the heavy load we had put upon his shoulders.

Then we realized that what we had done was done, and nothing in us could undo it. We were powerless to change the piece of history we had written.

BUT AFTER he had been speaking for a few minutes, we could see that something was happening to him. What we could not do for him was being done by a greater power. His voice became stronger and lost its note of fatigue. He stood up straighter. He spoke with earnestness and conviction, yet there was gentleness and love in his manner. He was experiencing a kind of exaltation, a transformation of spirit. We knew that he had found a source of strength in the Power that had never failed him.

Then, as he continued his sermon, giving to each of us what we most needed for our spirits, this thought came to us: "*He is one of the great souls.*" It would never occur to him to think so. He would reject the thought without qualification. He was very humble. But still we knew that he was one of the great souls.

WHAT IS GREATNESS OF SOUL? One could talk or write about it endlessly, and still fail to express all of its meaning. It is not something that can be put into a pattern of words. Yet this man was showing it to us as a way of life. We learned something about greatness of soul.

First, it is a dimensional thing. He was too big, too generous, to be upset by the many little things that worried and excited us, things that caused us to quarrel and make trouble. He was big enough to understand the greater issues of life, which we were too small to see, even when they were pointed out to us. The great soul is large enough to make room for the big dimension timber that God uses in the building of his kingdom.

Second, it is a qualitative thing. We admit so much trash into our lives, so many inferior things into our minds—cheap literature, sensational entertainment, poor music, tawdry ideas. The great soul would reject them. We carry little cameras and make tiny pictures of life, so that everything we represent comes out in miniature. . . . Have you ever seen a reducing glass? It is a convex lens. Seen through it, people and things—the whole world—is reduced to minuscule proportions. Some of us never see life in any other

way. . . . But the great mind and spirit know how to appreciate and to see in true proportion what is good.

THE GREAT SOUL has something of the divine about it. It is like a window in a dark wall that opens to let the light of heaven into our world.

The great man does not retire to an "ivory tower." He knows all life in intimate detail and understands every bit of it. He knows the fatigue of labor, the spur of ambition, the joy of achievement, the exultation of victory, the sharp sting of disappointment, the bitterness of defeat, and the shame of wrong.

The great man is not too good for life. He accepts gratefully the food that God has given for human use, the comfort of clothing, the security of shelter, the usefulness of all common things. He is grateful for them.

The great soul is not too profound for love. It cares for sincere, humble, good, ordinary people. It has no snobbery, least of all of the intellect. It is too wise for pride, knowing that intelligence is the gift of God, and not of human origin.

WHEN THE PREACHER had finished, we had learned much about ourselves, and in a penitent mood we resolved to be better. He had helped us to see ourselves more clearly as we truly were, and not according to our illusions. We have been thinking of this for days.

Greatness of soul, in a degree, is possible for all. The capacity is in us. In this man, and in others like him, we have seen a vision of it. Are there not times when you are filled with longing and desire for this nobility, this greatness of soul?

L.J.L.

Editorial

The Beloit Centennial

ON JUNE 14 AND 15 a religious celebration was held in Beloit, Wisconsin, commemorating the centennial anniversary of the conference of 1852. The Saints of Beloit, cooperating with the district and General Church officers, arranged an appropriate program.

A Historic Event

On June 12, 1852, a historic event occurred which is a milestone in the history of the church. Under the spiritual stimulus of a revelation received by Jason Briggs on November 18, 1851, a number of the scattered and shaken branches of the early church met in conference in the home of Polly and Hugh Briggs at Beloit and commenced the movement which was to culminate in the re-establishment of the restored church. After the assassination of the Prophet, Joseph Smith, Jr., groups of the Saints were led to paths unknown in the pure gospel principles of the restoration, namely polygamy, celestial marriages, secret rites and oaths in temples, and various heretical teachings under Brigham Young, James J. Strang, C. B. Thompson, and other ambitious false leaders.

The Original Church Resuscitated

After a few years of suffering, during which this movement was distilled of its elements of apostasy, the church was resuscitated and reorganized in all of its original purity and spiritual power. Commencing with the conference in Beloit, the movement of reorganization gained momentum until in 1860 at the conference held in Amboy, Illinois, Joseph Smith III, under the inspiration of the Spirit of God, accepted the office of prophet and seer to the church.

Spiritual Legatees Meet

On Saturday afternoon, June 14, 1952, another group of Saints met

at the church in Beloit. Many of these were proud to be the spiritual legatees of the pioneer group that met here one hundred years before. On this occasion the Saints held a preliminary service at the church at two o'clock. They then entered their cars for a trek to visit places of historic interest. It was a long procession of twenty-five cars.

The Trek

The first stop was at the property owned by Jason Briggs in 1851, however it is not known for sure that he lived there at the time he received the revelation. On part of the property is a spring at which the Saints in that early day met and sang their songs of Zion. The second stop of the caravan of cars was at the old home place of the parents of Jason (Hugh and Polly Briggs), which was purchased from the government in 1843.

The third stop was at the property owned by Mary (Briggs) Stiles and her husband. This property was sold in 1851 to John Harrington who acted as clerk of the conference of 1852. The fourth stop was at the home of Sarah and Henry Pease, which was also the home of Brother Henry Stebbins for a few years.

The fifth stop was at an old school building where the children of Apostle and Sister Powers attended school. Other stops were made at interesting points, including the original home of Apostle and Sister Samuel Powers, and the site of the old Baptist church where Elder Noah Dutton conducted the funeral services for Apostle Powers in 1873. Elder Jasper O. Dutton, a grandson of Noah Dutton, known to many of the church today, spoke over the loud speaker a message of testimony and exhortation.

Important Research Well Done

Sister Alma Brookover of Beloit has done much research and is an authority on this particular area of

church history. She arranged the tour of historic places and wrote the detailed historical sketch which was read by Brother Cecil Robbins over a loud speaker mounted on a car in the middle of the caravan. "The Rise of the Reorganization," a play written by Patriarch Elbert A. Smith, was the principle feature of the evening service.

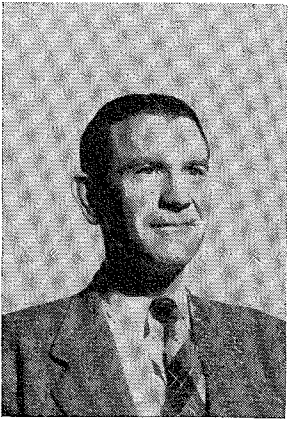
General Officer's Contribution

The activities for the next day, Sunday, June 15, opened with a prayer service with Apostle D. O. Chesworth in charge. This was followed by a class period led by the General Church Historian, who reviewed the social aspects of the history of the church since its original organization on April 6, 1830. At the eleven o'clock service President W. Wallace Smith spoke on the general theme of the contribution of his father, Joseph Smith III. After lunch and a period of fellowship, Apostle Chesworth spoke on prayer, exhorting the church to imitate the spirit of the early people of the Reorganization in sacrifice and in prayer.

Congratulations

The congregation and the priesthood of Beloit, as well as the district officials, should be congratulated on the arrangements for the centennial of this first conference of the Saints who sought the resuscitation of the early church. Elder Clyde N. Funk welcomed the visiting members from various branches of the Wisconsin area and other states of the Union. District President Frank Mussell introduced the General Church officers and guest speakers. The church now looks forward to the centennial of 1860, the Amboy Conference, when the re-establishment of the original church was completed in the Reorganization and Joseph Smith accepted the position of leader for which he had been properly set apart by his father, Joseph Smith, Jr., before his martyrdom.

JOHN BLACKMORE



The Purpose and Function of Priesthood

By Jerry C. Runkle

Preordination sermon given on March 23, 1952,
at Lamoni, Iowa. Reported by Charlotte Gould

size, and the significance of his work is majestic indeed. It is a tremendous work. And once again, there seems to be wisdom in the way priesthood was established in this church—not one minister for a congregation, not one individual charged with all of the responsibilities of priesthood; instead, those responsibilities are shared by many.

SO, WHILE PRIESTHOOD should be thought of as human, yet each man in the priesthood has a distinct and individual responsibility. This has been explained in many ways. The one I like best was given by Brother Charles Hield a few years ago in a meeting in which he expressed his opinions on priesthood. He said it should be thought of as something like a yardstick, made up of thirty-six equal units, all inseparably connected. The yardstick should be held parallel, not vertical, in indicating how that priesthood was to function. I appreciate the way in which these pulpits [in the new Lamoni church—one designated “Melchisedec” and one “Aaronic”] have been used in this respect. They are on the same level, each with its own function and responsibilities, each a vital part of the priesthood. We could not have a yardstick if the twenty-third inch were missing. We could not have a yardstick if any one of the inches were missing. We have a yardstick only if all are there. So with the priesthood within this church where there are many different offices and each office is charged with peculiar and different responsibilities. Each man in the priesthood is a part of a unit, with a particular responsibility given to him in his office; and each responsibility is as important as another to the work as a whole. This morning

I think we have occasion to be grateful once more that when Christ established his church he used wisdom in the way he set up the priesthood, as well as in the other aspects of the work of his church.

I WANT TO EMPHASIZE one or two ideas, related to priesthood, on this occasion. As members of a congregation, we need once more to remind ourselves of our responsibility and of the attitude we should have toward the *work* of the priesthood and the *members* of the priesthood. One point I would like to stress emphatically is this: When a person receives the ministry of priesthood, he receives the ministry of Christ—not the ministry of Jerry Runkle or Robert Farnham or someone else who may be in the priesthood. He does not receive their human ministry as members of the priesthood! He receives the ministry of Jesus Christ.

When priesthood is conferred by our Heavenly Father upon a man, that man is called and given the authority to represent Christ in administering certain ordinances and functions of the work of his church, and that is the medium, the method which he has chosen to minister to the members of the church. Now it is true that we can't separate this ministry from the individual. We know the individual is John Jones, so when we receive the ministry of his office as a member of the priesthood, we can't help thinking of him as John Jones, but we must remind ourselves that that man can't minister to us unless he has the authority of Jesus Christ, and he has been called by Jesus Christ to represent him. Only then can he minister to us. If he has that authority, and if

IT IS A SERIOUS and a solemn thing which we do here. I have been thinking a great deal about the subject of priesthood in recent days. Each time I consider the purpose and function of priesthood, I am aware once more of the love, the wisdom, and the concern of our Heavenly Father in the provision that he has made for priesthood in his church. I imagine that he could have accomplished his work without priesthood, as we know it. He could have made contact with his children, more or less directly, by his Spirit. He could have used people who had lived, or those who are with him. I rather imagine it could have been done in many ways. But he did not choose to do it otherwise. He chose to do it in such a way as to use people who live among us, who are human as we are, who have their successes, their difficulties, and their sorrows the same as we. He chose that those who represent him in his church, and who are recognized as having the authority to represent him, should be *human*.

Once again, as often happens in our thinking concerning such things, we must say that this method in many respects does not *seem* to be the easy way. It requires a great deal of Christian living on our part to get the benefits that are intended from priesthood because of the fact that he did choose, from among us, humans to administer his work. All of us are different. We have our own possibilities and peculiarities. We have discovered that God can reach each one of us. The scope, the

he has had that call, he *can* minister to us because he represents Jesus Christ, and *there* is wisdom. If humans are to minister in the work of Jesus Christ, it is very important to know when they have the authority to represent him. But when we know that they have that authority, it is not the ministry of the individual; it is the ministry of Jesus Christ.

ASSOCIATED WITH THIS is another thought I should like to emphasize. When a man is ordained a member of the priesthood, he remains human. I am sure we all know that, but we don't act as though we know it sometimes. When a man is ordained to the priesthood, God doesn't take away from him his agency. That man can still commit wrong; he is still human. If we can just associate these two thoughts correctly together, it will be well. We must remember that when a man is ordained a member of the priesthood, the authority of the priesthood is from Christ, and he can represent Christ. We are entitled to the ministry of Jesus Christ, regardless of the fact that the man is human.

Ideally, we would hope that the man would learn to live a Christlike life and would exemplify the teachings of Christ day by day. It is intended that we who receive the ministry of the priesthood will learn more and more to look to the ministry of Christ through this man. We are all human. We must learn to work in the direction of the ideal. When a man is called to the priesthood, he has the call and the authority to represent Jesus Christ. Therefore, when we receive the ministry of the men in our congregation, let us remember they are called of God; and if we have faith and recognize their priesthood, Christ will hear our prayers, he will honor and respect his representatives and will grant us what we need in harmony with his wisdom.

WE SHOULD STUDY the eighty-third section of the Doctrine and Covenants—the section on priesthood. The sixth paragraph says, in effect, “When you receive my priesthood, you receive me.” We should consider, too, the implication that “when you do not receive my priesthood, you do not receive me.” It is very important that as members of a congregation, having need for the ministry of Christ, we respect the priesthood and realize that we are looking to Christ, not to the man.

If we say, “Who is going to preach?” in making our decision as to whether we are going to church or not, why do we say it? If we say, when our child is blessed, “I want so and so to do it,” or when we have need for administration, if we say, “I want so and so to come,” let us be sure that we do it with the right attitude. If we say, “Mr. A is an elder, and Mr. B is an elder. I don't think I will get any help if Mr. B comes, so I will call Mr. A,” I seriously question whether we are asking for help from Christ or whether we are asking for help from Mr. A. If we come to the church service and say, “I am wasting my time because Mr. So-and-So is preaching,” we will waste our time. But if we come with the attitude that he is representing Christ, if we will go in faith and prayer and proper preparation, He will meet our need; we will receive his ministry. Let us remember that when God calls men to the priesthood and gives them the authority to represent him, he also gives them the strength and the ability to minister to the needs of the people.

I think many a member of the priesthood could tell of experiences where his own feeling of adequacy and preparation is not the basis on which to decide when he ministers. A member of the priesthood may not always be aware of the needs of the people and how they are to be met.

Not long ago I helped a brother in administration. As far as I could tell, it was pretty much the same

as any other administration that might have been performed in recent months. But there was a need there. God met that need, and I was aware of it. There was nothing I did particularly, other than to follow out the instructions. The power of God was so strong that for a moment I thought I could not contain it. No particular preparation could have brought that. It was the need of the member of the church that was paramount, and the fact that elders were doing as they were instructed to do. The Spirit of Christ met the need of the member in such a way that we were aware of God's presence. If members will respect priesthood, God will respect priesthood.

NOW I WANT TO TELL the other side of this. I think sometimes when we say, “I want so and so to bless my child,” if we have the attitude that God would recognize any elder in this ordinance, but because this man has lived close to us, has shared our joys and our sorrows, and is an intimate friend, we are justified in our reasoning. The other, where we say we don't have confidence in a man even though he is a member of the priesthood, seems questionable. So, when we add to our numbers this morning three of our brethren as members of the priesthood, let us remember that they are called of God, and that they will have the authority to represent Jesus Christ and to minister to our needs as we respect them. Men may make mistakes; they may not live quite as we think they should live. That is not the ideal, but God will grant the blessing if we go in faith believing and with the proper preparation. He will bless us in spite of the weaknesses of the priesthood.

HERE ARE A FEW WORDS to the men who are to be ordained. It is a solemn and serious thing that you do when you accept the responsibility of priesthood, for, in a sense, from now on you can't afford to make mistakes. While what I have just said is true—that the members

of the congregation should respect the priesthood—yet it is intended that priesthood members should lead, that they should be in front of the members in living a Christlike life, that they should attract members and nonmembers to the cause of Christ because of the lives they live. They should have one hand in Christ's and one in the members'. If that is to be so, you must lead. The people won't have confidence in you unless you live a life that justifies that confidence.

It is sobering to think that to use ten minutes in a wrong way might jeopardize your possibilities for ministry. You put on an armor this morning that you can't lay down. There may be times when you wish you could; there may be times when you will say you wish you could have known this morning what you will know then, because of the great responsibilities you have. You desire to be excused for making rather common mistakes, but you won't be. Regardless of where you may be in this world, regardless of when, you are a representative of Jesus Christ and of his church. It is an armor that can't be taken off, and it is a serious responsibility.

YOU WILL LEARN to love people as you minister to their needs, and you will learn to love Christ. You will share the joys of the people when you minister to them, and you will also share their sorrows. In your attempts to do your work, there will come heartaches; there will come times when the people you love and would like to minister to will not receive your ministry, and it will feel as if your heart is being torn out. On these occasions, you will learn to love with the infinite love of Christ and feel the way he felt when he was on the cross. The way will not always be easy. Christ will not always lead you the shortest way. You will have your trials. But as you move forward and accept your responsibilities, you will realize as Nephi of old that God will not ask you to do anything without provid-

ing the means whereby you can accomplish it.

So at first you will accept responsibilities that seem to be greater than you can handle, but if you will move out in faith, believing that God has called you and that he will recognize your priesthood and supplement your human efforts with his Spirit, you will find that you will be able to accomplish things you never dreamed you could do. All he asks from you is that you give a reasonable service—that you do the best you can. Be sure you are doing those things in which you can take Christ with you. Meet often with the Saints, study, seek God often in prayer, and before long you will be made to realize that while you have accepted a difficult task, while there are obstacles, while there are times when you think you can't continue, yet when you look around for alternatives, you will realize the world has nothing to offer you that can equal the joy of ministry. On these occasions, your soul will be lifted up, and you will be made to exclaim that you can't make a sacrifice, for God blesses you far beyond the effort which you make.

You do not work alone. Members of the congregation will have confidence in you. There will be many who pray for you when you attempt to do your work. You won't be aware of it, except that you gain strength. You may not know who individually is concerned about you, but other prayers will be offered that will support you. You don't have to do the work alone. There are other men of the priesthood who will work with you and will join with you in your sorrows and in your joys. If you will give yourself wholeheartedly to this cause and diligently seek to follow Christ, you will find joy which you have never known before.

Yes, it is a serious thing that you do this day, but it brings joy and appreciation to all of us as we see the work of the church moving forward.

Willing Spirits

BY LENORA NIXON

Our pastor recently started a discourse by stating, "I am not going to preach to those who are present tonight, but to the willing spirits that are here, occupying these empty seats, sent by the bodies that were too weak to come." How often we've heard, and perhaps said it ourselves: "The spirit is willing, but the flesh is weak"!

This can easily work the other way, too. Many times we send our bodies, but leave our spirits home. We are only half alive in this condition, for such is what happens at our passing when the spirit leaves the body.

We heard an amusing story of the psychology used by a pastor who could not discourage members of his congregation from talking during the prelude and other parts of the service. He arranged with the choir director to have the singers stop suddenly after an *ff* crescendo. In the acute silence, a sister was heard to remark loudly, "I fry mine in lard."

In a reverent and humble fellowship service, where many are voicing their desires—some with emotion, some with the spirit of reconstruction—there will be others chatting, writing, or reading. What influence do these people have on the visitor, the new member, the young? No one is in complete control of the thoughts that come into his mind during church services. Many have problems for which they cannot seem to find answers and some are brought to church hoping they can be worked out. Many things enter in to mar these brief weekly visits with God. It might be a good idea for pastors to place a box, labeled "Problems," in the vestibule, then invite the worshipers to drop their questions in the box, so they could feel free to commune with God.

We need to keep our bodies and spirits together, and not have them separated until the final call comes.

Daughter of the Pioneers

The Autobiography of Christiana Stedman Salyards

PART II

WHEN twenty-five years old, my grandfather, John Landers, was married to Mary Ann Griffin in St. John's, New Brunswick; but his happy wedded life lasted only about four years. When his wife died and left him with two little children, he was obliged to give them into the care of their grandparents. He talked with me once of the heartbreaking experience of losing his beloved companion and the breaking up of his home. He remained single for seven years, then met a young Scotch girl, Christiana Cairns, and they were married in Brockville, Ontario.

Their long married life covered sixty-two years, the greater part of which they were inseparable companions. She became so accustomed to being associated with him in his activities that once in conversation concerning a certain couple she inadvertently asked, "Was that the couple Father and I married?" She never heard the last of that slip.

The serenity of their home life was somewhat disturbed in the early years when their first children were born. This was due to the difference in their religious views. Christiana was a Methodist and believed the children should be sprinkled at an early age, and John, being a Baptist, believed they should not be baptized until they were older.

Often he prayed in the time of their family devotions, asking that they might come to see alike in matters of religion, which called forth from his wife the stout assertion, "Well, then, you will have to be a Methodist, for I never will be a Baptist." She noticed after a time that he no longer offered the petition in his prayers, and asked him why he omitted it. He told her the Lord had answered him and that the time would come when they should see alike. That time came, and when it did they were neither Methodist nor Baptist.

A Marvelous Work

The prayer was answered in a manner neither of them could have anticipated. They did not know that a great light was even then beginning to shine in which they would rejoice together. A few years before a lad in the adjoining state of New York was earnestly debating the same question that troubled them: Which

of all the churches was right? In his perplexity the boy was moved to ask the Lord in prayer which of the churches he should join, and he was directed to join none of them, for all were wrong.

This did not imply that there was nothing of good in the various sects of the Christian church, for there is much of good in them, and they exercise a great influence in the world to the betterment of civilization. But with the lapse of the centuries since Christ taught his gospel in Palestine, and since his apostles developed the organization of his church, innovations had crept in through errors in human judgment and practice and changes had been made gradually in the organic structure of the church and in its doctrines and ordinances, until it had become divided and subdivided into many sects that held conflicting creeds and differed in what they held essential to the salvation of the soul.

Gradually, too, the churches had lost sight of outstanding declarations of the Hebrew prophets, of Christ and his apostles, and the world was unaware that the time had come for a great work of restoration to begin in preparation for the second coming of Christ to the world.

The troubled lad who sought the Lord in the quiet of a woodland retreat, and there was told to hold himself aloof from the churches of his community, was destined to have a leading part in "the marvelous work" soon to come forth. The light that came to the world through him as an instrument in the hands of the Lord was that into which John Landers and his companion were led through the preaching of the Scriptures they had held sacred for years.

In the summer of 1836 it was announced that a Latter Day Saint missionary would preach in the community in which John and Christiana lived, and when the day arrived they set out to hear him. As they went John said to his wife, "Christie, I intend to rise and oppose that man today." She stopped short in the path, threatening to go home if he persisted in carrying out his intention, but they finally compromised when he promised to be quiet unless constrained to refute error.

They went on to the meeting and heard the missionary's sermon, and John made no move to rise. When they

reached home his wife said, "John, why did you not rise and oppose the man?" He answered, "There was nothing to oppose. What he preached is true. It all agrees with the Bible."

John E. Page

The missionary who preached that day was John E. Page. In his journal he mentioned spending a night in the home of a Baptist elder, Mr. Landers, of whom he said, "I think he eventually will believe the gospel."

He said further: "I went in company of John Landers to a place called Plum Hollow, preached in a large schoolhouse, crowded full. . . . The people gave good attention. John Landers arose and said he had heard the truth. He promises he will be baptized soon. He says, 'What have I been about all my days with the Bible in my hands!' I preached again at the Stone schoolhouse, full of attentive people. I taught them the gathering of Israel. John Landers arose and witnessed he had heard the truth. I went home with him that night. Monday I went to Ebenezer Landers,' held meeting, and baptized ten, one Baptist elder, John Landers; one botanic doctor, named Lyman Stoddard; and eight others."

This baptizing by John E. Page took place on October 2, 1836, and on December 3, Christiana was baptized by James A. Blakeslee. The promise was fulfilled that she and her husband should see alike in matters of religion.

The missionary, John E. Page, was highly successful in his presentation of the gospel message in Canada. In two years of labor there he baptized over six hundred people. He and John Landers became close friends, and when finally he passed away in 1867 Elder Landers preached his funeral sermon.

How John Landers Became a Cripple

Having been baptized into the church and ordained to its ministry, Grandfather Landers traveled the same circuit he had previously covered as a Baptist preacher, but now he taught the wonderful story of the restoration of the everlasting gospel and delivered the warning message of the latter days.

His work was cut short by a serious accident that befell him as he and his wife's brother were chopping down a tree in the forest. Since the diary of John E. Page makes no mention of his being a crippled man, I think this injury must have occurred after his entrance into the church.

When the tree began to topple, John Cairns shouted to him, "Run, John!" and he ran, but something unforeseen happened that caused the tree to fall in

a direction not anticipated, and he was caught by it and crushed terribly. I know only the bare outline of what happened, but he who before had been strong and active walked from that time to the end of an unusually long life with a limp. My mother, a small child when the accident occurred, said she had a faint recollection of trailing in the dust of the road a little line of the blood that trickled from her father's wounds as men bore him home in a quilt.

No attempt need be made to surmise what must have followed the injury that laid low the head of the little family that now numbered five, for three children had been born to John and Christiana in the six years of their married life. To his physical suffering must have been added commiseration for his brave wife, who was facing approaching motherhood under these untoward conditions.

As soon as he was able, he went to work making barrel staves. In January of 1838 twin babies were born, but they lived only a few days. Later in that year the family removed from Brockville to Quincy, Illinois. John E. Page led a colony at that time to Missouri, and I think it altogether probable the Landers family was included in it, though I do not know that to have been the case.

Flight From Persecution

Many were fleeing to the West at that time from persecution at Kirtland, and the Saints of Missouri were suffering extreme intolerance at the hands of those who drove them from the state. From twelve to fifteen thousand men, women, and children fled in the inclement months of autumn and winter, crossing the Mississippi River into Illinois, where for a few years they had a respite from bitter persecution. John Landers made two trips from Quincy into Missouri to aid in transporting refugees to their new home.

In March of 1839 action was taken to select land for settlement and a place for the gathering of the church. A purchase was finally made in Hancock County, Illinois, about fifty miles above Quincy. Joseph Smith and his family arrived in Commerce in May, and there within a few years the beautiful city of Nauvoo arose and soon bade fair to become a great city, toward which many looked with expectation.

A Visit by Joseph Smith

John Landers and his family were not among those who settled in Nauvoo. Instead, they located in Henderson County, which joined Hancock County on the north. My mother used to en-

joy telling of a time while living there when she came in from school one day and found a pleasant young stranger visiting with her father. When she crossed the room and seated herself on her father's knee the visitor smiled, and she saw that his eyes were very blue and that the smile was in his eyes as well as on his lips.

The young man was Joseph Smith. Mother used to describe the new gray suit he wore and his broad-brimmed hat, and the strong, easy grace with which he walked when he left the house. Having known a number of men descended from him, I think I can visualize him as she described him—tall, strong-limbed, and athletic.

Nauvoo

A young boy who grew up in Nauvoo at that time and was intimate with the boys of the Smith family later became a missionary of the church and wrote some of his recollections of those years. He mentioned Joseph's fondness for children and of his entering at times into the sports of his boys and their young companions. He wrote: "I can see him dodging and jumping about to evade our balls or wooden spears, and I can hear his hearty laugh as there came lulls in the game."

Nauvoo at that time was the leading city of Illinois. It was of marked superiority over its environment, with well constructed houses, well-arranged farms, a university of learning, and a beautiful temple in the process of being built. In this many found great satisfaction, but Governor Ford, in his *History of Illinois*, showed that in this material prosperity there lurked a danger. He said that political parties vied in their efforts to gain the Mormon vote, and that the Whig party, disappointed in not receiving that support in 1844, determined to drive the Mormons from the state.

Even deadlier than this outside opposition was dissension that developed within the church, of which it is recorded in *Church History*: "This agitation within the church, connected with the religious and political influence used against the church from without, produced troublesome times in and around Nauvoo, and public feeling ran so high that the lives of the Prophet and others of the leading men were in constant danger."

Years of Wandering

In all their vicissitudes John and Christiana Landers did not waver in their allegiance to what they had received as the gospel of Jesus Christ, but clung to it in the purity in which they had accepted it. From some cause I am not able to trace, they suffered financial reverses and moved about from place to place as

they found opportunity to maintain their family of six children.

They had moved one time to a new home in the wooded valley of the Illinois River opposite the town of Peru, and the prospect before them seemed to have been anything but inviting. It must have been gloomy, indeed, on the day when Christiana climbed the crude stairs to the loft of the log house in which they lived and sat weeping in the seclusion she had sought. Her little boy, Henry, came looking for her and found her there.

Charles Stedman

He was followed by a young man whose head and shoulders appeared in the opening of the stairway. Asking pardon for intruding on her privacy he stated his errand. He was at work chopping wood in the forest and his boarding place was at a considerable distance. The boy, Henry, had found him at his work and had told him his home was near. The young stranger said, "I thought, ma'am, I might find board with you." At this Christiana's sense of humor arose above her depression and she answered, "Young man, if you can find a board about this place, you will do better than I can." But she took the young man into her family, dried her tears, and descended to the kitchen to make what frugal preparation she could for the evening meal.

The stranger was Charles Stedman, a young man from Prince Edward Island, who had made his way to this forest on the banks of the Illinois River. Later he and the eldest daughter of John and Christiana were married, William B. Smith officiating. They made their home in Peru, where Charles found permanent employment with a company engaged in cutting and storing natural ice in the winter and selling it in the summer in the southern cities. It was a lucrative business in that time when modern methods of refrigeration had not yet been devised. I remember that when I was a little girl father sometimes went as far south as New Orleans with ice that had been cut on the Illinois River.

Leaving Peru and its vicinity the Landers' family made a home for a time in Mendota, and John did teaming, hauling merchandise between Mendota and Chicago, a distance of eighty miles. Chicago was then growing rapidly; lake steamers connected it with the east, but railroads had not yet developed toward the West.

The family of John and Christiana began to disintegrate after the age-old manner and give place to new ones. From this time on I shall refer to them as my grandfather and grandmother.

(To Be Continued)

The Adjacency of the Kingdom of God

By Bessie Taylor

WHAT IS THE KINGDOM OF GOD?

Let us first look at the two great kingdoms of nature—the organic and the inorganic. Doctrine and Covenants 85:9 tells us that to every kingdom is given a law; and unto every law there are certain bounds and conditions.

There is one great law which guards the threshold of kingdoms—that entrance from the lower sphere can be secured only by a direct regenerating act, which emanates from the kingdom next in order above it. The passage from the mineral world to the plant world is absolutely sealed on the mineral side. It is only by the bending down of some root into this inorganic world that minerals can be gifted with vitality. No stone within itself has the power to grow into the organic world. No modification of environment, no chemistry, energy, electricity, or evolution can endow a mineral with the attributes of the organic world. Except a mineral be born "from above" it cannot enter the kingdom above it. Just as the plant assimilates the mineral, so does the animal incorporate the plant. It is a very mysterious law which guards the portals of kingdoms.

Likewise the natural world is sealed from the spiritual world on the natural side. Man is as helpless as the stone to advance into a superior kingdom. No mental energy, moral effort, or evolution of character could endow a person with the attributes of spiritual life. His admission is a scientific impossibility. There is a remarkable harmony that exists between the organic world as arranged by science and the spiritual world as arranged by the Scriptures.

There is no spontaneous generation in religion any more than in nature. New Testament writers are agreed that the

natural man is regarded as *dead* by the spiritual world. The barrier which separates kingdoms restricts mind as well as matter. It is this great law of biogenesis that distinguishes Christianity from all other religions. No one can say that he who has Buddha, or Confucius, or Mohammad has life. Christianity professes to develop eternal life. It defines the highest conceivable future for mankind.

THE PRIME PURPOSE of Christ's mission was to give men life—to plant the seeds of the spiritual world in the souls of men. By the process of conversion and baptism these spiritual seeds are conceived and spiritual growth begins. It is difficult to distinguish between a Christian and a non-Christian man because the unformed spiritual embryos lie deeply hidden in their earthly chrysalises. All life begins at the primary cell stage. David Seabury says, "Life is a womb in which our spiritual natures are developing until, freed by death, we are born at last."

The choice of conversion is a personal matter. It is an opportunity for soul advancement. Paul knew its worth and price. "How shall we escape, if we neglect so great salvation?"—Hebrews 2:3, Inspired Version. Neglect means loss and degeneration. Man is no exception to the law of retrogression. Nature knows man only as an animal. If he neglects himself he will deteriorate into a worse animal. Two possibilities of life are ever before him—advancement or degeneration. The struggle for advancement is very difficult, for growth is slow; and one is always on the verge of some temptation. The soul that neglects and is uncultivated must fall away to death, not because God said so, but because it cannot help dying. It has neglected the functions which resist death. "Whatsoever a man soweth, that

shall he also reap" is a positive law and deals with the sins of commission. The negative side of this problem deals with the sins of omission—"If we neglect, how shall we escape?" The answer is, We cannot. We cannot escape any more than a man who falls into the sea and has neglected to learn to swim.

Neglect does more to the soul than make it miss salvation. It deprives it of its capacity for salvation. The spiritual eye must die and lose its power by purely natural law. "From him that hath not shall be taken away even that which he hath" as the "wicked and slothful servant."

ETERNAL LIFE seems impossible to the finite mind, but we must know that to go outside of what we call nature is not to go outside of environment. Nature is only a part of environment. This material universe we see is only a fragment of the universe we do not see. The mental or moral world is unknown to the plant, but it is real. If known to the plant, that world would be supernatural to it. Things are natural or supernatural simply according to where one stands. When a mineral is seized upon by a living plant and elevated to the organic kingdom, no trespass against nature is committed. It merely enters a larger environment, which before was supernatural to it, but which now is entirely natural. When the heart of man is seized upon and quickened by the Spirit of God, no violence is done to natural law. The plant is made of materials which once were inorganic. An organizing principle not belonging to the minerals lays hold of them, and they come into the kingdom to which the organized principle belonged.

In the spiritual world there is an organizing principle at work among the materials of the organic kingdom performing a further miracle, but not a different one. This process Christ verified in his triumph of the Resurrection. The spiritual kingdom offers man that which is already within his reach.

The minerals supply material for the vegetable kingdom; the vegetable supplies material for the mental; and the mental supplies material for the spiritual. Each member of the series is complete only when the steps below it are complete. The highest demands all.

The mineral at the bottom is dead to the sphere above it, but it furnishes the physical basis of life for the kingdom next in order. It is absolutely essential to the kingdom above it. The inorganic kingdom is the preparation for the organic. The organic sphere is dead to the spiritual, so the Scriptures say, yet in turn it supplies the basis of life to the kingdom next in order. The organic

kingdom is the preparation for the spiritual.

When the dead atoms of carbon, hydrogen, oxygen, nitrogen, etc., are seized upon by life, the organism at first is very lowly. It possesses few functions and little beauty. At the bottom of the biological scale we find organisms which have only the most limited correspondence. A tree corresponds with the soil and rocks about it and the elements above it. It is not aware of the animal activity about it, nor the utility it renders. The bird, which is higher in the scale of life, corresponds with a wider environment. We say a bird is more alive than a tree. It has a correspondence with a larger area of environment.

Man, who is yet higher in the scale, has a much wider sphere. He is the most living of all creatures, but is he yet in correspondence with the whole environment?

All organisms are seen to be partly living and partly dead. The tree is alive to its narrow environment but dead to everything beyond it. Likewise, the bird responds to its environment but is dead to the civilization of man. Last, there is man. Is his conscious environment the whole environment? Radio, television, and atomic power tell us no. The Christian life is the only one that will ever be complete. In the sight of eternity all human ideals fall short, and all human hopes dissolve before the open grave. Jesus Christ is the ideal and goal of orderly growth. The barrier recognized by science between the organic and the inorganic is similar to the barrier pointed out by theology between the organic and the spiritual. The catastrophe of death wrought the change. Science has used every effort to abolish this barrier, but it continues to challenge, and no consistent evolutionist can fail to reckon with it.

THese two great barriers, life and death, do not destroy the pattern of life, but they make necessary the framing of a larger doctrine. We see the kingdoms themselves evolving and the supreme law—which has guarded the development from the simple to the complex in matter, in individuals, in subkingdom, and in kingdom, until only two or three great kingdoms remain—now begins at the beginning again on the spiritual level as if these souls were simple cells or organisms.

This is the secret of creation and the prophecy of Christianity. Science simply calls it evolution. Christianity, discerning the ends through the means, calls it redemption.

Scriptures proclaim life after death for all, but only those who have cele-

tialized their lives can hope to enter the superior kingdom. Christ asserts the terms in a most literal way: "Except a man be born of the water, and of the Spirit, he can not see the kingdom of God."—John 3: 5.

The doctrine of eternal life is the most vital point in the Scriptures. The conditions necessary for an eternal life do not exist in our natural world. Christ made no attempt to project the natural world into the spiritual kingdom. Instead of attaching immortality to the natural organism, he introduced a new and original factor—"He that hath the Son of God hath life, and he that hath not the Son of God hath not life." This is the correspondence that will bridge the grave. This correspondence comes not by generation but by regeneration, and it survives death. Regeneration is the adding of more life. God delights himself with life. He can add life as well as give life.

WE KNOW the spiritual world belongs to neither the organic nor the inorganic because it is endowed with a life infinitely removed from either the mineral, vegetal, or animal. Its characteristics are not yet clearly known to us. That the spiritual, in turn, may be the preparation for something still higher is not impossible. At least we know, according to Doctrine and Covenants, Section 76, that awards will be made according to valor, and that the celestial, terrestrial, and teletial are glories of degree.

The conception of this fourth kingdom transcends us. Christianity opens a way to further development. It offers an ever-widening environment. It is simply the outer segment of our natural world. We separate the spiritual from the natural as we do the plant from the animal, but in reality they are the same. The temporal and spiritual are different parts of one environment. God is not confined to this outer segment, but he lives and moves in the whole.

The inorganic world, to begin with, is rigid. The plant next, though plastic in its elements, is comparatively insusceptible to change. The animals are mobile, sensitive, and free. Man is the most mobile, the most at leisure from routine, and open for change. The mind and the soul have the highest mobility of all. Their capacity to change makes conversion possible. The new element, the conscious power of choice, demands an adequate knowledge of what it is to choose. To meet this power of choice the perfect type of our Lord and Savior was revealed.

It is a law in all departments of nature that every organism must live for

its kingdom. Every kingdom levies upon its subjects the tax of an exclusive obedience, and punishes disloyalty with death. The surrender Christ demanded was absolute. Every aspirant must seek *first* the kingdom of God. Until men acknowledge to the full extent Christ's mission to be nothing less than a new kingdom, they will continue to live hopelessly for two kingdoms at once.

Yes, the kingdom of God is "just around the corner." It is so near to us that its rays are brightening our horizon. We see the coming of a new day, a day when Zion shall come into her own and the kingdom of God will become a reality to this sin-sick world.

THE INSPIRED VERSION (Genesis 2: 5) positively states that God created all things spiritually before they were created physically. This does not contradict evolution, for what is the first chapter of Genesis but a description of the spiritual evolution of creation.

The subversive order that took place and set up a barrier was life when it was physically created. The Inspired Version (Genesis 2: 8) positively says man was the first flesh upon the earth. This may not agree with scientific journals, but an alternative theory cannot be proved nor does it explain the advent of life or what followed in the wake of physical creation. Death became a fixed finale for all life. Verse eleven of the same chapter says that even trees were first made spiritually and have a living soul. Who could deny this Scripture? Are they not propagated by a life germ, which under a microscope is similar to any animal germ? They have a life span subject to death at any instant, the same as an animal.

What will be the end of our physical creation as we know it now has been repeatedly prophesied in the Scripture. Scientists agree that this universe cannot always go on as it is now. Just as preparation was made for the physical creation, so now is preparation being made for a full spiritual ovation. Christ will come personally to make the final preparations. During this millennium great progress will be made.

The next big subversive order that will set up an insurmountable barrier is, according to Doctrine and Covenants 28: 7, the passing away of the earth. Again there will be another great order accompanying this to balance the event. This order will be the resurrection. These last two great orders will harmonize life after the resurrection. When the great final day of judgment is over life will go on.

A Cure for Resentment

By June Sherman

Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice.—Ephesians 4:31.

WHEN I WAS BAPTIZED I put off the old way of life and put on the new. It was not easy, but I quit smoking, using profane language, and participating in occasional week-end over-indulgences. People who observed this change said, "Look what the gospel has done for her." I laid down the sins that showed, and that was a wonderful testimony for my friends, but for me it was not enough. What of the resentment festering and eating at my heart since childhood? How about the anger that spilled over and caused pain of body and spirit? How did I react when intentionally or unintentionally someone hurt me? Deadly and poisonous resentments, fear, anger, malice, hatred, cruelty, worry, and anxiety are sins which do not always show as plainly to others but are far more dangerous to our spiritual development than some of the lesser evils in our lives which are more obvious.

I resented my mother from the time I could remember because she left me in the care of an aunt and grandmother while she sought freedom from her alcoholic husband. A series of misfortunes befell her so that she was unable to care for me, but I did not think of the anguish she suffered. I worried only about myself and believed Mother was my enemy because she could not take care of me. I took this attitude all through my unhappy childhood of numerous illnesses and heart ailments both real and imaginary.

Then came my wonderful husband and the gospel. This should read: "And they lived happily ever after." I escaped (I thought) my mother and my mother's people and would have little to do with them, since I allowed my feelings toward them to make me ill. I struggled and fought and cried and muddled through four children and ten years of married life with the help of numerous doctors, for I was still sick with resentments and anger.

THEN A WAY of escape came again, for I moved to a distant city where I heard from mother very seldom. This

running away brought temporary peace, and I was happy and efficient. But just as suddenly my world was turned upside down because it was necessary, for economic reasons, to return to the former city. The same old ailments returned also. Many people thought the climate didn't agree with me. I still would have little to do with my mother, even though she came often, bringing lovely clothes and numerous gifts for the children. I had never stopped to consider that my mother loved me and my children and would enjoy a visit from us.

I always assumed that the terrible feeling about my mother would eventually go away if I just asked God and waited. So I prayed year after year, but no miracle happened.

Then, having stood all the anguish I thought I could bear, I cried in despair, "My Father, I feel forsaken, but I know I'm ill because of the resentment I feel for my mother. I know not the cause—it must have happened when I was too small to remember. Thou art the author of my being, and thou knowest the thoughts that even I am unable to find. Please show me how to get rid of my unhappy, unwholesome feelings." I read I John 2:9—"He that saith he is in the light, and hateth his brother, is in darkness even until now."

DARKNESS? That was where I was, even though I had the light of the gospel. I hadn't seen sunshine on the subject of mother ever. I had never sent my mother so much as a card on Mother's Day. I had never sent her a birthday gift. Sometimes I remembered her at Christmas. But Mother almost never failed to remember me on all important occasions. I always tried to find an excuse when I was asked to participate in Mother's Day services. If I had to, I did so in bitterness and usually spent the rest of the day in tears and illness.

"Cease from anger, and forsake wrath; fret not thyself in any wise to do evil."—Psalm 37:8. "Put off all these; anger, wrath, malice . . . seeing that ye have put off the old man with his deeds; and have put on the new man, which is re-

newed in knowledge after the image of him that created him; where there is neither Greek nor Jew . . . bond nor free; but Christ is all, and in all."—Colossians 3:8-12.

Christ in my mother? I had not seen that until now. I had thought all this time it was my mother who was guilty of wrong actions. Perhaps she was, but, if so, I was ten times as guilty of wrong reactions. I was trying to apply an "eye for an eye and a tooth for a tooth" doctrine. Jesus said: "If the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you."—Matthew 10:13. Peace cannot abide where resentment rules.

THROUGH THIS EXPERIENCE I believe I am surmounting one of my greatest stumbling blocks and that finally I shall write success at the end of this chapter of my life and say "Thank you, God, for this terrible and moving episode." The experience has been unhappy and frightening, but the result is peace within and peace without everywhere I go.

Cease, forsake, put away, fret not, put off—these words spell *action*, not just waiting. So I shall fret not over my mother, as to whether she was in the past just or unjust to me. That is for God to say. I will honor my mother not for what she was, but for what she may become. My very attitudes are contagious.

I will *put away* forever the resentments of the past. They only do me harm. I will put off anger and malice because they make me ill, inefficient, unloving, and unlovely. I will put on the "new man," which is renewed in knowledge after the image of God. I will react with love, for "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him" (I John 2:10). I will feel as God wants me to feel, because the light of the gospel is brilliant on and in every corner of my being. I cannot hide even the smallest grain of resentment, anger, or hate, for no matter how deep I try to bury it in my mind, it will show. I will take it out and find that the older it is the more hideous it will look. I want no part of it in me. I will *put it off* along with the rest of the cumbersome burdens of worry, anxiety, hatred, and fear, and "*put on* the new man, a new creature in Christ."

As one good pastor has said, "Something is *required* of us. God is demanding of us a practical demonstration of his word and his Spirit in our lives."

Question Time

Question:

I understand that "rabbi" means teacher. What connection does our office of "teacher" have with the Jewish rabbi? Was there a division in the Aaronic priesthood from the time of Aaron until the time of Christ in the Jewish faith? How does the office of priest and deacon fit in with the Jewish faith at the time of Christ?

Missouri

P. E. E.

Answer:

Rabbi was not the name of an office in the ancient Jewish church but a title of respect used of prominent doctors and teachers. There is no direct relation with our office of teacher in the church.

There was no division in the Aaronic priesthood, except that of office. Levites, priests, and high priests are mentioned. The office of teacher or deacon is not mentioned, though they may have existed. There is some likelihood that the term "Levites" may have covered these offices.

In establishing his work and building his church, Jesus made a clean break with the old Jewish institution, repudiating its baptism and organization, thus indicating its nonacceptability. He established his church after the divine pattern without regard to the perverse organization among the Jews. The latter-day church is built by the revelation of Jesus Christ after the same pattern, having both the priesthoods of Aaron and Melchisedec and the necessary offices pertaining thereto.

CHARLES FRY

Question:

According to the *Priesthood Manual* deacons are to be the financial board or treasurers. If this is true, is it according to church regulations to have a lay member occupy when deacons in good standing are available? It seems we should recognize them in their office.

Michigan

Mrs. A. R.

Answer:

The question is one of administration and properly belongs to the administrative officers of the church of whom counsel may be sought; namely, branch presi-

dent, district president, or if need be, the apostle in charge.

Caring for the finances of the church is but one of several functions and responsibilities attaching to the office of deacon, and since men are called and ordained according to the gifts and callings of God unto them, not every man is adapted for every work. Not every deacon is necessarily a good financier and need not be. If he is more capable in some other line of work belonging to the deacon's office, there is where he will find his greatest success, and there the branch will receive its greatest good from his ministrations.

Accedence should be made to the decision of the branch expressed by its vote, though if at any time it is thought there has been a serious departing from the law it may be brought before the officers as mentioned. In no event should controversy be permitted to disturb the peace and harmony of the branch.

CHARLES FRY

Question:

Many churches of today take the stand that because Christ made wine for the wedding feast it must be all right to drink. What reply can I offer in return? I know there are other parts in the Bible that say, "Woe to them that drink strong drink," but how can I explain the other?

Michigan

Mrs. A. V. S.

Answer:

1. The Greek word *oinos* translated "wine" was used to apply to both fermented and unfermented grape juice. Dr. Young in his concordance says *oinos* meant either wine or grape juice. It is susceptible of being interpreted in either way.

2. The modern use of the word "wine" is also susceptible to both meanings, the word being frequently used as applying to the unfermented juice. The Standard Dictionary defines it as "the fermented juice of the grape; in loose usage the juice of the grape whether fermented or not," and mentions further that "unfermented wine: sometimes preferred in the celebration of the Eucharist."

3. Where the prophets and apostles have spoken the mind of the Lord by

inspiration in the Bible the general import is against the use of (fermented) wine and strong drink, though frequently, where custom is mentioned, it is not condemnatory. One divine utterance disapproving reveals His will, but there are more than one, and in the light of this it would be extremely inconsistent for Christ, the Son of God, to himself create intoxicating liquor for social pleasure. It would likewise be inconsistent for us to believe that he did so.

4. In this latter day when intoxicants were becoming the curse of the world, the Lord spoke again very directly to the church saying:

Inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves, to offer up your sacraments before him. And behold, this should be wine; yea, pure wine of the grape of the vine, of your own make. And again, strong drinks are not for the belly, but for the washing of your bodies.—Doctrine and Covenants 86: 1.

If the Lord is now against the practice of using intoxicants, he must have held that view when upon the earth, for "he changes not." The church of today has universally interpreted this teaching as requiring the use of unfermented wine for the Communion.

CHARLES FRY

Question:

Is there any passage of Scripture in the Bible that states a child does not reach the age of accountability until eight years?

Iowa

Mrs. M. E. P.

Answer:

Yes. Genesis 17: 11, Inspired Version:

That thou mayest know for ever that children are not accountable before me until they are eight years old.

(See also Doctrine and Covenants 68: 4).

CHARLES FRY

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel members signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

The Name of the Brother of Jared

By Charles Fry

As I See It

A department for replies to debatable topics printed in the "Herald." The views expressed here do not necessarily reflect church policy nor commit the "Herald" or its editors. Limited space will not permit many articles on the same subject to be printed.—EDITORS

OUR ANSWER on this point in Question Time in the *Herald* for May 5 has brought comments and questions, both to the editor and to the writer, eliciting further information and suggesting that the name of the Brother of Jared is given as "Gazelem" in Alma 17: 52-64.

The theory that the Brother of Jared's name was Gazelem is not new. Looking into the matter many years ago we became convinced of its incorrectness, and more recent researches have confirmed this conclusion. The question broadens considerably by study, but we shall try to keep our comments as brief as possible.

The withholding of the name of so great and prominent a man as was the Brother of Jared, necessitating the frequent use of the non-phonious expression "Brother of Jared" in its place, could hardly have been without some substantial reason. But if his name had already been given by Alma then that reason was already defeated and the withholding by Moroni needless.

Alma used the name "Gazelem" while charging his son and successor, Helaman, with the custody of the sacred records and the "stone," or two stones as elsewhere mentioned, otherwise variously termed "interpreters," "directors," or in Bible parlance the Urim and Thummim. He urged faithful oversight and preservation of them, for the Lord had a purpose in them as pertaining to future generations. He alluded to the historical account recorded on the twenty-four plates of Ether which were included in the transfer and mentioned the deep sins of the Jaredite people, wherein they supported secret organizations for the purpose of gaining power and wealth by treachery, deceit, and violence which led to their downfall and extinction. He assured Helaman that the Lord had a purpose in preserving these records and bringing them to the knowledge of future generations.

The Nephite nation had been given a knowledge of these devastating evils, yet Alma points out that they would be revealed to "future generations." Ether 1:30-35 and 3: 92-102 extend that time down to the last days. A knowledge of these things came to the Nephites by the Urim and Thummim, or "stone," and that which has come to the modern world came through the same means via Joseph Smith. A greater revelation is yet to be made when the sealed part of the Book of Mormon is translated; but that is still in the future. All this goes to show that the Brother of Jared, who had been dead more than two millenniums, was in no wise under consideration in Alma's charge. He probably wrote a prophetic warning, but it remained for another to bring to light the sealed revelation by the stone which should "shine forth in darkness unto light," in the hands of the Lord's servant whom he called Gazelem, which name is evidently descriptive rather than specific, though its original meaning is unknown. It probably is descriptive of the seer's office.

THE SUBJECT, superficially unimportant, does open up a wide range of highly important thought, particularly relating to the work of what the Book of Mormon calls "secret combinations" in the last days. These are inspired of Satan, whose purpose is the destruction of all government, all religion, all freedom, and the common rights of man, as well as bringing people down to abject servitude and ultimate destruction. By them the Jaredite nation was destroyed, and subsequently the Nephite nation. But the greater warning points to the latter days, and it is in our own times that we must look for the fulfilling of these prophetic warnings as given by Alma, Moroni, and others.

Moroni points out (Mormon 4: 36, 56) that the latter-day restoration will come "in a day when the blood of the saints shall cry unto the Lord, because of secret combinations and the works of darkness," and warns that "the sword of vengeance hangeth over you." This warning is amplified in Ether 3: 92-102, where he says these combinations "are had among all people." He particularly warns the Gentiles upon the American continent. If they

permit these evil forces to get power over them, it means overthrow and destruction.

Whosoever buildeth it up, seeketh to overthrow the freedom of all lands, nations, and countries; and it bringeth to pass the destruction of all people, for it is built up by the devil. . . . Wherefore, I, Moroni, am commanded to write these things.

For the first time in the history of the world these factional forces are combining into one united and universal organization under Communism, having a world-wide purpose, namely the subjugation or destruction of all people and all human rights. It is Satan's culminating move to captivate and rule the world, an end which he has sought from the beginning, but in which he has been restrained until now.

AT THE TIME of the Restoration the Lord said, "The devil shall have power over his own dominion; and also the Lord shall have power over his saints, and shall reign in their midst." Satan is yet to gain world-wide dominion, with one exception—the kingdom of God. The world will be divided into two camps—the kingdom of the devil, and the kingdom of God. Between these camps will be the last great battle with victory coming to the people of God only through the intervention of Christ in person. He has said, "I will fight your battles."

Somewhere along the line of these developments, the prophecies of Alma and others (concerning the great revelation when the Lord will unfold the secret things of evil by the Urim and Thummim in the hands of his seer pseudonymously named Gazelem) will be fulfilled. Light will shine out of darkness, and the people of God will be informed of the enemy's secret designs. This is the deep import we see in Alma's prophetic charge, with which other prophecies agree.

Planning Your Church Building

This book, recently prepared by the General Church committee on Houses of Worship, is a necessity for every congregation. It discusses building procedures and function of the church. Fifteen plans of new Reorganized Latter Day Saint churches are illustrated and discussed in this new church building guide book.

\$1.50

Independence, Missouri



"This Is the Day the Lord Hath Made"

A talk given by Bishop Elmer C. Evans at the official opening of the Grand Rapids church, April 20, 1952.

TODAY AS WE MEET HERE I am reminded of a statement made by David, the shepherd king: "This is the day the Lord hath made, we will rejoice and be glad in it." The Israelites were then about to erect a temple in compliance with the will of the Lord, which later was known as Solomon's Temple. David had cause to rejoice, for all the people, high and low, brought of their substance and made offerings in great abundance.

I think that we, too, can rejoice today, for it is the offerings and the sacrifices of the people of this branch that make possible our meeting in this new building. We cannot help reviewing the background of God's relationships with men, both in nature and in the giving of his Son, Jesus Christ, in sacrifice to bring about the salvation of the human family. Sacrifice is essential to progress.

Those who have had the privilege of visiting—or even reading about—the Great Northwest know of the salmon industry. Annually in the spring the salmon

come from the larger bodies of water and swim up the streams to spawn. They swim against swift currents, sometimes leaping over large rocks or boulders and even over dams several feet high. Not all are successful; some are dashed against the rocks and die; while the others continue to swim upstream to quiet waters to lay their eggs.

All of this is wonderful, mysterious, sacred. After spawning, the fish become lifeless and finally die; the flesh decays, thus creating food for their young. They also provide food for man.

This is the way the Great Creator has ordained it; he creates the fish and places within it the instinct of sacrifice to perpetuate its existence. While this is not an exact parallel, there is a similarity in human life. Man thinks and reasons; he has knowledge and understanding; but he has his own agency and by choice decides to do good or evil. This has been true down through the ages, and each generation has contributed much to the oncoming generations.

WE CANNOT HELP wondering what our world would be like had it not been for the supreme sacrifice of Christ. He taught the principles of eternal life and lived in harmony with those principles; in that living he brought to all mankind the words of life, creating a faith in man that there is a God, a Creator of all things. It was he who said, "I am come that ye might have life, even a more abundant life." We think also of the prophets of the Old Testament—of their lives and of their writings which give to us an understanding of God's dealings with the children of Israel. Through this Scripture we can profit from the experiences of the Israelites.

Many of the good things of life come as the result of sacrifice. It was true of the leaders of the Reformation who made possible that great religious movement; through their sacrifices we have freedom of religion and the right to worship as we please. As it was true of them, so was it also true of Joseph Smith whom the Lord used to bring to pass the Restoration; through him there was restored the gospel of Christ in its original form. He gave of his ability and his talents, and sacrificed his life that we might have a religion in its purity. Many writings are handed down from his pen as principles and commandments; these are contained in the Doctrine and Covenants. Here we find some of the very best literature in the world. It was given through inspiration; it contains words of understanding and wisdom, words of life; and it embraces all the principles and teachings of both the Old and the New Testament. Succeeding the Martyr was Joseph Smith III, and Frederick M. Smith, both of whom made outstanding contributions to the progress of the church. Today at the head of our church we have another son of Joseph Smith, through whom the will of God continues to be revealed.

YES, THIS DAY we can rejoice and be glad for our spiritual background. "This is the day the Lord hath made, and we will rejoice and be glad in it." We should be grateful not only for the privilege of being here and knowing that we have a beautiful edifice in which to worship, but for those who have assisted in one way or another to make this day possible. I would like to pay tribute to a few who have given time, effort, ability, influence, and sacrifice since the Grand Rapids Branch was first organized. I think of E. W. Heth, now deceased; my father, the late E. K. Evans, who served as pastor for twenty-seven years; Sister Fern DeTray and Sister Bernice

Have you read . . .

The Return

It is an inspiring new tract with an important message taken from an address by **PRESIDENT ISRAEL A. SMITH.**

15¢



Independence, Missouri

Griffiths, now residing in Independence, Missouri; Clyde F. Ellis, deceased, who in the early years of his ministry labored in Grand Rapids.

Today we should "rejoice and be glad" for we have with us Sister Hattie Cavanaugh. God has blessed her with health and strength and has preserved her these many years. I believe she is the only living charter member of our branch.

Of the building committee there are two absent today—Sister Stella Burch is sick in one of our sanitariums, and Brother E. B. Blett has recently passed on to his reward.

I like to think that each generation is building upon the work of the previous generation. To these I have mentioned, as well as many others, we should be grateful. Because of their faithfulness to the church we are privileged to meet here today under such favorable conditions.

I would also like to thank the contractor, Mr. Jacob Top, and the architect, Mr. James Haverman. As is usual in such projects there have been many opinions—some wanted this, and others wanted that; from these ideas Mr. Haverman drew up blueprints that the contractor could build from. I have known Mr. Top personally and my association with him has always been favorable. He has even gone beyond the line of duty and has added beauty to the building which even the blueprints did not call for. Mr. Top has done a good job and it is fully appreciated.

I hope that this building will serve as a memorial not only for the living here, but for generations to come, that we and they may know God, and that, knowing God and keeping his commandments, we shall have peace now and eternally. For this is eternal life—to know God, ever keeping in mind one of his great commandments: "Go ye into all nations, preach the gospel, and teach whatsoever things I have commanded you." If we do this, then we shall not have built this church in vain. Truly we can say, as did David, the shepherd king, "This is the day the Lord hath made, we will rejoice and be glad in it."

Briefs

Forest Grove Buys Lot

FOREST GROVE, OREGON.—The annual business meeting was held June 8 with District President J. L. Verhei in charge. Elder Ray Rogers was retained as pastor for the coming year. Velma Whiting and Floyd Whiting were also retained in the offices of secretary and treasurer. The branch approved and bought a desirable lot for a church.

Missionary James Kemp gave a series of twelve sermons between May 25 and June 12.

Debra Sue, daughter of Mr. and Mrs. Larry Flemming, was blessed at the Children's Day service June 8.

Branch Holds Farewell Supper

PEORIA, ILLINOIS.—Former District President L. W. Woodstock was guest speaker at the Easter service on April 13. Before his leaving for his new field the Peoria Branch presented him with a gift of money, expressing their appreciation and friendship for him and his family.

The annual branch fellowship supper was held at the church room the evening of April 20. At this time Peoria entertained Galesburg Zion's League as well as Priest Harold Braun of Davenport, Iowa. Brother Braun is district young people's leader and spoke in the morning and evening of his experiences with young people.

Brother Russell Taylor, mortician, bought the mortuary at Brimfield, Illinois, and moved his family there. The Clyde Norens are moving to Indiana, and Brother Earl Wesner, member of the Coast Guard, will be moving his family elsewhere. The branch honored these people with a farewell fried chicken supper at Trewyn Park Pavilion the evening of May 19. Each of these families was given a copy of one of the standard church books as a parting gift of appreciation.

Brother and Sister Roland E. Gabriel, members of Peoria Branch since 1940, will be leaving Peoria to make their home in Oklahoma.

Two members of Peoria Zion's League, Nancy and Carol Duke, are attending Nauvoo Camp this summer. Marilyn Denning of Pekin mission is accompanying them.

Randy Michael, infant son of Mr. and Sister Richard Robbins, was blessed June 22 by Elders Raymond Wrigley and William Shotton.—Reported by GLADYS L. HEGWOOD

Zion's Leagues Meet Together

KEOKUK, IOWA.—The Keokuk and Farmington Zion's Leagues entertained the Leagues from the Nauvoo District at an all-day meeting at Keokuk on May 18. The day's program included morning worship service, a basket dinner, afternoon recreation, and an evening campfire. Elder R. H. Atkinson of Nauvoo and District Missionary Charles Kornman were the guest speakers. Fifty League members registered for the day.

At an evening service on May 21 Apostle D. O. Chesworn was the guest speaker.

The church school purchased a mimeograph machine. Don Kiser has charge of printing programs for the Sunday church services.

On Mother's Day Priest Ralph Thornton gave the sermon. A flower was presented to each mother attending the morning service.

Albert Fisher and Ruth Hagmeier graduated from high school on May 28. Albert plans to attend Gale Institute in Minneapolis, beginning in July. Ruth is going to Graceland.

On June 8 at the morning service Elder J. E. McKiernan of Fort Madison blessed Gwenda Lark, daughter of Mr. and Mrs. Melvin Jones of Wyaconda, Missouri.

Members of the women's department were in charge of the worship service on Father's Day, June 15.—Reported by PHYLLIS HAGMEIER

Baptisms Held at Thesis Lake

VICTORIA, BRITISH COLUMBIA.—A baptism service was held in the early morning of June 15 on the wooded shores of Thesis Lake in Victoria, British Columbia. Assisted by Brother John Walker of Guelph, Ontario, Elder Edwin Spargo conducted the service.

Elder Henry Piedt of Victoria officiated in the baptisms. The candidates were Brother Fred Baird and daughters Donna and Betty.

Brother Walker was the speaker at the ten o'clock service. During the following service Maurice Gurney was ordained to the office of deacon by Elders E. Spargo and H. Piedt. Brother Fred Baird was confirmed by Brother Piedt and Betty and Donna by Edwin Spargo. The ordination and confirmation addresses were given by Elder E. Spargo.

In the afternoon Brother Maurice Gurney drove a carload of Saints to Youbou, where Sister Canning conducts a service with her two sons. Sister Canning lives in isolation in Youbou, which is seventy miles from Victoria. Brother Spargo spoke at this service.—Reported by EDWIN SPARGO

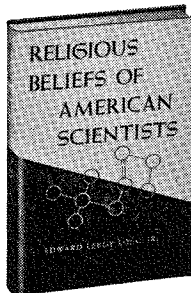
Oregon District Holds Institute

BAKER, OREGON.—June 14-15 an institute was held for the members in the eastern part of the Oregon District. Members came from Baker, Wallowa, Halfway, and Union.

Saturday evening the group met at the home of Brother and Sister Will Ferguson to hear a sermon by the district president, J. L. Verhei. An impromptu program followed. Those taking part were Brother Will Ferguson, Mr. Schaffer, Sister Kenedy, Allen Miller, Brother and Sister Verhei, Brother Monte Lasater, Irving Bailey, Patsy McKee, Garaldean Lewis, Marlene Slomp, Margaret Schaffer, Brother and Sister McKee, Brother Harold Carpenter,

Religious Beliefs of American Scientists

by Edward LeRoy Long, Jr.



What do scientists believe about the meaning of life? What is the basis of their religious faith? This new book answers these questions and many more concerning 20th century American scientists who have written book-length credos. Don't judge science and religion until you have read this book and know the facts.

Price \$3.00

HERALD HOUSE Independence, Mo.

Brother and Sister Fritschle, and Sister Mabel Miller.

Sunday morning at eight-thirty a baptismal service was held at Mineral Springs. Galardean Lewis and Marlene Slemp were baptized by Bishop Monte Lasater. Irving Bailey, Jean Ann McKee, and Margaret Schaffer were baptized by their pastor, Elder John McKee. Elder Harold Carpenter was in charge of the service.

The confirmation service was held in the Hall at nine-thirty, with Elder J. L. Verhei in charge. A duet, "Jesus Lover of My Soul," was sung by Brother and Sister McKee. Irving Bailey was confirmed by Elder Harold Carpenter, assisted by Elder Will Ferguson; Jean Ann McKee by Elder J. L. Verhei, assisted by Elder John McKee; Marlene Slemp by Bishop Monte Lasater, assisted by Elder John McKee; Galardean Lewis by Elder Harold Carpenter, assisted by Elder Will Ferguson; and Margaret Schaffer by Bishop Monte Lasater, assisted by Elder John McKee.

Class period followed immediately with Elder J. L. Verhei the instructor of the young people; Sister Effie Verhei, the women; Elder Harold Carpenter, of the men; and Sister Leona Carpenter, of the children.

At eleven o'clock a sermon on repentance was delivered by Elder Monte Lasater, Bishop of the Northwest District. A solo was given by Elder John McKee. A basket lunch was served at the noon hour by the women's department of Baker.

The concluding service of the institute was a business meeting, presided over by the district president, Elder J. L. Verhei.

Sister Pauline McKee was director of music; the pianist, Sister Leona Carpenter.—Reported by LEONA CARPENTER

Apostle Chesworth Visits Detroit Lakes

FARGO, NORTH DAKOTA.—The Red River District held reunion at Detroit Lakes, Minnesota, June 8-15. Visiting ministry were Apostle D. O. Chesworth, Patriarch Ray Whiting, Missionary Delbert Smith, Elder John Puckett, and Elder L. Holloway.

Officers elected were as follows: C. Young, district president; Archie Peterson and C. R. Rotzien, counselors; Irene Rotzien, secretary; Karl Schiebold, treasurer; Glenn Weidling and Earl Rotzien, auditors; Kate Rotzien, women's supervisor; Ina Peterson, music director; Mamie O'Neil, church school director; and Druie Black, young people's supervisor.

Alta Kimber was recommended by the district president for historian, and C. Young was recommended for bishop's agent.

There were seven baptisms.

The district reported good interest and attendance at classes, outstanding prayer meetings, and a very successful and spiritual reunion.—Reported by IRENE E. ROTZIEN

St. Louis Pastors Meet

EAST ST. LOUIS, ILLINOIS.—The district pastors' meeting, held in the East St. Louis Branch, took the form of a farewell social for Brother and Sister McDonald. With the exception of two, all pastors of the district were present. Also attending were the district president's counselors, Elder Roy Benson, Elder Ed Joy, and Evangelist C. L. Archibald. The counselors were accompanied by their wives. Brother McDonald explained the work being accomplished in the district and spoke of the harmony which prevailed between pastors, district officers, and priesthood. Patriarch C. L. Archibald spoke. Priesthood members expressed their appreciation to Brother McDonald for his co-operation during his term as district president and expressed regret that he and Mrs. McDonald were leaving.

Baptismal services were held on Children's Day, May 8, 1952, with Elder F. F. O'Bryan

in charge of the service. After a brief talk upon the ordinance of baptism, Brother O'Bryan baptized the following candidates: Harold Anthony, Ruth Roth, and Lloyd Gene Faulkner. Elder Charles Fletcher was assisted in the confirmation service by Elders William Havlen, Edgar Boren, Prosper Carl, and F. F. O'Bryan.

June 15, at the eleven o'clock service, Elder Ralph Briggs was the speaker. The Sunday evening services are devoted to a class study series on "Exploring the Church," by Elbert A. Smith.—Reported by MARIE ANDERSON

Hilo Branch Dedicates New Lot

HILO, HAWAII.—Early in April members of the Hilo Branch met at the newly purchased lot at Waikai-Kai to dedicate and begin the big job of clearing, preparatory to building a mission there. "Work days" for this job have been set aside, and progress reports are favorable.

A Boy Scout investiture service was held early in April. A new troop, under the leadership of Bob Prothero, was launched. Seventy Elwin R. Vest, as institutional representative, presided at the service. Guest speaker was A. J. Pancook, Council President for the island of Hawaii.

On May 6 Sister A. Orlin Crossover of Honolulu was guest. As district supervisor of church school work, she conducted a class for all teachers in the afternoon. In the evening she reviewed *The Robe*.

May 18 Saints and friends met at Coconut Island for a church school picnic. The games and an evening campfire were supervised by Brother and Sister Vest.

Several members have assisted Brother Vest in work following the purchase of a parsonage for Hilo by the General Church.

Twenty-two young people, graduating from either intermediate or high school, were honored at the evening service June 15. Of the group, three planned to leave in the fall for Graceland or the Independence Sanitarium. There are also three nonmember friends going to Graceland. District President A. Orlin Crossover was speaker for this special service.

June 16-17 the Zion's League were at Kawaihae Beach for a youth camp under the leadership of Brother and Sister Vest, Brother Crossover, and a staff of camp workers.—Reported by ELSIE PROTHERO

Cottage Meetings Yield Baptisms

HANNIBAL, MISSOURI.—John Puckett of Jefferson City and Jack Wyatt of Columbia, Missouri, held a two weeks' series of cottage meetings at Hannibal Branch. Colored slides were used.

May 29, at the close of the series, three people were baptized—Miss Joan Hozelrigg, Mr. Lee Smith, and Mr. Alva King. The service was held at the home of Brother and Sister Richard Horrell of Illinois.

A confirmation service followed the next Sunday evening at the Hannibal church. Lee Smith was confirmed by Brother John Puckett, Alva King by Brother Ross Mortimer of Jefferson City, and Miss Joan Hozelrigg by Pastor Wayne Peters.—Reported by PAULINE CASH

Three Candidates Baptized

PORT ARTHUR, TEXAS.—In January of this year, Elder J. Henry Porter organized a church school with a few members and a few interested nonmembers attending. Meetings were held in the homes until a permanent meeting place was secured at the Knights of Pythias Hall, 500 Ninth Avenue, Port Arthur, Texas.

Three persons were baptized at Cow Creek on June 7 by Elder J. Henry Porter. Prayer was given by Elder Strong from Kansas City.

On June 8, the Saints in the Sabine area were organized into a mission as a part of the Central Texas District by District President C. W. Tischer and Seventy A. H. Yale.

Confirmation service was held for the three candidates baptized the day before. Miss Alice Swanson was confirmed by Elder Yale and District President Tischer; Mr. R. V. Sherrell was confirmed by Elders Porter and Yale; Mrs. Rethel Sherrell was confirmed by District President Tischer and Elder Strong.—Reported by RALPH V. SHERRELL

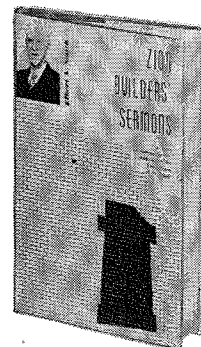
For the Youth

ELBERT A. SMITH has written the messages in "Zion Builders' Sermons" so that all the youth of the church may understand and experience the fundamentals of faith in the Restoration. For awhile this book was out of print, but here it is again revised, but with all of its original merit. Every "young in heart" will want a copy.

Zion Builders' Sermons

\$1.25

HERALD HOUSE
Independence, Missouri



Seek and Ye Shall Find

By Mabel Williams Crayne

The story of how Sidney Rigdon and his wife, Phoebe, received the Gospel

IT WAS AUTUMN in Mentor, when Parley P. Pratt sat in the modest living room of the Rigdon home, earnestly explaining to Sidney and his wife Phoebe why he had left the church organization where he and Sidney had been co-workers. "You and I have been together long enough to have many things in common," he said, "and for me to know that, like myself, you are a seeker of truth. I believe I have found that truth, and I hope that many of my old friends will be glad to share the happiness it has brought to me—not happiness as the world knows it but a spiritual ecstasy no man can describe."

"I understand something of your position," said Sidney, "but this book—this Book of Mormon—why should I spend time reading it? I know we are commanded to 'prove all things and hold fast to the good,' but there are so many things claiming attention these days. They must present some evidence that they are worthy of our attention before we feel duty bound to take them up. Now what have you to offer to indicate that this book is what it claims to be? Or is it merely the unsupported word of Joseph Smith?"

Parley Pratt smiled as he said, "I'm grateful you don't say 'Old Joe Smith.'"

"I wouldn't speak of him in that way," said Sidney, "any more than I would say 'Old Jack Wesley' or 'Old Alex Campbell.' I believe in extending courtesy to all men. As a Christian I can do no less. By the way, how old is the man?"

"He is now twenty-five years old," replied Parley, "but he was not quite fifteen when he heard the voice in the woods, telling him not to join any of the contending factions holding the revival in his home town."

"It is remarkable," said Sidney, "if all you have told me is true. He is twelve years younger than I am, and you insist that, although he was unlearned he translated characters that no one else could read and made this book."

I HAVE TALKED to Joseph Smith, and others of the Church of Latter Day Saints," replied Parley, "and after listening to their testimonies and reading the book I am convinced that it is from God, and the principles they teach are true. As I read the book the Spirit of God assured me that it was a history of a people who lived in the Americas prior to the days of the Pilgrims, and the plates from which it was translated were buried before their civilization became extinct. By direction from God, Joseph Smith found the plates and translated the writings on them. We are not left with his statement alone. There are three special witnesses who have seen the plates, and their testimony is found following the title page and preface of every copy of the Book of Mormon. Joseph Smith was a poor, obscure fellow, but these witnesses are well known in the community; their testimony is in the nature of legal evidence and ought to enlist your attention. The plates could not be sent to all the world any more than the cross on which Christ was crucified, but 'in the mouth of two or three witnesses every word shall be established.'"

"Hold on, my friend," interrupted Sidney. "You don't need to argue the question further at this time. I'll read the book, with an unprejudiced mind and pray for light from God."

"Good!" said Parley. "That is all I would ask of any man."

"I like to weigh everything on its merits," said Sidney, "and I've

been trying to teach my congregation to do the same thing, comparing every religious claim with the teachings of the Bible."

"I would like nothing better than to explain the story of the Restoration to members of your congregation and ask them to compare it with the Bible," said Parley, "but that might make trouble for you. Ours is not a popular church although it is patterned after the one Christ set up."

"Why, surely no one could object to that," answered Sidney. "If you have found the truth, my people ought to know about it. If you represent an imposter they will be better informed and know how to meet you in the future."

"That's fair enough," said Parley, "and I'll be most happy to tell your people of the angel's message. I do appreciate your kindness and wish that all other ministers were as willing to listen as you have been. I must go now." He held out his hand as he said, "Good-by, Mrs. Rigdon. Good-by, my brother." He felt an exciting warmth in his heart as their cordial handshakes expressed real friendship.

AS SIDNEY RIGDON stood in the open doorway for a moment, watching his visitor walk down the street, his heart was stirred as it had never been before. Could it be that after all the years he had searched for truth in the Scriptures it had come to him at last? Was it a fulfillment of Revelation 14:6? He turned to his wife and said, "What do you make of it, Phoebe? He called this new faith 'The Angel's Message.'"

"It is too soon to pass judgment in any way. We must read the book first," she replied. "But tell me, if you are convinced that it is true, what then? It may mean more unrest and unhappiness for you. Perhaps another experience such as we had at Pittsburgh."

With his arm about his wife, Sidney Rigdon turned back into the living room and sat down beside her. There was deep concern in his voice

as he asked, "Do you regret that experience, my dear?"

"No, no!" exclaimed his wife, "please don't misunderstand me. It's just that I dread seeing you so torn between your feeling of responsibility toward your family and your strong desire to move on to greater spiritual understanding. I know you'll never be happy until you have found a faith that fully satisfies your soul. I've never regretted leaving the comfortable living and possible riches we had in Pittsburgh. Surely you know that I'm willing to go with you wherever you think you will find peace."

"My brave little Phoebe," said Sidney tenderly. "Not many women would cheerfully see their husbands give up a position that meant wealth, popularity, good schooling for the children, and all the things that stand for success in this world to take up the work of a humble tanner with a wage that barely keeps soul and body together. But you did all that for me."

"The committee met last night," said Phoebe, "to finish the plans for our new home. They have purchased some fine farm land and will soon start on the buildings. Mr. Barnett was at the meeting and told his wife about it this morning. Of course she came right over and told me."

Sidney sighed as he said, "They have been good to us here, and I have had more freedom of speech and doctrine than I had hoped for when I first came. It will be hard to part with them."

"I'll leave you to read your book," said Phoebe. "Perhaps you'll not find it necessary to part with them."

IT WOULD BE HARD to find a more delightful spot in Ohio than the town and vicinity of Mentor. A few miles from Lake Erie, it was settled by wealthy and enterprising men who, by industry, good management, and the co-operation of nature, had made it an agricultural area that could scarcely be surpassed. Its splendid farms, fertile fields, and stately mansions made it most attractive to the traveler and

gave a sense of well-being to its inhabitants.

In this beautiful location Sidney Rigdon found a home for his family. He was a minister blessed with the gift of oratory, an analytical mind, a pleasing personality, and a determination to be a free soul in his quest for spiritual truths. He left a church in Pittsburgh where he had every comfort for himself and family because he could no longer uphold the doctrine taught and maintained by it. When he first came to Mentor his advanced ideas on the Scriptures were resented, but he soon won a place in the hearts of the thinking people and led them step by step to compare and analyze all religious matter and face truth. No longer did he follow the old beaten track traveled for ages by religious leaders but dared to preach repentance, baptism for the remission of sins, and the gift of the Holy Ghost, as did Peter on the day of Pentecost. His one great objective was like a beacon light leading him on, and he was continually seeking a higher spiritual plane, a closer contact with God, firmly believing in the words of Christ: "Seek and ye shall find."

THERE WAS A LARGE CONGREGATION at the church when Parley Pratt and Oliver Cowdery came to tell the story of the Restoration. To some who listened Joseph Smith and his golden plates was a new and thrilling fairy tale; but others sat lost in the wonder of it all, seeing the wide and glorious field of truth which the Scriptures held out to them. They saw a church set up as it was in Christ's day with its priesthood ordained of God.

At the close of the meeting, Sidney told his people that the information they had received was of an extraordinary character and certainly worthy of their most serious consideration. Both he and Phoebe took

up the study of the Book of Mormon at home, praying that they be given light from God as to its truthfulness. Two weeks from the time the book was placed in Sidney's hands, he was convinced of its authenticity by divine revelation. This came to him in so remarkable a manner that he exclaimed, "It is true, Phoebe. It is true, and flesh and blood hath not revealed it unto me, but my Father which is in heaven!"

MANY WERE THE TEARS that were shed, and many were the arguments that followed Sidney's announcement that he was leaving the church in Mentor to unite with the people of the new faith. He was aware that his character and reputation must suffer in the community and that he and Phoebe must leave all their hopes and plans for a comfortable and gracious life. His greatest trial was asking her and his six children to go with him into a most uncertain future.

One evening as they sat alone in their living room, Sidney told his wife that he must answer the call of his Heavenly Father. "I don't feel that I have a right to deprive you and the children of the security that you would have if we stay here, for God only knows what the future will bring, but I may be called to travel about as Parley does and preach the gospel. In all our experiences you and I have been together. Once before you gave up everything to share a life of poverty with me. My dearest Phoebe, are you willing to do it again?"

Phoebe Rigdon looked bravely into the questioning eyes of her husband and gave him the same old loving smile as she answered, "I have weighed the matter and contemplated the circumstances in which we may be placed. I have counted the cost, and I am perfectly

(Continued on page 23.)

Home Column

My Graceland Stewardship

By Viola Velt

WHEN I ENTERED Graceland my concept of stewardship was as compact as a neat little package with a ribbon tied around it. Since then I have found that stewardship encompasses every phase of living—tennis as well as tithing.

In his class, "Introduction to Christianity," Doctor Roy Chevillé explained personality as a growing circle, in need of constant development on all edges. If it does not expand, the personality becomes dwarfed and twisted. At first I felt I should study not only during the week but on Saturdays and Sundays also. When I did this I became so weary I could not concentrate. Then I found that a balance of activities—some sports mixed in with study—enabled me to do more in less time. The need for study is obvious. No one wants to be a blockhead who merely "gets by." My ego would kick up a fuss when I was asked a question and was unprepared to answer!

One day I suddenly realized I'd been neglecting the main thing I'd come to Graceland for. Without God all my efforts were useless. I had missed the whole purpose of life, the meat of stewardship! I started on the thrilling venture of seeking God and found some of Graceland's greatest experiences. And I was not alone; the path was crowded.

I remember walking over grassy hills in fresh morning air and talking with a good friend. We searched our inner selves, strove to love others, explored Scriptures, and prayed where none could see. Experiencing this new ecstasy, we felt almost as if we were cheating by having a better start for the day than many others had. Our whole day was joyful when we sought God together in the morning.

I remember talking with another friend who, when I first met him,

seemed very sure of himself. Then I discovered that he, too, felt a restless urge for a better way of life—a thirst for a *living* God. He became extremely humble as he realized that his very keenness of mind had made him too critical, had blocked his better thoughts. It was a thrill to watch him strive, knowing that someday he and God would accomplish great things together.

Here Is the Writer . . .



VIOLA VELT has just completed her first year at Graceland, where she is taking a liberal arts course. Her activities for the past year have included writing for the "Tower," "Acacia," and being a member of Graceland Players, Student Council, and Concert Choir. Next year she will be active as feature editor of the "Tower" and president

of the Crescents. She plans to specialize in English and creative writing. She likes to travel, study people, and work with children or young people in the church. She enjoys tennis, riding, singing, writing, and reading good literature.

There I saw the real challenge the church holds for me—a change in lives.

At first I wasn't greatly attracted to one couple on the campus. Their whole world seemed to revolve around just the two of them. Then something happened; they began to include God and other people in their lives. I remember their rising in fellowship to give their first testimonies. As they recognized God, their love for each other was enriched. I remember their joy when they told of their first missionary effort. In their former self-centeredness they were poor; in their sharing they are rich.

Without the fun Graceland could never have been complete. I can see yet the "men's skates" when, at the whistle for reverse, arms and legs would fly in all directions. I also remember being in the middle of

washing my hair when, upon receiving an emergency message about a friend, I dashed hurriedly out only to get snatched by six husky fellows who threw me in the fountain. My hair was rinsed. I remember the times when we three roommates laughed so hard we couldn't sit up.

I learned, too, that shirking my job of sweeping the floor my week didn't make for happy relations. Keeping the room clean was important too. And I learned the difference between half trying and doing my best—the difference between the stupor of mere existence and life! The secret of living is activity. A wishy-washy "I wonder if I can?" effort just didn't result in a good back flip in gym class. It took extra bounce to get results and satisfaction. Singing practice was unbearable when I approached it with "another day of this" attitude. But when I used imagination and determined to make it my best, I really enjoyed it.

I'll never forget biology classes under Dr. Platz when I only half tried. I sat there letting fear rule, keeping quiet lest I make a fool of myself—so I just sat. But it didn't work. The longer I sat, the worse I felt. So I decided to try, no matter what happened. I made mistakes, but I asked questions, and for me the classroom came alive with new meaning. For the first time in my life I discovered the great adventure of learning. Suddenly I saw, and I wondered how I could have been so blind before. The word "light" took on new and wonderful meaning for me. If Graceland had given me nothing else, the passion for learning it kindled within me would make it worth while.

I learned at Graceland that the only real way to be a steward was to "seek first the kingdom of God." When I sought my own way, I was most miserable. But when I endeavored to forget myself and think first of others—when I put God in the center of everything—I found joy. A life of stewardship "with an eye single to the glory of God" brings a full, satisfying life, and God is very close.

Taken for Granted

By Addie Spaulding Stowell

ABOUT THE FIRST CENTURY after Christ there was a farmer (his name is insignificant as many farmers and other people might come in the same category) who had two sons. The farmer had plenty of work on the farm for the boys to do, as his holdings were large and he hired many servants. But the younger son was dissatisfied with the humdrum farm life—he wanted to get out and see the world. He wanted his father to give him his inheritance so he would have money to take him to faraway places.

The father loved both of his sons dearly. He possessed the same feelings as might be manifested in any father; he disliked to see his son leave. But he tried to be reconciled, for he had his other son—his first born—still with him and he was a good boy. He did his work from day to day never asking any favors of his father. It was always the same; no parties, no feast with a kid from his father's flocks to which he could invite his friends, no—just work.

The elder son never murmured, and because he was such a good, quiet boy, his father never gave it a second thought as to whether he might want things to be different.

THEN THE YOUNGER SON came home. He was ragged. He had spent all his money; and because there was a famine in the land where he had gone, he was practically starved. He was certain his father would take him in again, but he was not prepared for the grand reception his father gave him. The fatted calf was killed and all his friends were called in. He was given good clothes, and a ring was put on his finger. There was great rejoicing because the prodigal son had returned to his father's house.

It never occurred to the father that his older son might be displeased. He had been provided for abundant-

ly, while his younger brother must have suffered misfortune. He would be glad to welcome his brother who had been gone so long and had endured such hardships.

But there is more in life than food and raiment. Within the heart of everyone there is a desire that must be fed and nourished. The elder son had been given food to sustain his physical body, but nothing to feed his ego. When he heard the music and dancing a new hunger began to haunt him. The longer he listened, the more restless he became. He called one of the servants who had come from the scene of rejoicing and asked him, "Why all this merry-making?"

"Do you not know that thy brother has returned, and this is the celebration?"

The older son became angry. He was so angry he would not go in the house, so his father came to him. He upbraided his father because of the injustice he felt had been meted out to him. This was the first time he had ever told his father how he felt. The father had thought that because his son was with him all the time and was well cared for that nothing else mattered.

WHAT HAD all the hard work on the farm done for the son who had been denied many of the pleasures of life? Evidently it had not trained him in unselfishness, or he would not have been so angry because there was rejoicing over his brother's return. All his father possessed was his—yet he lacked something. He had labored for the things which sustain the physical body, but he had not received the

aesthetic things which give it life. If those qualities had been planted in the heart of the elder son, and then allowed to grow by proper nourishment—if he had been given some of the joy which enhances the spirit, and if the father had engendered within his son's soul a love for sharing—his attitude might have been entirely different toward the brother "who was lost and is found."

When his pent-up emotions could no longer be suppressed, he told his father just how he felt. Suddenly his father's eyes were opened to the cause of his elder son's behavior. A feeling of remorse swept over him like a flood. He realized that through all those years, because his son had been so faithful, he had taken him for granted.

In contriteness of spirit he said, "Son, thou art ever with me, and all that I have is thine."

His father's voice carried a new message of love and appreciation. It would have been impossible for the elder son still to hold enmity in his heart when his father said this.

MANY PEOPLE in different avenues of life are taken for granted—companions, children, relatives, friends, neighbors, social workers, pastors, and missionaries. Perhaps we should evaluate their contributions and bestow a word of appreciation—a bit of enjoyment to lighten their labors. It would help keep alive that inner spirit which so often clamors for the emotional food necessary to spur an individual on to greater achievements.

We should never think that because someone has apparently reached the top in his climb for success he no longer needs a helping hand. Even the greatest have their hours of despair.

Shall we look about and ask ourselves, "Whom am I taking for granted?"

New Horizons

Letters

Helps Neighborhood Children

I am not an educated woman and I do not have wealth, but I have always loved people and wanted to help them. Not long ago I found a two-room cottage in a neighborhood where families of various races live. The day I moved in a dirty, ragged little boy came to my door and asked if there was anything he could do to help me. I said that if he would go to the store for me I would be very grateful. When he returned with my groceries several other children were with him. I asked them if they would like to come to my house once a week and hear about the Bible. They said they would. The group is growing now, and I am thankful to be able to minister to these underprivileged children. Through the eyes of love I am able to see them as bright, intelligent boys and girls, and with God's help I hope to be able to teach them the right way of life.

MRS. MATIE CONE
924 C. E. Land Place
Milwaukee, Wisconsin

The Importance of Prayer

We all have the promise that our prayers are much availing if we live as we should. We can receive strength for our daily tasks by praying. We can understand our purpose better and feel God's presence in our lives through prayer. We are saddened when we look upon the evils about us, yet we know that prayer could cure the world's ills. We must pray for all nationalities and races—for those we know and those we don't know. We must pray for the church and its mission. Prayer can bring a change of heart that will make all men brothers.

I shall be glad to hear from other members.
204 East Ruff Street Mrs. ZULA JOHNSON
Paris, Tennessee

Conference Reflections

This spring was the first time I attended General Conference. I can still remember the thrill I felt when, on the way down, I entered Lamon. Then when I got my first view of the Auditorium and realized that I was in Zion I felt an even greater joy. Everyone was so friendly I knew the spirit of the Lord was present. I hope that others who attended enjoyed it as much as I did, and I pray that I will be able to attend again.

GALEN C. THURSTON
214 Seventh Avenue Southwest
Valley City, North Dakota

On the Use of Consecrated Oil

I wish to give a personal experience on anointing with consecrated oil. For several months last winter my husband was afflicted with an ailment that the specialists at Bell Memorial Hospital could not diagnose. They made numerous tests, hoping to find the cause. The ailment wasn't continuous but came in sudden attacks—somewhat like acute indigestion or gall bladder attacks, although the doctors said it wasn't either of them. When these attacks came I would do all I could to bring him relief, but he would grow worse until death threatened. His only relief came through administration. These attacks usually came at night, and I would have to call the elders (who fortunately lived near) from their beds to administer to him, but he would always get relief. After this had happened a number of times I began to feel sensitive

about calling the elders in the night, although they came willingly and urged me to call them whenever they were needed. One night my husband wakened me in the middle of the night and said he could not stand the pain much longer, but had hesitated to wake me. He asked me to give him some camphor on sugar in hot water. I prepared it as he asked, but I knew from past experience that it would do no good, that only the Lord could help him. So I began to pray: "O Lord, you know our needs at this time. I know you have power to help us if we have sufficient faith. I pray you will increase my faith, Lord. I do not want to call the elders at this time of night; I have called them so often. Please, Lord, help Wesley." While I was praying mentally, I got the bottle of consecrated oil and gave it to him, saying, "Pour some in your hand and rub it all over the spot where the pain is." While he was doing that I poured some in a teaspoon and gave it to him. Then I said, "Now come and lie down on the couch [he hadn't been able to lie down before] and be as quiet as you can." I sat at his head and kept on praying as earnestly as I could for faith and help. I soon saw he was resting easier, and as soon as I realized the blessing had come I began thanking the Lord just as earnestly as I had prayed for help. I sat by his side until 2 a.m., and he was sleeping like a child. Then I went to bed and slept the remainder of the night undisturbed. In a couple of days he went back to the hospital for another examination. After giving him a thorough examination, the doctors said: "We had expected to find a tumor, but there isn't any there now." From that night to this he has never had one of those attacks, and I believe he was healed that night.

I only hope this testimony will help others to believe there is power in consecrated oil when it is used in faith.

CARRIE BALLINGER
1423 South Dodgion
Independence, Missouri

The Story of a Mission

This is an account of what can happen when the desire to meet together by isolated Saints is great enough to cause them to combine their efforts with modern travel.

Within a radius of twenty miles from the village of Harbor Beach, Michigan, there were two branches of the church which had ceased to function as full-time branches because most of the members had moved or passed away. Left to carry on the work of the church were a few scattered Saints—not sufficient in number near either church to make up a congregation.

In and near Harbor Beach a number of us decided to meet and did so from time to time in homes, but not consistently. During 1950, through the efforts of the district president, we began holding services in this village, which is centrally located between the two branches.

After much looking we were able to secure the use of a large room in the Harbor Beach Community Building for a regular meeting place. This room is clean, well heated, with janitor service and additional rooms available for classwork. When we have family night (which we try to have every month with a potluck supper and program) we use the well-equipped kitchen, including dishes, tables, and silver.

Our first meeting, held January 7, 1951, was presided over by District President J. V. Pement and Elder John Rogers. Forty attended this first service, and it was then decided a mission should be established with the necessary officers being appointed and approved. We have met every week since, except during reunions or other district meetings. John

Rogers was appointed elder in charge and has served faithfully in that office.

We decided to establish a building fund after it became apparent that we would become a stable mission and eventually a branch. This project began with a building fund banquet to which we invited all the Saints from surrounding branches. That meeting was attended by Apostles Paul Hanson and George Mesley. Apostle Mesley presided at the meeting, and when it closed a goodly sum was in the hands of the treasurer. That fund has grown continuously until we are now looking for an appropriate building site.

We have endeavored to have as many social gatherings as possible, and it is surprising how many people are able to come. Sunday nights have been devoted to alternate prayer services and study. These are held in the homes of the different members living in Harbor Beach. Because of the distances necessary to travel, not as many attend the evening service.

We have not undertaken any projects that require a lot of time, but the women's department has held rummage sales and socials. It might be stated here that the women who are attending church in our mission met as a group for quite some time before there was any work done in establishing a mission. They met at homes throughout the area and invited in all women interested in the work of the church. If credit is due any particular group for establishing a mission here, I believe that it goes to the women. They were already organized and functioning. It is said, "The hand that rocks the cradle rules the world." Such is often the case in church work, too.

We undertook holding the district conference here, and we believe it was successful. We were able to use the gymnasium of the community building for an Auditorium and our regular meeting place to set up tables and for the noon lunch.

The women of the mission held a very successful institute with Sister Blanche Mesley as speaker. About 125 women attended. The theater was used as an auditorium for the lectures, and dinner was served from a dining room in the same building.

We have been granted permission to become a branch, and we expect that will be our next move forward. Attendance varies from thirty to seventy-five each week, and many good speakers both in and outside the area have given their ministry.

We are most appreciative of all the help and encouragement that has been given us by others interested in our progress. An invitation to attend services is hereby extended to all to visit in this little lake shore town at the tip of the thumb of Michigan. We meet in the large brick building in the center of the business district.

We hope this article will encourage other isolated members to combine their efforts toward establishing another mission for the furtherance of God's work.

EMERSON H. WOOD, *Mission Historian*
Harbor Beach, Michigan

Wants to Contact Members in New Jersey

I should like to contact members of friends of the church (civilian or military) who live in or near Ft. Monmouth. I was pleased to find a church boy from Independence (Floyd Watkins) in my company. I heard some very good comments about him from some of his superiors. Even in the Army men can be a shining example of their religion.

CAPT. OLEN D. HENSON
356 Pine Street
Eatontown, New Jersey
(Telephone, Eatontown 3-0722R)

Bulletin Board

Eastern Colorado District Reunion

The Eastern Colorado District Reunion will be held August 16 to 24 at Palmer Lake, Colorado. Official personnel includes Apostle D. Blair Jensen, Evangelist and Mrs. H. I. Velt, Missionary Gerald Gabriel, and the district presidency; Ward A. Hougas, Ernest E. Crownover, and Joseph A. Hufford. Housing will be provided in cabins and dormitories. Meals are to be 50c each by ticket. Health certificates are required for people under eighteen. Programs containing full details are available from Mrs. Tressie M. Hougas, 480 Marillon Street, Denver 18, Colorado.

Eastern Shore Services

Sunday services are being conducted at the home of Mr. and Mrs. J. R. Reynolds, 12 Rankin Road, Brielle, New Jersey (phone Manasquan 7-0908-M). Church school begins at 10:30 a.m. and morning worship at 11:15. Further information may be obtained from Brother Reynolds or Olen Henson, 356 Pine Street, Eatontown, New Jersey (phone EA 3-0722-R).

Rock Island Reunion

The Rock Island Reunion will be held July 19 to 26 at the Mississippi Palisades State Park, five miles north of Savanna, Illinois, on Highway 80. Signs will indicate the entrance at the north section of the park. The registration fee of \$14.00 for adults and \$7.00 for children under twelve includes meals and dormitory accommodations with double deck beds, equipped with springs and mattresses. Bedding and towels must be furnished by the camper. General Church representatives will be Apostle R. E. Davey, Bishop T. A. Beck, High Priest W. J. Breshears, and Seventy Virgil J. Billings. Mrs. Mary Moats is to represent the Women's Department. Reservations may be made with J. C. Stiegel, 2320 Sixteenth Avenue, Moline, Illinois.

W. J. BRESHEARS
District President

ENGAGEMENTS

Cooper-Landrum

Mr. and Mrs. Sam Landrum of Pittsburg, Kansas, announce the engagement of their daughter, Barbara, to Kenneth D. Cooper, son of Mr. and Mrs. William H. Cooper of East St. Louis, Illinois. Kenneth is a graduate of Graceland College and is continuing his studies at Kansas State Teachers' College in Pittsburg. Barbara plans to attend Graceland this fall.

Zahniser-Parker

Mr. and Mrs. J. N. Parker of Des Moines, Iowa, announce the engagement of their daughter, Patricia Ann, to Stanley Zahniser, son of Mrs. Alice Zahniser of Muscatine, Iowa, and Mr. Archie Zahniser of Oakland, California. Both were students at Graceland College the past year. The wedding will take place in the near future.

WEDDINGS

Jennings-Crane

Gladys Irene Crane, daughter of Mr. and Mrs. G. Fletcher Crane of Mount Dora, Florida, and Warren A. Jennings, son of Mr. and Mrs. J. A. Jennings of Independence, Missouri, were married June 7 at the Community Church in Mount Dora. High Priest Emery E. Jennings of St. Joseph, Missouri, uncle of the groom, performed the double-ring ceremony, with Priest Robert I. Wise, an uncle of the bride, assisting. The Jennings are making their home in Washington, D. C.

Biddle-Kelley

Gretchen Audentia Kelley of Des Moines, Iowa, daughter of Mrs. James E. Kelley of Lamoni, Iowa, and Lee William Biddle, son of Raymond Biddle of Cincinnati, Ohio, were married June 7 at the Reorganized Church in Lamoni. Dr. Roy A. Cheville officiated.

Van Blarcum-Ensley

Vivian (Joni) Ensley, daughter of Mrs. Grace Macrae of Holden, Missouri, and James David Van Blarcum, son of Mr. and Mrs. J. C. Van Blarcum of Warrensburg, Missouri, were married June 1 at the Reorganized Church in Holden. High Priest Harry J. Simons officiating. The bride is a graduate of Graceland College, class of '46. Both are graduates of Central Missouri State College at Warrensburg. They are making their home in Independence, Missouri.

BIRTHS

A son, Rodger Kim, was born on May 10 to Mr. and Mrs. Arthur Fletcher of Boise, Idaho.

A son, John Arthur, was born on April 6 to Mr. and Mrs. Arthur L. Horner of Boise, Idaho.

A son, John Robert, was born April 26 to Mr. and Mrs. Edward H. Manley of Independence, Missouri. He was blessed Children's Day at Stone Church, Elders Glaude A. Smith and Charles Chapman officiating. He is the great-grandson of Mr. and Mrs. John Whatmore of Des Moines, Iowa.

We're on the Air

MONTANA, Kalispell.—KGEZ, 1340 on the dial, 1:15 p.m. (MST) Saturday.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 8:45 a.m. (EST) Sunday.

TEXAS, Weslaco.—KRGV, 1290 on the dial, 9:00 a.m. (CST) Saturday.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

CALIFORNIA, Stockton.—KGDM, 1140 on the dial, 1:15 p.m. (PST) Sunday.

MASSACHUSETTS, Fall River.—WSAR, 1480 on the dial, 8:15 a.m. (EST), July 7 and 22

MASSACHUSETTS, Fall River.—WALE, 1400 on the dial, 9:45 a.m. (EST), July 10 and 29, August 13 and 25

ALABAMA, Mobile.—WKRG, 710 on the dial, 7:15 a.m. (CST) Sunday.

AMERICAN FORCES NETWORK, EUROPE.—AFN, Tuesday Evening Vespers, 1845-1900 hours.

New Grand Rapids, Michigan, Church

(Continued from page 2.)

and the kingdom. A service of appreciation was held at 3:00 p.m. The pastor, Elder James C. Phillips, introduced Elder A. F. Shotwell, former pastor for many years; Bishop E. C. Evans of Southern Michigan District, Mr. J. B. Topp, general contractor, and Mr. James K. Haveman, architect, who all spoke words of appreciation. Apostle C. G. Mesley addressed the congregation and spoke highly of the good work done by all to make possible such a beautiful building. This was followed by a special prayer by Bishop G. L. DeLapp. In the evening Apostle C. G. Mesley again spoke and challenged the people to greater service. Throughout the whole day the spirit of worship was enhanced by the fine music of the junior and senior choirs directed by Mrs. T. Carlson and Mr. William Webber. Miss Ruby Cavanagh was at the organ. The Saints of Grand Rapids look forward with renewed hope to doing a greater work in spreading the gospel of Christ in their area.

Seek and Ye Shall Find

(Continued from page 19.)

satisfied to go with you. It is my desire to do the will of God, come life or death."

With a deep sigh of relief Sidney took his faithful Phoebe in his arms and said, "I feel as though the words of Christ, so oft repeated, have been fulfilled in me, 'Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you.' As you have said, my dearest, we shall stand together in the cause of Christ, come life or come death."

Not long after, they were both baptized into the church of Christ, and in due time a branch was organized in that locality.

Reunion Schedule

REUNION	PLACE	DATE
Toronto-Owen Sound	Port Elgin, Ontario	July 12-20
Central-South Michigan, etc.	Liahona Park, Sanford, Michigan	July 12-20
Southern New England	Onset, Massachusetts	July 12-20
Center Stake of Zion	Lake Doniphan, Excelsior Springs, Missouri	July 12-20
Saskatchewan District	Saskatoon, Saskatchewan	July 13-20
Saskatchewan	Saskatoon	July 13-20
Rock Island	Palisades State Park, Savannah, Ill.	July 19-26
Ozarks	Racine, Missouri	July 19-27
Arkansas-Louisiana	Camp Clearfork, Hot Springs, Arkansas	July 20-27
Northern California	Happy Valley	Youth and Adult Camps All Summer
Southern California	Pacific Palisades, Calif.	July 20-27
Northern California District	Happy Valley Camp Grounds	July 20-Aug. 3
(Family Camp)	near Santa Cruz	
Alberta	Sylvan Lake, Alberta	July 28-August 4
Western Colorado	Delta	July 23-27
S.E. & Central Ill., St. Louis	Xenia, Illinois—Brush Creek	July 25-August 3
Chatham-London	Erle Beach, Ontario	July 25-August 3
Kirtland-Youngstown-	Kirtland, Ohio	July 25-August 3
N. W. Ohio-Pittsburgh		
Detroit International Stake,	Blue Water Camp—Lexington, Michigan	July 26-August 3
Flint-Port Huron	Lake Venita—Odessa, Missouri	July 26-August 3
Central Missouri Stake	Lake Doniphan, Excelsior Springs, Missouri	July 26-August 3
Kansas City Stake	Lamoni, Iowa	July 27-Aug. 3
Lamoni Stake	Silver Lake, Route 4, Everett, Washington	August 1-10
Northwest	Hagerman	August 3-10
Idaho-Utah	Nauvoo, Illinois	August 3-10
Nauvoo	Mokuleia, Oahu	August 3-10
Hawaii	Stewartsville, Missouri	August 7-17
Far West Stake	Park of the Pines—Boyer City, Michigan	August 8-17
Northern Michigan	Cash, Michigan	August 9-17
Eastern Michigan	Lewis River Camp	August 9-17
Oregon	Robber's Cave, State Park, Wilburton, Okla.	August 10-17
Oklahoma	Naperville, Illinois	August 10-17
Chicago & N. E. Illinois	Deer Lodge, Montana	August 10-17
Western Montana	Mt. Lemmon, Tucson	August 10-17
Arizona	Riverdale Park, Mitchell, Indiana	August 11-17
Southern Indiana Reunion	Palmer Lake, Colorado	August 16-24
Eastern Colorado	Woodbine, Iowa	August 16-24
Missouri Valley		

P.S.

* MUTTERINGS

The young and foolish are so often encouraged in their ways by the bad examples of the old and foolish.

Has it ever occurred to you that ours is becoming more and more a Roman type of civilization? As we increase our influence abroad, we lose our grip at home. The mobs are kept content by food, gifts, and circuses (How else could you describe Washington?) paid for by bleeding the provinces. Our people are becoming more materialistic—some of them carnal. Government is increasingly centralized, paternalistic, and dictatorial. Bureaucrats no longer ask how they can help. They tell you what you are going to do, and you do it or else. There is graft, corruption, and venality in high places. The old human tendency toward arbitrary use of power, with little consideration of the individual, asserts itself. Money is debased, and some say it is debauched. . . . There are some Americans who believe that we are going to tell the world how to live. Do you think we are fit for the task? . . . Rome wasn't. Napoleon wasn't. The Kaiser wasn't. Hitler wasn't. Are we? We must go up the ladder, or we will fall to the bottom of it.

* BEYOND BOTHER

You can learn something anywhere, even at a soda fountain. The second seat to the left was occupied by a laboring man. He was somewhat weather-beaten, and his clothing showed the strains and stains of toil.

I don't know how it started, but the waitress asked him something I didn't hear. I adjusted my directional antennae just in time to hear him say, "Lady, there ain't nothin' ever bothers me!" He gave her a big friendly grin, and went on happily absorbing his ice cream.

I may never see him again, but I hope I never forget his words: "Nothing ever bothers me." He was beyond bother. He had put himself where nothing could upset him.

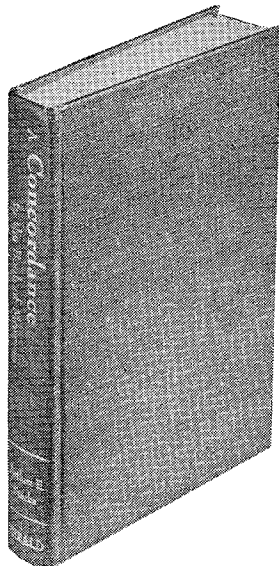
I had a friend who used to say, "You can't hurt a Christian." A Christian has the gospel armor, and is very well defended—if he is a complete Christian. My friend was a wonderful person, good and kind. Life was hard on him, and eventually he was very badly hurt. He deserved a happy existence, but things went wrong. His end was tragic. I still believe he was right—you can't hurt a Christian. But somewhere in the complexities of life he lost some of the armor that had protected him.

Children used to bother me, and I saw that it was wrong and foolish. So I changed my mind, and they do not disturb me any more. People used to disturb me. I am overcoming that, too.

If you can't change others, you can change yourself so that you can have a lot of peace and comfort in a troubled world. You can place yourself beyond bother. Well, most of the time!

* OMITTED SINS

"Some people think the sins of omission are those they ought to have done and haven't."
—Herbert V. Prochnow. (Quote sent by Lydia E. Graybill, Kanorado, Kansas.)



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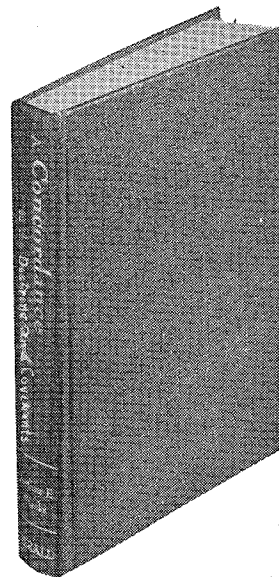
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HERALD HOUSE

Independence, Missouri



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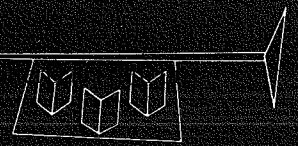
Photo by Gerald R. Rose

"Big Eggleston"

Grand Mesa, Colorado

the Saints' Herald

July 21, 1952
Volume 99



News and Notes

We'd
Like
You
To
Know . . .

**Charles D.
Neff**



Charles Neff, assistant to the First Presidency, was born at Hardin, Missouri, but spent most of his life, until entering the Navy, in Kansas. While there he attended Ottawa University for three years; he completed his work at Central Missouri State College in Warrensburg as a major in economics and journalism. In 1945 he was married to Frances Dillon; they have three children: Robert, 5; Nancy, 3; and Susan, 1.

Through his wife he became converted to the Reorganized Church and was baptized in 1946 at St. Louis. Two years later he accepted General Church appointment and was sent to Omaha, Nebraska, as pastor. In 1951 he was ordained to the office of high priest, and following the 1952 General Conference was assigned to his present work with the First Presidency.

During his three years of Naval service as lieutenant, junior grade, he participated in four invasions in the Pacific area. "My only battle scar," he says, "was a broken little finger. This happened while I was catcher on a Navy ball team in a game against an Army unit." His current hobby—when he has time for it—is fishing.

Before he became an appointee he worked for the Ralston Purina Company in St. Louis in the promotion and publication department. He also worked on a newspaper during his college days.

NEWS OF THE PRESIDENCY

President F. Henry Edwards was at the Des Moines reunion July 5 and 6. President Israel A. Smith and party were in Birmingham, England, for a priesthood institute, following which they left for Scandinavia where they expect to meet with the Saints before going south into Germany. They have been received with a great deal of love and respect by the Saints of Europe. Traveling with Brother Smith are Bishop Henry L. Livingston and Elder Don Lents.

President W. Wallace Smith preached at the Center Stake reunion, July 13, which was held at Lake Doniphan.

DISTRICT MISSION ORGANIZED

President W. Wallace Smith has received a report from Brother A. H. Yale that Port Arthur, Texas, was organized into a district mission of the Central Texas District June 8. Elder J. Henry Porter, 608B Tenth Street, Orange, Texas, was appointed as mission president, and the group will meet for the present in the Knights of Pythias Hall, 900 Ninth Avenue, Port Arthur, Texas.

REPORT ON THE EUROPEAN BROADCAST

News has been received from Bremerhaven, Germany, from Private J. Dirk (John) Tousley, son of Mrs. George Tousley, 112 South Fuller, Independence, Missouri. His letter contained the following information:

"Imagine my surprise, when last night while I was lying on my bunk reading, to hear on the radio, 'And now to the R. L. D. S. Auditorium, Independence, Missouri,' and then Evan Fry's voice boomed in the room. It was a recording for the Armed Forces Network. We have a station here in Bremerhaven. The program was organ music and his sermon. Small world."

This is the first report the church has received on this Tuesday evening weekly vesper service broadcast 6:45-7:00. The broadcast covers Europe.

WINS NATIONAL AWARD

Celia Fry, daughter of Evan Fry who is General Church Radio Director, was awarded second place in the National Forensic League which was held in Boston, Massachusetts, June 23-27. Delores Tandy and David Freeman, also young people of the church, participated in the debates held in Boston. On the return trip, the group stopped over in Kirtland, Ohio, where they visited with Brother and Sister Harry Black.

WAYNE SIMMONS ON SURVEY

Seventy Wayne Simmons returned to Independence after having conducted a survey of the Spanish-speaking people in the southwestern states. Besides holding meetings and doing missionary work with the Spanish-speaking people he visited many established branches, presenting the need and mission of working with Spanish-speaking friends. Since May 5 Seventy Simmons visited Albuquerque, New Mexico; Phoenix, Arizona; the Los Angeles Stake, Santa Ana, San Bernardino, Redlands, and Riverside, California; Tucson, Arizona; and El Paso, Texas. At San Bernardino, Santa Ana, and East Los Angeles, where Brother Simmons held missionary work, he reports especially good possibilities for church work.

(Continued on page 23.)

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The Saints' Herald Vol. 99 July 21, 1952 No. 29

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith
ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

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

The Danger of Being Too Good

"God, I thank thee that I am not as other men are."

—*The Pharisee*

GREATER THINGS are started by people who ask questions than by those who give replies. Anybody can give a reply, good or bad. But it takes a mind to make a good question.

There is a popular idea that anybody can ask questions. Certainly, but are they worth anything? A really good question—a great question—can be provocative of more thought than the longest speech you or I have ever heard. You have heard, of course, of "Socratic questioning."

The lady paused at the door and said, "I have a question." Experience has taught us that a warning should accompany all of her queries: "Proceed cautiously. A new thought-way is under construction."

"Tell me," she said, "is it possible to be too good?"

"I have never seen anybody working too hard at it," was my reply.

"That isn't what I mean," she continued. Somebody says, 'I ought to be good.' Later he says, 'I am trying to be good.' Still later, 'I have obeyed all the rules. I *am* good!'"

"Ah! The problem of the Pharisee!"

How does one answer such a question? Of course there is danger in trying to be good. Someone else may not agree with what you think is good. He may try to liquidate you for your efforts to get other people to agree with you. You can get into endless work and trouble simply by trying to be good.

But the lady's question was not concerned with this. She wanted to know about the fellow who thinks he *is* good.

LET US BEGIN with the parable in which Jesus dealt with that problem, the story of the Pharisee and the publican, as told in Luke 18: 9-14. Jesus was giving the disciples a means of analyzing human character. They were to meet in their ministry many people who were genuine—sincerely good. They would meet others who were clearly bad. And they would meet some pious hypocrites who wished to enjoy the reputation of goodness while giving up none of their hidden evils.

Jesus had found a certain type of man who was "too good." He excelled in a certain kind of formal goodness—legal, meticulous, rule-obeying goodness; self-satisfied goodness; the goodness that is always making comparisons to the disadvantage of other people. It was the goodness that said, "I am better than he is."

The main part of that parable is contained in these words:

"Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are."

"He prayed with himself." There is a slight suggestion that he may have been praying *to* himself. Obviously, there was self-worship in his attitude. He had given to himself the praise that belongs only to God. We have a popular saying about "the self-made man who worships his own creator."

IN ANY CASE, you know what Jesus thought of him. It would be a trial of the spirit to live around such a man. Before long you would find yourself suffering from an irresist-

ible desire to expose the hypocrite in all his true colors. There is the case of "Detestable Jones," who never did a wrong thing, or much else either, in all his life. And people hated him for it.

One of our friends, a practical farmer, heard the mention of a certain "good" young man. "Yes," he said. "He's good, all right. But good for *what*?"

We have a greater obligation than simply to be good—that is, negatively good. We should be good for something. We should be good for someone else. We should be good for our families, our community, our church, and our country. We should be good for our fellow-workers, for those who have to put up with us every day.

ON A VISIT some time ago, we were surprised when the family teasing took a serious turn. The husband said a number of critical things about his wife, who was a lovely, kind, patient person. She didn't often reply to his remarks, but this time she observed, "The trouble with Marmaduke [that wasn't his name] is that *he thinks he is so good!*"

How would you like to eat breakfast with a person like that all the rest of your life? How long will it take that man to convert his wife to the church?

In this sense, there seems to be a danger of being too good. Some righteous people can make their families miserable with criticisms. They stir up trouble at church. They find faults in everybody. All the while, they wear sanctimonious faces. They make no mistakes. They do nothing morally wrong. But they manage somehow, while pretending to be busy with the works of heaven, to accomplish the designs of hell.

L.J.L.

Editorial

Across the Desk

BY THE FIRST PRESIDENCY

President Israel Smith writes from Birmingham that the institute held there was a success. There was a large attendance of Saints, and he and Bishop Livingston spoke. We are happy to say that it was necessary to acquire the Masonic Hall in order to accommodate the crowd which wanted to hear the brethren on their recent visit there.

It will be rather difficult to keep up with the rapid progress of the brethren from one place to another, but on Wednesday, July 2, President Smith and Bishop Livingston left Nuneaton for Newcastle where they embarked on the good ship *Venus* for Oslo. After spending a few days there they will be making other contacts on the continent.

From the tone of the letters received from President Smith the Saints are enjoying meeting him and we are sure they are deriving much benefit from his visits.

President Smith in Norway

In company with Apostle Arthur A. Oakman and Bishop Henry L. Livingston, President Israel A. Smith left England for Norway July 2. The company crossed the North Sea in the "Venus," a ship of 7,000 tons; and in lovely weather sailed up the ford to Bergen. The scenery was delightful.

They entrained at Bergen for Oslo. After riding eight hours across the mountains, they arrived at 11:20 p.m. while it was yet twilight.

Elder Olaf Fossum and Brother Christianson met them there and exchanged warm greetings. Fourth of July was spent in and around Oslo, and Brothers Oakman and Livingston drove to Bøn to view the church property there in company with Brother Fossum, who is one of King Haakon's personal chauffeurs.

In the evening after returning to Oslo, the brethren were met by Sister Velma Ruch at the home of Brother Fossum. Sister Ruch is taking a university summer course in Norway. A pleasant evening was spent in conversation with the church members.

Saturday, July 5, saw the brethren entrain for Porsgrunn. It was a long, tiresome journey, but at the end of it ample reward came in the form of a wonderful outpouring of the Divine Spirit as President Smith listened to the testimonies of Brothers Carl Carlsen, Neilson, Fossum, and Olson. Sister Ruch did an excellent job of interpreting. President Smith talked to these good people quietly, and in a very short time all were blessed by the Divine Presence. Brothers Oakman and Livingston also spoke briefly and effectively. The Saints, who numbered twenty or more, were strengthened.

President Smith then blessed the infant son of Brother and Sister Ivar Carlsen. Apostle Oakman recorded the blessing in shorthand. This meeting was quite informal, and although the brethren just sat around and talked, an atmosphere of worship prevailed.

The three brethren were to go to Copenhagen, Denmark, on July 7, and later will be in Germany for ten days.

Received from Arthur A. Schuck, Chief Scout Executive, Boy Scouts of America:

At the Forty-second Annual Meeting of the National Council of Boy Scouts of America a resolution was adopted unanimously expressing appreciation to the many agencies and organizations that have helped to extend the influence of Scouting to the boys of the nation.

Many Cub Packs, Scout Troops, and Explorer Units are chartered to congregations of the Reorganized Church of Jesus Christ of Latter Day Saints. We are grateful for all the resources you have made available for Scouting as an integral part of your youth program.

Accept our sincere thanks for your co-operation. We solicit your continued support of Scouting as a medium for conserving and developing boyhood in the church and community.

Official

Baptisms for June

There were 97 less baptisms reported this June than were reported in June, 1951, but it is still the sixth best month of June on record. The 647 baptisms reported makes a six months' total of 1,921, which is 137 less than for the same period last year. It is the fifth highest on record, the highest being for the year 1921 with 2,503.

Districts and stakes reporting 20 or more baptisms in June are as follows: Center Stake of Zion, 58; Northwestern Iowa District, 30; Eastern Colorado District, 27; Northern California District, 26; Southwestern Iowa District, 23; Southern Ohio, 22; Detroit International Stake, 21; Lamoni Stake, 21; London District, 20; and Rock Island District, 20.

Branches reporting 10 or more baptisms in June are as follows: Council Bluffs, Iowa, 20; London-St. Thomas, Ontario, 17; Ironton, Ohio, 16; Savanna, Illinois, 15; Sioux City, Iowa, 15; Denver, Colorado, 11; Wellsburg, West Virginia, 11; Richland, Washington, 11; Oak Hill, Kentucky, 11; Wichita, Kansas, 10.

THE DEPARTMENT OF STATISTICS

By Merle P. Gutbrie

Play Writing Contest Winners

The White Masque Players wish to thank those who entered the play writing contest, which ended March 1.

The judging committee reports that while none of the plays measured up to every rule and qualification of the contest, those receiving the three highest ratings are as follows:

1. "Safe From Fear," by Ella Lambkin, Holden, Missouri (\$10).

2. "At the Foot of the Cross," by Edwin Spargo, Vancouver, British Columbia, Canada (\$5).

3. "Let in the Sun," by Doris Estrada, Stockton, California (\$2.50).

THE WHITE MASQUE PLAYERS

www.LatterDayTruth.org

Go Ye Into Galilee

Adapted from a sermon preached October 14, 1951, in Denver, Colorado

By Ward A. Hougas

Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.
Matthew 28: 10

Sinners

When I suggested in a sermon one day that we are all sinners, several people began to lose their love for me. They assured me that they were not sinners. They thought this because they had not broken the Ten Commandments nor violated any of the moral code. They had never been in jail and the FBI wasn't looking for them. So they thought that their lives must be without sin.

However, I am still firm in my conviction that most of us have wandered a bit; some of us have strayed away from the true paths and purposes of the gospel. We have gone out of the fold and forgot to come back.

Jobs

One of our major sins is our indifference to other people who need something to do. Because we can, we tend to gather up the tasks that carry authority and responsibility relating to the building of the kingdom of God. We let other people sit outside the circle with little or nothing to engage their interest. We are lost when we refuse to share responsibility with others, or to give them opportunities for service and the happiness of achievement that goes with it.

Fishing

When the resurrected Christ returned to visit his apostles, according to the narrative of the Scriptures, he found that they were straying from their tasks and returning to the world. Peter, you know, had gone fishing—and that's a good

place to go sometimes, if you don't stay too long.

Some of those men were out of circulation; they had ceased their activities in behalf of the kingdom. They were out of sympathy. He was losing them, and they were losing their vision of the kingdom of God and its responsibilities.

In the beginning he had told them, "I will make you fishers of men." They forgot that. Now he charged Peter—repeating the demand three times—"Feed my sheep!" He was calling them back to their mission.

Jerusalem to Galilee

With the disciples beginning to scatter, it seemed that the cause would be lost. A rallying place must be selected. And after the shock of the crucifixion, new instructions and fresh inspiration were needed. The Lord sent out the call through the few disciples who saw him:

Tell my brethren that they go into Galilee, and there shall they see me.

The new church and the gospel of the kingdom of God would have to be committed into the hands of the disciples. Jerusalem, overshadowed by hate, sin, and fear, was not the place for it. Only Galilee would provide the spiritual atmosphere and background that were needed. The geographical distance—a mere sixty miles or so—was not important. The spiritual difference was very great.

Some of us need that admonition now. We need to leave the place where we are. The kingdom of God cannot be built under such conditions, and as long as we remain where we are, we cannot be a part of that kingdom. As the Lord said to Abram, "Get thee out of thy country . . . unto a land that I will shew thee."



We need to push beyond the old borderlines of our thinking, beyond the place where we have always stopped. No matter how familiar they are, and no matter how much we have loved them, we must put Sodom and Gomorrah behind us. We must move into a new region—morally, intellectually, and spiritually—where we can begin again.

Are You Honest?

I have been wondering: How honest are we? Are we willing to face the truth concerning ourselves?

Living just as you are now, doing what you do and thinking what you think, going at the rate you are going now, where are you likely to be five years from now—not only in relation to earthly things but in relation to eternity? Will you be closer to heaven or to hell, and how much?

Five years is not a very long time, especially as you grow older. Life lulls you to sleep as time rushes by. Your future is consumed with astonishing rapidity, and before you know it you have so little left. Your time runs out, and it is too late to change your course. You may be on the edge of the abyss and unable to turn back.

Deep in the heart and soul of every man, woman, and child who knows anything about the gospel is

a desire to achieve and to lift the standard of living to a high plane. But somehow we always talk about that for the great tomorrow, never for today. Yet what we do today determines what that tomorrow will be.

Some years ago the public was seeing a play of the deep South—*Tobacco Road*. It was rough at points, but it contained a truth. . . . If you saw it, you will remember Jettters. Jettters was going to plant cotton—forty on this side, eighty on the other side, and fifty over yonder. Then his poor wife said, "Now, Jettters, when you gonna do all that?" Jettters sat down and began to whittle a stick, and drawled, "Oh, I don't know, Ma. Maybe tomorrow."

"Maybe tomorrow!" Some of us postpone salvation in the same way. We endlessly defer study, preparation, and service. We aim to be good; we want to work for the kingdom, but "Not now, O Lord; not now!"

This is the tragedy of the death of souls. Our death is not something that will take place in the future. *We are committing spiritual suicide now!*

If we are going to Galilee, we must go today. Tomorrow may be too late, for we may die and be buried by the side of the road, in Jerusalem or Samaria.

Ideals

There is absolutely no substitute for spirituality in the life and souls of men and women.

No matter how high your ideals and ambitions are, nothing will come of them unless the determination comes to you to begin to act. You must leave your idolatrous Haran with Abram. You must hear and obey the Master's call, instantly, and go into Galilee. The place is *there*. The time is *now*.

Life doesn't stand still. Something irresistible inside of us pushes us in some direction. If we don't climb up the mountain to heaven, we slide down it into hell. If we don't start for Galilee, we rot in Jerusalem.

Jesus said, "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat . . . strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

Many people miss the way of life—the abundant life. The poet John Oxenham wrote:

To every man there openeth
A way, and ways, and a way,
The high soul climbs the high way,
And the low soul gropes the low;
And in between, on the misty flats,
The rest drift to and fro.

Many of us are just drifting around. Where are you?

George Eliot wrote: "Our deeds still travel with us from afar, and what we have been makes us what we are."

Rights

I don't believe we were made to be failures. Every one of us was endowed in the beginning with certain rights—the Constitution says "certain inalienable rights"—that can't be taken from us, and because of those rights there are certain possibilities wrapped up within each one of us to become something worth while.

We have within us something that will make us fit to meet the Master. The way to life is still open. Abundant living can still be attained. Not many people are finding it. Too many are sleeping on their rights. A right does not do the work for you. Like a tool, it will do nothing unless you pick it up and go to work. But if you do go to work with it, wonderful things can be accomplished.

You have a right to return to God. You have a right to start for heaven. Will you do it?

Decision

A time comes when you must make a decision and do something about it. Conversion, after all, is a matter of deci-

sion. Conversion doesn't mean that your life is changed, but it means that you have made a decision to change your life. You are going to do something about it. Not like Jettters, "maybe tomorrow," or sometime—but *now!*

In the matter of decisions, we often let the wrong agencies make them for us. Twenty million dollars bought enough time on the radio and space in the papers to change the minds of the American people on prohibition. Liquor men said, "Licensed liquor sales will reduce your taxes." It was a lie, but people fell for it.

Which Way Do You Go?

Are you willing to face one plain fact? Check up on yourself. What are you doing? Are you going some place—round and round the mulberry bush, in some small insignificant circle, or out upon the highways of God? Some have been moving in a circle for twenty-five years, and have never gone anywhere.

Ella Wheeler Wilcox wrote:

One ship drives east and another west,
While the selfsame breezes blow;
'Tis the set of the sail and not the gale
That bids them where to go.

Like the winds of the air are the ways of fate,
As we journey along through life;
'Tis the set of the soul that decides the goal,
And not the storm or the strife.

Comfort From the Scriptures

By Helen Zelk

A LITTLE OVER nine years ago my oldest brother donned a uniform and left his family to take up his post of duty in military service. Among the loved ones watching his departure was my twelve-year-old brother, his wide eyes dark with pride and wonder. Today that little brother fights on the battlefield of Korea, and writes home how very much he misses my little sons.

The day my youngest brother left this country, fear came into my heart, not only for my brother, but for the fact that in nine more years my oldest son would be of draft age.

For many days I realized how easy it would be for men's hearts to fail them for fear of things to come upon the earth. I spent much time in prayer and meditation, and God's spirit helped me to smooth out the confusion of my mind. I began to see comfort and beauty in the Book of Mormon story about the two thousand striplings: "Now they never had fought, yet they did not fear death; and they did think more upon the liberty of their fathers, than upon their lives; yea they had been taught by their mothers, that if they did not doubt, that God would deliver them."—Alma 26: 56. I also began to feel a greater responsibility than I had ever felt before.

World conditions being what they are, we must prepare our sons for the times ahead that they might have peace in their souls when all about them is war, so that their vision might be clear and their understanding quick in the midst of confusion.

I feel responsible not only for my own sons, but also for the children of others who have not had the wonderful privilege of knowing God's great plan of salvation.

I sincerely feel we should face the facts of our times with a clear mind and seek our Heavenly Father in prayer and fasting that we might be given the wisdom to teach and prepare our children so they too will know "that if they do not doubt, God will deliver them."

By Faith or by Medicine

By Omar L. Nunn

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.—Genesis 1: 28.

A SHORT TIME AGO several men were forcibly restrained by law enforcement officers in Texas so that a young girl might receive medical attention needed to save her life. These men objected to her being treated by doctors on grounds of their religious belief.

With the rise in recent years of a number of sects advocating "faith healing" there has come a number of questions which are pressing for answers. Shall any religious body, or member thereof, have the right to prevent the administering of medical treatment to any person even though death may be imminent? Do law enforcement agencies have the authority to interfere with a man's faith to the extent of assuring medical treatment to members of his family? These and other questions involving the relationship between church and state will have to be answered by our courts and legislators.

There is one question which I believe we can answer, however; and in view of our unique concept of healing by the power of the Holy Spirit, I feel that doing so will help many to gain a better understanding of our faith and belief.

IS THE DOCTRINE of "faith healing" as it is taught by many churches today consistent with the teachings of the Bible and of Christ?

It has been argued that the prayer of faith shall heal the sick (James 5: 15) and that if it does not, then it is the will of God that the afflicted one be not healed.

I have on several occasions heard similar views expressed by members of our church, some of whom feared that our church and its people are falling into transgression by supporting the Sanitarium, the School of Nursing, and encouraging members of the medical profession.

This attitude among our members and other religious bodies arises from a misunderstanding of the purposes of God and the way he works with man. It is an unfortunate attitude and has undoubtedly resulted in unnecessary suffering and death in the past. It will surely cause more tragedy in the future.

It is true that James taught: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick."—James 5: 14, 15.

Jesus said man lives by "every word that proceedeth out of the mouth of God" (Matthew 4: 4). The words of James do not encompass every word of God. I firmly believe in the principle of the laying on of hands and healing by the prayer of faith. Indeed, I have witnessed the blessings of this promise on more than one occasion. However, I find that my Scriptures have more to say on the subject. They speak of responsibility that is mine more than just prayer alone, for "faith without works is dead."

IN THE FIRST CHAPTER of Genesis the Lord commands man to "subdue" the earth and bring it under his dominion. Man has not yet completely succeeded in subduing the earth, nor in gaining dominion over it. Perhaps his failure is due in part to his incessant effort to subdue his fellows and his unwillingness to gain dominion over himself.

Certainly this command would indicate that God expects man to use his own initiative and industry to gain and maintain control over earthly things. He wants man to learn to control the forces of physical decay and destruction as well as the sheep and cows which feed and clothe him. God has promised time after time that if man seeks diligently and faithfully and prayerfully, he shall be blessed with the guidance and help of the Holy Spirit.

When God gave life to man he gave also agency, authority to use that agency, responsibility to use it justly, and the material things necessary to meet his needs. He has made available a multitude of herbs, plants, and minerals, many of which are poisonous to man; but when properly used will help him to subdue his world and bring it under dominion.

EVERY DOCTOR knows that he cannot heal anyone of any disease. He can only establish certain favorable conditions under which the healing powers can be more effective. Man can learn to destroy the organisms that cause disease, but he cannot heal the malformation. The actual healing of damaged tissues or malfunctioning organs comes from forces either inherent within the body or acting upon it from a source that cannot be tapped by the use of medicines or surgery. The source of these forces is God, who can be reached by the prayer of faith.

Just as the doctor seeks to establish physical conditions favorable to healing, so the prayer of faith seeks to create a closer spiritual unity with God, the source of healing power. We surely should not use one without using also the other. We cannot sit idly by praying and expect God to do all the work of healing any more than we can pray and expect him to hoe the corn or harvest the grain.

Our elders have work to do; our doctors have work to do. As they continue to labor together, each recognizing the work of the other, the blessings and power of God shall accompany their efforts.



Invitation to Nursing

By Nelle Morgan

she most interested? What does she like to do? Does she like to work with her hands? Does she like just "brain" work? Her interests should be a major factor in choosing a career.

Next, she should consider what she is capable of giving to a career. Can she learn complicated information? Is she adept at passing information on to others? Does she have good health? What does her personal inventory show? Her abilities must meet the demands of the career she chooses, or she will not be successful.

Today, most young women want to know if they can marry and continue in the career which they are considering. This is a pertinent and justifiable criterion. If the young bride can continue in her job, the budding family will become financially secure more rapidly than if it has to depend only upon the husband's salary. The deep freeze, and the automatic washer, and the ironer can be purchased much sooner if the bride contributes to the family income.

The modern young woman should know several things about the career she chooses. What are the working conditions? What are the working hours? Is the salary commensurate with the demands of the job? Will she derive personal satisfaction from her work? There are many jobs which offer satisfactory working conditions and pay good salaries, but do they have that personal element—that feeling of satisfaction—which comes from doing something for someone? Those who find this personal satisfaction in their work are able to say, as Henry Van Dyke did in his poem, "Work":

This is my work; my blessing, not my doom:
Of all who live, I am the one by whom
This work can best be done in the right way.

CAN THE YOUNG WOMAN of today find a career which meets these requirements?

Yes. The nursing profession will fill all of these requirements for the girl who has an earnest desire to serve mankind. Nursing is a service profession which offers security and satisfaction to those who choose it as a career.

Working conditions for the registered, professional nurse have been steadily improving during the last twenty years. The average work week for nurses is from forty to forty-four hours. The salaries

vary with the responsibilities of the position and the preparation of the nurse; they range from \$1,800 to \$9,500 a year. Nursing resembles every other profession in that the more of herself she gives to her work the more she receives. Promotion and honors go to the nurse who prepares herself educationally and serves willingly to the best of her ability. Advancement is limited only by the ability, imagination, and perseverance of the individual.

The people with whom the nurse works add interest to her profession. She will work with many different types including student nurses, graduate nurses, medical doctors, nutritionists, medical technologists, sanitary engineers, research personnel, and so on. She will become a member of the "health team" serving humanity, and she will derive satisfaction from this association.

WILL THERE BE JOBS available for her? The Women's Bureau of the United States Department of Labor estimated that in 1950 there would be a need for 409,700 nurses. Actually, at the beginning of 1950 there were only 300,533 nurses actively engaged leaving 109,167 positions unfilled. The Women's Bureau estimates that in 1960 there will be positions for 554,200 nurses. The deduction can be made from these figures that there will be positions available for the registered nurse for years to come.

In 1920 there were three types of nursing in which professional nurses might engage after their graduation. These types were private duty (hired by the patient or his family on an individual basis), visiting nursing (employed by visiting nurse associations to care for the poor in their homes), and institutional nursing (employed by hospitals). Most nurses did private duty because the number of positions in the other two fields were limited.

Thirty years have brought a great change in this employment picture. Each decade since 1920 has seen many new areas opened to the registered nurse. The National League of Nursing Education has recently published a chart showing the different types of positions open to nurses today. There are eighty-nine types of positions listed on that chart. The three fields available in 1920 still exist, but they, too, have expanded to include more nurses. Opportunities have

OCCASIONALLY there can be found a young woman who has known from early childhood what her career would be. She became interested in a particular field as a child and worked toward that goal. This is not, however, the usual way in which a career is chosen. More frequently the young girl makes a definite decision about a career during her years in high school. Often the decision is delayed until the senior year—sometimes until the last semester in high school.

Two months ago there were approximately six hundred twenty-five thousand young women graduating from the high schools of this country. Many of these young women are still trying to decide among the many careers open to the high school graduate. There are jobs paying good salaries which she may accept immediately. Should she do so or should she seek further education by going to a college, or a university, or a school of nursing? Or should she marry?

Some will marry immediately; others will take a job. There will be a large number who will desire to have further preparation for living. Their problem will be to select the career in which they will be happiest.

What criteria can the young graduate use to help her select a career? There is the "trial and error" method: the girl enters the field, decides she doesn't like it, drops it, and tries another. This wastes time and money. How, then, can a young girl efficiently select a career?

SHE CAN MAKE A LIST of all of the professions and trades which are open to young women. Her list will be long. In making a choice she must be guided by her interests. In which of these professions or trades on her list is

developed so rapidly that it has been impossible to educate enough young women to supply the demand. The National Committee on Careers in Nursing reports that 60,000 young women must enroll in schools of nursing this September to help meet the increasing demand for nursing service. There will be many positions available for them when they become registered nurses.

Some skeptic may say, "Yes, but another depression may come. Then, what will happen to the nurse? People won't be able to pay for her services." The nursing profession fared well during the last major depression. In those years the federal and local health agencies employed more nurses than they ever had before to meet the health needs of the people. The prevailing interest of the people in expanding health services presents some evidence that, should another depression occur, health services would be maintained by governmental agencies to a greater extent than ever before. There are no indications that nurses will be forced out of employment.

CAN A NURSE CONTINUE in her profession after marriage? Indeed she can. Statistics for 1949 show that 42 per cent of the nurses employed were married. Nursing has the additional value of being excellent preparation for marriage. The nurse, during her three years in the school of nursing, learns to care for the human body; she studies how to select the proper foods and how best to prepare them. She learns how the body functions, and she learns nursing techniques. She learns how to help keep the body well, but should illness attack her family she knows how to give the necessary nursing care. She learns the principles of cooking and good housekeeping and how to care for children. At the completion of three years in the school of nursing she is prepared to care for a family.

The registered nurse may decide that she wants to devote all of her time to her home and her husband. All may go well in her home for some time, but suddenly disaster may strike—the family income may be stopped because the husband is ill, or for some other reason. The nurse is equipped to secure a job immediately and thus restore the financial welfare of the family. In no other profession can a woman be reinstated in her profession with so little delay or difficulty.

Working conditions, salary, and security of position as found in the nursing profession meet the criteria of a desirable career. There remains for discussion the need for personal satisfaction in the job. Do nurses find satisfaction in their work? Their satisfaction comes from hearing

the patient, whom they have just made comfortable, say, "Thank you," or from helping a mother bathe her new baby, or from teaching a crippled child to walk with the aid of his new braces. The satisfactions that the nurse derives from giving service to those who need her cannot be measured in monetary terms.

NURSING is a satisfying career. The 1952 high school graduate who chooses nursing for her career can look forward to an interesting and useful life. Three years from now she will be looking forward to another graduation—a graduation from the school of nursing. She will be asking herself questions like the following which Dorothy Deming lists in her book, *Careers for Nurses*. What shall it be—nursing in a hospital, a clinic, a school, in homes, in industries, on transportation lines, in the country, in the city, here or abroad? Do I like to be my own boss, to work alone, or do I find it thrilling to be one of a staff of twenty, or a hundred, or five hundred nurses?

Do I want to seek out the unusual jobs like missionary work in Africa, or industrial nursing on a rubber plantation in Brazil, or would I like to be in charge of a ten-bed hospital in Alaska, or teach nursing in China? Or do I like city life and prefer to work in the office of a surgeon, or in a hotel with eight hundred guests, or in a large department store? Or would I like a job as an industrial nurse in a large firm? Or would I like to join the Army Nurse Corps, or the Navy Nurse Corps, or the Veteran's Administration Nursing Service? These and many other opportunities will be open to the registered nurse of 1955.

Nursing is a satisfying, profitable career for young women. High school graduates desiring to learn about nursing education should write to

The Director of Nursing
Independence Sanitarium and Hospital
School of Nursing
Independence, Missouri
Information about nursing and nursing education will be sent promptly.

Resthaven

RESTHAVEN, located at 9904 Winner Road, Independence, Missouri, is a home for elderly ladies. It includes also two or three younger women who are there due to physical handicaps. The guests at Resthaven are those who are physically incapable of caring for themselves. However, Resthaven is maintained as a home, not as a hospital.

The property, consisting of approximately seven acres, was purchased by the church from the widow of Doctor J. Phillip Kanoky on January 12, 1945. Plans are being considered to establish a new home on Truman Road, opposite the Independence Sanitarium and Hospital. This home would be occupied by both men and women, and the present home would be vacated.

Preaching services are held every Sunday morning at eleven o'clock in the living room of the main building. Services, often wire recordings, are held Wednesday and Sunday evenings. Book of Mormon study classes are conducted on Thursday evenings following Communion Sundays, and some of the ladies have a Bible Study Class each Wednesday morning.

Approximately 1,800 guests have registered at Resthaven, including representatives from thirty states and twenty-eight countries, including Hawaii, Alaska, Nova Scotia, Canada, and England.

Ministers, Skylarks, Orioles, Scouts, choruses of young men and women have been among visitors. They have brought with them gifts, music, and plays.

Other forms of entertainment at the home have been colored slides, movies, and lectures. Some of the more able residents of Resthaven have helped at the Social Service Center one day a week.

The staff is composed of William A. Timm, financial supervisor; Miss Helen A. Weeks, R.N., superintendent; Miss Alice A. Anson, relief superintendent; Elder William Inman, pastor; Harry B. Sprague, assistant pastor; and Doctors Vance E. Link and Charles Grabske, attending physicians.

VIOLA VELT

Daughter of the Pioneers

The Autobiography of Christiana Stedman Salyards

PART III

Contact With the Reorganization

In 1851 a hopeful word began to circulate among the scattered Saints. In due time the Lord was to call on the seed of Joseph Smith to preside over the high priesthood of the church, the quorums should assemble, the pure in heart should gather, and Zion should be inhabited again. This message came through Jason Briggs. About the same time Zenas Gurley received this revelation: "The successor of Joseph Smith is Joseph Smith, the son of Joseph Smith the prophet. It is his right by lineage, saith the Lord your God."

From the time when word was received that the leadership of the church rightfully belonged to Joseph, the son of the prophet, the church waited for his coming. Not until the winter of 1859 did Joseph decide to accept the office tendered him. In his own writings he relates several spiritual experiences which led to his final decision. In one of them he seemed to be sowing wheat in a field; another man who was harrowing, asked him, "Why not go to Utah?"

As he paused to answer his gaze was attracted upward, and he saw descending upon him a luminous, funnel-shaped cloud that outshone the summer sun. The cloud descended rapidly and settled upon him, completely enveloping him in its radiance, and a voice said, "Because the light in which you stand is greater than theirs." It answered the question why he should not assume leadership of the group in Utah.

The Reorganization

He received further instruction which caused him to open up communication with the Reorganized Church. In 1860 he and his mother attended a General Conference of the church held in Amboy, Illinois, and he was ordained president of the high priesthood, by virtue of which ordination he became the president of the church. Grandfather and Grandmother were present at his ordination and always gave him their loyal confidence and such support as they were able to contribute. They lived at that time in Rochelle, Illinois, a half-day's drive from Amboy by team and wagon.

Father Landers in Maine

I was about three years old when Grandfather expressed to the church his desire to be sent to New Brunswick, where once he had preached the Baptist faith. His request was granted and he set out on the mission with a young elder, George Lindsley, as his fellow-laborer.

Not long after setting out on the journey he had an impressive experience. He became seriously ill when he was about seventy years old. To that time he had been addicted to the use of tobacco—a matter over which I have not ceased to wonder, knowing his devotion to the gospel. In what manner the word of the Lord came to him I do not know, but he was commanded to put away his tobacco and was promised that, if he did, his strength should be renewed and he should return in safety from his mission field. From that time he discontinued the use of tobacco, and his life was extended to the age of ninety-seven.

A quick journey brought the missionaries to Eastport, Maine, where they preached once to a large, attentive congregation and then proceeded to Grand Manan, an island belonging to New Brunswick. There Grandfather found many former acquaintances who seemed greatly pleased to see him. The missionaries at once began to preach, but prejudice was so strong that all the churches except one were closed against them, and soon that also was refused them.

But they preached in the open air, in a sawmill, and in private houses. Twice mobs collected against them, eighteen or twenty in number, with blackened faces, the men armed with clubs and led by two deacons of the Baptist church. Such demonstrations ceased, however, when fines were imposed on the mobbers by the civil authorities. Though the opposition was great, it was not long before six persons were baptized and a small branch was organized.

One of those baptized was the master of a sailing vessel, of whose conversion Elder U. W. Greene has written very interestingly. Having heard of the preachers at work on Grand Manan, he went to the island to hear for himself what they were preaching, for he had heard evil accusations against them. Having

been taken to the house where Father Landers was preaching, he entered into a discussion that lasted until time for the morning sermon. At the close of that service, the discussion began again and did not cease until time for the evening meeting, after which it continued until late in the night.

Captain George W. Eaton

In the morning the captain, George W. Eaton, announced, "I am satisfied you have the gospel, and if you think I am a worthy candidate, I should like to be baptized." The ordinance was attended to at once, Elder George Lindsley officiating. Father Landers confirmed Brother Eaton and, under the spirit of inspiration, ordained him an elder, giving him some great promises which caused the captain to wonder. Within himself he said, "That may do for you, old man, but it doesn't do for George Eaton. If God wants George Eaton to preach the gospel, he will have to tell him so."

Though he had been ordained he did no preaching but fasted and prayed much and one day while in prayer his mind was opened in a vision and he saw himself with Father Landers in a small schooner, sailing up the coast of Maine. He saw that from time to time as the course of the vessel changed the wind changed with it, so that they were able to make the whole trip to his brother's home in McGlathery's Island without shifting sail.

He was shown the critical illness of his brother's wife, saw her healed by administration, saw himself perform the ordinance of baptism, heard the words he used, and witnessed the manner in which the rite was performed. The vision passed away and, while he thought it impossible of accomplishment, he also realized that, should it come to pass, he would know he had been called of God to serve.

Early in the winter of 1866 a letter from his brother informed him of the serious illness of his wife and asked him to visit them. He complied, taking with him Father Landers to present the gospel to his people. Knowing the danger of a trip around the coast of Maine in the latter part of December, he related to Father Landers the vision that had been given him. After praying over the matter, they decided to go, trusting divine direction and protection to bear them safely on the perilous voyage.

A Miraculous Voyage

As the ocean spray struck the side of the vessel, the sails and rigging froze in the blocks as hard as ice could make them, but as it became necessary to shift their course from time to time the wind

would suddenly change. The promise was fulfilled that the wind and the waves should be at their command. Under the light of a full moon they sailed all night and on the second day, having found a safe harbor under a lee shore, all hands slept in safety. The day following was beautiful, and with wind still fair they reached their destination and cast anchor in the harbor as the Lord had promised.

Upon hearing the gospel and learning of its promises, the sick woman asked for administration and was healed instantly. She arose from her bed, waited on them, and prepared herself for baptism. As Father Landers was then seventy-two years of age, he requested Brother Eaton to officiate in the ordinance. As he stood on the beautiful sand beach and gazed upon the clear water his vision recurred to him, and as he entered the water and performed the rite of baptism he realized by the Spirit of God resting upon him that he had been called by divine power to preach the gospel. It was his happy privilege later to baptize his father, mother, brothers, and sisters into the church.

The narrative by U. W. Greene tells that Captain Eaton was of giant stature and strength, being recognized in his youth as the strongest man in the state of Maine. He was a young man of about thirty-five when he traveled and preached with my grandfather, to whom Brother Greene alludes as the pioneer missionary of Maine.

He relates that not long after the events already recorded Captain Eaton and Father Landers went to Little Deer Isle and began to preach there, the captain entering actively into the work. They encountered great persecution, the people being extremely poor and rough in those days, and only their fear of the great strength of Captain Eaton prevented their driving the aged missionary away.

Another strong man entered in also as a defender of the faith when a mob of determined men collected to put a stop to the preaching of Father Landers. This man was at the head of the mob as its leader, declaring himself to be unafraid of George Eaton or any man who walked the earth.

When the mobbers reached the house where the meeting was held, the service had commenced, and they concluded to wait until the sermon was ended. To their surprise their leader turned to them declaring, "You can't touch that man without walking over my dead body. He is preaching the gospel. I have heard that same message before, and every word of it agrees with the Bible."

The man had been on the Pacific coast for a number of years, and one Sabbath morning a man walked onto the deck

of the vessel where he was and asked permission to preach to the assembled crew. The preacher was Joseph Clapp, and the sermon made a profound impression on the man who carried the memory of it across the continent and recognized it when he heard it again as it fell from the lips of the aged servant of Christ, Father Landers. The mob he refused to lead further dispersed quietly, and a few days afterward the man was baptized and remained a firm believer of the gospel to the end of his life.

A Doctor's Determined Wife

Brother Greene told another story of the young giant preacher of Maine and the pioneer missionary who taught him the gospel. They were presenting the gospel in the eastern part of the state and were invited by a certain doctor to hold a series of meetings in his district. He promised them a welcome in his home as well as in the community, saying, "I own everything down there." The place was about fourteen miles from Lubec.

It was midwinter when they made arrangements to act upon the doctor's invitation, and when they reached his home he was out of town and his wife, upon learning they were what she called Mormons, was not disposed to be cordial to them. She not only ordered them from the house but added, "I will see that you do not have a place to stay in this settlement."

Taking their bags, the missionaries left the house and satisfied their hunger on bread and cheese in a grocery store. In the evening they preached in a packed schoolhouse, and at the close of the service explained that they had been invited there by the doctor but had not been received by his wife and were without a place to stay for the night.

As they left the schoolhouse Father Landers said, "Brother George, what are we going to do?"

"Do!" said George. "We are going back to the doctor's house."

"But she turned us out," reminded Father Landers.

"I know that very well," said George, "but if I get my foot through the crack of the door, we will stay in that house for the night."

On approaching the house their footsteps made little noise in the soft snow, and, finding the door unlocked, they entered where the doctor's wife sat by the fire.

Seeing who had entered the room she said sharply, "I thought I told you to get out of my house."

"You did," answered Captain Eaton, "but you have ordered every one in the settlement not to take us in and even have forbidden permission for us to stay

in the schoolhouse. We have no place to go; this missionary is an old man and crippled; he will die if compelled to remain out of doors tonight. But don't get excited, for we are not going out of this house until morning."

"When my boys come in I will have them throw you out," she stormed. Then Brother Eaton straightened up and, raising his great hands, said in a loud voice, "Madam, I have power in these hands to squeeze the life out of those boys, and if you set them on me it will be the sorriest day's work you have ever done."

For a moment she looked him steadily in the eye and then, changing her attitude, she asked if they had had supper. When they said they had not, she prepared an excellent meal for them, after which she made a fire in the parlor, prepared a warming pan, and put it in the bed for them. When her boys came in, they were very friendly.

The missionaries had a good night's rest and in the morning, after a good, warm breakfast, they took their bags and set out on the return trip to Lubec.

How Captain Eaton Carried the Missionary

They had gone about three miles when Father Landers' strength gave out, and he said, "George, I can't walk any longer."

Then the young giant took the old man on his back and, with a bag in each hand, carried him the remaining distance to Lubec. He often said in talking of the incident that he must have received supernatural strength, for he was not conscious of the burden, but enjoyed being able to do something for God's servant.

After fourteen months in the mission field of eastern Maine, Grandfather was summoned home by his soldier son, Henry, who desired greatly to see his father as he realized the end of his life was near. When he had been laid to rest, Grandfather resumed the work he had been divinely commissioned to do, preaching repentance to those who would hear. For some time he labored in Will County, in northeastern Illinois, assisted by Brother Nelson Van Fleet.

In one of his letters he told us he preached on Sundays, and on weekdays traveled from house to house, teaching the Scriptures and praying with families. He wrote: "I am abundantly blessed with the spirit of the Lord, which makes glad the heart, and which alone can advance our cause." The parents of Sister Rosa Pitt were among those converted and baptized at that time.

(To be continued.)

Be Ye Therefore Perfect

By W. Reed Emslie

ANYONE WHO TAKES his religious beliefs seriously sooner or later comes face to face with the problem of attaining perfection. Christianity and perfection seem to go hand in hand.

In New Testament writings about the ministry of Jesus, the disciples have indicated that considerable instruction was given which pertained to the need for becoming perfect. The story, as it has been written, places much of the emphasis on the attainment of perfection in conforming to certain rules of social conduct.

Probably because New Testament writers recorded so many of these social aspects of perfection in Christianity, there has developed an impression that this facet of the subject was the major topic of concern when Christ said, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

There can be no doubt that striving for eventual perfection in social conduct is one of the prime goals of the Christian religion. The effectiveness of our religious beliefs can be measured by the success with which we solve our social problems in the establishment of a perfect society.

There are, however, certain aspects and implications in Jesus' philosophy of perfection which are too frequently overlooked. It is necessary to go beyond a consideration of the social factors involved in our associations with each other in order to appreciate the full meaning of his teaching. There are a number of important ways in which our Father in heaven is perfect that must be discovered and emulated in individual thought and action.

A PRIMARY WAY in which our Heavenly Father is perfect is in the realm of impartiality. This point was clearly enunciated by Jesus when he reminded his disciples that God makes the sun to rise on the good and on the evil, and sends the rain on the just and on the unjust. This quality of complete impartiality in the bestowal of all physical blessings upon humanity is undeniably a challenging exemplification of true perfection.

God's impartial consideration of humanity is so completely unbiased that no distinction is made between those who do his will and those who do not as far as the physical elements are concerned.

Any man who is striving to become perfect must seek to develop an impartial, unbiased attitude toward his fellow-men. Probably one of the greatest advancements we have yet to make is the eradication of racial, religious, and economic barriers which prevent us from developing a mutually impartial attitude. Our success in eliminating these barriers will determine how far we progress along the road toward perfection.

A SECOND INDICATION of God's perfection is that of understanding. Church doctrine teaches that God comprehends all things. Surely, if a Divine Being is accepted as the creator of the universe, then it is illogical to assume that he does not understand the means by which the creation is being accomplished. He must of necessity comprehend the forces by which order is brought out of chaos and our universe is brought into being as it exists today.

God comprehends all things. In this respect he is perfect. Man, in his feeble efforts to achieve perfection, must not overlook this important aspect of the Divine Personality. Christ told his followers that if they were to be his disciples, they should know the truth and the truth would make them free. This was an edict, not a promise. It places squarely upon the shoulders of each Christian the task of seeking perfection through comprehension—comprehension of all things even as our Father in heaven comprehends all things.

A THIRD PHASE of perfection demonstrated by the Supreme Being is that of operation by law. Unto all kingdoms has been given a law. All things which operate by law are also governed by law. This is fundamental. If it were not so, God would be an unjust, changeable ruler who operates in a disorderly and unpredictable manner. It would be impossible to have faith in a being of this kind.

Man has learned that God's laws are the basis of operation and that he can depend upon these laws to function the same tomorrow as they have today and yesterday. This is a source of great comfort and enables man to carry on his activities with a reasonable degree of success. What man has not done is to discover and fully understand all of God's laws and apply them to his everyday activities. This is the unfinished task. This is a way in which man has yet to achieve perfection.

The individual Christian's problem of attaining perfection is not an easy one. Success cannot be achieved by simply perfecting one's social attitudes and conduct. Success must be achieved by development in all of the aspects of God's perfection. In addition to social considerations, one is required to regard all men on a basis of equality, to develop and expand intellectual capacity to a comprehension of all things, and to discover and apply God's laws to everyday living.

As these things are accomplished, we will be reaching toward the goal of becoming perfect, even as our Father in heaven is perfect.

First Fruits

By Florence B. Hughes

THE FIRST SUMMER of our marriage I enjoyed helping my husband's grandmother pick her raspberries. She insisted on sharing the first pickings with me, even when I insisted I should wait until she had canned all she needed.

"I always like to share the first fruit; it makes the rest taste better," she said simply.

I've learned the truth of this practice. I have shared fruit, flowers, and vegetables, as well as many of life's good things with the assurance that what was left would be doubly enjoyed because of this sharing.

Neighbors in our country community have learned to depend on getting peonies from our peony border for Memorial Day. This year the peonies blossomed early and, feeling they would not last until the last of May, I cut arm loads of them, taking them to homes where peonies were not grown. Memorial Day approached with most of the blossoms cut or dropping their petals. Early in the morning a farmer and his wife stopped for flowers, and I cut the blossoms for them. By looking closely I found enough for them and another couple to whom I phoned, saying I had their usual bouquet ready. I told my husband as we ate breakfast that I hated to refuse the others who, I felt sure, would come for flowers, but I didn't have any good peonies left. I didn't take into account what sharing can do, for as the other folk came we continued to find fresh flowers to cut until all the additional requests were filled. I was amazed to find there were so many bouquets available. At the close of the day the peony row looked more beautiful to me than it had days earlier when I had thought it was at its height of glory. Again sharing the "first fruits" had made the rest better.

Question Time

Question:

What is the meaning of John 20: 23: "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained"?
Iowa Mrs. M. E. P.

Answer:

Forgiveness is a provision of the gospel obtainable under conditions of obedience to the gospel law. On the basis of this obedience the church and its officers receive into fellowship those who have forsaken the way of the world of sin; and they are accepted, not as sinners but as those called to be saints. The church's acceptance is, in effect, a forgetting or sweeping away of sin, and they are held as righteous ones. This is what the Lord does in heaven for people—he wipes away their sins and welcomes them to his holy communion, thus fulfilling the promise, "Whosoever sins ye remit, they are remitted unto them."

If a member falls back into sin and returns to the world, being unwilling to repent, he is not to be forgiven by the church, nor longer to be held in fellowship, for unrepented sin is unforgivable sin. Neither will he receive forgiveness from heaven. In this is fulfilled the further promise or warning, "Whosoever sins ye retain, they are retained." In other words the Lord wants his representative church to do exactly the same thing as he himself would do, and when the church does so, the action is duplicated in heaven. Any action not in accord with the will of God would not be duplicated or confirmed, and the Lord would not be bound by it.

The statement in no wise grants to any minister any arbitrary power to forgive or retain sins.

CHARLES FRY

Question:

By what power do these so-called modern healers of the sick and lame do their healing, especially all those not connected with the Reorganized Church? Can you tell us where Satan enters in, and what is God's part? What did Jesus mean when, in Mark 9: 36, 37, he said, "forbid him not . . ."?
Idaho E. F.

Answer:

To answer this question we must consider it broadly, covering healings, miracles, signs, gifts of the Spirit, and all those supernatural manifestations made possible by Spirit power.

The Scriptures reveal two distinct spiritual forces operating in the world, the divine and the satanic, each manifesting in its own way these signs and wonders. It is for man to learn to distinguish the one from the other.

Those manifestations coming under the Spirit of God spring from Christ, and were and are given of him to operate within his church for purposes relative to the welfare of his people. They are inseparably associated with the gospel plan of salvation, and belong with obedient believers and not with unbelievers, their main purpose being to confirm and strengthen the faith of the children of God, to confirm the truth which they have received, and to reveal the divine personality in such a definite and intimate way that his people may know him. They are never given for the purpose of making believers.

Those manifestations springing from satanic sources, like all his works, are counterfeit, though real, and designed to deceive by imitation and the display of wonders. In counterfeit churches they are designed to confirm them and their erroneous doctrines in an effort to establish the false in the place of the genuine. They often appear without any church connection where their effect is to discredit and destroy the truth and to prevent people from believing.

These signs, whether true or false, must be judged by their inherent qualities, and by the doctrine and organization with which they are associated, the only safe basis being the truth of God. Like a man, they are known by the company they keep.

In Mark 9: 36 Jesus gave no indorsement of the man who was supposedly casting out devils in his name. What he did was to reprove his disciples for forbidding him—a thing they had no right to do. Even today the Lord has commanded his elders to let other churches alone.

CHARLES FRY

Question:

Can you tell me of any true fact where tobacco is used as medicine for sick cattle, as we are told in Doctrine and Covenants that is what it is for?
Michigan Mrs. A. V. S.

Answer:

The statement referred to is in the "Word of Wisdom," Doctrine and Covenants 86: 1, and reads:

Tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises, and all sick cattle, to be used with judgment and skill.

Tobacco or its derivatives (speaking in general—we cannot give specific cases) have long been used as a medicine for both man and beast. By the courtesy of J. P. Gray, M.D., of the Park-Davis Company, Detroit, we have this in answer to a personal inquiry:

Nicotine has been used in medicine and in veterinary medicine in the past. Also niacin and niacinamide, formerly known as nicotinic acid and nicotinamide, members of the vitamin B-complex, were originally made from nicotine, and therefore from tobacco; but this source is no longer relied upon, other methods having supplemented these.

Dr. Gray also quotes from Merck Index, page 381 as follows, referring to nicotine:

Veterinary medicine: . . . used in 1/2 per cent ointment in sarcoptes and acarus itch; also in not parasitic eczema, favus, herpes, etc.

Nicotine is now made synthetically, and hence tobacco is not so much used for this purpose as formerly. A number of new and potent medicines and external remedies are manufactured using nicotine as a base.

CHARLES FRY

CORRECTION

The credit line was omitted on the answer to the second question appearing in "Question Time," page 16, of the June 2 issue. Charles Fry wrote the answer.

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel members signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

Briefs

Special Mother's Day Services Held

SANTA ANA, CALIFORNIA.—Two baptisms and confirmations were performed during the year 1951. Those baptized were Betty Lee Black on March 11, and Theodore Spessard on June 10. Seventy Herbert Lynn and Elder Roy Hewes baptized the candidates, respectively. Evangelist Louis J. Ostertag and Elder Rodney Engel, Elder Roy Hewes and Elder Wayne Hewes performed the confirmations, respectively. The following children were blessed during the year 1951: Douglas Lee, son of Willard and Lavona Davis, was blessed July 15; Christopher Ridgway, son of Frank and Kay Pope, was blessed November 26.

William J. Farley was ordained to the office of priest on December 2, 1951. Bishop David B. Carmichael and Elder Rodney Engel officiated.

Sister Jessie Eunice Shepherd, a member of the Santa Ana Branch, died October 25, 1951.

On Mother's Day, May 11, 1952, corsages were presented in honor of the oldest and the youngest mothers present at the morning service. The oldest mother was Sister Ellen Fuller, visiting from San Bernardino; and the youngest, Sister Betty Best. The corsages were made and presented by Brother and Sister Jordan. As a tribute to the mothers of the branch, a recital was presented during the evening worship hour by the young people of the branch who are studying voice and musical instruments. Those participating were Phillip Morrison, Karen and Barbara Hewes, Susan Williver, Roddy Engel, Althea Farley, Bill Farley, and Betty Black. The recital was under the direction of Brother Warren Tait.

The Southern California District priesthood retreat was held at the YWCA camp near Idyllwild, May 24 and 25. The following attended from Santa Ana: Evangelist Louis J. Ostertag, Bishop David B. Carmichael, Elders James Clark, Rodney Engel, Roy Hewes, Wayne Hewes; Priests James Farley, Bill Farley; Teacher Warren Best; Deacon Henry Johnson; and Dennis Norman.

On May 25, during the absence of the priesthood, the women's department took charge of the morning service. Those officiating were Sisters Hattie Tait, Lola Mitchell, Allie Hewes, Madeline Ostertag, and Lucy Engel.

A pie social was given on May 16 to raise funds for the children's summer camp. Entertainment was furnished by Karen and Barbara Hewes, Susan and Joyce Williver, Phillip Morrison and his puppet, Fern Parsons and daughter Ardith, and Ray Smith. Betty Best led the group in singing. A candy sale was conducted the same evening by the Zion's League to raise additional funds for their needs.

The Zion's League visited the Santa Paula Branch on May 18. Following the morning service a picnic lunch, furnished by the women of Santa Paula, was held. Competing in the afternoon volleyball games were the Santa Paula and Santa Ana Zion's Leagues, with the Santa Ana group taking the lead.

Apostle E. J. Gleazer presented a sermon the evening of May 22. Visiting that evening were Brother and Sister Kemple from Ontario.

On May 25 the Santa Ana choir participated in the Festival of Sacred Music presented by the Choral Conductors' Guild of California. Choirs from twenty-six churches united for this occasion. Conducting for the festival was S. Earle Blakeslee, renowned choral conductor.

On May 28 the women from the Ontario Branch, San Bernardino Branch, Riverside mission, and the Redlands mission visited Santa Ana. A luncheon was prepared and serviced by the women's department of Santa Ana under the direction of Hattie Tait. Sister Gleazer and Sister Van Fleet were the speakers and Sister Betty Best sang.—Reported by BETTY BLACK

Thirty-three Baptized This Year

WICHITA, KANSAS.—The music department presented a spring concert at the church on May 15. The adult, junior, and women's choirs performed both sacred and secular numbers.

Soloists were Nan Bayless, Major Emerson Armstrong, James Mailen (trumpet), Marylyn Robinson (violin), Donna LaPointe (reading), Janice Richards, Gloria Tenney, and Jacqueline Cory (piano trio). Accompanists were Mildred Brose, Annetta Richards, Nan Bayless, Dorothy Shannon, and Mary Robinson.

Mary Robinson, director of music for the branch, was in charge, and Doris Clark directed the junior choir. Elaine Cavin directed the pantomimes. Elder Myron F. LaPointe is pastor.

The first part of the concert was a worship program with Nan Bayless playing "Clair de Lune" by Debussy as the prelude. Elder Myron LaPointe gave the invocation with the response, "Prayer Perfect" sung by Opal Endicott, Betty Dunham, and Doris Peake. Burl Allen read the poem "Compensation" by Edgar A. Guest. The setting for the musical program was a garden scene. All of the performers wore formals.

The ushers were Leo Vickers, Ruth Rhodes, Carol Carlson, Leroy Vickery, Duane Stone, Helen Busch, and Robert Casino. Those participating in the pantomimes were Dorothy and Mark Dodds, "Mighty Lak' a Rose" by Nevin; Dorothy Shannon, "Smoke Gets in Your Eyes" by Kern; Robert and Alpha Fowler, "In My Garden" by Fireston.

Following the musical program, open house was held in the main church building and a reception was held in the lower auditorium.

Hostesses were members of the women's department. The musical was presented again at the Masonic home on May 19.

Vacation church school was held June 2-6. The average attendance was seventy-eight. The total enrollment was ninety-three. The general theme was "Treasuring God's Word." Achievement night was held June 8, under the direction of Edna Jennings, children's supervisor.

Graduates from Graceland College are June Martin, formerly of Wichita, Joe Bayless, Glenn Crum, and Laurice Crum.

Thirty-three members have joined the church this year. They are Homer Dean Behymer, Jack Dean Decker, James Richard Decker, Wallace Reed Decker, Martha Alice Newman, Christopher Clifford Padberg, Helen Claudine Tilden, Shirley Mae Cathey, Maxine Headley, Margaret Mae Logen, Elmer Dean McDivitt, Herbert H. Fillmore, Lulua Anna Fillmore, Alpha Lenora Fowler, Kenneth Lyle Peck, Donald Eugene Ramsey, Lois Ilene Ramsey, Dennis Lee Wheeler, Iran Edgar Wheeler, Jack Roland Welch, Marlin David Wheeler, Melba Elizabeth Wheeler, Susan Mae Wheeler, Judy Colleen Kent, Michael Richard Kent, Alberta Ruth Myers, Howard Walter Myers, David Queen, Glenda Myers, Robert Myers, Loren Johnson, Jr., Dortha Johnson, Albert Yockey.

Ed and Easter Nelson celebrated their fiftieth wedding anniversary, which was on June 4, on June 1 with open house. They have been residents in Wichita for thirty-five years. Brother Nelson is a priest. They have a son, Paul, who lives with his family in Kansas City, Missouri. Paul and his wife will shortly celebrate their silver anniversary.—Reported by MRS. LAURICE R. CRUM

Seven Children Baptized, Three Blessed

MADISON, WISCONSIN.—Children's Day was observed with special services.

A prebaptismal class had been held the previous thirteen weeks with Elder Myron Curry as instructor. The result was that seven were baptized the evening of June 7 in Lake Monana by Priest Carl Wirth and Elder Fred Moore.



Men As Trees Walking

by Margaret T. Applegarth

This book is a rare collection of stories for religious instruction. It is composed of more than eighty incidents about the Spirit of God in the lives of men. Ideal for personal reading or for storytelling.

Herald House

Independence, Missouri

\$3.00

Sunday morning the church school boys and girls gave the worship service. During the eleven o'clock hour Elder Cecil Robbins gave the charge to the parents and members of the church, after which the following babies were blessed: William Floyd Zamastil, Susan Kay Koehler, and Deborah Lynn Shade.

The following, previously baptized, were confirmed: Sandra Noble, David Walker, Barbara Fuss, Phyllis Hartling, Gail Jeffcott, Nancy Halbiatt, and Dora Mae Hartling. Elder and Mrs. Duane Couly of Milwaukee worshipped with the branch. Elder Couly assisted in the blessing of the babies and the confirmations.

The annual vacation church school was held every forenoon June 16-21, with achievement night on June 21.

The Sunday night study class is taught by the pastor, Elder Fred Moore. The class studies the *Membership Manual*.

Twenty women from the branch attended the district women's institute at Milwaukee, May 24-25. Sister Blanche Mesley was the guest speaker. Apostle Mesley gave the eleven o'clock sermon.

Mr. and Mrs. Frank Miller returned from Oregon City, Oregon, where they had been visiting the last five months.

A farewell party was given by the branch for Priest Glenn Price of Lincoln, Nebraska, and for Ronald Mortimore of Lamoni, Iowa, at the home of Robert H. Brigham. These two men have been attending the University of Wisconsin for the past three years. During his stay here, Glenn Price has taught in church school, given sermons, and has been church school director. Ronald Mortimore has given solos and has helped direct the singing. Glenn Price was presented with a flexible leather copy of the Holy Scriptures and Ronald Mortimore with the book, *O Worship the King*.—Reported by LEDA COLBERT

Apostle Oakman Holds Series

SAN ANTONIO, TEXAS.—Apostle Arthur A. Oakman held a series of meetings last spring, having an average attendance of 138.

On February 24 the following men were ordained: Charles R. Eastham, priest; Billy

Hall, priest; and Ernest Hegwood, deacon. Those officiating in the ordination service were Pastor Joseph L. Berry, Elders Fantly P. Hall, Floyd E. Jett, Theodore Dorow, and John G. Wight.

The following candidates were baptized last spring: Eva Garza, Arthur Perales, Edward Menchaca, Enedina and David De La Garza, and Carrie and Bill Deason. Rous Eastham and John G. Wight officiated.—Reported by MRS. RUTH HARP

Guests of Branch Listed

INDEPENDENCE, MISSOURI.—These visitors from twenty states, Washington, D.C., Canada, England, Tahiti, Okinawa, and Mexico registered at the Stone Church during June: Milton R. Allen, Melba Rae Barnett, Raymond L. Booker, Richard Bormann, Dale Briggs, Mr. and Mrs. Harold Burtch, Kurt and Kay Burtch, Flossie D. Christofferson, Kathryn L. Cochran, Mr. and Mrs. A. O. Corley, Mrs. Elizabeth Davis, Jerry Davis, Marjorie Dewsnup, Mrs. R. B. Draper, Mr. and Mrs. Ray E. Ebeling, Joanne and Jeanne Ebeling, Mrs. P. E. Farrow, Mrs. Harold Foddy, Mr. and Mrs. Clifford Forties, Mr. and Mrs. Edward Gamble and sons, Dale Gamet, Inez Girton, Mr. and Mrs. George Green, Sr., Prince, Carnilia, and George Green, Jr., Connie Gunlock, Robert W. Gunlock, William R. Gunlock, John Guthrie, Roberta Hallier, Mrs. Arthur D. Hands, Frances Harding, Mrs. Leah Harding, Paul J. Harding, Margie Hougas, Louceille Hougas, Mrs. H. I. Hutsell, A. J. Jones, Mr. and Mrs. Howard E. Jones, Mr. and Mrs. James M. Jones, Omen W. Knight, Mr. and Mrs. E. F. Kunz, Bettye Fredrick Kuhnert, Doris E. Kuhnert, Mr. and Mrs. M. E. Lakin, Irene Laidlaw, Mrs. A. P. Lehr, Erskine Lehr, Ruth McLennan, Dena Levitt, Lola Levitt, Genevieve Morris, Susana (Bambi) Mendiola, Miss Joan Mervin, Mrs. Marvin Midgorden, Alta Joice Minthorn, Bonnie Minthorn, Neta Minthorn, Mrs. J. W. Minthorn, Judy Mulvaney, Trevor and Betty Norton, Marja Parker, Harold R. Phillips, Robert Phillips, Gladys Piepergerdes, Mr. and Mrs. Floyd Pottorff, Mr. and Mrs. Carroll Riske, Lieut. William Robillard, Mrs. Eileen E. Robillard, Mr. and

Mrs. Kenneth E. Savage, Marvin C. Schultz, Adam H. Scott, Mr. and Mrs. Leonard Siler, Wayne E. Simmons, Robert A. L. Smith, Mrs. O. L. Sternitzke, Mrs. Howard W. Stevens, Mrs. Mary P. Stewart, Mr. and Mrs. Donald Sturgis, Ruby Taylor, Mr. and Mrs. Paul L. Thompson, Dr. Beulah Wamsley, Mr. and Mrs. John E. Whipple, Mr. and Mrs. Clarence White, Mr. and Mrs. L. L. White, Edna Mary White, Mr. and Mrs. Berl Wildermuth, Bob Wildermuth, Mr. and Mrs. B. Wood.—Reported by MRS. RALPH G. SAVAGE

Pastor Blesses Grandchild

ANDOVER, MISSOURI.—Pamelo Jo, the infant daughter of Mr. and Mrs. Charles White of Iowa City, Iowa, was blessed June 8 by Elders Bert DeLong and Gene Closson. Brother DeLong is the grandfather of the baby and pastor of the branch.—Reported by MRS. RALPH NAUMAN

Zion's League Directs Service

MAPLETON, KANSAS.—On Sunday, March 9, Priest James McCollam was ordained to the office of elder by his grandfather Elder Lee Quick with Elder Arthur Dennis assisting. Alpha Jennings was ordained to the office of priest by Elders Leroy Beckham and Raymond Loar.

Most of the Saints gathered for the Easter Sunrise Service April 13, which reviewed the last few hours of Jesus' life. Elder Paul Wellington of Seattle, Washington, gave the closing remarks. He also spoke at the eight o'clock hour that evening. The district president, Elder Calvin French, delivered the sermon at the eleven o'clock hour when 147 were in attendance.

The annual vacation church school was held from May 26 to June 6, with an enrollment of fifty-six children. Most of the staff of fifteen teachers attended the institute for vacation church school workers held at Independence. Almost every morning a member of the priesthood was present to bring some very fine thoughts to the children on the subject for the day. The achievement program was given Sunday night, June 8.

June 8, Beth Clayton, Jimmy Needham and Billy Woods were baptized by Elder Arthur Dennis. The confirmation service was at eleven o'clock with Elder Arthur Dennis in charge. Jimmy Needham was confirmed by Elders Raymond Loar and James McCollam, Billy Woods by Elders Lee Quick and Arthur Dennis, and Beth Clayton by Elders Arthur Dennis and Lee Quick.

The Zion's League gave a farewell party June 9 for their leader, Berdine McCollam who was leaving after her marriage to Charles Moore on June 22. They presented her a picture of "The Last Supper," as a token of appreciation for the leadership she has rendered them the last few years.

A young people's prayer service was held at seven o'clock Sunday morning, June 15, with Elder James McCollam in charge.

A Father's Day service was held on June 15. All the fathers present were presented a white handkerchief.

June 22, the guest speaker at the morning hour was Elder Eldon Kastl, pastor of the branch at Independence, Kansas. That evening the speaker was Elder Leroy Beckham, pastor of the branch at Butler, Missouri.

The Zion's League was in charge of the morning service June 29, using as their theme "The Ordinances of the Church."

Local speakers the past few months have been Priests Joe Wellington, Joe Rei, and Alpha Jennings; Elders Arthur Dennis, James McCollam, Raymond Loar and Lee Quick.—Reported by BERDINE MCCOLLAM MOORE

CAMPFIRE AND COUNCIL RING PROGRAMS

by ALLAN A. MACFARLAN

Herald House has obtained this new campfire book for late summer reunions and youth camps. It contains complete directions for setting up camp and council fire programs including activities, Indian lore, and nature craft.

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HERALD HOUSE

Independence, Missouri

District Institutes Held

MEDFORD AND GRANT'S PASS, OREGON.—An Oregon District institute was held May 30-31 at Medford and June 1 at Grant's Pass for the members in the southern part of the district.

Friday night the sermon was given by J. L. Verhei, district president. A program followed, directed by Sister James Davidson.

Saturday morning an early morning prayer service was held with Elder J. L. Verhei in charge, assisted by the district missionary, Elder Don Landon.

Classwork began at ten o'clock. At this time Elder Harold Carpenter, district church school director, instructed the priesthood; Elder Don Landon, the young people; and Sister Leona Carpenter, the women.

Following these classes a worship service was held. Sister Effie Verhei taught the women, Sister Leona Carpenter the young people, and Elder Don Landon the priesthood. At the conclusion of this class period lunch was served by the ladies of Medford and Grant's Pass.

The afternoon meetings consisted of a short business meeting, a talk by the district president, and a round table discussion. At six in the evening lunch was served. The evening service consisted of classes. The priesthood was instructed by Elder J. L. Verhei and Elder Don Landon, the women by Sister Effie Verhei.

June 1 the group met at Grant's Pass. The day began with a Communion service. Elder J. L. Verhei was in charge, assisted by Elders Harold Carpenter, Don Landon, James Davidson, Harold Crooker, John Rodley, Milton Petree, and priests—Earl Petree and Harley Davidson.

The church school hour began with a solo, "In the Garden," by one of the junior members, Jack McGiven. After this worship service the group was divided into two classes. The adults were taught by Elder Harold Carpenter and the children by Sister Murphy and Sister Petree.

At the eleven o'clock hour Elder Don Landon preached, assisted by Elders Harold Crooker, James Davidson, John Rodley, and J. Giberson. A solo, "Have Thine Own Way," was given by Margaret Lyon. The junior church was instructed by Sister Effie Verhei.

The concluding service of the institute was a picnic in the park.—Reported by LEONA CARPENTER

New Members Baptized

WRAY, COLORADO.—In September of 1951, Alfred Bullard was ordained to the office of elder.

November 25, five new members were baptized—Wilma (Mrs. Earl) Bullard, her two daughters, Joyce and Erla; and Dallas and Maxine Godsey.

The previous week Apostle D. Blair Jensen and Bishop G. L. DeLapp visited, following the district meetings in Denver. Each preached.

The October women's institute was attended by six women of the branch. The women's department have been meeting twice a month in the homes of the women, and have been studying *Book of Mormon Studies*, by Thelona Stevens. During the winter months the second meeting is in the evening and the husbands attend.

The Zion's League was responsible for special programs at Christmas and Easter. April 26 and 27 the Leaguers sponsored a retreat for those in this part of the district. Sunday morning there were fifty-four at the early morning prayer service. Several Leaguers attended youth camp.

The young adult class has been studying the *Story of the Church*, by Inez Smith Davis, and are beginning, *Restoration: A Study in Prophecy*, by Elbert A. Smith.

Although suffering from a severe illness C. D. Whomble was baptized by Elder Alfred Bullard, his son-in-law, on March 20. Brother Whomble died March 24.

Ten representatives attended the General Conference. Pastor and Mrs. S. F. Bullard were delegates from the Eastern Colorado District.

Upon returning from the Conference, District President Ward A. Hougas ordained Ted Zion to the office of deacon. The same day three babies were blessed—Ruby June, daughter of Roddy and Wanda Klie; Cynthia Lee, daughter of Dwight and Rosalie Wheatley; and John Dennis, son of John and Ethyle Woodruff.

On April 20 Cheryl, the five-year-old daughter of Dallas and Maxine Godsey, who had been a victim of leukemia for about a year and a half, died.

May 17 the priesthood attended an institute in Denver. In their absence the eleven o'clock hour was occupied by the League, which presented the theme, "Finding God Through Church Institutions."

Graduating high school student from the branch was Milda Wheatley. Milda plans to attend Graceland College this fall.

Since Conference Elder R. G. Gabriel has been in the branch holding cottage meetings. Following his sermon of June 8 Howard Eye-stone was baptized by Pastor S. F. Bullard.

On the evening of June 20 the branch had a family night, including a fried chicken dinner, in honor of Brother Ward A. Hougas, who preached at eight o'clock on "The Sunset World."—Reported by LETTIE B. (MRS. TED) ZION

President Smith and Australians Visit

OTTAWA, ONTARIO.—The women's department held a home baking and needlework sale May 31 under the leadership of their president, Mrs. Otto Flegel. Mr. Dan Flegel donated the use of his shop for this occasion. Proceeds from the sale amounted to about sixty dollars.

President Israel A. Smith was guest speaker, June 8. Members came from Montreal, Belleville, Kingston, Cornwall, and surrounding areas for the day's services. Elder J. McDonald of Montreal and Evangelist Swain of Sydney, Australia, took charge of the fellowship service at ten o'clock. President Smith preached at eleven and again in the evening. The topic for his morning sermon was "Witnesses for the Book of Mormon," and for the evening sermon, "Some Facts That Prove Joseph Smith a True Prophet." A symposium was held in the afternoon under the direction of Evangelist Swain with the theme, "These Things I Have Seen." Elder J. McDonald, Elder Don Swain, and President Smith gave short talks on the theme. Meals were served by the women's department in the lower auditorium.

The junior church presented a drama, "Restoration and Reorganization," on Sunday, June 15, at the church school hour. Children who took part were Bobby Smith, Carroll Flegel, Linda Smith, Gary Curtis, Donald Smith, Philip Dae, David Flegel, and Eunice Flegel.—Reported by B. MARIE FARROW

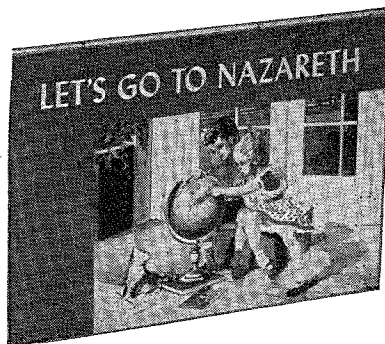
Annual Officers Elected

FALL RIVER, MASSACHUSETTS.—The annual election of officers was held June 12, with District President Clinton K. Saxton present. Elder Alma M. Coombs was elected pastor; Margaret Robinson, secretary; John Pilling, treasurer; Moroni Heap and John Pilling, church school directors; Sadie Pilling, organist; and Margaret Chesworth, music director and primary department superintendent. Wilfred Brindley and Edward Rogerson are to be auditors for all financial statements.

Edgar Pillsbury has graduated and returned from Graceland College.

An auction has been planned for the fall to benefit the Auditorium fund. John Pilling, Wilfred Brindley, and Margaret Chesworth were appointed to plan finance raising and social activities. The budget for the year was adopted.

Books for Summer Pleasure



"Let's Go To Nazareth"

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Herald House

Independence, Missouri

Wilfred Brindley has been released from his position as organist so he can act as deacon. The previous deacon and treasurer, George H. Brindley, has moved with his wife to Hartford, Connecticut.

Mrs. Isabel Millward and Mrs. Gladys V. Coombs have been appointed friendly visitors by the women's department. A report of the women's work was sent to the district leader, Mrs. Florence M. Sinclair.

Mrs. Margaret Chesworth is leader of the women's department. Mrs. Ella Gilbert is secretary and also reads articles or material selected by the leader. The women gave large May baskets to Dorothy Millward and to Mrs. Sophia Brodie.

Herbert H. McGuire has been on furlough from the Valley Forge Hospital. He returns in July. Corporal Ralph McGuire has returned to his duties at Washington, D.C. The boys' younger brother is being baptized soon.

Auditorium funds are increasing. Sister Robinson is finance instructor.

Joseph Piedemonte from Boston and Herbert Moore from Attleboro have been the visiting speakers.—Reported by MRS. GLADYS V. COOMBS

District President Visits

ARNOLDS PARK, IOWA.—District President Sylvester Coleman preached in the Methodist church at Arnolds Park June 22 at the eleven o'clock service. Saints came from Sioux City, Mallard, Laurens, Spirit Lake, and Pisgah, Iowa. The music was provided by Saints of the Sioux City choir. About one hundred people stayed for a covered dish dinner in the church basement after the service.—Reported by BEA MCNAMARA

Eight Children Baptized

SAN JOSE, CALIFORNIA.—On the evening of May 10, a Graceland talent tour show was presented at the church to raise funds for Graceland's building program.

Members of the branch attended the religious education clinic held at San Francisco May 24-25.

The women's department sponsored a rummage sale May 26 and 27. They made approximately four hundred dollars for the building fund.

On June 8, the children's department participated in a service of music. Agnes Elam directed their singing. Following the service eight children were baptized. They were Robert and James Kay, Thomas Maddaloni, and Wilbur Harris, baptized by Elder Harold Cline; Douglas Coplin, David Albright, Sharon Doppee, and James Doppee, baptized by Priest Clifford Sherman.

Following the pastor's message the eight children were confirmed. James Kay and Wilbur Harris were confirmed by Elders Harold Cline and LeRoy Harris, Thomas Maddaloni by Robert Cowden and Charles Cady, Douglas Coplin and Sharon Doppee by Elders Harold Cline and Charles Cady, and David Albright and James Doppee by Elders LeRoy Harris and Robert Cowden.

A potluck dinner was served after the morning service, June 15. An offering was taken for Happy Valley reunion grounds.

Members of different groups have been attending classes at Happy Valley.—Reported by STENA CALDWELL

Church School Has Annual Picnic

NIAGARA FALLS, ONTARIO.—The Father's Day service was directed by the Skylarks under the supervision of Sister Margaret Conham. Special songs and readings were given by the girls. Elder George Towers gave a short sermon.

The women's department held a picnic June 19 at the home of Sister Grace Pew. The women are working on a summer project.

The church school held its annual picnic June 28 at Kinsey Beach in Lowbanks. Ninety people were present from the Niagara Falls Branch. After races were finished, the Lowbanks church school and Niagara Falls church school competed in a ball game. After this, the women's department served supper.—Reported by AUDREY V. WARE



The Passing of a Missionary

Elder William Bath was a missionary of the old school. He labored in the field in the days when missionaries walked many miles and endured many hardships to preach the gospel and minister to people. He traveled as a missionary in Kansas, Oklahoma, Nebraska, North Dakota, Kentucky, and Tennessee. During his total ministry, which included fifteen years under General Conference appointment and many years as a local minister, he baptized over five hundred persons into the church.

During those long walks he carried the church books and memorized a wealth of Scripture, which he used effectively in his preaching. Sometimes among his friends he was called a "walking Bible." He labored in the days of tent work and street preaching. He entered the missionary field in September, 1916, and was under General Conference appointment until September, 1931.

Released as a missionary during the days of economic stress when the church was in financial difficulties, he made his adjustment and carried on his work as a local minister. Always in his ministry he was assisted by his good companion. His many friends, especially those to whom he taught the gospel, will join with Sister Bath and the family in mourning his departure.

(Obituary on page 23.)

Bible Play Book

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Prayers in a Hospital Ward

By Lillian Pope Cross

WHEN MY DAD was about sixty-five years old, he had a minor nose operation performed in the doctor's office. He came home and cut the grass. I had the same kind of an operation, by the same physician, and what happened to me? I hemorrhaged all over the place and ended up in the hospital with one nostril packed until I looked like a first cousin of Jimmy Durante.

Knowing that my arrival at the hospital would be just after the supper hour, the doctor had made arrangements for a tray to be sent to me. The food looked appetizing and I thought "I'm going to enjoy this," but did I get to eat it? No! As I lifted my fork I suddenly became nauseated. I had been swallowing blood and it was most unpleasant. (There were several repeat performances between then and morning, but my timing was better and I did not miss breakfast.)

After the tray was taken away, a nurse came with two hypodermics, which the doctor had told me to expect. My husband and his sister Birdie kissed me good-by and left.

"One of these will make you drowsy," the nurse said; and it did. I knew I was not dreaming though when I heard a sweet voice reading: "The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?" Then when the Twenty-third Psalm was read, I silently said it along with the reader and felt comforted.

When the curtain was pulled back from my bed, I could see a young woman with a Bible in her hand. She had been reading to an elderly white-haired woman with a cherubic face. Both women smiled at me. The elderly one got out of bed and came over and asked how I was feeling. "I'll pray for you, my dear," she said. "Prayer always

helps. I am Granny Baker," she added.

I slept for awhile, and when I awoke she was sitting up in bed and praying aloud—"And may everyone in this room sleep well tonight."

About one in the morning when I had another hypo to coagulate my blood, Granny Baker sat up in bed with her hands clasped and I felt sure she was praying again. Next day I found out she was the Granny Baker to whom a radio announcer says nightly, "Goodnight, Granny Baker. God bless you." It was nice to meet her and talk to her.

NEXT MORNING, which was Thursday, I was feeling "hard done by." My husband's sister from Ponteix, Saskatchewan, was visiting us and on Sunday we were to leave for Banff, Alberta, where we were to be the guests of my husband's brother, Dr. Wallace W. Cross, Minister of Health for the Province of Alberta, and his wife. I knew I would not be able to go on Sunday even though we had our tickets and reservations. My husband would not go without me, and he needed the holiday very much.

Friday morning the doctor removed the packing from my nostril and said to let it bleed; if it got too bad he would come back and pack it again. How I prayed the bleeding would stop, and it did in the afternoon.

Saturday I went home, but the doctor said I could not go to Banff until Tuesday. He gave me packing and applicators "just in case." I enjoyed the scenery through the Canadian Rockies, called "The Glittering Mountains" by the Indians. The town of Banff lies cradled in the mountains 4,625 feet above the level of the sea. The weather was ideal, and Dr. Cross drove us for miles and miles. Everywhere we looked we saw beauty. We drove to the Banff Springs Hotel, called the finest mountain resort in the world,

"rising like a castle in the ancient Valley of the Gods." We saw the Bow River and falls, the fish hatcheries, and with many others went to see the bears come up the mountain to get food which is dumped there. The stores and cafes stay open late in Banff, and it was interesting to mingle with the crowds.

The next day we went to Lake Louise. Its beauty is breath-taking. The lake is bordered by forest-clad mountains, and Victoria Glacier creeps down to the water's edge. Thousands of bright-colored Iceland poppies grow on the grounds of the Chateau Lake Louise, which stands "on top of the world," 5,680 feet above sea level.

On our way to Johnson Canyon the next day we saw some mountain goats. At the canyon we walked up and up, always hearing the roar of the water below. We saw lively chipmunks which seemed quite tame. Under some of the rocks we found many wild forget-me-nots, and the wild strawberries were in blossom. When we reached the falls we felt the long walk had been worth while.

WE HAD NOT BEEN BACK at the cottage long before, without a moment's warning, my nose started to bleed. When it was at its worst, two young deer came down from the mountains into the yard. I could hear the merry voices of the children who had quickly congregated and were feeding them. I could not get out to see them. I had to lie down with my head at an angle so I would not swallow blood.

I was glad my brother-in-law was a doctor and such a kind person. He knew just what to do. I was taken to the doctors' clinic where a doctor from Galway, Ireland, gave me a shot of vitamin K, told me something interesting about the writing

of "Galway Bay," and sent me to the hospital.

As I walked up the steps of Banff Mineral Springs Hospital, accompanied by my husband and Dr. Cross, and my ever-present box of Kleenex, I sighed and thought, "Ah, me! Here I go again."

I did not want a private room because it would be lonely, so I was put into a four-bed room, where there was just one patient. She was a pleasant person, sixty-five years old, well educated, and a good conversationalist.

Lying in bed I could look right up a wooded mountain. From the hall window majestic Mount Rundle could be seen. Sometimes beautiful white clouds would appear at the tops of the mountains. I thought of how Christ used to go to a mountain to pray.

THE TOWN OF BANFF is truly cosmopolitan, and so is the hospital. There was a nurse from Australia, one from Norway, and one from Scotland, as well as those from various parts of Canada. The physiotherapist was from England. It was a Catholic hospital, and the sister in charge of our floor was one of the jolliest persons I have ever met. She admired a tiny two-inch bear my husband had bought for me and laughed when I told her I had named him "Hemorrhage."

Came Sunday and the doctor told me that I had to stay in the hospital until just before train time on Tuesday. The church bells rang both morning and evening, and it reminded me of my childhood in London, Ontario.

Late Monday afternoon two very plump women were brought into the room. They were "foreigners," but one spoke English fluently. Her sister, however, who was about twenty years older, did not. They spoke loudly in their own tongue, and every little while the older woman would get out of bed and walk up and down, up and down.

That night in walked a short man and a gray-haired, slightly stooped

woman. The two sisters were overjoyed to see them and one said to me, "These are our friends from Biggar, Saskatchewan. Isn't that nice? They came to surprise us!" The four of them talked and talked in their native tongue. I tried not to listen, but I couldn't help thinking of what the youngsters say—"Yackity-yack." I could see the strained look on the face of the other patient who was sitting in the hall. Suddenly I realized that just one person was talking. The man was praying in an earnest voice, and the two women had their heads bowed. The spirit of reverence seemed to fill the room, and I, too, bowed my head and prayed that those people would be blessed. I thought how wonderful it is that no one is a foreigner to God. The man came to the foot of my bed and asked how I was, and as I looked into his eyes I could see they were kind and twinkling like my dad's eyes used to be. He said, "Good-by. God bless you," and his wife came over and said the same thing.

Next morning, after another shot of vitamin K, I was allowed to leave the hospital for the train with a warning to keep very quiet. The younger foreign woman said, "God bless you and keep you from having another hemorrhage on the train."

The trip home was really delightful, and I knew before too long I would be in lower altitude. The Great Divide, with an altitude of 5,380 feet, marks the boundary between Alberta and British Columbia. It is here that a glacier-fed stream, spanned by a rustic bridge, separates into two small brooks. One brook winds to Hudson Bay and on to the Atlantic Ocean. The other flows into the Pacific.

At Kicking Horse Pass the famous Spiral Tunnels bore for more than six thousand feet through rock. Entering Cathedral Mountain from the east, the railway circles down to daylight and through the second tunnel under Mount Ogden, a descent of 104 feet inside the mountains.

Wednesday morning my husband, my little bear, and I, still clutching a box of Kleenex, arrived at the coast, New Westminster, home sweet home!

It was an unusual holiday but in retrospect I find it quite interesting.

Birds

Of all the birds that visit or inhabit the Midwest, the most beautiful may be the cardinal. At least he would be a high-ranking contender for first honors. In the early morning he arrives at a neighboring tree to pay his respects to his friend and companion. He inspects the area, and his crest rises like a helmet. Then he chirps brightly that it is safe for her to come out. She emerges, her colors much quieter, softer, and daintier than his brilliant red. She is a little queen of the bird world, perfect and adorable. . . . One thinks in wonder and awe of the Power and Intelligence responsible for this perfection and beauty. Who could be so dull and foolish as to ascribe the perfection of these little creatures to chance or accident? To the reverent heart, every good thing in nature is a proof of the work of God.

L.J.L.

Home Column

Service on the Home Front

By Virginia Hardy

THE TWO BIG QUESTIONS facing most career-minded high school graduates are *what* and *where*. I had known for a long time what I wanted to be—in fact ever since I was four years old. It was then that I had my first experience with hospital life, and I didn't like it. Because I was frightened by the nurse who cared for me before I had my tonsils out, I resolved to be a nurse when I grew up so that I could be kind to little children who were hospitalized. I knew, too, that even though our home was in Oregon, I would come to the Sanitarium for training; so, in September, 1949, I enrolled as a student nurse here. Along with my work at the Sanitarium I studied pediatrics for three months at Mercy Hospital in Kansas City, Missouri, and spent another three months on psychiatric nursing affiliation at the state sanitarium in St. Louis.

The question of where I should serve after graduation has often come to my mind, bringing with it the possibilities of overseas assignments. As I heard of the pathetic need for medical treatment in the South Sea Islands, I wondered if my hands might not minister best where leprosy and elephantiasis claim hundreds of lives yearly. I thought, too, about the war-torn lands where chil-

dren with bodies weakened by malnutrition become easy victims of tuberculosis. Maybe in Africa, where the church has yet to take the gospel story, I could serve best by

Here Is the Writer . . .



VIRGINIA HARDY, who will be graduated from the Independence Sanitarium and Hospital School of Nursing in September, is a native of Portland, Oregon, where she was baptized in 1939. She is an active member of the Walnut Park Zion's League in Independence, and—when she has time—enjoys playing the piano and singing. Before coming to Independence she attended First Church in Portland.

preparing the way for spiritual help by helping to heal first the physical ills. Or perhaps the best thing to do, I reasoned, would be to work in a doctor's office. There I would contact many people and try to be the kind of representative the church would be pleased to have meet the

public. There, too, I would have Sundays free to help at church.

A few weeks ago my speculation ended. In a flash of sudden inspiration I realized that for me the best thing to do is to stay right where I am, because here at the San I can make my religion live each day—Sundays included—for the patients who are in my care. I might not have seen my duty so clearly had it not been for Mr. V.

SHORTLY AFTER LUNCH on May 7, Mr. V and a co-worker were moving steel beams with a large crane. They had done this sort of work often and were confident of their aim as they guided the beams from boxcar to stock pile—but they had failed to notice the high line overhead. When the crane contacted the wire, 33,000 volts of electricity charged down the metal framework and snuffed out the life of the man at the controls. Mr. V. wasn't killed, but second and third degree burns covered 95 per cent of his body. At the Sanitarium he was given all the aid medical science is capable of giving, yet two physicians shook their heads as they left the room saying he wouldn't live till morning. Outside his wife and several relatives looked blankly at the wall and at the future. It had happened so suddenly they weren't quite able to believe that it had happened at all. "He's so young to die," one said. "How can I get along without him?" his wife asked, and nobody answered.

As they sat there, wondering, Chaplain Almer Sheehy asked them if they had ever read the passage in the Bible which tells of God's concern for those who suffer. He read to them: "Is any sick among you? let him call for the elders of the church; and let them pray over him,

New Horizons

anointing him with oil in the name of the Lord." Then he asked if they would like for him to administer to their loved one. They said they would appreciate anything anyone could do to relieve his suffering, so Chaplain Al placed his hands gently on Mr. V's head and asked God's blessing on him.

Three days later the doctors again predicted that death was inevitable. At the end of the sixth day a puzzled physician looked at the chart and wrote, "The patient is still alive!" Eight days passed before Mr. V's seared body gave up the struggle for life. We who kept anxious watch would have liked a happier climax, but we are glad for one thing. The people who eight days before had felt they couldn't face this loss were able to look without bitterness toward the future. "Thanks for all you have done," they said. "The very atmosphere of this hospital is different than any we've ever been in. We are deeply grateful for your help and for your prayers."

It was then that I suddenly realized what opportunities I have to help build Zion here in the Sanitarium. If through genuine concern, conscientious service, and prayer I can bring people a little closer to God as I care for them, then I ask for no greater mission. I am challenged to give the best I have right where I am.

He who goes out of his house in search of happiness runs after a shadow.—Chinese Proverb

Liberty is the one thing you can't have unless you give it to others.—William Allen White

The Chinese have a simple prayer: "Lord, reform Thy world, beginning with me." There could be few more useful prayers for each of us to keep as a guiding rule.—New York Times

Youth and Christ

By Stanley Leonard

Then spake Jesus again unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.

—John 8: 12

"Behold, he sendeth an invitation to all men."¹ The words of Alma ring down to us in the present as a message of hope and strength in this world of doubt, fear, and insecurity. It gives to all of us an opportunity for Christlike living; an opportunity for increased unity and fellowship in the spirit of light and truth. A way has been opened and lies ahead if we will but receive and answer the invitation in our lives.

Young people today are increasingly being put under pressure as they grow into maturity. The words, "Seek ye first the kingdom of God,"² have become, "Seek ye last," as young people are constantly crowded by the demands of society on their time and lives. The complexities of world situations have begun to cast out a universal concept of God in their hearts and minds.

In the time of Christ the known and understood world was much smaller than it is today. The lives and interests of the youth then were centered and developed in the family. Contact and accommodations into society were more gradual and not categorized into set educational periods of development according to the plans of the "modern" world. This problem confronts youth: Where is Christ today? Is he in the period from the first to the eighth grades? Does he begin to exist after graduation from high school or college? Can his influence upon youth continue and grow at every age? The statement, ". . . and he that seeketh, findeth; and to him that knocketh, it shall be opened,"³ presents itself as one of many possible answers to the question, where is Christ today? The influence of Christ is found in those who seek after it; that influence is a sign within them. The signs of strong

character, hope, charity, love, and faith are constantly shown by Christlike living *throughout* life. Youth must find this influence of Jesus *today* so that preparation for tomorrow will be complete.

Christ is where *we* find him. We can assist each other in our searches but the ultimate goal has to be found within us as individuals. Nobody can find him for someone else; a seed is planted, but it grows from within. Everyone has the opportunity to find him because he has given an invitation to *all* men.

THE PROBLEM which arises next is, "Are the young people of the church prepared?" Prepared for what? Are they prepared to receive, understand, and answer this invitation?

In the beginning God was—but not so with man, for he was brought about through careful consideration, planning, and spiritual enlightenment. Young people from the beginning must be taught of the love of Christ in order that an appreciation of the invitation will be developed through a mutual love with Jesus. After the reception of the invitation in the spirit of mutual love, the time for understanding will not present itself as an obstacle to be overcome, but as a goal to be sought after and realized throughout life. As understanding grows, the answer will form in the character of thinking and doing at every age.

As a young person matures his concepts of life change and his character develops. There is one element, however, that is necessarily growing but never changing to the point of its culmination in life—

that is his *personal relationship* with Christ today.

Youth cannot forget Christ. Jesus was conscious of his duty and relationship with his Heavenly Father *all* of his life. He grew in relationship to God *and* man. So must young people grow in relation to Christ and their fellow-men. Their love and understanding for each other grows as they come to know each other better.

Young people have the greatest opportunity of all to know and love God and Christ and correlate this love with an understanding of man and the world about them. The thought, "I live in a universe that I consider has personal forces inherent in it; I live through adjustment to this universe,"⁴ must be a conscious reality.

Do young people look for the responsibility of sharing the solution to this problem of adjusting to the universe about them with God's help? The answer to this question again can be answered only by the individual. The responsibility of sharing is ever present. Latter Day revelation says:

Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought, save it were to ask me; but, behold, I say unto you, that you must study it out in your mind; then you must ask me.⁵

AS WE WORK TOGETHER with God we grow in love and comprehension of his works and his personal relationship to us.

An unbalanced relationship between God and ourselves might cause the branches of our life's tree to grow greater than the roots and become top-heavy in the light of our own limited understanding. This opens the way for deterioration and fall, because we have tried to outdo the roots which have supported us in faith and strength—the roots and foundations of the love which God and Christ offer us and their message in the universe. Growth must take place evenly and in balanced proportions as we share the responsibility of building life with God's help.

Ever looming up through the present are the possibilities of the future. Do young people have faith in the future? Has the presence of God and Christ in the lives of young people been realized to an extent where faith will form confidence and assurity in seeking goals for the times which lay ahead?

The greatest aid to the culmination of life's goals and ambitions rests in the moral and religious obligations which we must carry out with a faith in God's universe and the love of Christ before us. It is a source of strength, not of weakness; a light, not a shadow. It is a challenge of great proportions, not an escape for the weak-willed. God wants strong people—strong in mind, strong in spirit, and strong in the faith that his will be done.

The young people of the church must answer to the hour. They must be prepared to share responsibility and have faith in the laws of God, the universe, and their own lives, strengthened by the love of Christ and a mutual understanding of their personal relationship with him.

"... seek learning even by study, and also by faith."⁶

1. Alma, 3: 57.
2. III Nephi 6: 11.
3. III Nephi, 6: 20.
4. Roy A. Cheville, *Growing Up in Religion*, p. 31.
5. Doctrine and Covenants, Section 9: 3.
6. Doctrine and Covenants, Section 85: 36.

Bulletin Board

Northwest Reunion

The Northwest (Silver Lake) Reunion will be held at Silver Lake near Everett, Washington, August 1 to 10. The official staff will include President W. Wallace Smith, Apostle E. J. Gleazer, Seventies George Njeim and Aleah Koury, High Priests Vern Webb and Paul Wellington, Bishop Monte E. Lasater, District President G. L. Swenson, Sam Clark, and C. E. Hammel. Mrs. Wallace Smith is to represent the General Department of Women. The registration fee is 50c, and rentals are as follows: tents (12 by 14) \$6.25, (10 by 12) \$5.25; double springs, 50c; lights in tents 50c. Meals will be served in the dining hall at reasonable prices. There is a grocery store, church-operated, and camp stoves for those who do their own cooking. All orders for tents must be in by July 25. These should be sent to Monte Lasater, 4115 Bagley Avenue, Seattle, Washington.

Notice to Servicemen at Ft. Leonard Wood

Services are held each Sunday from 11:00 a.m. to 1:00 p.m. at the VFW Hall in Rolla, Missouri. Clarence Reese, Waynesville, Missouri (four miles west on 66) is mission pastor.

Fiftieth Wedding Anniversary Celebration

Patriarch and Mrs. A. K. Dillee, 616 West Nickell, Independence, Missouri, will celebrate their fiftieth wedding anniversary on Sunday, July 27, by holding open house at their home from 3:00 to 7:30 p.m. They extend this invitation to all their friends to call on them at that time. They request no gifts.

Notice to Members in Southwestern Texas District

Elder Joseph L. Berry was elected district president at the annual business meeting on June 21. All communications for the district president should be mailed to him.

Central Texas District Conference

The Central Texas District conference will be held July 26 and 27 at the church in Marlin, Texas, beginning at 10:00 a.m. Saturday. All branch presidents are requested to bring their reports for the first six months of 1952, giving baptisms for that period.

C. W. TISCHER
District President

Nauvoo District Reunion

The Nauvoo District Reunion will be held on the grounds near the Mansion House and Nauvoo House from August 3 to 10. Reservations for tents and cots or dormitory space in Nauvoo House should be sent at once to John E. McKiernan, 3111 Avenue P, Ft. Madison, Iowa. Bedding will not be supplied. Meals will be served cafeteria style at reasonable prices. Apostle D. O. Chesworth and the district presidency are to be in charge of the reunion. Swimming and boating will be under the direction of the recreation committee.

D. J. WILLIAMS
District President

Books Wanted

John Crawford, 415 Lewis Avenue, Billings, Montana, would like to obtain the following books: *The Enduring Word, Men Nearest the Master, Jesus and His Message, The Gospel From the Beginning, Parsons Text Book, The Instructor, Doctrine and Dogmas of Utah Mormonism.*

Chicago-Northeastern Illinois Reunion

The Chicago-Northeastern Illinois Reunion will be held August 10-17 at Camp Seager, one mile east of Naperville, Illinois (one-half mile south of Highway 34). Family rooms are available to two to six people, and well-supervised dormitories will be provided for men and boys, women and girls. Prices for the entire period, including twenty-two meals, seven nights' lodging, health and accident insurance, and use of grounds, are as follows: adults and young people, 12 years and older, \$17.00; children, 5 to 11, \$12.50; children, 3 to 4, \$6.50; children, under 3, \$1.00. A deposit of \$5.00 (\$1.00 for children under 3) must accompany each reservation, with the balance being paid upon arrival at camp. Reservations may be made with Richard Wildermuth, 704 South Center Street, Plano, Illinois, for members in Northeastern Illinois District, and with Raymond E. Troyer, 6053 Woodlawn Avenue, Chicago 37, Illinois, for members in Chicago District. General Church representatives at reunion are to be Apostle Donald Chesworth, District Presidents Lyle Woodstock and Lloyd Cleveland, and Elders Clair Weldon and Cecil Ettinger.

Erie Beach Reunion

The Erie Beach Reunion will be held July 25 through August 3. Serving on the official staff are to be Apostle C. G. Mesley, Bishop L. W. Kohlman, Director of Youth Carl Mesle, Evangelist J. J. Ledsworth, District Presidents John W. Banks and J. C. Stuart, Missionaries William McMurray and Al Peltier, and Blanche Mesley, teacher for the women. Information on reservations, tents, and cots is available from J. F. Kelly, 71 Arnold Street North, Chatham, Ontario.

Rock Island District Reunion

It has become necessary to change the location of the Rock Island District Reunion to Camp Milan, five miles south of Milan, Illinois (approximately two miles south of Rock Island) one-fourth miles east of the intersection of Highways 67 and 92. The dates remain the same: July 19-27. Reservations should be made with John C. Stiegel, 2320 Sixteenth Avenue, Moline, Illinois; for adults, \$12.00, for children, \$7.00.

Change of Address

William E. Williams
412 East Ashland
Nevada, Missouri

Mr. and Mrs. Philip W. Moore
218 Tyler
Warrensburg, Missouri

Maurice L. Draper
9 Lyons Road
Drummoyne, N.S.W.
Australia

Mr. and Mrs. Max Stowel
Glenwood Farm
Rural Route 1
Lenexa, Kansas

Mr. and Mrs. Calvin French
12 Starr Place
Jackson, Ohio

Mr. and Mrs. W. J. Breshears
Donad Breshears
Robert Breshears
4121 Tenth Street
Rock Island, Illinois

Serviceman's Address

Cpl. Robert A. Wiley
R.A. 37532112
7839 Ord. Dep. Det.
A.P.O. 122, c/o Postmaster
New York, New York
(Cpl. Wiley is stationed near Nancy, France.)

Pvt. John D. Studdard
U.S. 55258054
Battery A, 10th Tr. Bn.
A.A.A.R.T.C.
Fort Bliss, Texas

Pvt. Studdard is a graduate of Graceland College, class of '51, and will appreciate hearing from other Gracelanders.

Request for Prayers

Gladys L. Hegwood, 102 Clarke Avenue, West Peoria, Illinois, requests prayers for her aunt, Flora B. Norris, who is suffering from a spine injury.

Mrs. Isabel Azbill, Derry Berry Street, Lexington, Tennessee, asks to be remembered in prayer.

ENGAGEMENTS

Mehas-Cooper

Mr. and Mrs. Ben Cooper of Charleroi, Pennsylvania, announce the engagement of their daughter, Janet Louise, to Richard E. Mehas, son of Mr. and Mrs. George Mehas of San Diego, California. Both are graduates of Graceland College, class of 1952. The wedding will take place in early fall.

Taylor-Jones

Mr. and Mrs. R. E. Jones of Independence, Missouri, announce the engagement of their daughter, Carolyn Ruth, to Chester C. Taylor, son of Mr. and Mrs. C. C. Taylor of Vancouver, British Columbia. Miss Jones is a graduate of Graceland College and the Independence Sanitarium and Hospital School of Nursing. Mr. Taylor received his Bachelor's Degree from the University of British Columbia in 1948. The wedding will take place in early spring.

WEDDINGS

Walden-LeRow

Maxine LeRow and Lee Walden were married June 22 at the Grandview Reorganized Church in Kansas City, Kansas, Elder Ammon S. Andes officiating. Maxine was graduated this year from the University of Kansas and Lee from Washington State at Pullman. Both attended Graceland College. They are making their home in Berkeley, California.

Rasmussen-Reneau

Janet Reneau, daughter of Mr. and Mrs. Floyd I. Reneau of Kansas City, Missouri, and Conrad Rasmussen, son of Mr. and Mrs. Walter Rasmussen of Council Bluffs, Iowa, were married June 14 at Central Church in Kansas City, Missouri, Pastor Herbert C. Lively officiating. Both are graduates of Graceland College, class of 1947.

Leonard-Hardy

Juanita Hardy, daughter of Mr. and Mrs. Glenn A. Hardy of Flint, Michigan, and David Leonard, son of Mr. and Mrs. William Leonard of Independence, Missouri, were married June 14 in the Elms Park Recreation Hall in Flint, Elder Arthur H. Du Rose officiating. Both attended Graceland College. They are residing in Flint this summer.

Mills-Watkins

Aline Watkins, daughter of Mr. and Mrs. Frank Watkins of Charleroi, Pennsylvania, and Morrie Mills, son of the late Mrs. Elizabeth Mills of Maple View, were married March 18 at Kirby, Pennsylvania. They are making their home in Charleroi.

Moore-McCollam

Berdine McCollam, daughter of Mr. and Mrs. Frank McCollam of Mapleton, Kansas, and Charles Moore of Kansas City, Missouri, son of Mr. and Mrs. Claude Moore of Redfield, Kansas, were married June 22 at the Reorganized Church in Mapleton. Elder Leroy Beckham of Butler, Missouri, performed the single-ring ceremony. They are making their home in Kansas City, Missouri.

Dimmick-Turpen

Charlotte Lindahl, daughter of Mr. and Mrs. F. A. Turpen, and William E. Dimmick, son of Mrs. Clarence Minor and W. G. Dimmick, all of Hutchinson, Kansas, were married June 15 at the First Baptist Church in Hutchinson. Elder R. E. Wilson, pastor of the Reorganized Church, officiated.

Stagman-Chase

Myrna Ruth, daughter of Mr. and Mrs. J. K. Chase of Arborfield, Saskatchewan, and Herman Lyle Stagman, son of Mr. and Mrs. H. Stagman of Jordan River, Saskatchewan, were married June 17 at Connell Creek Lutheran Church. Elder Lloyd F. Chase officiated.

BIRTHS

Twin daughters, Becky Lee and Linda Kay, were born on May 21 to Mr. and Mrs. Lloyd Hurshman of Guatemala City, Guatemala. Mrs. Hurshman is the former Jean Amsberry. Both parents are graduates of Graceland College.

Mr. and Mrs. Arnold Jorgensen of Minot, North Dakota, announce the birth of a son, Richard Arnold, born June 22 at a hospital in Culbertson. Mrs. Jorgensen is the former Matie F. Murdock of Independence, Missouri. Both parents attended Graceland College.

Mrs. and Mrs. Philip W. Moore of Warrensburg, Missouri, announce the birth of a son, Bruce Allen, born June 26.

DEATHS

BATH.—William, son of William and Elizabeth Bath, was born July 29, 1878, at Bryant, Illinois, and died July 5, 1952, at his home in Independence, Missouri. On June 18, 1905, he was married to Lucy Ann Courtney; they had four children. A daughter, Lucy, died in December, 1917, and a son, T. I., died in July, 1950. Brother Bath was baptized into the Reorganized Church on March 16, 1902; he was ordained a teacher on May 20, 1909, an elder on February 4, 1912, and a seventy on April 15, 1920. As a missionary he served in Oklahoma, Nebraska, North Dakota, Kentucky, and Tennessee. Following his release from appointment during the depression he continued to serve as a local minister.

He is survived by his wife; two daughters: Catherine Bowers of St. Louis, Missouri, and Mildred Norris of Oklahoma City, Oklahoma; eight grandchildren; and five great-grandchildren. Funeral services were held at Stone Church, Patriarch A. E. Stoff, Elder John Blackmore, and Pastor Glaude A. Smith officiating. Burial was in Mound Grove Cemetery.

PORTER.—Cheryle Verniece, daughter of Vernon and Carol Freeman Porter, was born January 8, 1947, at Nederland, Colorado, and was accidentally drowned in a mountain stream near the home at Jamestown, Colorado, on June 14, 1952.

She is survived by her parents; two brothers: Vernon, Jr., and Johnny; and her maternal grandparents, Mr. and Mrs. Carl B. Freeman of Ava, Missouri. Funeral services were held at the Howe Mortuary in Boulder, Colorado, the Reverend James C. Keesey officiating. Interment was in Columbia Cemetery at Boulder.

YOUTH CAMP SCHEDULE

DATES	CAMP	LOCATION	Director or Registrar
YOUTH CAMPS:			
Aug. 3-10	Camp Tonadoona	Chetek, Wisconsin	Delbert Smith 519 Russell Ave., N. Minneapolis, Minn.
Aug. 3-10	Deer Park Camp N. Y.-Phila. Dist.	New Hope, Pa.	Loyd Adams Rt. 2 Willoughby, Ohio
Aug. 17-24	Camp Kiondashawa	Transfer, Pa.	Loyd Adams Rt. 2 Willoughby, Ohio
August 24-31	Texas Camp	Bandera, Texas	Alfred H. Yale 1034 Peddie Houston 9, Texas
Aug. 25-Sept. 1	Camp Allegheny	Allegheny State Park Salamonica, N. Y.	Loyd Adams Route 2, Willoughby, Ohio
Aug. 26-31	Camp Liahona	Brewton, Alabama	Ed Barlow Box 435 State Teachers College Troy, Ala.
JUNIOR - JUNIOR HIGH CAMPS:			
Aug. 24-30	Camp Kiondashawa	Transfer, Pa.	James Menzies 2606 - 23rd St. Parkersburg, W. Va.

We're on the Air

MONTANA, Kalispell.—KGEZ, 1340 on the dial, 1:15 p.m. (MST) Saturday.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 8:45 a.m. (EST) Sunday.

TEXAS, Weslaco.—KRGV, 1290 on the dial, 9:00 a.m. (CST) Saturday.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

CALIFORNIA, Stockton.—KGDH, 1140 on the dial, 1:15 p.m. (PST) Sunday.

MASSACHUSETTS, Fall River.—WSAR, 1480 on the dial, 8:15 a.m. (EST), July 7 and 22

MASSACHUSETTS, Fall River.—WALE, 1400 on the dial, 9:45 a.m. (EST), July 10 and 29, August 13 and 25

ALABAMA, Mobile.—WKRK, 710 on the dial, 7:15 a.m. (CST) Sunday.

AMERICAN FORCES NETWORK, EUROPE.—AFN, Tuesday Evening Vespers, 1845-1900 hours.

News and Notes

(Continued from page 2.)

LEAGUES PRESENT OPERETTA

July 8, 10, 11, and 12 Independence Zion's Leagues united to perform Gilbert and Sullivan's "H.M.S. Pinafore." This third annual operetta was held at the Campus. Leading soloists were Esther Salonimer, Roy Stearns, Bob Sparks, and Mrs. Shirley Petterson. Other cast members were Oliver Houston, Rex Boos, Don Potts, Mary Lou Haskins, Prudy Harper, and Charles Hield. Mrs. Alta G. Seal was responsible for the sets. Franklyn S. Weddle was music director; Stanley Leonard, conductor; Marion Davis and Margaret McKevit, dramatic directors; and Floyd J. Hubble, production manager. Members of the orchestra and chorus were chosen from the city-wide Zion's Leagues.

CORRECTION

In the second paragraph of "News and Notes" in the July 7 issue of the "Herald" it is stated that Apostle Gleazer reported "almost 100 per cent participation in the Southern California District." This was a mistake. Apostle Gleazer reported almost 100 per cent participation at the "priesthood institute" of the Southern California District.

*** THE TRIVET**

There have been many good reproductions of early American furniture, dishes, silverware, and household things. Among them are the quaint little black iron trivets that our ancestors used to put under hot dishes at the table.

One that we wanted features the American Eagle. He is rather squat, his feathers look heavy, and his beak could have been borrowed from a parrot. However, he is recognizable as an eagle, and that's something. We must remember that he was very young when this picture was made. Since then he has lost his comical look, and has become big, strong, and very stern.

Only one thing troubles us. A trivet means a three-footed thing. But this has four. How can it be a trivet? We could, properly, call it a quadruped, but most people would think of an animal. Any suggestions?

*** ANOTHER HEART**

It is good to cultivate the Bible. You turn up so many interesting things. I found this one the other day, "God gave him another heart."—1 Samuel 14: 13.

What a boon that would be to a physician specializing in heart trouble! Suppose when the little pump shows signs of wearing out your doctor could say to you, "I think we had better put in a new one. How would a week from Tuesday do?" But such things are reserved for the Lord.

Many people do not know that the Lord can give us another heart. Not the physical one, of course, but a state of soul. We are bound to the old griefs, fears, prejudices, and limitations. If we can open the windows of the heart toward heaven, it can be made new. And a change in the state of our soul may even enable an injured heart to beat many years longer. We had better overlook no chance to keep the little pump going, because we die when it stops.

Is your heart full of bad feeling—old hates, old troubles, old wounds? Do you dislike too many people? Are you worried and afraid? Are you always stirring up wrath wherever you go? Do enemies and opposition arise to block your path whatever way you turn?

Do not trouble God by praying for him to change all of these circumstances. It would do no good, even if he answered your prayers. The trouble is within you. Pray that you may be changed. Pray that God may give you another heart, as he did Saul.

**IS YOUR FUTURE SECURE?
SAFETY TALK NUMBER 1**

Automobiles caused almost two million casualties in the United States in 1951, the worst year in our history for safety.

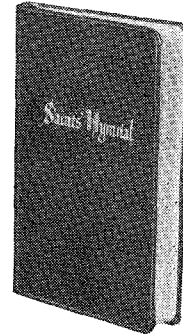
Traffic deaths totaled 37,100. You could have been one of the dead. You could have caused one of the deaths.

The injury score was 1,962,600. One of them could have been you. You could have caused one of them.

The record of death and injury from cars impresses upon us the necessity for more thought and care in driving.

Saints' Hymnal

Have a copy of our church hymn book in your home to learn the words and music for your own appreciation. The hymnal pictured is bound in hand-grained Morocco leather with round corners and red under gold edges. Title is stamped on cover in gold.



\$5.50

Herald House

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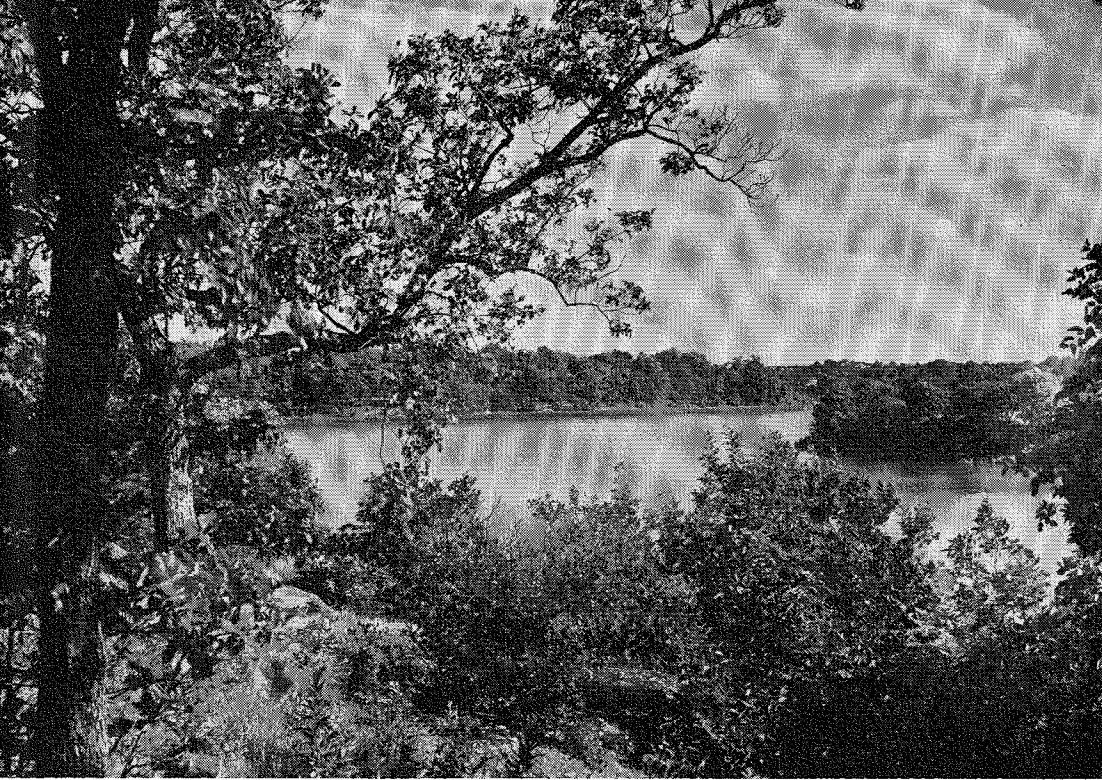


Photo by Harry L. Shippy

Prairie Lee Lake

A Beauty Spot near Independence, Missouri

the Saints' Herald

July 28, 1952

Volume 99



We'd
Like
You
To
Know . .

**Wilbur
Ihde**



VERSATILITY is the greatest quality required in the person holding the job of building superintendent at the Auditorium. The possessor of such a trait is Wilbur Ihde, who came to Independence last December to serve in the capacity of superintendent of the huge Auditorium.

Bill has plenty of experience to fulfill the technical requirements of the position. He was in the heating and electrical appliance business in Park Falls, Wisconsin, for a number of years prior to moving to the Center Place. During the war he served as a civilian consultant with the Army Engineers in Alaska.

But it requires more than technical know-how to successfully do a maintenance job at the Auditorium. A good understanding of human nature, cheerful personality, and implicit faith and devotion to the church are equally as important. Bill not only directs a sizeable staff of maintenance workers but is constantly in contact with office personnel and General Church officers whose offices are housed by the Auditorium. Their tasks are made lighter by the genial attitude and spirit of co-operation which seem a very natural part of Bill Ihde's personality.

Bill was baptized in 1944 in Wisconsin, where he was born and reared. He was ordained to the office of priest two years ago and, with his wife (the former Zion Steede) and two children, attends and works in the Liberty Street congregation.

News and Notes

NEWS FROM PRESIDENT SMITH

A letter from President Israel A. Smith written from Copenhagen, Denmark, July 8, has been received by the First Presidency. President Smith writes that he, Apostle Arthur A. Oakman, and Bishop Henry L. Livingston were met by Sister Tinning and husband Orla on their arrival at Copenhagen. The group left for Germany July 10. They arrived in Berlin from Hamburg on July 11, and were greeted very happily by the Saints. Apostle Oakman preached the evening of July 12, and Bishop Livingston and President Smith were the speakers on July 13. The week following their work centered in Hamburg. All three members of the party were deeply impressed with the work of rehabilitation done under extremely adverse conditions, and particularly with the fine record being made by the Saints.

W. W. SMITH ON WEST COAST

President W. Wallace Smith left Lake Doniphan, near Excelsior Springs, Missouri, where the Center Stake reunion is being held, July 13, for the West. He will attend reunions on the Pacific coast for the remainder of the month, with his first objective the Pacific Palisades reunion.

PRESIDENT EDWARDS AT STONE CHURCH

President F. Henry Edwards preached at the Stone Church July 13 at both morning services. The topic of his sermon was "Freedom and Responsibility Under God." During the following week, he was the only remaining member of the First Presidency in Independence. He attended the first week end of the Ozarks reunion at Racine, Missouri, which was held July 19-27.

CHAIRMAN OF CITY PLANNING COMMISSION

Ronald Smith, son of Presiding Patriarch Elbert A. Smith, has been appointed chairman of the Pittsburg, Kansas, City Planning Commission. Ronald received his doctor's degree in mathematics from Kansas University in 1930, and since that time he has been an instructor at Pittsburg State Teacher's College, where he is also head of the mathematics department.

RETURNS TO DESK

After a prolonged illness from virus infection, Chris B. Hartshorn, managing editor of the Herald Publishing House, returned to his desk Monday, July 14. He is only able to work part time for the present.

NEBRASKA YOUTH CAMPS HELD

Elder Charles Neff, assistant to the First Presidency, returned to work July 14 after two weeks at youth camps at Fremont, Nebraska, where he served as camp director. Brother Neff reports excellent response at both camps. Other appointees on his staff included Elder Frank Fry, Elder Sylvester Coleman, and Elder Les Gardner.

FIRST CANADIAN YOUTH CAMP HELD

The first Canadian youth camp held at Port Elgin, Ontario, the week of June 29-July 6 was highly successful, according to Carl Mesle, General Church Youth Director, who served as camp co-ordinator. Seventy-one campers and sixteen leaders attended from the four Ontario districts and unorganized territory.

(Continued on page 17.)

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The Saints' Herald Vol. 99 July 28, 1952 No. 30

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith
ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

The *Saints' Herald* is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 108 South Osage Street, Independence, Missouri.

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

This Is God's Business

"I must be about my Father's business."

—Jesus to his parents.

HAD YOU EVER THOUGHT of God as a businessman? The idea offers a whole parcel of stimulating possibilities. Some of them may be disturbing. When Jesus said, "I must be about my Father's business," he did not mean shops or factories. It was a business of the redemption of souls.

No human mind has ever been great enough to survey the total business operations of God. His industrial empire is too vast. Let's just say that, among other things, God has a business.

Every Sunday, ministers mount their pulpits to offer advice to the world. Men of business get at least their share of attention. Of course, the advice is not always heeded. To reject advice is an indispensable condition of a free world. We are told to preach the gospel, not to enforce it.

In reciprocation, thoughtful businessmen sometimes offer advice to the church. We could learn some good lessons from business and businessmen. But the advice is not always understood, not always heeded. The same freedom is involved. Nobody should be angry about it. Giving advice, for many people, is a harmless recreation. Avoiding it is a game. "I told him," is a phrase often used by an advisor who was wrong anyway.

In the gospel work, all we can expect is that people consider. "Consider your ways," said the prophet of the Lord to ancient Israel. The gospel contains many admonitions, as well as commandments.

BACK, NOW, to the business of the Lord. A good principle of business is to welcome the customer and make him feel glad that he came.

Has it ever occurred to you that worshipers at church are customers? Customers, shopping around for salvation, for soul comfort, for wisdom, for order and peace and happiness in their lives. They come to see if you have what they want. If they like what you have to offer, they may buy some of it. If they like your establishment very well, they may even take out a life membership and leave a standing order for your services.

A good business and a wise businessman will try to please the customer. Think of that the next time visitors attend your church.

I ONCE WENT into a store. It was well stocked with many things that I wanted. Some I would want that day. Others I would want later—when other pay checks had arrived. It was a good store, but something was lacking—customers. I was the only one.

Then, when the owner came forward, I learned why there were no customers. He had a grieved, angry look. The last visitor had bought nothing. As he looked at me, I knew what he was thinking. He had already decided that I would buy nothing, like the last man. And he was defiant about it. I fooled him. He was a little surprised when I bought something, but not for long.

His mind was already on the next visitor, who wouldn't buy anything. He didn't thank me; he didn't like me. I never went back. Frankly, I have never been in any church so poorly operated as that store. But we could take warning from the example of that man.

The most important thing in a store is customers. The most important thing in a church (physical equipment, I mean) is people. Good business says that we must keep them happy. Good church practice would say that too.

GOD GOES TO CHURCH. Why? To meet his people. Of course it is true that when you go into your church alone you are likely to find that he has preceded you there and has a blessing waiting for you. But do you suppose that he wastes much time waiting around empty churches? Probably not. He has bigger temples in which to find the setting of his life than any we can build. Why was God there in the church waiting for you? He probably knew you were coming. It is in church, among other places, that God transacts his business with his people. The church is a place of business—spiritual business.

Parents and children have business with each other. Children need parents to protect and support them. Parents need children to love and serve: it is a part of the richness and happiness of life. . . . God is our Father, and we have business with him. We need him very much, all the time. Apparently we satisfy some need that exists in his great soul: he needs us to love and serve, or he would never have made us. I am trying to put it reverently and truly. That is the way I believe it is. We have business with God. He has business with us. He is about his business, and has been always. We must be about it too. L.J.L.

Editorial

Official

Church Broadcasts in Europe

Recent activities of the Radio Department have broadened the scope of our ministry in Europe, particularly in Germany.

Through contacts initiated by Seventy Eugene Theys, we made available several recordings for devotional services to be broadcast to the armed forces in Germany. Those programs were so well received that Chaplain Elvin A. Burgess, who has a place of responsibility in scheduling such services, has provided us a

regular spot on the broadcasts heard on the list of stations given below.

These recordings, like others which are available for broadcast anywhere, were made by the radio department. Included in each program recorded are music by the Stone Church choir and organist Bethel Knoche, prayer, Scripture, and a devotional message by Arthur Rock or Evan Fry. The name of the church and the name of the speaker are clearly announced.

Requests are already coming from the citizens of Europe for copies of the talks. One arrived recently from Switzerland.

The following schedule is printed for the convenience of European Saints, and for Americans who may have friends or relatives in Europe to whom they will want to mail such information. Our program can be heard sometime during the week on each of these stations.

AFN TRANSMITTER OPERATION

Effective July 1, 1952

AM TRANSMITTERS

FREQUENCY	METERS	TRANSMITTERS	TYPE	POWER
548	547	*Munich	A	100 KW
611	491	*Berlin	A	5 KW
665	451	Bayreuth	A	10 KW
854	351	Fulda	B	350 W
872	344	*Frankfurt	A	150 KW
1034	290	Kassel	B	350 W
		Bremen	A	350 W
		Ansbach	A	350 W
		Bad Kissingen	B	350 W
1106	271	*Stuttgart	A	100 KW
1142	263	*Bremerhaven	A	1 KW
		Wurzburg	A	350 W
		Fussen	A	350 W
		Hersfeld	A	350 W
		Coburg	B	350 W
1223	245	Heidelberg	A	1 KW
		Berchtesgaden	A	350 W
		Regensburg	A	350 W
		Eschwege	A	350 W
		Sonthofen	A	350 W
		Bamberg	A	350 W
1394	215	*Nurnberg	A	10 KW
1502	199	Garmisch	B	350 W
		Giessen	B	350 W
		Hof	B	350 W

STANDBY

		Straubing	C	350 W
		Augsburg	C	350 W

FM TRANSMITTERS

Frankfurt	94.9 megacycles	A	10 KW
Hoechst	91.7 megacycles	A	250 W
Heidelberg	93.7 megacycles	A	250 W

STANDBY TRANSMITTERS

Bayreuth	5470 KCs	A	350 W
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LEGEND

- A—0600-0100 hours operation
- B—1700-0100 hours operation
- C—STANDBY
- *—Studio Installations

Across the Desk

BY THE FIRST PRESIDENCY

In a letter received by the Presidency from Major General Ivan L. Bennett, Chief of Chaplains of the United States Army, is a statement which will be of wide interest. General Bennett says:

There is a new concern on the part of commanders which comes to light in many ways. One commanding officer included the following comment in his indorsement of the Chaplain's Monthly Report:

"Apparently I have about 550 men who admit no religious affiliation. I should consider it a very wholesome triumph if these individuals were convinced of the true reason for living."

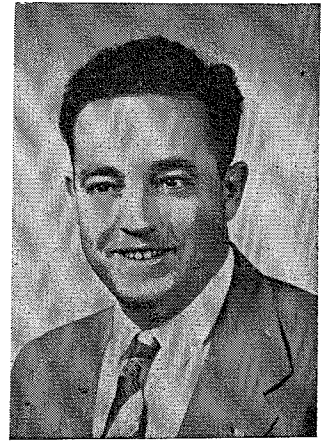
By those words the Commanding Officer clearly and concisely evidences his sense of command responsibility in the promotion of religion and morality in the Army. He publicly pronounces that he is well aware of the importance of a healthy religious and spiritual environment for his men that will make a strong appeal to their instincts by giving them a "true reason for living."

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"Prepare for That Which Is to Come"

Scripture: Doctrine and Covenants
1: 3, 6.

By Gerald Gabriel



THE OPENING SECTION of our book of modern day revelation "sounds off" as with the blast of a trumpet warning men to be "prepared for that which is to come" against the day "when peace shall be taken from the earth." If my recollection of history is correct, the latter has been fulfilled, for since 1861 there has been continuous war or a threat of it in some area of the civilized world. War, like a dreadful contagion, tends to spread instead of diminish, until a means is found by which there can be built up a power to resist.

The Korean war has proved greater than many of us wish to admit. In the first year there was a loss of 3,000 more in death and 12,500 more in casualties than the first year of war with Japan. War, however, is only one of the many things we must be prepared for. This should be a time of rejoicing as well as a time of preparedness—for by these happenings we know that His coming is nigh. If we are prepared, we need have no fear.

Ten Years Ahead

General Marshall has warned us that we must be prepared for at least ten years of tension. As the church of Christ, we must be prepared for this very important ten-year period which shall determine the destiny of the church and, in turn, the destiny of the world. For, as in former times, the leadership of the church is the salt of the earth—a preservative. The governor of Pennsylvania predicted some time ago that only 10 per cent of our civilization would be alive in the next five years. Knowing the destructive power of the atom bomb, we readily agree that it is not impossible. However, when the "anger of the Lord is kindled," it is possible

that an atomic explosion (heard and felt only a few miles) will be mere "pop gun" warfare. When Krakatoa erupted in the East Indies the noise was heard 3,000 miles, and ocean waves reached four continents. Red hot debris covered an area the size of Texas, dust fell from the air for a year, and in some areas it was 100 feet deep. Nearly 36,000 people died as a result of it, despite the fact there were no major cities in the immediate vicinity.

Russia?

We must be prepared for whatever Russia plans to do. We are not certain what that will be. Her policy is not one of war, but we know it is not one of peace either. She first weakens a country economically, as she is doing to the United States today, leaving stratification in the society of that country—a few wealthy and many poor. Her second step is to go underground and begin to teach "all things *in* common," which results in internal strife. (You will note there is a distinct difference in "all things *in* common" and "all things common" as taught by the church in the Book of Acts. The third step is external pressure directed by Russia—but her active satellites are the tools for this pressure. By just such methods she has brought hundreds of millions of people under her control since the outbreak of World War II.

Morality in the United States

Moral corruption—both in individuals and the government—seems to boil to the surface in periods of war and economic prosperity. Our tendency, now, seems to be toward that of finding a scapegoat. If we can fasten the evil upon some person, party, group, or movement, it helps us to escape our own sense of

participation. Finding an adequate scapegoat makes the accuser feel a sense of release and self-righteous justification in his own eyes.

Are we ourselves much superior to those who break laws or live just within the law? Are we honest with the grocer when he gives us too much change? Are we fair with our income tax reports and tithing statements? Have we told little white lies to collect insurance for some damage to your car, home, or other property. The crux of the whole situation is in the moral attitude of the American people toward the government. To many of us the government is fair game, and we have a right to all we can get, honestly or otherwise. Perhaps we do not like to admit it, but we may actually live on several ethical levels at the same time.

As for the level of *individual relationships* most of us have respect for our friends' and neighbors' property and try to meet the doctor and grocery bill, but when it comes to the level of corporate contacts, are we considerate? Damage to telephone and railroad or other rich corporations we view a little differently. Perhaps we or our sons have at one time or another shot at the glass insulators on the telephone poles. Did we stop to think that they might be someone's property? Our ethical standards take a drop. Our attitude is the same toward insurance. "Get all we can get" is the rule.

We seem to think it not too sinful to hide some income and inflate some exemptions to keep from paying income tax. We drop again in our ethical standards on the level of *government* contacts. We think it's smart to get by in cheating the government. It is no sin if we can get away with it. The immediate rewards are our goals.

Land of Milk and Honey

Our country is rich in promises (conditional), economic goods, and hopes for the future. At present it is seemingly a paradise as compared with other countries; yet we should remember that Adam and Eve were driven from their paradise because of misuse of those things entrusted to their care.

Pride

We must be prepared for a fall because we are full of pride. A false sense of security is ever present in our nation. In both the 1950 and 1948 General Conferences mention was made of the people of Laodicea. Is our situation comparable to that of the Laodiceans? Do we have pride in our own wealth, possessions, power? Do we take pride in our humility, learning, skill, or in being a "chosen vessel"? The sin of the Samaritans was the worship of idols—pride in the workmanship of their own hands; idols of gods of their own imagination. The golden era recorded in the Book of Mormon was followed by a downfall because the people failed to keep pride from their hearts, during which time all productive capacity was devoted to war—leaving them exposed to famine, pestilences, disease, and other ravages of battle.

Security?

Out of our false sense of security we may think we cannot be invaded. However, some of our experts tell us that about two-thirds of our population is centered in less than seventy-five major industrial cities, which are ideal targets for the atom-

ic or similar bombs. Other experts say that if Russia attacks by plane the best we can expect to do is to stop two or three planes out of every ten—leaving seven or eight to get through.

Does our standard of living give us a false sense of security? Health, sanitation, home comforts, good industrial working conditions, efficient transportation and communication, recreation, entertainment, progressive arts and sciences serving our every need, the partial control of the elements, the social program for the aged, unemployed, the widow, and unfortunates, and the ever-normal granary for storing the fruits of the land—tend to make us feel that all is well and will continue to be well.

Righteousness?

We must be prepared for a fall due to a false sense of self-righteousness. Jesus had a way of making the Pharisees "squirm" in this regard. At its last conference one stake reported thirty-seven marriages and five divorces. We know of other churches whose records compare with this. Not long ago I heard a testimony from one of our members that was on this order: "We are almost righteous enough to have Zion." How do our lives compare with the Christ? Do we like to boast of Reorganized Latter Day Saint accomplishments? "For unto whom much is given, much is required; and he who sins against the greater light shall receive the greater condemnation." Apostle Arthur Oakman once said, "The soul that imagines it is saved is not even safe."

Brethren, What Shall We Do?

This question was once asked of Peter. His answer was,

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying *save yourselves from this untoward generation.*

Our change must be away from this "untoward generation" and "toward" God. We have attempted almost everything else, and to a measure some attempts have been successful; now it seems that all governments that are not "upon His shoulders" will collapse. Repentance is our only solution.

Fear Only God

The promise has been given that no power shall stay the hand of God in the accomplishment of his purposes among his people; and as the church shall move forward in its great work, the fulfillment of prophecy may cause the Saints to tremble at the exhibition of divine power, yet they shall rejoice in the protection of his grace.—Doctrine and Covenants 135: 3.

It is not an easy matter for people to change their ways unless there is a driving force within, but the conditions of the day in which we live should motivate us if we have any faith at all in the prophets of the past as well as present-day prophets. Children take great pleasure in climbing ladders. In many cases they do very well on the ascent, but the moment they look down and realize their distance from the ground they become fearful and dizzy. Some adults have the same reaction when looking from the window of a tall building. Death is only a few inches from us every day as we travel the highways. If we allow fear to possess us—and it does sometimes happen—sudden destruction is ours. A friend had the habit of throwing up her hands and screaming when in a "tight spot." Her response would probably have been the same had she ever driven a car in downtown traffic. Fear can, and often does, create disaster. The day in which we live calls for self-control.

Know God

We must know God and understand his purposes in us. Paul tells us that God is not the author of confusion, so it seems very important we know more about God. A lawyer says that the best evidence one can obtain is circumstantial. We do not

(Continued on page 17.)

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Every American A Parent

By Milton Lomask

Reprinted from the January, 1952, "Kiwanis Magazine" by permission of the editor.

WHAT happened to a fourteen-year-old boy in Poughkeepsie, New York, last winter happens to boys of all ages all over the country all the time—sometimes with, but more often without, the happy ending. What happened was this:

The boy—call him Jim—went out one evening with some older lads who were drinking. Jim was a Boy Scout. When the bottle came to him, he waved it aside.

"Drink up," he was told, "or you're chicken!"

Apparently Jim hesitated. He knew he shouldn't, but . . . How long can a fourteen-year-old stand up against the taunts of older companions? At length Jim "drank up." He drank a fifth of the stuff, slept it off in a snowbank, and landed in a local hospital, where Dr. Thomas Shannon, making his morning rounds, found him in a critical condition with frozen feet.

That's what happened. Now for the happy ending:

Dr. Shannon happened to be chairman of the special projects committee recently set up by the Poughkeepsie Kiwanis Club to help troubled boys. Acting in this capacity, Dr. Shannon got in touch with two fellow Kiwanians: A. E. Richards, president of the club, and Ralph Waterman, a Boy Scout leader.

Together they dug into Jim's background. They found that he was not associating with the right boys. They switched him to a group that was

right for him. They found that he badly needed the companionship of boys who not only knew right from wrong, as he himself did, but who had the courage and poise to live accordingly. They saw to it that such boys visited Jim at the hospital and became his friends.

Thanks to his "sleeping it off" in a snowbank, Jim's feet will give him trouble all his life. Thanks to the special projects committee of the Poughkeepsie club, Jim's feet are on the right path now.

That's the story, ending and all. Now for the moral:

The causes of increasing juvenile delinquency may be as complex as the experts say, but the cure is simple: more action of the Poughkeepsie type.

The presiding justice of the country's second oldest juvenile court expresses it well. "The cure for a good deal of juvenile delinquency," says Judge John J. Connelly of Boston, "is written in such big, simple words that every citizen can read them, understand them—and act on them if he isn't too lazy to do so. We adults have got to give our kids more continuous, *personal* supervision."

"We adults"—are who? Parents? Yes. Judge Connelly thinks many parents should give their children more supervision than they do. But ours is an intricate civilization. Parents can control only a small portion of their children's environment. They can control absolutely only the

home and immediate neighborhood. Beyond the boundaries of these the community must step in and lend a hand. The church must help, the schools, the civic organizations. Today every citizen must help bring up his neighbor's kids. Today every American must be a parent.

In 1947 Governor Earl Warren set up a special crime study commission on juvenile delinquency in California. Two years later the commission handed down its report in a green booklet containing eighty pages of specific recommendations. All eighty pages boiled down to one major point: Today parents cannot go it alone. The community must give them social support. The community must provide the family with an environment favorable to the success of its ideals.

The California commission on delinquency, reported the *New York Times*, "does not question the idealism of the American family. It is sure of it. It speaks of the American family as having 'an abundance of moral stamina.' But for the family to do its part in an urbanized, complex society, the commission says, it must not be left to itself."

IN THE LAST couple of decades juvenile delinquency has burgeoned in this country behind a smoke screen of misleading statistics. The number of juvenile court cases has fallen by almost fifty per cent. This decrease, however, does not reflect the real situation. Court cases are down because more and more delinquents are being kept out of court and sent instead to child guidance centers, resident training institutions, and the like. Court statistics show, notwithstanding, actual delinquency has increased.

It has also altered its character. Twenty years ago, nine out of ten youthful offenders were from underprivileged neighborhoods. Slum-encircled Billy stole something because he needed it or by way of "getting revenge" on an "unfair fate." Today Billy is very likely to be the son of

the local minister or the local banker. More and more second-generation crimes are being committed by children from the "best-regulated homes.

Fifteen-year-old Frederick H. belonged to one of the most respected families in his small Pennsylvania city. Father owned the local dairy. Mother was active in her church guild. Oldest of his four big brothers was a decorated hero of World War II. When people moved into the long-empty house next door, Frederick was delighted to find himself with three new companions of his own age.

He was also delighted with his new friends' big library of comic books. Pretty soon Frederick and his new pals were having adventures comic-book style. One adventure involved kidnapping the five-year-old daughter of a florist, an activity which so annoyed the constabulary that Frederick and Company landed in juvenile court.

FOURTEEN-YEAR-OLD Peter's "life of crime" lasted longer. He, too, had as fine a family as you could ask—except that his parents were a little too busy—papa with his lodge and mamma with her clubs. In the summer of 1950 a hitch occurred in plans to send Peter to camp. Restless and bored, Peter joined a kid gang down the street called the Slap-happys.

The Slap-happys were elaborately organized. One member's older brother was a college fraternity man, so the Slap-happys followed the fraternity system. First Peter had to serve a pledge-ship. Then he took an initiation. As a part of this he was required to demonstrate his skill in shoplifting. Peter came through with flying colors—and five low-value items from a local department store.

His fellow Slap-happys patted him on the back. Peter had done them proud. Naturally Peter liked this admiration from his teen-age friends. He decided to really dazzle them. This time he got caught—behind the wheel of someone else's car!

HUNDREDS OF SUCH STORIES can be culled from juvenile court and child guidance center files. But you get the idea. Mix the incidents in a hat, pick out one or a dozen, and you get the same formula time after time: Boy learns right from wrong at home. Boy, left too much to his own devices, falls in with some organization of bids un-blessed by adult supervision. Boy goes off the track.

Sometimes he leaves the track because of *parental* neglect. Just as often he

leaves it because of *community* neglect. Either way, the child is the victim of conflicting ideals. At home, at school, at church, in his adult-guided clubs, he is taught that right should be done and wrong avoided. At these places he is also taught that as the citizen of a democracy he should be co-operative and go along with other people.

A sensible adult has no trouble distinguishing between these two ideals, each of which is perfectly sound in its way. An adult knows that doing right is a moral principle, whereas going along with the crowd in a co-operative spirit is merely a social principle. When moral principle clashes with social, the responsible, God-fearing adult knows that the moral principle should prevail.

A kid is likely to be confused. He is likely to follow the social principle—to go along with the crowd, even though the crowd is going the wrong direction.

Religious leaders say the answer is more emphasis on moral principle and less on social. Very few Americans would argue with this. It is sound, but it is not the whole answer. The California delinquency study and a similar national survey, recently undertaken at the instigation of the attorney general, indicate that no matter how much moral training a child receives, he still may go off the track when left to his own devices.

KIDS THEMSELVES are frequently aware of this. Not long ago a seventeen-year-old Key Club governor was asked to address his home-town Kiwanis Club. He gave the assembled Kiwanians a moral hotfoot.

"Gentlemen," he said, "two years ago you set up a Key Club in my school. You did a good job, and I saw a lot of you in those days. Then you vanished. Today is the first time in two years that I've set eyes on any full-grown, living Kiwanian with the exception of one who has to be around because he's the principal of the high school!"

The young man won some chuckles from his audience, but he wasn't trying to be funny. He was speaking, as only a kid can, in dead earnest. He was hoisting an SOS: "Gentlemen, we, the kids, need you, the adults. Come play with us. Come work with us. Come help us find jobs and hobbies and skills. Come teach us how to be good co-operative citizens without abandoning our moral principles. Don't just set up a club and then walk off, congratulating yourselves on having done your good deed for the year. Stick around. Do your good deed all year long. We need your personal attention!"

In his heart, every delinquent or near-delinquent kid in the United States is making that same eloquent plea.

When "we adults" leave children to their own devices, we soon cease to be the major influence in their lives. For the youngsters this creates a social vacuum into which something else must flow. As a rule that "something else" is other kids. Throughout delinquency-haunted America today, kids are exerting too much influence on kids, an influence unrestrained by adult guidance. As an editor of this magazine has it, "delinquency is no longer a problem of misbehavior, but of massbehavior."

TWENTY YEARS AGO almost all juvenile misdeeds were done by individuals. Billy stole a car on his own or with the help of a buddy or two. Mary trod the primrose path in the company of a few girl friends. Today most juvenile delinquency is *organized*. The kid-gang is its newest and most vicious aspect, a direct result of permitting kids to exert too much influence on each other.

In Brooklyn, New York, a year or so ago, one kid-gang became so powerful that the high school authorities could not put on a dance without using an orchestra recommended by the gang! Members of the Parent-Teachers Association had to go to meetings in a body to avoid serious molestation! One of the finest neighborhoods was terrorized for hours because the member of one gang, a "co-educational" outfit, dated a girl who belonged to a rival organization!

Recently the Brooklyn situation has been eased by the so-called "detached worker" plan of the New York City Youth Board. Under this plan a trained social worker joins some kid-gang, gains the confidence of its leaders, and endeavors to direct its activities into healthy channels.

A similar procedure has worked with considerable success in the industrial suburbs of Chicago. The midwestern scheme was laid out some twenty years ago by Clifford R. Shaw of the Illinois Institute for Juvenile Research. Under Shaw's scheme, social workers are rarely if ever used. Instead, a private citizen, himself often an ex-juvenile delinquent, ingratiates his way into some kid organization and seeks to redirect its activities. In some Chicago suburbs this method has cut delinquency as much as seventy-five per cent.

Tax-supported social workers are doing it in Brooklyn.

Self-sacrificing private citizens are doing it in the Chicago suburbs.

A Kiwanis club is doing it in Poughkeepsie, New York.

Who's doing it in your town?

Who is there to do it? Nobody but you, of course. Okay, Friend, get goin'!

Daughter of the Pioneers

The Autobiography of Christiana Stedman Salyards

PART IV

Childhood Days

While Grandfather was engaged in missionary work I was passing through the successive stages of childhood and early youth. Some fragmentary memories of those days remain with me, and I recall the zest with which I played out in the sunshine with other children—not with elaborate contrivances but with the simple things nature provides, aided by the active and inventive imagination of children.

I remember the visits of uncles and aunts who came to see us in cumbersome lumber wagons. I cried when they went away, because I wanted them with us always, and my unrestrained grief made it hard for the older ones to part. When I reflect upon the intensity of a child's emotions I regard it as a merciful provision of nature that he cannot concentrate for a long period on one thing.

It was fortunate that I could forget when I sat down on a neighbor's peck measure and it went to pieces under me as I played with the children in the barn. Dismayed at the havoc I had wrought, I fled to my home to await the coming of the irate owner of the demolished article, but he did not come and then—I forgot about it! The errors of children are the concomitant of their youth and inexperience, and I can agree with the statement that to punish a child, say of nine years, for his mistakes is to punish him for being nine years old.

It was fortunate for me that my cousin John was a tall lad when I bit him; otherwise it might not have been regarded as a funny incident. It was at a family gathering and I was one of the little ones sprinkled about in the company of grandparents, aunts, uncles, and cousins.

Hemmed in by tall grownups, I saw immediately before me a pair of loosely clasped hands, with one finger standing out suggestively in line with my teeth. Acting on the suggestion, I opened my mouth, took in the inviting finger, and gave it a good, hard bite.

Tall John looked over his shoulder and down on me in amused surprise, and I looked up at him innocently, conscious only of having acted on an urge to bite. I did not understand why the company laughed as they told one another the funny thing "little Annie" had done. But, had it been another child I bit, I probably should have been regarded as innately cruel, and I might have been punished to ease the feelings of the other child's mother. And I should have failed to understand why, even as I did not understand why people laughed when John took my small attack humorously.

School Days

I started to school when I was six years old. Vigorously we students went through our morning setting-up exercises and fervently sang, "I Want To Be an Angel." We printed our lessons on slates with pencils of chalk sharpened by little boys who considered it a privilege to be assigned the task. When the teacher tapped on a small bell we turned in our seats, arose, placed our books on our heads, marched to the rear of the room, ranged in a long line, and lifting up our childish voices read in loud unison, "A prince is a king, the son of a king, or a man who rules a state." But somehow or other we learned.

When I was nine years old father bought a new home for us—one with a large, grassy orchard, with

trees to climb and a barn for our horse and cow. I had long rambles through the summer when I went with other children to bring the cows home from the pastures. Those walks through the open pasture and the wooded one beyond with my little friends of those days are pleasant pictures on the pages of memory.

The Conferences

Conference is a long word, but I knew it when I was a small girl, though it did not mean to me then what it means now. Then it meant some mysterious place to which Grandfather and Grandmother were going, or from which they were returning when they came to our home. On those occasions I heard names of places I never heard at other times: Plano, Batavia, Sandwich, Mission Branch; and I heard names of people: Blakeslee, Gurley, Howard, Rogers, Blair, and Dancer—names that meant no more to me than the remote clouds that scudded far above me in the sky.

But Grandfather and Grandmother meant something definite. For one thing they meant family prayer. When they came we all knelt in a circle while Grandfather prayed. Sometimes the prayers were very long, and once one of the boys went to sleep. Parts of the prayers we did not understand, but we could sense something of the sanctity of the hour when we were called into the presence of the Heavenly Father and commended to his care.

We were not assembled in prayer at any other time. Father had been christened when a child in England, but he did not attend any church. Mother taught us little rote prayers, which we said at her knee while we were small, but as we grew older we drifted away from her knee, and I remember distinctly the night when I almost drifted away from the habit of prayer, as if it were a thing that belonged only to the years of childhood.

(To be continued.)

Missionary Experiences

By Lee Quick

IN THE SEVENTH CHAPTER of John, verses sixteen and seventeen, is this promise: "Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." And in John 17: 3: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

Jesus here gave two outstanding promises, and after fifty-eight years, I can say I know they are true.

We had heard about the Mormons at different times, but like most people, did not give them a second thought. My parents, Cornelius and Hannah Quick, belonged to the Christian Church. My father was a local preacher in that church, and like many Protestants we believed it did not make any difference which church a person belonged to—since all had the same goal.

On November 29, 1892, I was married to Lizzie Lucas by the probate judge in Fort Scott, Kansas. The judge was a retired Methodist preacher and a fine man. We made our first home in a little two-room house on the farm where my father lived. We had always thought that when we were married and settled down we would join some church, but did not know which one.

The Fort Scott, Kansas, Branch of the Reorganized Church, known then as Lebanon Branch, was organized by Apostle James Caffall at a schoolhouse near Marmaton, about seven miles west of Fort Scott, on December 30, 1891. A man named Ezell had moved there some time before. Adam Keck, Emsley Curtis (father of Patriarch J. F. Curtis), and other men had held meetings at different times and a number of families had been baptized. Several of them lived about five or six miles east of us and held meetings in a country schoolhouse. An old schoolmate, Henry Kenning, had married and lived close to the school where the meetings were held. He and his wife were converted and joined the church.

IN THE SPRING of 1893 Brother Kenning moved into our school district, known as the Walnut Hill District, near Uniontown, Kansas. Back in those days when a family of Latter Day Saints

moved into a new neighborhood they sent for a preacher to warn their neighbors as directed in Doctrine and Covenants 38: 9

And again I say unto you, I give unto you a commandment, that *every man*, both elder, priest, teacher, and *also member*, go to with his might, with the labor of his hands, to prepare and accomplish the things which I have commanded. And let your preaching be the warning voice, every man to his neighbor, in mildness and in meekness.

As soon as they were settled, Brother Kenning began to talk to his neighbors. In August of that same year (1893) Elder F. C. Keck conducted a two-weeks series in the schoolhouse. Notwithstanding it was a busy time of year for the farmers and the threshing machine was in the neighborhood, there was a good crowd each night. Some said he was the smartest preacher that had ever been there. Others were opposed. Every time the machine stopped the men would talk about what he had said at the meeting. One day I said, "That man sure preaches the Bible," and someone asked, "Lee, are you going to join the Mormons?"

That rather slowed me up. I was not thinking of being baptized, because in those days it meant something to join the church. I well remember the first night of the meeting when Brother Keck got up to preach he said, "I have come here to preach the gospel of Jesus Christ. I am going to preach the Bible. I wish you people would bring your pencils and paper and jot down the passages I will give you. Then you go home and read them in your own Bibles. If you don't find them there I don't ask you to believe what I say." I thought that was a fair proposition so we went home and looked up the references.

Despite Father's opposition my wife and I were baptized on January 14, 1894, in a small creek; it was so cold the ice had to be broken. We were thoroughly converted. We were baptized in the morning and confirmed in the afternoon. Brother Abner Lloyd, father of Walter Lloyd of Kansas City, in the prayer meeting spoke in tongues and gave the interpretation. A good part was to me. The Spirit said, "If you are faithful, you will preach the gospel and bring hundreds into the church, and many of your relatives will come into the church." At that time I could hardly get up and speak in public. I was just a farm boy, and my father was fighting the church.

He had become angry and wouldn't go hear Brother Keck preach, but that prophecy was literally fulfilled. My father, mother, and all my brothers and sisters came into the church. My father was ordained an elder and was a strong defender of this work until his death in 1933. All our children and their husbands and wives have been baptized except one son-in-law. All our grandchildren and several of their wives belong to the church. Something like two hundred relatives of my wife's and mine have joined.

I WAS ORDAINED a priest on July 8, 1894, and preached my first sermon in the schoolhouse where I went to school. My first baptismal candidate was Brother Sam Crewes. I preached in most of the schoolhouses for miles around, baptized several persons, and married a number of the young people, all while farming for a living. I helped several of the missionaries when they held meetings near by. Brother W. S. Pender held a meeting in Devon, about nine miles from our home. I assisted him by opening the meetings and offering prayers. Brother Pender had me baptize the three candidates at the close of the meeting, a Sister Eastwood and her two daughters.

Once I went with Brother Keck to a schoolhouse ten or twelve miles from our home to hold a two-week series. The first night we had a nice crowd. Brother Keck told the people we would have to stay with them, so after the service a man came up and asked us home with him. The next morning when we got up it was raining. It hardly stopped for two days. There was no meeting the next night, so we stayed another night with these good people, and still it rained. The roads were so muddy we gave up, so after dinner we started to go over where we had left our grips with Brother Loar, a blind man who was living with his daughter. The roads were so muddy we went to a little town and walked on the railroad. It was a nice prairie and the sun was shining; there were no houses near so Brother Keck said, "Brother Quick, here would be a good place to have a season of prayer." We knelt down on the railroad and Brother Keck began to pray. He offered up a wonderful prayer. He was so absorbed in praying he forgot to watch the track, but I was watching. While he was praying I looked up and saw eight or ten section men coming on an old pump car. It was downgrade and coming at quite a speed. I was timid and didn't like to say anything, but I soon saw something had to be done. I grabbed my grip and said to Brother Keck, "There comes the hand car."

Just as we stepped off the men went by. We didn't have time to say, "Amen." I told Brother Keck then that I understood what Jesus meant when he said to watch as well as pray.

IN DECEMBER, 1896, we moved to a farm three miles west of Mapleton, Kansas, in the community where my wife had been reared. Not more than a few weeks after we moved there Elder R. T. Walters wrote to tell us he would come hold meetings if we would secure a schoolhouse close by. Permission was granted to hold a meeting in the Logan schoolhouse, two miles from us, so we asked Brother Walters to come. He answered he would be at a meeting to be held in my father's home, about twelve miles south of us, and if we would be there he would come home with us. We went to meet him and he was there, but informed us he would be unable to hold the meeting we had planned. We had announced the meeting to begin at once and were very much disappointed.

During a prayer service in the afternoon old Brother Goff spoke in prophecy to me. The Spirit said, "Inasmuch as Brother Walters cannot be present, you conduct the meeting yourself and the Lord will be with you, for he has caused you to move in that place to build up the work."

I had never held a series of meetings up to that time, but I went home and proceeded with the services. We had nice crowds for two weeks, and, although no one was baptized, many friends were made for the church.

One night while I was waiting for the fire to start an old Irish gentleman asked me outdoors. He knew I had just moved in. He asked me if I had plenty of corn. I told him I had bought some, but would have to buy some more. He told me to bring my wife and come over Wednesday and take dinner with them and to bring the wagon. After we ate dinner we went over to an old house and he filled the wagon with corn; this came in very handy. I have always believed the Lord directed this man to give us the corn. Money was scarce in those days and the Lord knew our need. A number of years afterward this man's wife was baptized into the church.

We held services and several series in a good many schoolhouses a few people were baptized. I was ordained an elder on January 30, 1898, on my birthday. At the spring Conference in 1900 I received my first General Conference appointment.

IN 1904 Brother W. H. Mannering was appointed to labor with me in eastern Kansas. We had tried to get a place to hold meetings in Mapleton, but had not

been successful, so during the summer we gathered up lumber around the farm (we had bought forty acres just across the road from where we first moved) and went to Mapleton to make seats. We made a pulpit out of a few boards and put up some posts for hanging lanterns (there was no electricity in town then), but when time came for our meeting to start no one was on those seats but my wife and our four little children. Brother Mannering and I were in the pulpit we had made. We had no music, and neither of us were great singers, but we did have a lot of faith and I had a strong voice. We did our best, believing the Lord would be with us. When we began to preach there were several standing around in the dark, but it wasn't long until they came up and sat on our homemade seats. We held services two weeks with good crowds. Some drove their rigs close enough to hear. That was about a block and a half from where the church now stands.

In 1908 I was sent to Oklahoma, built up a congregation at the small town of Vera, about twenty miles south of Bartlesville, and erected a nice little church. Over eighty people were baptized. After several moved away, the church was moved to Skiatook, Oklahoma.

In the winter of 1909-10 I came home for Christmas. We had about given up the idea of establishing a mission, and my wife and I had almost decided to move to some good branch, but we did not want to give up until we had tried it once more.

BROTHER GEORGE JENKINS was missionary in the district, so we asked him to come and hold a meeting after Christmas. I preached a week before he came and he preached two Sundays. We had very nice crowds, but Brother Jenkins thought he could stay no longer as he had promised to go to another place. I was disappointed. I wanted to give it a thorough trial this time, and if no more were baptized we would sell out and go where there was a branch. I told Brother Jenkins this, and he suggested that since I was home I should go ahead. I preached two more weeks, making four in all, and I have often wished I had had two more weeks. I believe I was blessed more in these meetings than any others I have ever held. A week after Brother Jenkins left Sister Eunice Spillman (who afterward married Bishop B. J. Scott) gave her name for baptism. Our closest neighbors, Mr. and Mrs. Will Ellithorpe, always walked home with us. One night Mr. Ellithorpe went on with their little boy Hubert, while Mrs. Ellithorpe waited to walk with us. When I had covered the fire, put out the lights, and was just closing the door, I said, "Vade, why don't you and Will join the church?"

She burst out crying and said she had been fighting it for a week and if her husband were willing, she was ready to be baptized. My wife and I were so overjoyed we did not sleep much that night. The next day was Sunday and after the eleven o'clock services we went about two miles to the river. There had been a little thaw, and the river had risen, and the ice had floated out on the bank. Then the water had gone down and left ice on the bank. After baptizing those who had given their names, a girl about fifteen years old stepped up to be baptized. Her parents were not there, but someone said to go ahead, it would be all right. That girl is a grandmother now; her husband belongs to the church, and they are good members. The next Sunday her parents were baptized. Others of their family have been baptized. One of her sisters, who was baptized later, married a Catholic who has been baptized and is one of our good deacons.

The past few years there had been a union Sunday school at Rock Ridge schoolhouse. Now since we had a number of members, everyone seemed willing to organize a Reorganized Latter Day Saint Sunday school. We did, and my wife was the first superintendent.

ONE SUNDAY before I returned to my mission field in Oklahoma I went to Hepler, Kansas, and held meetings. When I came home on Monday I found Elder A. C. Anderson had arrived on Saturday from Iowa and had preached for the congregation. On Monday he and Brother Ellithorpe went out to look for a farm, which Brother Anderson bought. Land was cheap, and a number of Saints came from different places to buy. The schoolhouse was soon too small, so we rented an old building in Mapleton, bought chairs, and an organ. We met in that building for four or five years.

In 1914 two lots were purchased for a site for a new church. The church was built the winter of 1916-17, about four blocks from where we held our outdoor meeting in 1904.

Our people are well respected; some are on the school board, and some on the city council.

I am now eighty years old and have been released of all responsibilities. Brother Arthur B. Dennis is our pastor and is getting along well. The people, both in and out of the church, are good to my wife and me. Children love us, and we love them.

This latter day work has been the greatest thing in our lives. My wife has been a good wife for a missionary; she has worked hard, endured much, and her reward is sure.

Christ-centered Lives

by Cecil Robbins

THE YOUNG PEOPLE of today, more than ever before, are in need of some great anchor which will give stability to life and keep them from drifting aimlessly. They need a focal point around which life revolves. They need an authoritative source of reference which gives them direction in every aspect of life. This great foundation is Christ. He is the most authoritative reference to be found; he is God and man; he is the way, the truth, and the light. As young people crown him Lord of their lives, they will find a sound basis for deciding what they should and should not do.

If we plan to become first-class athletes, we would have to discipline ourselves. We could not smoke, drink, or fill up on pastries and sweets. We would have to get proper exercise and rest too. It is the same with those who would become Christians. If we would be real disciples of Christ, we must discipline ourselves by forsaking activities which are un-Christian and by filling our lives with good works.

As Saints, we must make Christ our standard of reference. We could not feature a Christlike person puffing on a cigar, or gliding a "slick chick" around the dance floor, or drinking until he falls stupefied into some gutter. To choose lesser values when we should choose the higher and to participate in questionable activities when we ought to make our lives count for Christ is sin. How can we promote his work if we refuse to open our hearts and lives to him, if we turn him away and do not make his purpose the passion of our souls?

So often we pray, "Deliver us from evil," and then deliberately enter into activities and go places where we are tempted. If we smoke, drink, and dance, we cannot be effective workers and witnesses.

We can do as we please, because we have our agency, but if our lives are Christ-centered and not self-centered, we will choose our activities with discretion and Christian concern.

If we want to smoke, drink, and dance because we like to or want to, then we become self-centered and not Christ-centered. If we want to do these things for God's glory and for the sake of the kingdom, then it is a different matter. But how can these activities glorify God and establish the kingdom?

If we seek only to satisfy the desires of our physical natures, and then are stripped of our bodies at death, we shall stand naked before God. We shall be miserable, and poor. If we spend our time, talents, influence, and resources in

inconsequential pursuits that keep us from establishing eternal values in our lives and from promoting the purposes of Christ, then we are unprofitable servants and as such will be cast out. Even if we work in the church to satisfy ourselves rather than to glorify God, we are selfish and need to repent. We are to be good that men may see our good works and glorify *God*, not glorify us.

LOOK at the results of smoking, drinking, and dancing should convince us of the dangerous nature of these habits. What a blessing it would be if all the money used on these unnecessary activities were used to eliminate suffering, disease, and poverty. What a pity that, because of the unwise use of time and money, there are so many broken homes and broken hearts.

None of us live to ourselves. We are responsible to others. I bear the prints in my body of a serious auto accident caused by a man who believed it was all right to drink. We occasionally hear of young people flirting with death by playing "spider" or "chicken" on the highway. Some students boast of having never cracked a book at college. Not only their grades but their lives show it. The way of a Christ-centered life is not cheap thrills, disobedience to laws, and asserting one's freedom to do as one pleases.

It is facing life squarely; it is using one's time, money, and energy for Christ's purposes.

I HOPE the time will come when we have the will power to live up to our beliefs and convictions. I hope we can be like Moses who chose to suffer afflictions with the people of God rather than to enjoy the pleasures of palace life in a pagan land. I hope we will be like the Hebrew children who faced Nebuchadnezzar's furnace rather than bowing to worship an idol; or like Stephen who testified to the people in the face of death by stoning; or like the Christ who taught and lived the will of God unflinchingly—who "set his face steadfastly" toward Jerusalem, knowing it would mean his rejection and death.

We must be clean in body, mind, and soul if we would bear the vessels of God. We must be holy, for he is holy. Paul's advice is sound: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity (I Tim. 4: 12).

The Son of God left heaven and gave up the glory he had with the Father to identify himself with us. He bore the burden of humanity on the tree. He sacrificed *all* for us! Can we not forsake some idle works for him and his cause?

I trust and pray that we will have the courage, faith, and good sense to Christ-center our lives and let them count for Zion, count for God!

"No Room in the Inn"

by Ethyle D. Woodruff

The editorial, "The Stranger Within Thy Gates," aroused me, too, as I saw some similar instances this summer. My husband, children, and I were traveling back from Idaho and, as we were having car trouble, we were sent to the Red Cross to see about some help in getting home. I walked into the office and was received very graciously but was told to wait a while. As I waited I noticed a very neatly dressed Negro man and his expectant wife. The husband was protesting the fact that they could receive no help. Finally the head lady answered, "Well, all right, I'll let you have the money, but I doubt that you can find any where to stay." She called several places saying she was sending a colored couple, but was refused. She turned to them and said, "I'm sorry, but none of the regular hotels here keep colored people."

She left the room and in her absence they told me their story. The husband had served in Korea. He was very discouraged. He said, "We fight against Communism and then come home and find a worse situation. Over there hospitality is extended to all races, but here my wife and I haven't been able to find accommodations since we left the coast and are being forced to call my family to come for us across several states because we can find no place to stay and our car is broken down." I thought of the night Christ was born in a stable because there was no room in the inn.

I breathed a little prayer for the colored family, then I promptly went to the Chamber of Commerce and told of the situation. Realizing that I was a stranger, the people there were rather embarrassed as they admitted that it wasn't right for a Korean veteran to be turned down because of race or color. I never knew how the situation turned out, but I felt that my prayers may have reached out and helped that young couple. Perhaps they were eventually able to find a place to rest.

We are a long way from having the kingdom of God on earth as long as such situations exist and are tolerated. If we would be a chosen people we cannot sit idly by and see our brothers oppressed.

Question Time

Question:

Do Latter Day Saints speak in tongues?
Colorado E.C.D.

Answer:

Yes—and no: No, if you mean, “Do they speak in tongues at their own wish or desire?” Our members do at times speak in the gift of tongues under the power and direction of the will of God. Keep in mind that the gift of tongues (as well as the gift of the interpretation of tongues) is one of the promised gifts as outlined by Christ to follow in the wake of those who believe. The nine spiritual gifts include these two gifts (I Corinthians 12). Unfortunately, the followers of the Pentacostal movement hinge their very existence and belief on the promise of I Corinthians 14: 2. This mistaken and false use of one of the spiritual gifts throws discredit upon the whole church. Not all of our members speak in tongues; and those who do, speak only as God sees the necessity of and wisdom in it.

WARD HOUGAS

Question:

II Nephi 1: 120-125 refers to hell as the Devil’s own kingdom. I had always understood that Christ had the keys to the “prison house,” and that this earth was the realm of the Devil.
Canada

A. C. D.

Answer:

Since Satan and his host were cast down from heaven in the beginning, it would seem that their temporary destination was the earth as suggested in Revelation 12: 12, 13. Satan’s present work is with the people of earth, “Thus he goeth up and down, to and fro in the earth, seeking to destroy the souls of men” (Doctrine and Covenants 3: 3; I Peter 5: 8). He will remain here until the close of the millennium, though during that period he will be bound that he cannot work, and at the judgment will be sent away into the lake of fire.

Men who have wholly surrendered to his temptations, having refused Christ and his gospel, thereby subject themselves to him, losing their power of agency. For such in the spirit world

God has prepared a place, a prison, from the beginning—a place of darkness (spiritual), where the gospel is not preached and the light of God does not penetrate. There they await without hope their resurrection just before the judgment when they will be sent away to the same place as the devils (Doctrine and Covenants 28: 7).

Other wicked people who have not willfully refused Christ, and for whom there is hope, are assigned in the spirit world to a different “prison,” where, through judgment and suffering and repentance, they are reformed. The gospel reaches them, and they come forth in the last resurrection to salvation. The devils are not there and do not rule over either of these realms in the spirit world; but those of the first class, when they are sent away with the Devil and his angels, do become subject to him in his kingdom. (Compare paragraphs four and seven in Doctrine and Covenants 76.) Christ maintains supreme rule over all humanity.

CHARLES FRY

Question:

Explain Matthew 18: 18: “Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven.”

Iowa

Mrs. M. E. P.

Answer:

It is a statement of principle previously expressed in Matthew 16: 20, Inspired Version, showing that the official acts of the church of Jesus Christ upon earth, when performed in strict accordance with the law given by him to govern the church, are confirmed in heaven. The law is the law of the kingdom and operates the same in the “church triumphant” and in the church militant, coinciding with the prayer, “Thy will be done on earth as it is done in heaven.”

This principle of co-ordination between the church on earth and the kingdom in heaven was revealed to Alma, as recorded in Mosiah 11: 111-141, relative to the very same point of the church’s dealing with transgressors. The integrity of the church was threatened by sin within, and Alma, who was at the head, did not know how to deal

with it. In answer to his prayer for direction, the Lord said among other things:

Go; and whosoever transgresseth against me, him shall ye judge according to the sins which he has committed; and if he confess his sins before thee and me, and repenteth in the sincerity of his heart, him shall ye forgive, and I will forgive him also; yea, and as often as my people repent, will I forgive them their trespasses against me. . . . and whosoever will not repent of his sins, the same shall not be numbered among my people; and this shall be observed from this time forward.—Mosiah 11: 137-141.

No arbitrary action of the church or its officials which conflicts with the divine law can bind the Lord or the kingdom in heaven. Christ will no more approve or condone wrongdoing by the church as a body than that done by a member. Confirmation in heaven follows only when “ye do all things whatsoever I have commanded.”

CHARLES FRY

Question:

Why does Genesis 2: 11 say every tree became “a living soul”?

Answer:

In speaking of man, Doctrine and Covenants declares that “the spirit and the body is the soul of man.” Any living organism which had existed as a spiritual creation prior to its physical being might therefore be so termed. Of the tree, the text states: “It was spiritual in the day that I created it.” The spirit of life therefore animates the physical creation having the characteristics of life. The tree of life itself was one of those planted in the garden of Eden. Life is a deep mystery, whether it be animal or vegetable substance through which it finds expression, and it is evidently of the realm of the spiritual world.

A. B. PHILLIPS

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel members signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor’s full name (not just initials) and address will receive attention.—EDITOR.

Letters

Importance of Attending Reunion

I didn't think we would be able to attend reunion this year with nobody to take care of the farm chores, but I again find myself making preparations as the time draws near. We can't stay overnight, but we can drive back and forth most every day if the weather permits. A downpour this morning has interfered with the farm work, but we are fortunate—folks in other parts of the country have been hit by tornadoes.

We all need to go and fellowship with each other. I rejoice when, at reunions, I glance around and see so many I have learned to love at such gatherings. Last year at Camp Matigwa lightning struck the building we were holding services in, but even during the storm the still small voice said, "As the Lord saith, I will protect my people." I shall never forget the peace I experienced on that occasion.

We women had to work hard when we got home to catch up with the canning, but a good sister and I were talking about it one day and mentioned that we did not seem to get over-tired because His Spirit was still with us.

Spirits and minds need the refreshment reunion brings. We cannot afford to stay at home.

Route 1 MARJORIE B. HOUSTON
Tama, Iowa

Letter From Anchorage

Proudly yet humbly I sat as a delegate from Rainier at General Conference. As I listened to Elder Gibbs and Apostle Mesley speak of the mission in Alaska, I wondered what kind of a representative I would be when I went to live there. Now I am a resident of Anchorage, and I find its snow-capped mountains and sunsets quite as beautiful as I had read they were before I came. God seems very near as I look to the mountains, but after the sun is down and the city glows with the lights of taverns and neon advertisements, I wonder if men are conscious of Him at all.

We do have a nice church group, and Pastor William Sterling is a humble, conscientious man. God's Spirit is present at these small meetings even as it was present at Conference. Perhaps the kingdom is like a tree; the tiny tap roots feed the main body and branches. What we do here will have an effect on the church as a whole.

I have rejoiced to see the happiness on a serviceman's face as my husband spoke to him. Already I have gained much inspiration from this group, and I am sure the allowance made by the General Church for a lot here will be money well spent.

While I am here I plan to write Book of Mormon stories for my grandchildren. I miss home and reunion greatly, but perhaps God needs me where I am. Please pray for me.

FLORENCE GILMORE

c/o Indal Corp Station No. 1
Anchorage, Alaska

Note of Thanks

I want to thank everyone who sent letters or visited us while we were living near Pampa, Texas. One of our daughters and her family live in Durant, Oklahoma, now; she is not a member of the church but is interested. If anyone would like to contact her, I shall be glad to send her address.

General Delivery MRS. C. F. CHEEK
Cove, Arkansas

Overcomes Temptation

I wish to testify that I have returned to the fold. Over two years ago I quit attending church because of disorder in the branch. I passed judgment on people, stayed away from my church associates, and began smoking again. I let my *Herald* and *Daily Bread* expire, too, so I really lost contact with the church. I developed a bad cough and suffered both physically and mentally. Then, thank God, I came to my senses. I have quit smoking, and I am renewing my subscriptions. I want to start where I left off and prove that my desire to live right is sincere.

2409 West Fifth WILLIAM COFFMAN
Duluth, Minnesota

More on the Word of Wisdom

I believe that hot water and hot milk are as much hot drinks as tea and coffee. I believe too that ice-cold drinks are not good. I don't eat meat at home, but if I am invited out by friends and they serve meat I eat it rather than offend them. I get along very well on vegetables and milk and eggs.

The Lord says that barley and other grains are good for mild drinks. The *Encyclopedia* states that coffee is a "bean," and that tea is a "leaf." Since the Word of Wisdom says we should use grains for drinks instead of beans and leaves, coffee and tea are prohibited.

I certainly believe the Word of Wisdom is divine. My health has proved to me that it is.

Route 3
Milton, Florida

C. J. CLARK

A Blessing of Healing

Several months ago a growth came on my neck which the doctor said might be a malignant tumor. I was to have an operation, but I thought, "If I could only be administered to, surgery may not be necessary." I hesitated to call an elder, because the closest one lives eighty-six miles away. Finally I called Elder Joseph Elkins of Eureka, California. He came

willingly and administered to me. The growth did not go away immediately, but my family and friends continued to pray for me and gradually it began to diminish. Now it is completely gone.

I have much to be thankful for. God has given me faith and health. I pray I may grow in wisdom and understanding that I may be a good steward in God's vineyard.

Box 186 MRS. VIVIAN CUMMINS
Crescent City, California

The Reward of Study

I've just finished rereading the article, "Study To Show Thyself Approved," by Shirley Howard in the July 7 issue of the *Herald*. As Mrs. Howard says, it isn't easy to study when youngsters are present wanting to help read and write. However, we can always find time to do what we really want to.

My mother helped me to become interested in the "Leadership Training Curriculum." She told me of the inspiration and self-confidence she had gained through study, and how when discussions on the church arose she was able to explain the gospel better because of her study. If we prepare by doing all we can, then the Holy Spirit will bring back to our memory the things we need to know at a particular time.

I have been working on my first text for two months and am eager to finish it and begin another. Already I feel I have been rewarded for my effort.

I want to thank Mrs. Howard for writing the article, and I suggest that those who haven't read it do so.

(Information regarding the "Christian Education and Leadership Training Curriculum" may be obtained by requesting "Educational Bulletin Number 103" from the Department of Religious Education, The Auditorium, Independence, Missouri.)

MRS. YVONNE SEVERYN
349 Number 1 Street
Council Bluffs, Iowa

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HERALD HOUSE
Independence, Missouri

\$2.00

Briefs

Northwest Iowa Has District Conference

NORTHWEST IOWA.—The semi-annual conference convened at Missouri Valley, Iowa, June 15, 1952, with the theme "Steadfast in Discipleship."

District President Sylvester R. Coleman and his two associates, Guy R. Johnson and Walter Weldon, presided over the conference. District Missionary John Loren was present. Elder Merle Guthrie of Independence, Missouri, was guest speaker. The opening meeting was a prayer service, presided over by district officers.

Elder Merle Guthrie gave the morning sermon on the conference theme. Sister Clausse of Cherokee sang "I Walked Today Where Jesus Walked."

A basket dinner was served at the noon hour in the church basement.

Classes were held in the afternoon. The women, meeting in the lower auditorium, were directed by Sister Bessie Shumate, district leader. A general class was held in the upper auditorium with Elder Guthrie as instructor.

District officers were in charge of a short business session. The Cherokee choir sang a special number, "God So Loved the World." At this service Bishop W. R. Adams made a brief report on the finances of the district, showing a balance in the districts of \$1,173.85. Tithes and offerings for the first five months were reported to be \$16,324.33; the auditorium allotment, \$215.75; and conference offering, \$79.03.

Ruby Adams, district secretary, reported seventy-three baptisms and forty-five blessings since the first of January, 1952.

Sister Gladys Honz, leader for the Oriole and Skylark girls in the district, gave a report of the work and importance of these organizations.

Elder Coleman announced the appointment of Dona June Wiess of Dow City as district historian.

The following recommendations to the priesthood were presented to the conference: elder, Jay Field of Magnolia and Evan B. Watkins of Sioux City; priest, Howard Seeley of Magnolia and Derrell Ernest Webb of Cherokee; teacher, Roland D. Geith of Magnolia, Elias L. Riley of Little Sioux, and Loren E. Mann of Moorhead; deacon, William Duane Bowman of Onawa, Roy Coffman of Magnolia, and Jack P. Mann and Clyde Calvin Coberly of Moorhead. The conference on proper motion carried the recommendations and made provision for the ordinations.—Reported by RUBY A. ADAMS

Ordinance of Blessing Performed

NORTH CHARLEROI, PENNSYLVANIA.—Sarah Louise, daughter of Mr. and Mrs. James Bradford of Belle Vernon, Pennsylvania, was blessed on May 18 by her grandfather, Elder Floyd Bradford and Elder Ben Cooper at the Lock No. 4 Branch, North Charleroi, Pennsylvania.—Reported by DORIS DOOLEY

Ordinations in Iowa

MAGNOLIA, IOWA.—Sunday, June 29, the Magnolia, Iowa, Branch held an ordination service. Those ordained were Jay L. Field, elder, and Roland D. Geith, teacher, ordained by Sylvester Coleman; Howard E. Seeley, priest, and Roy Coffman, deacon, ordained by Elder David Coffman.

Madeline Rae Seddon was blessed at this service by her grandfather, Elder Jay L. Field.—Reported by LOIS M. SEELEY

Three Children Baptized

MUSKOGEE, OKLAHOMA.—Janey Belle Rosson, Barbara Ann Kettner, and Daniel Travis Pack were baptized June 8 by Elder Clyde T. Pack, and confirmed by Elders Clyde T. Pack and W. B. Howard.—Reported by EVELYN PACK

Branch Organized

GERING, NEBRASKA.—District President Ward Hougas visited twice during recent months, presenting pictures as well as sermons.

Brother Gene Connell and family of Fort Collins, Colorado, have met with the group the fourth Sunday of each month. Brother Connell preached in the forenoon, and held a round-table discussion following a basket dinner.

Sunday, May 25, the Gering Branch was organized, becoming a part of the Eastern Colorado District. Eldon Burkey and Gary Harsin were ordained priests at this date. Presiding officers were Pastor Orva Croft, High Priest Joseph Hufferd of Denver, Elder Gene Connell of Fort Collins, Elder Gordon Harshman of Chadron, and Evangelist J. Charles May of Independence, Missouri.

Evangelist J. Charles May visited for a week. Gary Harsin, Doris Harsin, and Eldon Burkey received their patriarchal blessings from Brother May.

Brother and Sister Croft have moved from Gering.

Five young people—Gary, Dale, Joyce, and Janet Harsin, and Bill Harshman—attended the youth conference at Palmer Lake, Colorado.—Reported by MARGARET BURKEY

Branch Observes Reunion Day

SACRAMENTO, CALIFORNIA.—The annual spring luncheon of the women's Idola Club was held on May 10. Mrs. Myron R. Schall presided and presented the officers, speakers, and other special guests. Greetings were extended by the women's department leader, Mrs. Cora Bridges. The district director, Mrs. Edward White, gave the invocation. The principal speaker was Mrs. Arnold Waybur, president of the board of directors of the YWCA. Other local organizations represented were the Sacramento Women's Council, The United Council of Church Women and the YWCA. The luncheon theme was "Japan, the Land of Cherry Blossoms." Embroidered pieces and other articles brought from Japan by Rod Schall were used in the decorations. He also showed a set of slides portraying life in Japan which he made while stationed there as a photographer with the army. A girls' chorus directed by Phillipa Gann and accompanied by Hazel Damron presented two numbers, with Virginia Winsor as soloist. Two piano solos were given by Maxine Schurter.

Elder George A. Njeim was the Mother's Day speaker. Elder E. L. Hamilton, pastor of Yuba City Branch, gave the invocation. Special music was presented by the choir, with a duet by Virginia Winsor and Marjorie Damitz. Corsages were presented to the oldest and youngest mothers.

The women's department held a rummage sale on May 1, 2, and 3. Branch workers attended religious education clinics held in Stockton and San Francisco on May 18 and 25.

The Northern California Graceland Alumni Association presented their traveling talent show on May 23. Rod Schall acted as master of ceremonies, assisted by William Epling of Berkeley. Other out-of-town talent included Robert and Joyce Colville of Stockton and Marilyn Walker of San Leandro. Local talent taking part in the show in other cities include Rod Schall, Dallas Glauner, Ruth Swaney and Claire Jahnigen.

A baptismal service was held on May 25. Robert Edward Niver, Glen Ellen Elam, and Mrs. Blanche Marie Phelps were baptized by Elder Jabez A. Elam. Confirmations were by Bishop E. C. Burdick and Elder Cecil A. Jacks. Pastor Myron R. Schall presented a Memorial Day sermon. In the evening the youth choir, directed by Phillipa Gann, presented a spring

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HERALD HOUSE
Independence, Missouri

musicale. Soloists were Julie Purvis, Marlene Powell and Carol Cline. Two piano and organ duets were played by Hazel Damron and Ella Dawson. Many branch members and friends participated in the work camp held at the Happy Valley reunion grounds during the Memorial Day week end.

Children's Day services began with the baptism of Jo Anne, Barbara Mary, and Dorothy Lynn Elam. Priest Earl Horton officiated. They were confirmed at the evening service. A program was presented by the children at eleven, with a sermonette by the pastor. Music was furnished by the youth, junior, and cherub choirs.

Mrs. Lennie Smith and daughter, Linda Fay, were baptized on June 10 by Elder Dennison H. Smith. They were confirmed at the morning service, June 15, by Elders Lawrence Hendrickson and Cecil A. Jacks. District President L. A. MacDonald gave the sermon. This date having been designated as Reunion Grounds Day, he gave a report on the progress of the work on the grounds and outlined plans under way for further development. He urged all to visit the place and to assist in the work in every way possible, thereby sharing in the spiritual benefits to be derived from such participation. A special offering was received. Many of the young people attended the youth camp held there the week of June 22-29, and others attended the camp for the young adult group the following week. The third week of camp was attended by many juniors and junior high youngsters.—Reported by LENA SWANEY

Annual Reunion Held

CENTRAL AND SOUTHWEST TEXAS.—Central and Southwest Texas District reunion was held June 21-29 on the reunion grounds at Bandera, Texas. There were approximately 400 people camping on the grounds. Many others who lived near by drove in for the services each day.

The ministerial staff was headed by Apostle Charles R. Hield. Seventy A. H. Yale of Central Texas, Elder Charles Kornman of Southwest Texas, and Elder John Darling of the Department of Religious Education completed the staff. All members of the staff shared the preaching responsibilities.

High Priest C. W. Tischer, president of Central Texas District, was in charge of the program, and High Priest J. E. Wilder, president of Southwest Texas District, was in charge of the grounds.

Apostle Hield conducted the general prayer service each morning. He also taught the men's class, assisted by Seventy Yale.

Elder Kornman was in charge of the young people's classes and recreation and directed campfire services each evening. Dorothy Minton led the campfire singing. On Saturday evening about 100 young people participated in a hay ride that ended with refreshments and a campfire up in the mountains.

Elder Darling taught the general class. Sister Darling supervised the music.

The women's class was under the direction of Pauline Arnson of the Department of Women. The women of Texas offered a short devotional each morning before Sister Arnson began the lesson.

Handicraft classes were provided for the women each afternoon under the supervision of Vera Barksdale. She conducted classes in ceramic, leather, and copper work. Sister Barksdale also instructed classes for the young people each morning.

Jessie Banta, Central Texas women's leader, and Florence Berry, Southwest Texas women's leader, with the assistance of many others, planned a reception on Thursday honoring Sisters Arnson, Darling, and Hield. Apostle Hield represented his wife, who could not attend.

The women of the two districts shared the responsibilities of the bazaar, registration, and the cold drink stand. Sister Sassey from the Southwest supervised the bazaar. The Dallas Branch, under the direction of George Logan, took responsibility for the cold drinks. Mabel Dixon, Ethel Judkins, and Phyllis Banta, representing Central Texas, registered the campers and visitors.

Glenn Fordham was responsible for the morning devotionals.

The dining hall was under the direction of Ed Everett. Sister Bill Hall enlisted volunteers to serve during meals.

The children's program was under the supervision of Mary Hall. Dick Ankney and Billy Hall served as junior pastors and were responsible for the children's prayer services each morning. Crete Arnold, Mary Jo Jackel, Chattie Everett, Pearl Scott, Beulah Bobbitt, and Phyllis Banta taught the lesson work. Emma Jackson taught a class in rhythm band. Handicraft workers were Shirley Arnold, Jaunita Peterson, Dorothy Romig, Patricia Duke, Miriam Yale, Eleanor Yale, Sylvia Funk, Lois Lewis, Frances Bratcher, Rosemary Duke, Jessie Waggoner, and Vera Barksdale. Ninety-two children attended classes, and a nursery was provided for the younger ones. Doris Engleharde, R.N., the camp nurse, supervised the nursery and first aid station with the aid of volunteers. Movies were shown each evening for the children during the preaching hour.

The last afternoon of reunion the children presented a program for the parents and friends displaying the work they had done in classes.

The same afternoon the Oriole and Skylark bands from Houston, under the direction of Dorothy Lileaux and Miriam Yale, presented a play depicting the advantages of Skylark and Oriole work to the girls and to the church.

Sally and Carl Wheeler represented Graceland College at the reunion. Under the direction of Sally Gracelanders past, present, and future presented slides and skits depicting life on the campus for Graceland night. The program ended with a campfire.

At services Saturday afternoon twelve persons were baptized. William Bird, Willa Mae Bird, Ronnie Bird, Darrell Jarrell, Davis Jarrell, Kenneth Jarrell, and Bennie Jarrell were baptized by Elder Bob Wakeman. Sue Ann Payne, Laura Jean Jones, Helen Wynette Jones, and Leonard McCormick were baptized by Priest Millard Payne. Noela Joan Banta was baptized by High Priest A. J. Banta.

Sunday morning the following were confirmed: Darrell Jarrell, Davis Jarrell, Kenneth Jarrell, Bennie Jarrell, and Noela Joan Banta.

Communion service was held Sunday morning for all nonresident Saints under the direction of Elder Joe Berry.—Reported by PHYLLIS BANTA

Apostle Davey Visits Stake

FAR WEST STAKE.—A special Far West Stake conference was held May 25 in the Junior College Auditorium at St. Joseph, Missouri. The program began with the ministry of song by the Zion's League.

Stake President Emery E. Jennings presided over the business session. Recommendations for ordination of the following men were approved: Maurice Leroy Hancock, Atchison, Kansas, to the office of elder; Eldon Franklin McKee, St. Joseph, Missouri, to the office of priest; and Donald Lee Sturgis, St. Joseph, to the office of deacon.

The resignation of William Twombly as a member of the stake high council and as director of religious education was accepted. A letter of appreciation was read and a rising vote of thanks was given to Brother Twombly for service he has rendered. Charles Powell was elected to serve as stake director of religious education.

The Celeste Chorus under the direction of Sister Ruth Haden furnished music for the ordination and preaching service. The statement of responsibility was given by Evangelist A. B. Constance. William Twombly was set apart by Apostle Roscoe Davey and Stake President Emery E. Jennings to the office of evangelist. Apostle Roscoe Davey was the morning speaker.

The 1953 Church School Catalog

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today.

The Stewartville congregation has been making improvements to its church. A baptismal font and modern rest rooms have been installed.

The Maple Grove congregation had a homecoming June 1 and observed its seventy-fifth anniversary with a program and basket dinner at noon. Apostle R. E. Davey was guest speaker.

Daily vacation church schools were held in the Cameron and St. Joseph congregations from June 2 to June 13.

The Boy Scouts of Far West Stake held a camp at the reunion grounds June 28 and 29.

A young adult rally was held at the reunion grounds Sunday, June 22. The theme was "Clarifying Our Purpose." Carl Mesle of Independence, Missouri, was guest speaker.

A series of outdoor Sunday evening services are being held at the reunion grounds during the summer months for all the congregations of the stake.

Apostle Roscoe Davey visited and preached in the different congregations of the stake the week of June 29.—Reported by MARIE AGENTSTEIN

News and Notes

(Continued from page 2.)

COLLEGE STUDENTS CONFERENCE

Plans for the College Students Conference, to be held on the Graceland College campus, over Labor Day weekend were developed at a two-day meeting at the Blue Water, Michigan, youth camp and at Ann Arbor, Michigan, involving Dr. Lawrence Brockway, Bishop Wayne Updike, and Carl Mesle, members of the steering committee. All college and university students attending schools other than Graceland this fall are urged to make their plans to attend.

SUMMER SERVICES HELD AT DEER PARK

During the summer months, from July 6-August 31, Sunday evening services are being held at Deer Park, a church-owned camp

ground located about three miles west of New Hope, Pennsylvania. The general theme for the summer is "The Kingdom of God," and the following interesting sermon topics and speakers are noted: "The Kingdom of God and My Salvation," Seventy W. T. Guthrie; "The Kingdom of God and Our Political Salvation," Elder J. T. Conway; "The Kingdom of God and Our Economic Salvation," Elder E. Leroy Squire; "The Kingdom of God and Our International Salvation," Elder Perce Judd; "The Kingdom of God and Personal Regeneration," Elder Loyd Adams; "The Kingdom of God and the Doctrine of Christ," Elder W. T. Guthrie; "The Kingdom of God and Religious Denominationalism," Elder Thomas Carr; "The Kingdom of God and Joseph's Land," Elder J. T. Conway; and "The Kingdom of God," guest minister from Independence, Missouri.

BISHOP BALDWIN IN INDEPENDENCE

Bishop Joseph E. Baldwin of the Southern Mission was in Independence, Missouri, for a few days between the Gulf States reunion and the Arkansas-Louisiana reunion which was held at Hot Springs, Arkansas.

GIRLS' CAMPS HELD

Girls' camps for the Center Stake of Zion were held June 22 to July 9. The attendance for the camps was 333 girls, with 172 at Oriole camp, and 162 for the three overnight Skylark camps. The camps were held at Lake Doniphan at Excelsior Springs, Missouri, and were under the direction of Lee Hart, young people's leader for the Center Stake.

DIRECTOR OF NURSING AWARDED DEGREE

Miss Nelle Morgan, director of nursing at the Independence Sanitarium and Hospital, who was on leave from the hospital and school of nursing this year to complete her studies for the Bachelor's degree, was graduated from the University of Michigan on June 14. Miss Morgan returned to the hospital to resume her duties on June 23.

Prepare for That Which Is to Come

(Continued from page 6.)

see electricity, gravity, air, or love with our natural eye, but most certainly we feel and see their effects. Most of us know God through circumstantial evidence; we cannot come to know him of ourselves alone. Even the transformed must believe in him first because of circumstantial evidence, and then *diligently seek him*. That is not always an easy thing to do. My eight-year-old daughter does not believe in Santa Claus—though she has seen him and even has shaken hands with him. There is so much make believe and fraud in the world, how and what can one believe? If Christ were present we would not recognize him unless we first believed in him. This was true in his home town, Nazareth. His presence in the lives and hearts of people today is not easily recognized by one who does not believe. Through faith we study to know God. We not only study, but think, envision, experience, and testify of our experiences. Through testimony we grow, and as someone aptly said, "We can have a testimony only as we share it with others."

These help us to gain some definite convictions that make us give ourselves to a cause greater than we are. In this unique manner of worshiping we grow to understand more and more about God. In this way, and this way only, we have an ever-growing understanding of God. We begin to know that he is all-powerful; controlling the physical forces about us and all those who believe on him sufficiently to seek Him diligently (an even greater task). In such a state we can enjoy the abundant life, regardless of surrounding conditions. We must be movingly aware of God's purpose in us—which is to build the kingdom, to be an ensign for those who are lost in fears and doubts. This task is beyond our power to accomplish alone, hence the need for acquainting ourselves with God.

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HERALD HOUSE

Independence, Missouri

The Home Library

By Grace Pennell Tousley

Art in Everyday Life, by Harriet Goldstein and Vetta Goldstein. Third edition. (The Macmillan Company, New York, \$6.50.)

ONE OF THE blood-chilling news stories to come out of the late Spanish civil war told of the incarceration of political prisoners in cells painted in wild designs and garish colors. These prisoners rapidly became mentally ill, which result was the fiendish intention of those in power.

Psychologists and phychiatrists have given considerable emphasis in recent years to the mental-health value, inherent in beauty, seen and heard. Mental patients have been subjected to color and music therapies as a part of the treatment of their maladjustments. A New York neuro-psychiatrist recently wrote a magazine article advising women to surround themselves with beauty as one means of securing, or retaining, mental stability.

Since 1925, when the first edition of this book was published, the authors have been helping in a practical way to put beauty—this important factor in health and happiness—into everyday living. This third edition has been revised throughout, with new material being added and with expansions of previously treated subjects.

"But with all of its changes," say the authors, who are connected with the University of Minnesota as associate and assistant professors of art respectively, "the book remains basically what it was when it was first written—a study of the application of the fundamental principles of design and color. Fashions come and go, popular standards change, but 'style' and beauty are lasting. It is concern for an appreciation of

these more permanent qualities and the wish to apply them in our surroundings that impels us to seek an understanding of their fundamentals."

THE AUTHORS hasten to correct any misconception the reader might have about the meaning of artistic ability and its functions. "Too often," they write, "it is thought that art is synonymous with drawing and painting and sculpture . . . more and more it is coming to be realized that [artistic] ability is involved not only in the creation of works of art, but in appreciation as well . . . the woman who selects beautiful furnishings for her home or the salesperson who chooses the right suit and hat for a customer has done a piece of work that calls for much the same kind of knowledge as that possessed by a designer or painter. These are all questions of art or design, and the only real difference is in the materials used. This is easily recognized when the meaning of design is clearly defined: 'the selecting and arranging of materials with two aims—order and beauty.'"

The reader is first grounded in the principles of the two kinds of design: structural and decorative. These principles—"measuring sticks against which to judge taste"—are discussed under the chapter headings, (1) harmony, (2) proportion, (3) balance, (4) rhythm, and (5) emphasis. Two chapters on color, how to know and use it, complete the reader's preparation for making

efficient use of the remaining chapters.

This portion of the book dealing with the application of the five principles of design and color covers such interesting subjects as dress design and selection, interior decorating and furnishing, flower arrangements, table settings, poster design, hair-dos, lettering, men's dress, and cosmetics—all treated from the viewpoint of the artist.

THE PRACTICAL, lifetime value of such basic knowledge as this book brings to the reader is undeniable. "Think of how much it would mean," say the authors, "to everyone who selects articles of clothing and home furnishings to want to live with these things until they are actually worn out. Homemakers who are planning to furnish their homes or to rearrange those already furnished are anxious to have an art basis for the decisions they must make. Men and women wish to know what colors and lines are becoming; salespeople would like to be able to tell customers with reasons that certain patterns and colors in wallpapers, draperies, or rugs are good, where these colors and patterns are good, and how they should be combined. All such problems call for good taste and can be solved by the application of fundamental art principles to the selection of objects and their use in a particular place."

Although a few people are born with the ability to select automatically the things which are beautiful, the ability can be acquired by anyone, claim the authors, by applying the principles of beauty *deliberately* until the time is reached when the right thing is done unconsciously.

This book may be ordered from Herald House, Independence, Missouri.

Home Column

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Experiences In Friendly Visiting

By Mrs. Sam Matney

THREE YEARS AGO I was asked to fill the vacancy when our friendly visitor moved away. I had been a patient in the Sanitarium, but as soon as I returned home I met with a women's group at Chanute. I probably used more strength than I really had to spare for I was anxious to meet with this group of Saints.

Chanute is about twenty miles from Iola, and a women's study group had been organized there by the district women's leader, Sister Tom Bath. There were but six women members in Iola and meetings were held every two weeks, alternating between Chanute and Iola.

After asking me to serve, the women's leader read me some of the sacred duties of the work. I accepted and asked the members to remember me in their prayers that God would give me both physical and spiritual strength. I rejoiced at the confidence they expressed in me. Although I had been isolated many years from church privileges, my heavenly Father had blessed me with his Spirit.

My first thoughts were for my home. I wanted to start there as my husband was not yet a member of the church. I consecrated my life and home to God for I felt I could not encourage others to do the same or tell the gospel story to my friends and neighbors without this. Late one evening I asked my companion to join me in our devotions. He had often seen me worship alone, and this time he consented. My joy was great when soon after he asked for baptism.

The few Saints in this district are scattered, and since I do not drive

it has been difficult for me to visit them. I go as often as I can, and in the meantime keep in touch by telephone, cards, and letters; I remember each one of my group in my prayers. I believe that a friendly visitor should pray that she will understand her group, be a good steward, and study church literature. I find it helpful to read *Daily Bread* in the morning. I visit the inactive as well as active members and friends and neighbors.

Three years ago there was but one member of the priesthood in the two towns, but through earnest prayers being answered, today we have an elder in Chanute and two

members of the priesthood in Iola. In these three years all of my family old enough to accept the gospel have been baptized. This numbers seven. They are missionary-minded and have helped to gain six of their friends in Iola. We will need these new members and others for a branch to be organized. My son-in-law, a member of the priesthood, is ever ready to visit the Saints, sometimes taking my place when I phone and find that someone is ill and needs encouragement.

God has given me physical and spiritual strength. Many times I have felt that my health would not permit me to carry on, but each time, through his great love—not for me only, but for his work—I have been strengthened.

To other friendly visitors I would say, you have been asked to do one of the most sacred tasks in the church; if you do it willingly God's Spirit will guide and direct. If you have love for your Heavenly Father you will have love for people; you will visit in their homes and share their joys and sorrows.

Having Eyes To See

By C. J. Lant

On the door arches of an old fort in Cavite, Philippine Islands, I saw inscribed some characters which no doubt contained some Chinese wisdom or philosophy; but, like many other youths, I passed by these ancient landmarks many times, failing to see anything of importance in them and not bothering anyone who might be able to explain their meaning to me.

There were two very fine articles in the *Herald* of March 10, "God's Way," by Violet Adair, and "Wash Your Heart," by Helen Hester Hintz. All over the world there are many ancient shrines dedicated to the finer, deeper, spiritual life which carry messages like these.

Some years back we read a great deal about "Confucious Say." Another popular Chinese adage is, "It's later than you think." Wang Yang-Ming has said:

One must certainly have experienced pain before he can know what it is. To understand hunger, one must have been hungry. The sage instructs the individual, and moved by none, yet he learns from all. The man, who says in his heart, "I will teach all men and learn from none, will neither teach nor learn."

We have learned that only those who have suffered in their soul yearn to know God. Only those of us who have crossed a desert can appreciate the oasis and will drink deep at its spring.

If I Only Had Money

By Dick Ankney



AS A YOUNG PERSON I many times ran into obstacles that made me exclaim, "If I only had money!" I thought that money was the world's most important item. Often I remarked, "Money isn't everything, but it will buy everything."

In 1942 soon after war had been declared, I was sent by the War Department as a civilian to Egypt, an active war zone. After spending fifty-two days en route, having been attacked by submarines and later by a famed German pocket battleship, and changing convoys and convoy escorts several times, we arrived at our destination.

After several months when the Allies and the German Afrika Corps had fought to a stalemate, I made a trip to the front to visit a group of American fighting men. This unit had been replaced (killed in action) 150 per cent. When they saw an American civilian, they went crazy. I was what each one of them wanted most to be. They fired questions at me a mile a minute. "How are the Dodgers doing?" "What do you hear about the coal strike?" (the U. S. war effort had been crippled by a major coal strike) "Do you know anyone from Texas?"

This went on for hours and then they asked me about parts of my own life story. My stories reminded them of "home sweet home," and they encouraged me to keep talking—which I did for the better part of sixteen hours. In the early morning, I had to sneak back to the base to which I had been assigned.

THERE ARE RULES about the desert. The most important one is that everybody must keep his canteen full of water. I had always thought that rules were made to be broken, so I ignored this.

En route to Cairo my native driver and I came across another American who thought that rules were made for dumb people. He had gone out without water and had car trouble. Then he committed an unpardonable sin in the desert; he tried to take a short cut. He had wandered around in circles for three days; his tongue was swollen four times its normal size and partially coated with sand. We hurried him to the hospital, but we didn't make it in time. The doctor pointed out that if someone had applied a damp cloth to his tongue he might have been able to pull through. (I knew what to do, but I didn't have any water.)

Then my old stand-by flashed through my mind, "If I only had money!" I felt frantically in my pockets. I had been in the desert for six months and with little or nothing to buy, I was loaded. I had enough money to fly this fellow back to New York to the hospital. I had enough money to buy him an arm or a leg. My money could have done so many things for him—but he needed water, and I had only money to give. I hope that I never again get so poor that I have only money to give.

Life is a long lesson in humility.
—James M. Barrie

The way to love anything is to realize that it might be lost.—G. K. Chesterton

The truth doesn't hurt unless it ought to.—B. C. Forbes

The only conquests which are permanent are those we make of ourselves.—Napoleon

The great use of life is to spend it for something that will outlast it.
—William James

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Foxhole Religion

THERE ARE NO GODLESS MEN in a foxhole. In the front lines, men who have never prayed or gone to church are within speaking distance of God.

Picture yourself at a forward collecting station. It is only a 30-by-15-foot squad tent set next to a dirt road. Outside, the walking wounded are standing around with dazed expressions on their faces. There is an attack going on.

Inside, every available cot and space on the ground is occupied by wounded but there is always room for one more. Some of the men lying there are moaning, some are quiet, some are talking in hushed tones. All wear torn and disarranged fatigues, caked with mud. Dark crimson blood spatters the mud.

A flushed soldier, his head swathed in bandages, is standing up. Sweat muddies the dirt on his face. He is a tanker from Illinois; he tells another man of his experience.

"... Mortars dropped about twenty yards in front of us, so we stopped. Then one came through the hatch. It was hot as fire. The lieutenant and sergeant were blown to bits. Just me and another guy got out. The Reds were coming out of the hills after us, but we ran back to another tank. The blood filled my eyes and I thought I was blind. When I got back to the tank, my buddy was crying he was so happy to see me. I'm driver, and the seat saved my life. My mother would die if she heard about this."

He turns, walks to a cot, sits down and begins praying.

From a radio somewhere in the tent come soft, melodic strains of violins playing "You're Too Glamorous Cherie." There are moans and bubbly coughs.

From
"The Pacific Stars and Stripes"

The chaplain moves from man to man, and those who are able seem eager to talk to him.

The chaplain kneels on one knee next to a man on the ground. The man's eyes are closed.

"How do you feel, son?" he asks. There is no answer at first. Then the man opens his eyes feebly and begins whispering his confession.

A soldier from a little town in Kentucky, limping and hunched, tells how he was wounded.

"They were all over the place. They've got a round trench on top. If you fire in the front, they run to the other side. A Red threw a grenade at me. It hit me on the helmet, and knocked it off. The grenade rolled down the hill and exploded. I'm lucky."

You ask him if he believes in God.

He answers simply, "Yes."

He groans and turns around. His back is peppered with black shrapnel craters.

Chaplains say the percentage of attendance at religious services held on the front lines is over double that in the rear areas.

A chaplain gave his explanation for the strong feeling toward religion on the front. "Our civilization is surrounded by material, rather than spiritual value," he said, "but this is not so on the front. A man in a foxhole realizes the inadequacy of material values and thinks of destiny."

In Korea, many men die with prayers on their lips, some in despair, but whichever it is, the Unseen Power will understand.

A New Angle on Temperance

by Maude D. Anderson

THE APOSTLE PAUL said, "Be temperate in all things." It is very easy to apply the words "be temperate" to those who indulge in cocktails and cigarettes, but we should remember the rest of the admonition, "all things," and then take a look at ourselves and see if we can pass the test.

For example, there is the person who loves to read but knows that too much reading is detrimental to eye comfort. How about it, is he always temperate in his reading? Then there is the temptation to over-indulge in reading of the lighter variety to the neglect of the more serious variety or to the neglect of other work that should be done. And there is the fancywork fan or the person who indulges in one type of household chore to the neglect of another. But above all when it comes to being temperate, there is the matter of food. How many take that extra piece of cake or a snack between meals; that bottle of pop, or a piece of candy just because they haven't the strength of character to resist any more than the person who is offered a cocktail or cigarette?

Equally intemperate are the people who dash madly from one task to another until some kind of breakdown results. They imagine that the world couldn't go on if they didn't take the responsibility of seeing that it did. However, if their intemperance results in heart failure or a stroke, the world seems to continue at just about the same pace that it had been running.

In almost any category there is room for temperance. The next time we feel self-righteous and start accusing someone of intemperance, let's turn the spotlight on ourselves and see how we measure up.

New Horizons

Bulletin Board

Notice to Children Attending Kirtland Reunion

All children who plan to take part in the junior choir at Kirtland Reunion July 26 to August 3 are requested to bring the following: girls—white blouses and dark skirts (preferably black); boys—white shirts, black bow ties, and dark trousers (preferably black).

All work equipment brought to reunion should be tagged.

ETELKA WHITE

Director of Children's Division

Change in Dates of Camp Liahona

The dates for Camp Liahona, Brewton, Alabama, has been changed to August 19-24. All applications should be sent to Ed Barlow, Bay Minette, Alabama, before August 1.

Books For Trade

Warren L. Van Dine, Box 56, Burnside, Illinois, would like to trade the following books for others. He requests that those having books to trade send him their lists.

The Instructor by G. T. Griffiths

New Trails for the Christian Teacher by R. S. Smith

They Have Found a Faith by Marcus Bach
The Pilgrim's Progress by John Bunyan

Books Wanted

A. W. Christie, 546 Kenyon Street, Seattle 8, Washington, would like to obtain copies of *A Marvelous Work and a Wonder*, *The Instructor*, and *The Bible at a Glance*.

Changes of Address

Mr. and Mrs. E. E. Smith
401 Mayfair Boulevard
Columbus, Ohio

J. C. Stuart
774 Quebec Street
London, Ontario (home)
344 Maitland Street
London, Ontario (office)

G. Wayne Smith
150 Jackson Street
Twin Falls, Idaho

Mr. and Mrs. Ed Barlow
Bay Minette, Alabama

Mr. and Mrs. Aleah G. Koury
2210 Franklin Street
Bellingham, Washington

Mr. and Mrs. Robert E. Fredenberg
132 South Ninth East
Salt Lake City, Utah

Serviceman's Address

A/C Charles A. McCoppin
AD 17358820
Class 53-E-4
3304 Plt. Tng. Sqdn. (Cont. Prim.)
Hondo Air Base
Hondo, Texas

Charles would like to contact members living at or near Hondo Air Base.

Request for Prayers

Mrs. Iona Dustin, Rural Route 1, Weyerhauser, Wisconsin, requests prayers for her sixteen-year-old grandson, Robert Miller, who was severely injured July 6 in an automobile accident. He is a patient in the hospital at Ladysmith, Wisconsin.

Mrs. Jack Linder, Carthage, Missouri, is to enter the hospital at Columbia, Missouri, for cancer treatment. She will appreciate being remembered in prayer.

John Schrunk, Atkinson, Nebraska, requests prayers for rain that the corn crop in that part of the country may be saved.

ENGAGEMENT

Shupe-Gunderson

Dr. and Mrs. W. E. Gunderson of Longmont, Colorado, announce the engagement of their daughter, Margaret, to David B. Shupe, son of Mr. and Mrs. Burrell Shupe of Lakewood, Colorado. Both are graduates of Graceland College. No date has been set for the wedding.

WEDDINGS

Cox-Sampson

Gladys Sampson, daughter of Mr. and Mrs. James F. Sampson of Mt. Pleasant, Iowa, and E. Dean Cox, son of Mr. and Mrs. Glen Cox, Sr., of Independence, Missouri, were married May 8 at the chapel in Camp Gordon, Georgia. Chaplain Charles W. Sprinkle performed the double-ring ceremony. Both are graduates of Graceland College. At present Dean is an R.O.T.C. instructor at Camp Gordon. They will make their home in Independence following his discharge in October.

Leeder-Sheppard

Betty Leticia Ruth Sheppard, daughter of Mr. and Mrs. Albert Raymond Sheppard of Hamilton, Ontario, and Allan Edward Leeder, son of Mr. and Mrs. John Edward Leeder of Port Elgin, Ontario, were married on June 14 at the Reorganized Church, Elder B. H. Hewitt of Toronto officiating. Following a honeymoon at Kirtland, they made their home in Port Elgin.

Duncan-Jack

Ruth Loreen, daughter of Mr. and Mrs. James Jack of Proton Township, Ontario, and Harry Duncan, son of Mr. and Mrs. Orville Duncan of Conn, Ontario, were married June 21 at the Reorganized Church in Proton by Elder W. P. Ellis, uncle of the bride. Elder Robert Black assisted.

BIRTHS

A daughter, Vicki Sue, was born on May 25 to Mr. and Mrs. Pat Wessling of San Juan, Texas.

A son, William Grifford, Jr., was born on June 28 to Mr. and Mrs. William G. Wisdom of San Juan, Texas.

A son, Lawrence Reed, was born on May 5 to Apostle and Mrs. Reed M. Holmes at the Independence Sanitarium. He was blessed at the evening service on May 25 at Walnut Park Church by Apostle Maurice Draper and Elder Donald Lents.

A daughter, Rene Sue, was born on May 24 at the Independence Sanitarium to Mr. and Mrs. Norman Cox, Jr., of Macon, Missouri. Mrs. Cox, the former Lorraine Briggs, is a graduate of the Sanitarium School of Nursing. Both parents attended Graceland College.

A daughter, Jolene Kay, was born on April 13 to Mr. and Mrs. Howard Hesford of Muscatine, Iowa. She was blessed on June 1 by Elders L. L. Allen and Philip Wagler.

A son, Michael Grant, was born on June 17 to Mr. and Mrs. Delmar M. Sloan of Independence, Missouri. Mrs. Sloan is the former Marjorie Smith.

Mr. and Mrs. Lee Thomas Parker of Chicago, Illinois, announce the birth of a son, Gregory Thomas, born June 21. Mrs. Parker is the former Helen Counts of St. Louis, Missouri.

A son, David Edward, was born on June 16 to Mr. and Mrs. Ed Barlow at State Teachers College, Troy, Alabama. Mrs. Barlow is the former Marjorie Dempsey of Council Bluffs, Iowa. Both parents are graduates of Graceland College.

Mr. and Mrs. Donald L. Carter of Pueblo, Colorado, announce the birth of a daughter, Suzanne Denise, born June 25. Mrs. Carter is the former Mary Jean Gilstrap of East Wenatchee, Washington. Both parents are graduates of Graceland College.

A daughter, Kathryn Sue, was born May 27 to Pfc. and Mrs. Alma R. Blair of Independence, Missouri. Mrs. Blair is the former Kathryn Tabor.

A daughter, Roberta Anne, was born on May 30 to Mr. and Mrs. Roy H. Ferguson of San Gabriel, California. She was blessed on June 29 by Bishop J. Stanley Kelley and Elder Lee Peterman at Temple City Branch. Mrs. Ferguson is the former Helen R. Beadnall of St. Joseph, Missouri.

DEATHS

HARTSHORN.—Pearl, daughter of Alfonso and Mary Brillinger Kent of Reed City, Michigan, was born April 16, 1884, and died June 21, 1952, at the home in Richmond Hill, Long Island. On November 9, 1902, she was married to Lee A. Hartshorn; two daughters were born to them. One, Gladys Pearl, died in infancy. Sister Hartshorn had been a member of the Reorganized Church since December 8, 1894.

She is survived by her husband, Lee; a daughter, Mrs. Frances L. Lay; and a grandson, all of Long Island. The local funeral service was held at Walker Chapel in Woodhaven, Elder Perce R. Judd and Evangelist LeRoy Squire officiating. A second service was conducted in Davis City, Iowa, by Elder Hollis Yarrington and Dr. Roy Cheville. Burial was in the Davis City cemetery.

EHLERS.—Arthur Willis, son of Frederick George and Anna Piepergerdes Ehlers, was born April 23, 1884, in Stewartville, Missouri, and died June 13, 1952, at the Independence Sanitarium. On February 19, 1911, he was married to Florence Dunn; one daughter was born to them. They made their home in Stewartville until about three years ago when they moved to Independence. He had been a member of the Reorganized Church since April 16, 1899.

He is survived by his wife, Mrs. Florence Ehlers; his daughter, Mrs. Floyd W. Phillips of Independence; three brothers: Frederick of Osborn, Missouri; Leonard of Hamilton, Missouri; and Hubert of St. Joseph, Missouri; and two sisters: Mrs. Fannie Hobbie of Tipton, Kansas, and Mrs. Laura May Hobbie of Topeka, Kansas. The funeral service was conducted by Elders Glaude A. Smith and Charles V. Graham at the Roland Speaks Chapel. Interment was in Mound Grove Cemetery.

McMURDO.—Jennie, was born in Gray County, Ontario, in 1868, and died in Markdale Hospital on March 20, 1952. She was married to Samuel McMurdo; her husband preceded her in death several years ago. She had been a member of the Reorganized Church since 1903.

She leaves no family. Funeral services were conducted by Elders Robert Black and Enoch Snell. Burial was in the church cemetery at Proton, Ontario.

MENDEL.—Roland J., son of Jerry M. and Anna Mendel, was born June 15, 1877, in Dearborn County, Indiana, and died April 17, 1952, at the home of his son, Howard, at Brown Branch, Missouri. He was married on June 3, 1906, to Dora Ann Jennings; five children were born to them. He had been a member of the Reorganized Church since August 11, 1910, and had served as an elder since February 27, 1915. Most of his life he resided in or near Rome, Missouri, except for the last six years when he made his home in Claremore, Oklahoma.

He is survived by his wife; three sons: Virgil of Rome, Howard of Brown Branch, and Leslie of Redbank, California; and two daughters: Mrs. Edith Banks of Yakima, Washington, and Mrs. Grace Ellison of Claremore. Elders James W. Davis, C. B. Freeman, and Stephen Black conducted the funeral service. Interment was in the Walnut Grove church cemetery.

MORGAN.—Lewis Llewellyn, son of William and Ann Morgan, was born in South Wales (date of birth not given) and died June 15, 1952, in the Scraton State Hospital after several months of illness. He came to the United States from Porthcawl in 1912.

He is survived by his wife, Mary; two daughters: Mrs. Ward A. Davis and Mrs. Jack Dyson; four sons: David, William, Larry, and Lewis; four sisters and three brothers, all of South Wales; five grandchildren; and one great-grandchild. Funeral services were held at the home, Elder Richard J. Hawkins officiating. Burial was in the Washburn Street Cemetery.

METCALF.—Rollan Wesley, son of Mr. and Mrs. George Metcalf, was born January 30, 1886, in Waterville Township, Wisconsin, and died June 16, 1952. At the time of his death he was a resident of Mondovi, Wisconsin. On November 21, 1916, he was married to Laura Belle Jackson. He had been a member of the Reorganized Church since 1933.

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He is survived by a son, Harlan J. of Harlan, Iowa; a daughter, Barbara Elaine, now serving as an Army nurse in Frankfurt, Germany; five brothers; one sister; and one grandson. Funeral services were held at the Reorganized Church in Arkansas, Wisconsin, Elders Clive Metcalf and Judson Livingston officiating. Interment was in Porcupine Cemetery.

RIZER.—John Henry, Jr., son of John and Louella Jeffries Rizer, was born November 17, 1951, and died June 23, 1952, at Morgantown, West Virginia, following a brief illness. Services were held at Herod's Funeral Home in Point Marion, Pennsylvania, Elder James W. Winters officiating. Burial was in Mt. Union Cemetery.

SHUTE.—Anne, daughter of Michael and Anne Dealy, was born October 2, 1853, in Albion Township, Ontario, and died June 17, 1952, at Wiarton, Ontario. In 1872 she was married to James Shute; nine children were born to them. Five preceded her in death; Tommy in 1908, Anna in 1915, Alberta in 1918, James in 1937, and Sarah in 1950. Mr. Shute died in 1903. Sister Shute had been a member of the Reorganized Church since May 2, 1902. Her life was one of devotion to family, neighbors, and church. Since the death of her husband she had made her home in Wiarton.

Surviving are three sons: Anthony of Edmonton, Alberta; John of Detroit, Michigan; and Arthur of Creighton Mines, Ontario; a daughter, Mrs. Elizabeth Humphries of Wiarton; nine grandchildren; and fifteen great-grandchildren. Funeral services were held at the home and the Reorganized Church in Wiarton, J. H. Yager and D. B. Perkins officiating. Interment was in the Wiarton cemetery.

MERRIMAN.—Charles Clyde, was born April 24, 1886, at Elk Falls, Kansas, and died at his home in Seattle, Washington, June 15, 1952. He was a member of the Seattle First Branch.

He is survived by his wife, Florence; two sons: Dean, in the Air Force at Phoenix, Arizona, and Don of Seattle; and a daughter, Dolores, also of Seattle. The funeral service was conducted by High Priest Alma Johnson.

REED.—Samuel Elbert, was born December 11, 1876, at Percival, Iowa, and died April 16, 1952, in General Hospital at Los Angeles, California. He had been ill over seven years and was bedfast the past two years. On December 20, 1897, he was married to Carrie Olive Terhune. From 1904 to 1910 they homesteaded in South Dakota, then lived on a ranch in Garfield County, Nebraska, for twelve years. There they heard about the Reorganized Church and he was baptized on June 6, 1921. Since 1925 they have made their home in southern California.

He is survived by his wife; a son, Larry A. of Los Angeles; a daughter, Seloma Pranger of Whittier, California; a brother, Hilburn Percy of Sidney, Iowa; two sisters: Pella Copeland of Fargo, North Dakota, and Hellie Hampton of Worland, Wyoming; four grandchildren; and five great-grandchildren. Funeral services were held in Renaker Chapel, Buena Park, California, Elder Carl F. Ruoff officiating. Burial was in Graceland Memorial Park, La Mirada, California.

SEAY.—Harvey, son of William Irvan and Lurana Phelps Seay, was born August 7, 1890, at Little Cypress, Kentucky, and died June 17, 1952, at his home in Independence, Missouri. On November 22, 1911, he was married to Otha Cooper at Metropolis, Illinois; since 1921 they had made their home in Independence where he was an employee of the Independence Stove and Furnace Company. At the time of his death he was manager of the stove mounting section.

He is survived by his wife, Otha; and two brothers: Marley G. Seay of El Paso, Texas, and Everett N. Seay of Paducah, Kentucky. Funeral services were held at the George Carson Chapel, Elders Glaude A. Smith and Archie Davis officiating. Interment was in Mound Grove Cemetery.

TRIMMER.—Sarah Elizabeth, was born December 17, 1869, in Alpine County, California, and died June 21, 1952, at Carson City, Nevada. She was married to Robert A. Trimmer in 1894; seven children were born to them. Four preceded her in death. She joined the Reorganized Church in 1888 and was steadfast in the faith to the end of her life.

She is survived by her husband of Genoa, Nevada; a son Arnold of Genoa; two daughters: Mrs. Velma LaMar of Reno, Nevada, and Mrs. Hazel Anderson of Carson City; three brothers: George and Ray Vallem of Stockton, California, and Robert of Winchester, Idaho; a sister, Alice Orcutt of

Ledger, Montana; six grandchildren; and three great-grandchildren. Funeral services were conducted by Evangelist W. H. Dawson and Elder John B. Dawson of Sacramento, California. Interment was in Mottsville Cemetery near Genoa.

CHAPMAN.—Robert Eugene, son of Mr. and Mrs. H. W. Chapman, was born October 2, 1878, and died in Oregon (date of death not given). He moved with his parents to Hood River in 1900 where the family resided for a number of years. In December, 1902, he was married to Elsie Maire; three children were born to them. His wife, Elsie, preceded him in death; later he married Mrs. Cecil Bailey, who survives him. He was baptized into the Reorganized Church as a young man and was ordained to the priesthood in 1910. He served as pastor of several branches in Washington and Oregon, spending ten years in this capacity at Sherwood.

Besides his wife, Cecil of Springbrook, Oregon, he leaves two sons: William and Herman Chapman, and a daughter, Mrs. Thelma Broderson, all of Pasco, Washington; a foster son, Melvin Chapman of Vancouver, Washington; a foster daughter, Mrs. Viola Laney of Gold Hill, Oregon; eight grandchildren; one great-grandchild; one stepson, Robert Bailey; three stepdaughters: Yvonne Burke, Marie Reiling, and Geraldine Barzee; six step-grandchildren; two brothers: Elvin and William Chapman of Vancouver; and three sisters: Mrs. Mable Sherwood and Mrs. Eva Bowers of Hood River, and Mrs. J. B. Woods of Smithland, Iowa.

HODGES.—Phillip Edward, was born October 21, 1910, at Ontario, California, and died June 4, 1952, at Potter Ranch near Escondido, California. He was reared in Hawaii and worked as a construction engineer.

He is survived by his wife, Thelma; two daughters: Patricia and Wanda Hodges; his father, Frank Hodges of Aguanga, California; three brothers: Major Cariton Hodges of Carswell Air Base, Fort Worth, Texas; Master Sergeant Frank Hodges, Jr., of Eglin Air Base in Florida; and Harold Hodges of Cottage Grove, Oregon; and three sisters: Mrs. Beulah Oien of Cottage Grove; Mrs. Nina Flick of Almira, Washington; and Miss Mildred Hodges of Pensacola, Florida. Funeral services were held at the Alhisen-Wilson Mortuary in Escondido, with committal services in Evergreen Cemetery at Riverside, California. Elder George E. Johnson officiated.

SCHOFIELD.—Melvin James, son of James and Martha Kate Schofield, was born July 1, 1915, in Lamoni, Iowa, and died April 28, 1952, at his home in Lamoni. On February 28, 1936, he was married to Beulah Green; three children were born to them. He had been a member of the Reorganized Church since July 15, 1923; his patience in his own suffering, thoughtfulness of others, and everyday living were the evidence of his beliefs. He had been a salesman for the White Furniture Company the past eleven

years, and his death was the result of a fall down a flight of stairs at the store.

He is survived by his wife; three children: Moynes, Sandra, and Douglas; and his parents, all of Lamoni; a sister, Irene St. Jacques of Chicago, Illinois; and two brothers: Harold of New York City and Arthur of Lamoni. Funeral services were held at the Coliseum in Lamoni, Elder Robert Farnham and Bishop Earl T. Higdon officiating. Interment was in Rose Hill Cemetery.

HOWE.—Mary Irena, daughter of Fred N. and Erma Acker Howe, was born March 29, 1908, at Horton, Michigan, and died June 20, 1952, at the W. A. Foote Memorial Hospital in Jackson, Michigan. For twenty-eight years she was a school teacher. She had been a member of the Reorganized Church since May, 1932.

She is survived by her mother; three sisters: Mrs. Winnifred Causie of Concord, Michigan; Mrs. Ione Ebert of Pigeon, Michigan; and Miss Phyllis Howe of Horton; and one brother, William Howe of Horton. Her father died two years ago. Funeral services were conducted at Hanover, Michigan, Elder Jon Luce officiating. Burial was in Horton cemetery.

FRANK.—Albert Dale, son of the late Abe and Mayme Frank, died June 29, 1952, in Niagara Falls, Ontario, at the age of forty-seven. He was active in city affairs, a member of the city council for two years; former president of the Junior Chamber of Commerce, superintendent of the streets' department, and a member of the hospital board. He was also a Mason.

He is survived by his wife, Gertrude, and a brother, Edward. Funeral services were conducted by Elders George Towers and Arnold Ware.

We're on the Air

MONTANA, Kalispell.—KGEZ, 1340 on the dial, 1:15 p.m. (MST) Saturday.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 8:45 a.m. (EST) Sunday.

TEXAS, Weslaco.—KRGV, 1290 on the dial, 9:00 a.m. (CST) Saturday.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

CALIFORNIA, Stockton.—KGDW, 1140 on the dial, 1:15 p.m. (PST) Sunday.

ALABAMA, Mobile.—WKRK, 710 on the dial, 7:15 a.m. (CST) Sunday.

MASSACHUSETTS, Fall River.—WALE, 1400 on the dial, 9:45 a.m. (EST), July 10 and 29, August 13 and 25

AMERICAN FORCES NETWORK, EUROPE.—AFN, Tuesday Evening Vespers, 1845-1900 hours.

Reunion Schedule

REUNION	PLACE	DATE
Northern California District (Family Camp)	Happy Valley Camp Grounds near Santa Cruz	July 20-Aug. 3
Alberta	Sylvan Lake, Alberta	July 28-August 4
Western Colorado	Delta	July 23-27
S.E. & Central Ill., St. Louis	Xenia, Illinois—Brush Creek	July 25-August 3
Chatham-London	Erie Beach, Ontario	July 25-August 3
Kirtland-Youngstown-N. W. Ohio-Pittsburgh	Kirtland, Ohio	July 25-August 3
Detroit International Stake, Flint-Port Huron	Blue Water Camp—Lexington, Michigan	July 26-August 3
Central Missouri Stake	Lake Venita—Odessa, Missouri	July 26-August 3
Kansas City Stake	Lake Doniphan, Excelsior Springs, Missouri	July 26-August 3
Lamoni Stake	Lamoni, Iowa	July 27-Aug. 3
Northwest Idaho-Utah	Silver Lake, Route 4, Everett, Washington	August 1-10
Nauvoo	Hagerman	Aug. 3-10
Hawaii	Nauvoo, Illinois	August 3-10
Far West Stake	Mokuleia, Oahu	August 3-10
Northern Michigan	Stewartville, Missouri	August 7-17
Eastern Michigan	Park of the Pines—Boyer City, Michigan	August 8-17
Oregon	Cash, Michigan	August 9-17
Oklahoma	Lewis River Camp	August 9-17
Chicago & N. E. Illinois	Robber's Cave, State Park, Wilburton, Okla.	August 10-17
Western Montana	Naperville, Illinois	August 10-17
Arizona	Deer Lodge, Montana	August 10-17
Southern Indiana Reunion	Mt. Lemmon, Tucson	August 10-17
Eastern Colorado	Riverdale Park, Mitchell, Indiana	August 11-17
Missouri Valley	Palmer Lake, Colorado	August 16-24
	Woodbine, Iowa	August 16-24

*** BOOKS YOU LOVE**

Are you one of the earnest souls who periodically fall under the spell of a list of "Great Books" and determine to tidy up the frayed edges of your culture by reading them? You either fall asleep in the middle of page nine of the first one, or decide you need a haircut and the whole thing is forgotten until next time.

The trouble with the lists of "Great Books" is that those who make them put on a tight collar and go stuffy; "ought" is the keynote of such lists rather than "like." "Paradise Lost" is to be read as it was written—with an overpowering surge of moral purpose. I am not always up to it.

Much more significant, it seems, would be a list of "Most Loved Books." The test of whether you love a book or not is, have you read it three times or more? There is no other criterion.

Here are the books that I have read many times: "The Bridge of San Luis Rey" by Thornton Wilder; "Alice in Wonderland"; "The Rubaiyat of Omar Khayyam," Fitzgerald translation; "Out of the Silent Planet," and "The Great Divorce" by C. S. Lewis; "The Great Answer" and "Our Miss Boo" by Margaret Lee Runbeck; "The Gobi Desert" by Mildred Cable and Francesca French; "Lost Horizon" and "Random Harvest" by James Hilton; "The Prophet" by Kahlil Gibran. Yes, I have read thousands of others, but once is enough for most of them.

Milady has fallen in love with "Stillmeadow Seasons" by Gladys Taber. She has read it a number of times for its charming picture of happiness and security in a country home. She has contracted "country fever" from it, and don't be surprised if you hear that we are looking for a few acres out yonder any day now.

I turn to these books as to old friends, to renew in myself some dream, enjoy again a bit of whimsy, or retrace some author's steps through a philosophy of life. Books can bring peace to the soul. They reveal a love of good people and fine things.

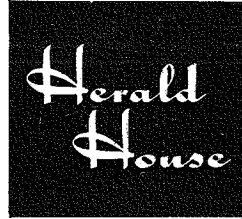
Our needs are different. What satisfies one may have no meaning for another. Do not let that surprise you. Books are read for intellectual and spiritual needs. My hunger may be your surfeit. . . . But is there any greater pleasure than introducing a friend to a good book and then having him fall in love with it? . . . I have had many a love affair with a book, and am none the worse for it, I trust. . . . Another one could come along any day now.

**IS YOUR FUTURE SECURE?
SAFETY TALK NUMBER 2**

More than 13,000 persons were killed and 570,000 injured last year by drivers who were exceeding the speed limit.

Speed kills. If only we could remember that lesson, we could save lives, and one of those lives might be our own.

It is of little practical use to save five minutes on the road if we lose all the rest of our lives on earth.



announces

The Sacred Book of Ancient America

by Harold T. Velt

Just off the press! This new book about the Book of Mormon examines the proofs of its validity and reviews the stand of those opposing it. It deals with the actual content of the Book of Mormon and teaches a practical approach to the nature of God in His relationship with man.

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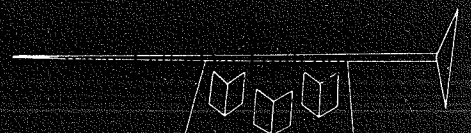
Moorea

A Mountain near Papeete

the Saints' Herald

August 4, 1952

Volume 99



We'd
Like
You
To
Know . .

Lewis E. Scott



IF YOUR CONGREGATION is planning to build a new church, do major repair work on the present structure, or purchase a building for church use, one of the key persons available to offer sound counsel is Lewis E. Scott, assistant to the Presiding Bishopric.

Because of the emphasis on building throughout the church, he is one of the most traveled men under appointment. And when he is in the office, you will find him working at the drawing board on sketches and plans for improvement of the church properties which require his attention.

Brother Scott became an appointee at the 1952 General Conference. His experience gained in business over the past several years plus his consecration to the work of the kingdom lead the long list of qualities which equip him for his important task. Prior to church appointment he was a licensed general contractor and building designer in the Los Angeles area. Earlier in his experience, he was in the field of management consulting and industrial engineering. His academic training includes work at Iowa State, University of Southern California, and University of California at Los Angeles.

Born in Fort Pierre, South Dakota, Lewis joined the church in 1933, a year after he was graduated from Graceland College. In 1945 he married the former Anne Thomas of Malad City, Idaho. Their two children are Richard, 4, and Diane, 6 months. He was ordained a priest in 1943 and an elder in 1952.

The Saints' Herald Vol. 99 August 4, 1952 No. 31

EDITORS: *The First Presidency:* Israel A. Smith, F. Henry Edwards, W. Wallace Smith
ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

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

News and Notes

PRESIDENT EDWARDS AT REUNION

President F. Henry Edwards was at the Ozarks Reunion at Racine, Missouri, July 19 and 20. He had charge of a prayer meeting and preached twice while there. Appointees on the reunion staff included Stephen Black, Evan Fry, John Darling, William Williams, and Ralph Bobbitt.

President Edwards left Independence the week end of July 26 for Chicago, Illinois, and the Blue Water, Michigan, Reunion. He will be at the Kirtland Reunion the next week.

W. W. SMITH AT PACIFIC PALISADES

Word has been received that President and Sister W. Wallace Smith arrived at the Pacific Palisades where the reunion for Southern California District was held. Brother Smith reported that at the time he was writing it appeared that things were lined up for a good reunion. District President John P. Davis was in charge of the reunion. Also on the staff were Bishop David Carmichael, Evangelist L. J. Osterlag, Evangelist William Patterson, Elder Glen Johnson of the Presidents of Seventy, and High Priest Peter Whalley.

APOSTLE IS GUEST SPEAKER

Apostle Charles R. Hield was the speaker at the Campus service July 20. His topic was "The Kingdom of God—Built by People Who Possess the Gifts and Fruits of the Spirit." Previous speakers have been Elder Glaude A. Smith, pastor of the Stone Church, Apostle E. J. Gleazer, Sr., and Apostle Roscoe E. Davey.

WAYNE SIMMONS TO RIO GRANDE VALLEY

Seventy Wayne Simmons and family have moved from Independence, Missouri, to the Rio Grande Valley in Texas where he will work with the Spanish-speaking people.

SPEAKS AT WARRENSBURG

Charles Neff, assistant to the First Presidency, preached to the Liberty Street congregation in Independence on July 20 in the morning. That evening he was the speaker at the Warrensburg, Missouri, Branch.

TEACHES WOMEN AT REUNION

Sister Pauline Arnsion, Chairman of the General Department of Women, left Independence July 25, for the Blue Water Reunion for the Flint-Port Huron District which is held at Lexington, Michigan. Sister Arnsion was the teacher for the women's classes and was accompanied on the trip by her husband, Brother S. S. Arnsion.

CENTER STAKE HAS REUNION

The annual reunion for the Center Stake of Zion was held at Lake Doniphan July 12-20, under the leadership of the stake presidency, Charles V. Graham, Fred Davies, and Glaude A. Smith. Other appointee members of the staff were Apostle Roscoe E. Davey, Elder John Darling, Evangelist Arthur E. Stoff, Bishop Harold W. Cackler, O. Kenneth Byrn, and Lee Hart. The average attendance during the week was 600 people, and 800 attended the Sunday services. A baptismal service was held on July 19 at which time four people were baptized.

(Continued on page 15.)

Going With God

"Enoch walked with God."—Genesis 5: 24.

THERE IS SOMETHING awe-inspiring about Enoch. Few indeed were like him. He chose God as his traveling companion. He was good enough and great enough to qualify to be in the divine presence. And a further observation: he went walking with God; he didn't try to take God along with him. There is a great difference. The thought seems worth further exploration.

When you learn that our great words of farewell had their origin in prayer, you think more of them.

The beautiful Spanish word, *adios*, is a condensed expression that some persons translate as "Go with God." Similar is the French word, *adieu*.

IT IS WHEN we come to the English phrase of greeting that we encounter a reverse of thinking. Our "good-by" is a contraction of what was originally, "God be with ye." The stages by which the expression was shortened, and lost its meaning, are easily discernible. Our friends, the French and Spanish, like to go with God. We would like to take God with us. Perhaps that is what is wrong with some of us. We do not give up our ways: we are reluctant to adopt his ways; we want him to go with us, with our destination and purpose unchanged.

To the point here is the familiar story of President Lincoln in the Civil War. A government officer said, "Let us pray that God may be

on our side." Lincoln shocked him with the statement that he wasn't concerned to have God on his side. Then he explained that he really wished to be on God's side. With the important issues involved in the Civil War, the difference was very great. With the important issues to be settled in our world today, the difference is still very great.

Are we trying to walk with God in the great highways of eternity? Or are we trying to entice him to come with us down our private little paths leading to selfishness and ruin?

YOU MAY HAVE HEARD the song, "The Glory Train." One may suppose that this, like much other folk music, grew out of the spiritual hunger and hope of a people of humble faith. It is a powerful song that expresses the motive of wishing to travel with God. It has the same basic motive as the greeting, *Adios*. Listening to the song reverently, you cannot help sharing the feeling of a soul that is trying to find its way through the vast avenues and spaces of eternity to its home.

I was waiting at the street corner for the city bus to come along. A friend pulled up in his car.

"Are you going *my* way?" he asked cheerily.

"If you're going the *right* way," I replied. And we both laughed. But we knew that there was something serious beneath it. Isn't there some-

thing serious beneath most of our joking? Perhaps there is. Probably there ought to be.

THERE IS a right way, and there are many wrong ways. If we ask God for power to walk with him, that is sure to be right. But if we ask him to go with us, on a way that we have planned without consulting him, it may be all wrong.

I am waiting at a bus stop, I hope, on the highway to eternity. That, at least, is what I want to do. In a sense, I am a hitchhiker, waiting for God to come along. There are others waiting here too. We know the destination. We could not go by ourselves. The eternal journey is too great for human strength and wisdom. But we know that the Heavenly Father is on the way. He will be bringing others with him. We hope there will be places for us. He will not fail us. It is in the promises. "The Lord is good unto them that wait for him."

At some time in our lives we are all strongly tempted by the pressure of what we consider to be our most immediate and urgent needs to try to coax, win, or bribe God to lend his power to our schemes, projects, and purposes. We think we know what is best for us. We do not even open the matter to question with God. We do not consult him as to what he may think is best for us or is in accord with his kingdom.

Try though we will, there are times and places where we cannot take God along. Our "God be with ye" is a prayer that cannot always be answered in the affirmative. We must change our course and "Go with God." There is the example of Enoch to be considered.

You and I are on our way somewhere. Are we going with God?

L. J. L.

Editorial

Across the Desk

BY THE FIRST PRESIDENCY

From President Israel A. Smith,
Basel, Switzerland, July 21:

Sunday [July 20] was a most notable day at Hannover. Services were held at 10:00, 11:00, and 3:00. I unlocked the door to the mission house at 9:50 a.m., and about two hundred Saints flocked in; half of these were from other areas. Five men were in uniform.

Apostle Arthur Oakman spoke at 10:00, and Bishop Henry Livingston at 3:00; I gave the 11:00 o'clock address. There was mission house inspection at 2:30, and at 2:30 Seventy Eugene Theys baptized four persons. One was a nine-year-old girl from Omaha, the daughter of Brother and Sister Berg. Brothers Eugene Theys and Louis Zonker were in charge, assisted by Brother Oscar Stuve, Patriarch Beil, and Elder Wiegeld of Brownschweig.

We caught the Italian Express at midnight and arrived here a little before noon. We had berths on a Schlofen Waggon, but we could not sleep well because of the bumps.

Stake President Garland E. Tickemyer of Los Angeles, California, wrote his reactions to the recent earthquake while it was still in progress. Here they are:

The earth is still quivering from recurring aftershocks following a major earthquake that nearly knocked us out of bed a few moments ago. I was awakened from sound sleep at about 4:53 a.m. by a violent shaking of the house. The bed seemed to be tossing in every direction, and the house was creaking under a violent motion that reminded me of a giant popcorn shaker. We were the popcorn. The motion did not seem to follow a definite direction, though it had the rising and falling movement distinctive of the rolling type of quake as distinguished from the shock type. Lights were flashing outside. At first I thought it was lightning, but then realized that it was more likely to be broken high tension wires.

There was little time to indulge my initial thoughts of "How severe is this

going to get and how long will it last?" for there was a rising crescendo of excitement terminating in hysteria in the house. First I heard Gary ask, "What's happening?" David said something from his bedroom. The house was creaking; windows were rattling; doors slammed; and the door chimes started clanging with an eerie sound. David started screaming and I jumped out of bed to run to him. . . . There's another one as I write—not hard like the first, but it gives me a definite feeling of nausea. It doesn't seem to shake in one direction, just sort of weaves around . . . there it is again. . . .

In the six years that we have lived here we've felt a number of minor tremors. One of any severity is accompanied by a rumbling noise something like the sound of a streetcar. I didn't notice this noise tonight, perhaps because I was asleep until after it hit, and then the noises in the house covered it.

Very strict building regulations require bracing and concrete reinforcement that make most of our buildings in this area earthquake proof. There's little danger, and people here regard them more as a novelty than with apprehension; but this one will give us something to remember.

News bulletins now coming in on the radio report that seismograph records indicate an intensity of 7.5 in Los Angeles, compared with only 6.25 for the disastrous Long Beach quake of 1933 and nearly equal to the 8.25 recorded for the San Francisco quake of 1906. This is evidently the second greatest earthquake in California history.

Elder Franklyn S. Weddle, General Church Director of Music, has called our attention to a report found in *The Independence* (Missouri) *Examiner* for Friday, July 11, 1952, reviewing the work of a commission of the Episcopal diocese of central New York concerning wedding music. The report says:

In many cases the choice of wedding music is dictated by members of the wedding party inexperienced in appropriate musical standards and therefore willing to settle for bad precedents.

The report urges churches to avoid background music which "brings in a theatrical tendency and a most unwanted element of showmanship," and continues:

In too many instances music is chosen to be played or sung which glorifies only the romantic attraction of the marriage partners without any attempt to dignify the new relation before God.

"O Promise Me," "Because," and "I Love You Truly" are listed among the offenders.

Even with ceremonies where the sentimental ballads are eliminated, there is present all too frequently music of light or trivial character played before the ceremony, or for the processions themselves.

Music whose purpose is merely to entertain the listener is designated as "not appropriate." As for the Wagner and Mendelssohn wedding marches, they may have become "firmly entrenched" through traditional usage but, according to the commission, "they are both open to question for their secular feeling and origin . . ." They could well be replaced by "many fine pieces of organ music" which could "give new life and meaning to the procession." The commission suggested turning to the hymnal for processional music, such as "Praise My Soul, the King of Heaven" selected by Queen Elizabeth II for her wedding.

The commission concluded that emotional as well as intellectual needs to be filled in a marriage service can be done in a dignified way without maudlin sentimentality.

1952 COLLEGE STUDENT CONFERENCE AUGUST 30 - SEPTEMBER 1 Theme: "Frontiers of Zion Performance" This annual conference is for college and university students. Registrations and \$2.00 should be sent to: Dr. L. O. Brockway, Chemistry Department, University of Michigan, Ann Arbor. Rooms in dormitories: \$1.00 per night. Six meals, \$4.50 per person. GRACELAND CAMPUS Lamoni, Iowa

Repentance and the Fall

By James C. Daugherty

And the word of the Lord came to me by the power of the Holy Ghost, saying, Listen to the words of Christ, your Redeemer, your Lord, and your God.

Behold, I came into the world not to call the righteous but sinners to repentance . . . for repentance is unto them that are under condemnation, and under the curse of a broken law.¹

WHAT IS REPENTANCE? How can I know when I need to repent? How shall I go about it? These are the questions many honest and sincere persons have asked themselves again and again without ever arriving at the right answer.

Most people have the desire to be Christlike, but fail because they do not know how. The prophet Hosea once said to Israel, "My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee."²

In our generation we are proud of the knowledge we have acquired. Our achievements have made those of the past generations look insignificant. We parade our strength and accomplishments around the earth and before the universe. Yet our progress has become a great Frankenstein. This giant is on the verge of destroying all of man's dreams, because man has not yet learned to repent.

Medical science has discovered how to apply so many of the laws controlling our biological organism that we ought to be the healthiest generation ever to live on this planet. We know better how to eat, to rest our bodies, to build sound nervous systems, to care for our teeth, to balance our diets, to control our emotions, and to produce healthy minds. Yet millions have poor, sick bodies which could be well if they obeyed these laws. A doctor once told me that a study of the major causes of premature deaths shows that, in spite of our increased knowledge, disobedience to known laws of health is more common than obedience. Therefore, to those who will

not act in harmony with this truth, such knowledge is useless.

Let us consider man's first experience with knowledge in which good and evil were involved.

And I, the Lord God, formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul; the first flesh upon the earth, the first man also; . . . And I, the Lord God, planted a garden eastward in Eden; and there I put the man whom I had formed.

And I, the Lord God, planted the tree of life also, in the midst of the garden; and also the tree of knowledge of good and evil.³

This is a picture of the beginning of man's journey upon the earth. Everything had been provided for his full enjoyment. He lacked nothing as far as his physical appetites were concerned. As yet he was as a child, not knowing good from evil. He was pure and innocent, without moral maturity. For to gain moral maturity it was necessary that both good and evil be presented to him in order that he might exercise agency.

. . . And it must needs be that the Devil should tempt the children of men, or they could not be agents unto themselves, for if they never should have bitter, they could not know the sweet.⁴

. . . It must needs be that there was an opposition; even the forbidden fruit in opposition to the tree of life; the one being sweet and the other bitter; wherefore, the Lord God gave unto man, that he should act for himself. Wherefore, man could not act for himself, save it should be that he was enticed by the one or the other.⁵

I believe there were two ways in which man could have learned the nature of evil: one, by complete and



unreserved surrender to the will of God; the other, by asserting his own selfish will above that of his Maker and partaking of the forbidden fruit.

The Fall

The Lord forbade man to partake of the tree of knowledge of good and evil without prolonged discipline and self-control because of what it would do to his will power. The tree of the knowledge of good and evil had the power to impart knowledge of evil to man without discipline or education; therefore it was injurious to him; the penalty was death and separation from God.

It seems to me that had Adam accepted God's discipline and been willing to learn through God's teachings, he would have known the true nature of evil without experiencing it. In order for Adam to gain knowledge this way, he would have been required to surrender his will to that of his Creator. After sufficient discipline of his selfish will, he would have received immortality without the taste of death and its sorrows.

Thus it appears that Adam could have received immortality by eating continually of the tree of life. "And now, lest he put forth his hand, and partake also of the tree of life, and eat, and live forever."⁶ However, Adam was disobedient to the Lord's

command and was driven from the garden so that he would no longer partake of the tree of life in his sinful state and thus make sin immortal. It was a blessing to man that his Creator was an all-knowing God, a God of perfect love and wisdom, or man would have had to live throughout eternity with his sin. There would have been no repentance and certainly no forgiveness of sin. It was the divine love of God that put man in the Garden of Eden, and it was man's rebellion against this love and God's wisdom that drove him out.

The whole story of the fall is symbolic of every sinner's experience. In the beginning man was conscious of God and saw all things as they affected Him. His affections were pure, and he loved God above everything else, receiving his greatest enjoyment in serving God. Then seeking to be a God-man, he became a slave. In seeking independence, he ceased to be master of himself. After the fall self became predominant above everything else, and in his love of self man was ruled by the appetites and desires of his flesh.

Repentance

There was only one way back for fallen man, and that was to repent. Man had chosen the wrong road, and the safest and quickest way to the right road was to go back. It is always hard to go back and say, "I have sinned," and to plead for forgiveness; but there is nothing progressive about being stubborn and refusing to admit guilt. Adam realized that he had transgressed against God and was unworthy to stand in his presence.

And they heard the voice of the Lord God, as they were walking in the garden, in the cool of the day. And Adam and his wife went to hide themselves from the presence of the Lord God, amongst the trees of the garden. And I, the Lord God, called unto Adam, and said unto him, Where goest thou? And he said, I heard thy voice, in the garden, and I was afraid, because I beheld that I was naked, and I hid myself.⁷

Here was the first step in the experience of repentance. Adam had to admit that he had sinned. But admitting his guilt was only the first step. He had to swallow his pride voluntarily and go back to God.

Experience in sinning does not always help the sinner to recognize his sin. The drunkard does not understand the degrading effect of drink so well as his unfortunate wife and hungry children. When sober, he may hate himself because of what he has done. He may even feel sorry for his family and friends he has injured because of his drinking. Yet, when the occasion presents itself, he may

repeat his past performance because his physical appetites dominate his will power. He will never be able to overcome the habit until his will is given over to something stronger than the flesh.

Adam did not repent by calling himself hard names. Self-contempt was not the answer. True repentance does not involve self only; it also involves God. The repentant sinner does not ask, "What will my sin bring to me?" but, "What will my sin mean to God?" A sinner must first recognize that he has caused God distress and sorrow because of his sinning, or there can be no true repentance.

God will never force a sinner to repent. It must be free surrender on the part of the sinner. Man, then, must freely surrender his will to God's will. There is no other way.

Repentance and the Atonement

Repentance has no meaning to a person who feels that he has nothing to repent of. Let me reiterate that a sinner cannot overcome his sin without the help of God. Let us again consider Adam's experience with repentance as recorded in the fourth chapter of Genesis of the Inspired Version:

And after many days, an angel of the Lord appeared unto Adam, saying, Why dost thou offer sacrifices unto the Lord. And Adam said unto him, I know not, save the Lord commanded me. And then the angel spake, saying, This thing is a similitude of the sacrifice of the only Begotten of the Father, which is full of grace and truth; wherefore, thou shalt do all that thou doest, in the name of the Son. And thou shalt repent, and call upon God, in the name of the Son for evermore.⁸

This appears to have been a new doctrine to Adam. He knew God because he had walked and talked with him in the Garden of Eden. But the idea of God's becoming flesh in the form of the only Begotten Son and atoning for his sin was a new teaching.

However, if this was a new doctrine to Adam (and I believe it was), it was not a new doctrine to the tempter.

And I, the Lord God, spake unto Moses, saying, That Satan whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning; and he came before me saying, Behold I, send me, I will be thy Son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore, give me thine honor. But behold, my beloved Son, which was my beloved and chosen from the beginning, said unto me; Father, thy will be done, and the glory be thine forever.

Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him; and also that I should give unto Him mine own power; by the power of mine Only Begotten I caused that he should be cast down; and he became Satan. Yea, even the devil, the father of all lies, to deceive, and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice.⁹

I am satisfied that if Adam and Eve had known this, they would have been much slower in asserting their own wills without regard to God's will.

Thus man fell inwardly, before the outward act of eating the fruit. He fell in that one fundamental determination whereby he made supreme choice of self instead of God. This sin of the inmost nature gave rise to sins of the desire, and sins of desire led to outward acts of transgression. Man no longer made God the end of his life, but chose self instead.¹⁰

In choosing self, he became the center of his universe. "Every man walketh in his own way, and after the image of his own god,"¹¹ thus making God subservient to him and his purpose.

This was in harmony with Satan's plan for man. He wanted man to think he could become as God, knowing all things—. . . then your eyes shall be opened and ye shall be as gods, knowing good and evil."¹² However, neither man nor Satan knew the complete mind and will of God.

Because of his foreknowledge of his creation, God saw this happen and thus made plans for man's redemption. He created man for the express purpose of sharing eternal life with him. But if man, because of his agency and free will, refused eternal life by partaking of the tree of knowledge then another plan would be offered. That was the sending of his only Begotten Son to atone by the shedding of his blood. ("In whom we have redemption through his blood,"¹³ and ". . . without shedding of blood is no remission."¹⁴) The purposes of God for man were not to be frustrated. In the end God's word was to be victorious.

. . . and there is no end to my works, neither to my words; for this is my work and my glory, to bring to pass the immortality, and eternal life of man.¹⁵

It would be hard to conceive of a supreme and all-intelligent God who would create in his own likeness a creature possessing intelligence, agency, and free will, but destining the fall regardless of how hard he tried to prevent it. This would have been not only foolish but also a waste of time. However, I can conceive of God's creating the laws of good and evil and letting his creatures choose whom they would serve.

I can also envision a Holy Creator who loved his children so much that even if they did choose evil, he would not let them go and would use every effort to win them back without destroying their agency. God's sense of justice and mercy would not let him do otherwise. Thus, his holiness required the atonement of man's sins, and his love provided for it.

For God so loved the world, that he gave his Only Begotten Son, that whosoever believeth on him should not perish; but have everlasting life.¹⁶

Also, in the words of Abinadi:

... I would that ye should understand that God himself shall come down among the children of men, and shall redeem his people; and because he dwelleth in flesh, he shall be called the Son of God.¹⁷

God could not send another to atone and still be a Holy Being. He himself had to become flesh and do it. Therefore, God the Son became flesh and dwelt among men and was crucified on the cross that men's sins might be forgiven.

Our Share in the Fall

The Scriptures teach us that the transgression of our first parents caused their posterity to be sinners. "Through the one man's disobedience, the many were made sinners."¹⁸ So Adam's sin is charged to every member of the race of which he is the head. Having poisoned the fountain, he corrupted the stream. It is because of Adam's sin that we are born subject to transgression and need to repent and be forgiven. "In Adam all die."¹⁹ "So death passed unto all men, for all have sinned."²⁰ Through one man, sin entered into the world. In other words, Adam's sin is responsible for the sin, guilt, and condemnation of all his posterity, because Adam and his posterity are one. Because of their organic unity, the sin of Adam is the sin of the race.

What Christ Did for Us

Notice, however, that this guilt which Christ took upon himself by his union with humanity was not the guilt of personal sin. Such guilt belongs to every adult of the human race; nor did he take upon himself the sin of inherited corruption—such guilt that belongs to infants and to those who have not come to moral consciousness. But Jesus did take upon himself Adam's guilt and sin, which belonged—prior to personal transgression and apart from inherited corruption—to every member of the race who has derived his life from Adam's life. Christ took to himself the shame of humanity (Romans 5: 11) as the mother takes upon herself the daughter's shame, repenting and suffering because of it.

This was the sin that Christ came to atone so that Adam's posterity might be free from the guilt of the original sin.

And our father Adam spake unto the Lord, and said, Why is it that men must repent, and be baptized in water?

And the Lord said unto Adam, Behold, I have forgiven thee thy transgression in the garden of Eden.

Hence came the saying abroad among the people, that the Son of God hath atoned for

original guilt, wherein the sins of the parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world.²¹

In atoning for the original sin, he made it plain that man was also to share in the atonement, through repentance and baptism. There seems to be an inherent law that requires an atonement for every sin that is committed. Paul implied this in writing to Timothy, when he said, "Some men's sins are open beforehand, going before to judgment; and some men they follow after."²² Preaching on the day of Pentecost, Peter was asked by his hearers what they should do. He told them, "Repent, and be baptized . . . in the name of Jesus Christ for the remission of sins."²³

Thus repentance not only opens the door but also becomes the motivating power by which sinners obtain "at-onement" with God. It brings about the reconciliation of God and man through Jesus Christ.

Repentance and the New Birth

It was because of the fall that men needed to repent, but the atonement furnished man the power to repent. "The Scriptures teach us that Christ's death put us right with God and gave us a fresh start and that his death washed out the original sin, and that by his dying, Christ disabled death itself and made it possible for us to overcome death."²⁴ Only through Jesus Christ can this be made possible.

When man first departed from God and yielded to the voice of the adversary he became a rebel. In other words, *fallen man is not only an imperfect creature who needs improvement, but he is an enemy of God and must lay down his arms and surrender. This surrendering process is called repentance.* Repentance isn't fun. It is more than child's play. It is something harder than eating humble pie. It means unlearning all conceit and self-will that has been a part of us for centuries. It means crucifying a part of ourselves and undergoing a kind of death.

It is impossible for us to repent and kill the selfishness that is in us by ourselves. God must help us. And the only way he can is for us to surrender our wills fully to his. If we ask him to take us back any other way we are the same as a thief and a robber. Christ is the door and through him is the only possible way back to God.

God became man in Christ that he might die for us, and the only way he could die was to become man. Our human nature which can suffer and die was fused with the nature of God, and the two became one. He could surrender his will and suffer and die because he was man and could also do it perfectly

because he was God. We could not have shared God's dying unless Christ died, and he could not have died unless he became man.

This in a sense is the way he suffered and died for us that our sins might be forgiven, although he was not required to do so. In Christ a new kind of life appeared; and the new kind of life which began in Christ can be put in us by repentance and the *new birth*.

The purpose of the new birth is to reproduce in us what has always been there but became obscure because of our sinning. We were created in the image and likeness of God. That image became scarred and mutilated as man's selfishness multiplied. Man's vision of Christ became dimmer as man became more selfish, too often the human factor between man and God. Repentance and the new birth change this scene and put Christ where he belongs so that humans see him rather than themselves. Paul says we are "baptized into Jesus Christ,"²⁵ not Christ into us. Our personalities take on the personality of Christ; Christ does not take on ours.

The apostle Paul, in writing to the Galatian saints, reiterates this by saying:

I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.²⁶

Paul seemed to indicate he had to die of himself before Christ could live in him. It seems to me this is the real meaning of the new birth. The image of Christ had always been there, but it lacked expression because of man's selfishness. It reminds me of a picture we had of my father. Time had almost erased the image. In fact, all that was left for the naked eye to see were a few lines. One day I took it to a studio and asked if anything could be done with it. Photographers put it under a strong microscope and were able to see faint lines of the image I could not detect with my naked eye. I was told that it could be reproduced at a considerable cost. I told them to go ahead, and after months of hard work they reproduced the image almost exactly.

There is no question in my mind that the image of God is in each of us and is only waiting for us to give expression to it.

We have glimpses of Christ expressing himself in the city of Enoch, in the prophets, and in the saints of the first century. Even in our day our hearts have been warmed by the expression of the Holy Spirit. This expression of the Holy Spirit has always become more pronounced in the reborn, and when Christ

told Nicodemus about the new birth, it was no idle talk. The only language that Jesus could use to signify the importance of repentance was being born again. The act itself portrayed the mind and will of God because it was the symbol of his death and resurrection. All the yearnings of the past and the hopes of the future are caught up in burying the old man and putting on the new.

And the first-fruits of repentance is baptism; and baptism cometh by faith, unto the fulfilling of the commandments; and the fulfilling the commandments bringeth remission of sins; and remission of sins bringeth meekness, and lowliness of heart; and because of . . . lowliness of heart, cometh the visitation of the Holy Ghost, which Comforter filleth with hope and perfect love, which love endureth by diligence unto prayer, until the end shall come, when all the saints shall dwell with God.²⁷

Repentance and the Lord's Supper

And behold, I say unto you, that if ye do this, ye shall always rejoice, and be filled with the love of God, and always retain a remission of your sins.²⁸

The Lord realized that after a person was baptized and received remission of his sins, it would be necessary for him to retain that remission. A baptized person does not become perfect overnight. Long years of habit are bound to be so ingrained in his personality and actions that it is almost impossible for him to sin no longer.

From my own experience I know that the habits I had built over a long period of time were still a part of me after I was baptized. I still smoked; I still could remember the dirty stories I heard; my sense of values was virtually the same. The self had not changed much. I had a desire to do better, but often found that, like Paul, "when I would do good, evil is present with me." Even though baptism gave me a new start, I was a long way from my destination. I had to learn good before I could use it to overcome evil. I am sure the Lord had this in mind when he sent forth his disciples to preach his Word.

. . . all power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.²⁹

In other words, the power to overcome evil must come from Christ. He is the victor over Satan, who is the father of evil. It is through Christ that we receive our spiritual strength to overcome sin. It is when we take Christ into our hearts that salvation becomes a reality.

And Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

But I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world.³⁰

Jesus goes on to say:

Verily, verily I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. . . . For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.³¹

The Lord's Supper then becomes identified with the atonement and baptism. In each factor repentance is a vital principle. Repentance is just as important to the Lord's Supper as it is to baptism. If, in the partaking of the Communion, there is forgiveness of sin, then repentance must precede the act.

And I have given unto you another law and commandment; wherefore teach unto your children, that all men, everywhere, must repent, or they can in no wise inherit the kingdom of God. . . .

Therefore I give unto you a commandment, to teach these things freely unto your children, saying, that by reason of transgression cometh the fall, which fall bringeth death; and inasmuch as ye were born into the world by water and blood, and the spirit, which I have made, and so become of dust a living soul:

Even so ye must be born again, into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of my Only Begotten; that ye may be sanctified from all sin; and enjoy the words of eternal life in this world, and eternal life in the world to come; even immortal glory.

For, by the water ye keep the commandment; by the Spirit ye are justified; and by the blood ye are sanctified.³²

And as they were eating, Jesus took bread and brake it, and blessed it, and gave to his disciples, and said, Take, eat; this is in remembrance of my body which I give a ransom for you.

And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it. For this is in remembrance of my blood of the new testament, which is shed for as many as shall believe on my name, for the remission of their sins.³³

Thus the sacrament of the Lord's Supper, the broken body and shed blood, symbolizes the atoning death upon the cross. It is implied that those who partake of the bread and wine with faith in Christ and repentant hearts will obtain remission of their sins and receive other benefits of his passion.

At the same time the sacrament is not only symbolic of his death but of his resurrection and ascension as well. He does not say, "Do this in remembrance of my death," but "Do this in remembrance of me."

He chose the sacrament of the Lord's Supper to declare his true Divinity. What less than divine can he be, whose death atones for the original sin, gives forgiveness to the reborn, and reconciles the human race to God?

It is very significant that those who partake must do so in humility and with a repentant heart if they are to receive full benefit of God's grace.

In summary, repentance is a voluntary change in the mind of the sinner in which he turns from sin. Being essentially a change in the mind, it involves a change in view, a change of feeling, and a change of purpose.

A repentant sinner does not ask, "What will my sin bring to me?" but "What will my sin mean to God?"

Repentance is real sorrow for sin committed against goodness and justice and God.

Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance; for ye were made sorry after a godly manner . . . godly sorrow worketh repentance to salvation. . . .³⁴

Repentance is an inward turning from sin and a disposition to seek pardon and cleansing.

Create in me a clean heart, O God; and renew a right spirit within me.³⁵

Turn ye again now, every one from his evil way, and from the evil of your doings.³⁶

Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ.³⁷

Despise thou the riches of his goodness, and forbearance and long suffering, not knowing that the goodness of God leadeeth thee to repentance?³⁸

Now, as you have asked, behold, I say unto you, Keep my commandments, and seek to bring forth and establish the cause of Zion: seek not for riches but for wisdom: and, behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. . . .

Verily, verily I say unto you, Even as you desire of me, so shall it be unto you; and if you desire, you shall be the means of doing much good in this generation. Say nothing but repentance unto this generation: keep my commandments, and assist to bring forth my work according to my commandments, and you shall be blessed.³⁹

FOOTNOTES

- 1 Moroni 8: 8, 9, 28.
- 2 Hosea 4: 6.
- 3 Genesis 2: 8, 10, 12.
- 4 Doctrine and Covenants 28: 10.
- 5 II Nephi 1: 97-100.
- 6 Genesis 3: 28.
- 7 Genesis 3: 13-15.
- 8 Genesis 4: 6-8.
- 9 Genesis 3: 1-5.
- 10 Strong, *Systematic Theology*.
- 11 Doctrine and Covenants 1: 3.
- 12 Genesis 3: 10.
- 13 Colossians 1: 14.
- 14 Hebrews 9: 22.
- 15 Doctrine and Covenants 22: 23.
- 16 John 3: 16.
- 17 Mosiah 8: 28, 29.
- 18 Romans 5: 19.
- 19 I Corinthians 15: 22.
- 20 Romans 5: 12.
- 21 Genesis 6: 54-56.
- 22 I Timothy 5: 23.
- 23 Acts 2: 38.
- 24 C. S. Lewis, "Broadcast Talks."
- 25 Romans 6: 2.
- 26 Galatians 2: 20.
- 27 Moroni 8: 29.
- 28 Mosiah 2: 22.
- 29 Matthew 28: 17-19.
- 30 John 6: 35, 51.
- 31 John 6: 53, 55, 56.
- 32 Genesis 6: 59-63.
- 33 Matthew 26: 22-24.
- 34 II Corinthians 7: 9, 10.
- 35 Psalm 51: 10.
- 36 Jeremiah 25: 5.
- 37 Acts 2: 38.
- 38 Romans 2: 4.
- 39 Doctrine and Covenants 6: 3, 4.

"Let Us Go on Unto Perfection"

By W. J. Haworth

PERFECTION IS THE GOAL of sainthood. But what does perfection mean? It is defined as "the state of being perfect" and perfect means "without blemish, fault, or error." Critical examination of the Scriptures in which the term occurs reveals the fact that Christ gives to the obedient convert a perfect *start* and leaves him to work out, with the assistance of the Holy Spirit, a perfect *end*.

Writing of this perfect start, the author of the Hebrew letter indicates, "For by one offering he hath perfected forever them that are sanctified" (Hebrews 10: 14, Inspired Version). The apostle, however, does not leave us in doubt that he refers to the start of the saint toward the goal of perfection.

He amplifies the statement by writing:

Whereof the Holy Ghost is a witness to us; for after that he hath said before, This is the covenant I will make with thee after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these [sins] is, there is no more offering for sin.—15-18.

This perfect beginning creates a new being in Christ Jesus:

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted . . . in the likeness of his death, we shall be also in the likeness of his resurrection; Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin.—Romans 6: 3-7.

THE HOLY GHOST is God's witness to us of the covenant we have made with him. He writes his laws into our hearts and minds. His witness comforts us in our trials and is ever solicitous of the spiritual progress we are making. He is sorely grieved if he sees us falling from grace. Some saints of all ages have failed to see the necessity of growing into mature spiritual persons.

In the fifth chapter of Hebrews the writer rebukes some saints for their failure to develop spiritually, and says that they have become as babes in Christ capable of assimilating only the milk of the gospel and not able to take "many things" about Jesus which are reserved for saints of fuller growth. In the following chapter he tells them the beginning principles of the doctrine of Christ.

They are not to leave off teaching and practicing these first things about Christ—repentance from dead works, of faith toward God, of the doctrine of baptisms, of the laying on of hands, of the resurrection of the dead, and of eternal judgment. He admonishes them to go on from these principles unto perfection. It seems from the context (Hebrews 6: 3), however, that some will not be permitted to "go on" to full growth in Christ:

And we will go on unto perfection if God permit. For he hath made it impossible for those who were once enlightened, and have tasted of the heavenly gift, and been made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to be renewed again unto repentance; seeing they crucify unto themselves the Son of God, and put him to an open shame.—Hebrews 6: 3-6. (Also verses 7 and 8 and chapter 10.)

John, in the early chapters of Revelation, calls upon the saints of the churches of Asia (some were "dead while they lived" and others were lukewarm) to repent, and in some cases to do their first works over again. It is apparent, however, that the purpose of God is not for the saints to reach perfection through doing their first works over and over again.

"Like as a father pitieth his children," so God pities the saint who struggles against sinful desires. The Holy Spirit will speak within such a person through the still small voice of a divinely stimulated conscience; but there is a point at which the Spirit of God will cease to strive with him. To reject the Spirit of Grace, to trample under foot the blood of the covenant through which one was sanctified and count it an unholy thing, is to sin willfully, and incur the judgment of God (Hebrews 10: 28-31).

To avoid this spiritual calamity the Lord has provided help for his saints:

1. The power-giving ministry of the Holy Spirit;
2. The ministry of the Three Standard Books of the church;
3. The ever-solicitous ministry of the various orders of priesthood;
4. Association with a total church membership steadily going on unto perfection.

The Savior promised the obedient "power to become" sons of God (John 1: 12; also Doctrine and Covenants 34: 1; 39: 1). Surely the saint who attains this goal will have reached perfection or full growth!

THE COMING TO MORTAL LIFE of the Savior involved a startling departure from laws relating to the propagation of species. It revealed new and miraculous powers of the Almighty as a procreant. God introduced a "mortal-time" period into the eternal existence of his Son. The Savior told Nicodemus that his Father employs similar powers to bring obedient believers into the divine family. He said: "Except a man be born again he cannot see the kingdom of God" (John 3: 3). How the new birth is accomplished was no greater problem to the young ruler than it is to anyone today who fails to "see" the divine procreant at work in the prescribed new birth. As the divine and human were blended in the birth of Jesus, so the Holy Spirit and the earthly element of water are associated in the rebirth of obedient believers: "Except a man be born of water, and the Spirit, he cannot enter into the kingdom of God" (verse 5).

Frankly we cannot explain the miracle of the new birth. The Savior said: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one who is born of the Spirit" (verse 8). The unexplained mystery of the spiritual birth is quite on a par with the miracle of physical birth. It is scientifically established that the basis of all life is protoplasm. Consider the propagation of life on this basis! Two minute cells of this basic material meet and a miracle in the shape of a man with an immortal soul is wrought. Two other cells meet, and a lily grows. Men accept the miracles of God when he works with protoplasm; yet many fail to recognize the divine Procreant when he works with water and the Spirit!

EARLY IN HIS YOUTH Jesus said, "I do always those things which please my Father." In pursuance of this policy he went to Jordan where John was baptizing and demanded baptism. After the immersion, as Jesus went up out of the water, the heavens were opened to John, and he saw the Holy Spirit in the form of a dove descending and lighting upon the Master. Simultaneously, he heard the Almighty announce, "This is my Beloved Son, in whom I am well pleased" (Matthew 3: 46, I.V.). Thus, with the approving voice ringing in his ears, the Savior, as the Son of Man, took the first step toward perfection.

"Though he were a son, yet learned he obedience by the things which he suffered; and *being made perfect*, he became the author of eternal salvation unto all them that obey him" (Hebrews 5: 8, 9). The perfection to which we are urged to press is closely linked with the efforts of the Master in the same direction. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings."—Hebrews 2: 10.

"Must I be borne to paradise on flowery beds of ease?" asks a familiar hymn. The whole of it negates the idea of lazy progress toward perfection. If we hope for that perfection in which the saved shall be glorified with Jesus, we must learn that "if so be that we suffer with him, that we may be also glorified together" (Romans 8: 17). What did Christ suffer that he might be made perfect? First, he suffered leaving heaven to take a mission to earth. Second, he laid off for a time the nature of the Godhead and became a man, suffering many of the things which the Saints must endure today. He did without the things the true Saint denies himself of. He suffered baptism, because it became him to fulfill all righteousness (Matthew 3: 45). He was obedient even unto death on the cross. Sometimes we sing, "The Way of the Cross Leads Home," and that is just it—obedience, the way of the cross leads to perfection.

THE LIFE OF JESUS was not all austerity. Although he fasted in the desert, he also feasted at the marriage in Cana of Galilee. Weary with tramping over the hills of Samaria he found joy in talking to the woman at the well. After climbing a mountain and spending a night there, he came down with the divine message through which twelve apostles were called. While the parables show that in his walks through the fields, he noted the sweat, toils, and disappointments of the sowers of seeds, he also rejoiced with them at harvest time. To his servants who had been sent out without purse or scrip he said, "Consider the lilies of the field, they toil not, neither do they spin, and yet I say unto you, that Solomon in all his glory was not arrayed like one of these."

When he witnessed the exultation of the Pharisee who thanked God that he was not like a certain lowly man, Christ prayed in contrast for his lowly disciples, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes" (Matthew 11: 27). The verses following explain

that the "babes" are those to whom the Master reveals the truth.

He wept over erring Jerusalem, but rejoiced in the healing of the woman who touched the hem of his garment, and delighted in the poor widow who cast two mites into the treasury. He loved the brook, Kedron, and sought the solitude of the garden of Gethsemane. Triumphant in the final suffering that sealed his perfection, he cried in exultation: "It is finished!" That was no cry of frustration, but the shout of victory!

In Gethsemane he had envisioned it when he prayed: "I have glorified thee on the earth; I have finished the work thou gavest me to do" (John 17: 4). Knowing that his "hour had come," He prayed, "Father, if thou be willing, remove this cup from me; nevertheless, not my will, but thine be done. And there appeared an angel unto him from heaven, strengthening him" (Luke 22: 42, 43). The "It is finished" of Calvary links up with his "signing off" prayer in Gethsemane. His earthly mission was accomplished. He was going home—but not empty handed. As the Captain of Salvation, he had brought some "sons unto glory." Now in the lonely garden he prayed:

As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word: That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; . . . And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me, *that they may be made perfect in one.* . . . —John 17: 18-23.

Unfortunately, there have always been saints who, like those admonished in Hebrews 5 and 6, have marked time after obeying the first principles, instead of marching steadily on the spiritual road to perfection. Writing in somewhat the same vein to the Corinthian saints, Paul expressed the thought:

When that which is perfect is come, then that which is in part shall be done away. When I was a child I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass, darkly, but then face to face; now I know in part; but then shall I know even as also I am known.—I Corinthians 13: 10-12.

IT IS APPARENT that perfection, completeness, or the attainment of full growth in saintly living, each connotes the final phase of "becoming sons of God," with concomitant endowment of godly vision and intellectual powers. In the meantime the entire living body of the church should be earnestly endeavoring to take the "old, old path"—that is

a daily preparation—for the perfection of sons of God. The Heavenly Father has provided help for all in this spiritual development:

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we, in the unity of the faith, all come to the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine—Ephesians 4: 11-14, I.V.

The work of the ministry can be performed lawfully only by those whom God has called and caused to be ordained by men having authority. The Saints can receive great help in their quest for perfection if they will heed the teaching of these God-ordained men. It is good to accept the help of living men as well as reading the instruction of men of the past. Colossians 3 gives details for Christlike living. We can receive great help from the teachings of Alma, Mosiah, and others. And latter-day revelation is prolific in such help:

Listen to the voice of the Lord your God, even Alpha and Omega, the beginning and the end, whose course is one eternal round, the same today as yesterday and for ever. I am Jesus Christ, the Son of God, who was crucified for the sins of the world, even as many as believe in my name, that they may become the sons of God, even one in me, as I am in the Father, as the Father is one in me, that we may be one.—Doctrine and Covenants 34: 1.

Hearken and listen to the voice of him who is from eternity to all eternity, the great I AM, even Jesus Christ, the life and light of the world; a light which shineth in darkness, and the darkness comprehendeth it not; the same which came in the meridian of time unto my own, and my own received me not; but to as many as received me, gave I power to become my sons, and even so will I give unto as many as will receive me, *power to become my sons.*—Doctrine and Covenants 39: 1.

The context indicates that after repentance and baptism by water "cometh the baptism of fire and the Holy Ghost, even the Comforter, which showeth all things, and teacheth the peaceable things of the kingdom" (paragraph 2). These are the very things we should seek to know (Also 41: 1, 2).

WITH THE SPIRITUAL ADVICE available to us in the Scriptures and those precious things that may be taught us by the Holy Spirit we should make a success of living the life of the spiritual mind. Unregenerate persons live on the sensory plane and seek constant gratification of the desire for sense pleasures. Such follow the life of the carnal or fleshly minded. The true Saint has cruci-

fied the old man of sin and is endeavoring to "go on to perfection" of mind and spirit. We are warned: "If ye live after the flesh ye shall die; but if ye through the Spirit do mortify the deeds of the body ye shall live. For as many as are led by the Spirit of God, they are the sons of God" (Romans 8: 13, 14).

The manifestation of the sons of God will finalize the "becoming" of the faithful Saints: "For the earnest expectation of the creature waiteth for the manifestation of the sons of God" (Romans 8: 19). In the meantime, "the heat is on"—the nerve war of the powers of evil. The Savior foretold the trials of the Saints of these times in Mark 13: 20-27. The saints of all ages "the salt of the earth," "the light of the world," "the little leaven that leaveneth the entire lump"—have faced dire persecutions and similar temptations to those which face us. To go on in the face of all these things is to "go on to perfection." But the "salt must not lose its savor," the "light" must never be placed "under a bushel" of near-worldliness; the leaven or yeast of the kingdom must keep on working. After all, we say we love it—the "working"!

WHAT A GLORIOUS GOAL is ours—to share in the perfection or completeness of the era in which our converts, together with ourselves, and the saints of all ages shall be revealed as the sons of God! Heaven joins in the task. The Son of the Highest left the courts above and came to earth to begin the work. An angel chorus sang the inaugural anthem. Men were called and ordained to participate in the task. Jesus taught them the object lesson of living the gospel which he preached, finally offering his peerless life to make it effective in "bringing many sons unto glory."

Conquering death and the grave, he rejoined his disciples for a time, and after forty days ascended to heaven. What a testimony it was to the apostles for him to show himself "alive after his passion by many infallible proofs" and finally, to be witnesses to his ascension! What a drive these experiences must have been to the carrying out of the commission he had given them! After Pentecost, and the bestowal of the Holy Ghost to give power to their message, they threw themselves into the task, in spite of the direst opposition. All of the apostles and multitudes of those who accepted the Christ-evangel died violent deaths. It has never been a popular thing to be a saint—a true follower of the Nazarene—but in spite of all the challenges of evil we are admonished to go on unto perfection, or to a full growth in Christ.

ZION SHALL COME FORTH of all the creations which God has made. Thus the entire family of Jesus will be gathered together in the great day of perfection or completeness, full grown:

And the Lord said unto Enoch, As I live, even so will I come in the last days—in the days of wickedness and vengeance, to fulfill the oath which I made unto you, concerning the children of Noah; and the day shall come that the earth shall rest, but before that day, shall the heavens be darkened, and the veil of darkness shall cover the earth, . . . and great tribulations shall be among the children of men, but my people will I preserve; and righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of my Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as a flood, to gather out mine own elect from the four quarters of the earth unto a place which I shall prepare; a holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem.—Doctrine and Covenants 36: 12.

Without doubt this is the perfect *end* which stems from the perfect *start* Jesus gave us at our initial obedience. Those who attain purity of heart will have reached the perfection that will entitle them to a part in that Holy City, Zion, the New Jerusalem—the city now being prepared at the Center Place and the regions round about. Some of us who live on the periphery of the kingdom may never have a mortal inheritance there, but we surely know that as certainly as we reach the condition of purity of heart we shall be part of Zion. What a glorious *end* has been prepared by the Master for those who continue to keep on!

And the Lord said unto Enoch, Then shall you and all your city meet them there, and we will receive them into our bosom, and they shall see us, and we will fall upon their necks, and they will fall upon our necks, and we will kiss each other, and there shall be my abode, and it shall be Zion which shall come forth out of all the creations which I have made; and for the space of a thousand years shall the earth rest.—Doctrine and Covenants 36: 13.

Trusting in God

By Mrs. Ernest O. Sherman

*Where wilt thou put thy trust?
In a frail form of clay
That to its element of dust
Must soon resolve away?*

WE SING THIS SONG, and often while we sing a deep longing spreads through our beings to completely trust God. But because life and its many problems block our pathway in this world of material things we sometimes lose this important link of trust in God.

In 1929 when material things were rated highly, my husband and I were seated in a reunion prayer service. One of our stake officials arose to bear his testimony. He related an experience in which he had been shown that it was not the eagle on the American dollar that would redeem Zion.

After services we discussed this testimony and decided the eagle stood for the power and might of the dollar and that was not the way Zion would be. Instead it would be by the motto found on coins: "In God We Trust."

Brother Roy Weldon's article "Unforgettable Experiences" in a recent *Herald* warned: "The handwriting is on the wall; all worldly things in which men trust will be destroyed. Only the Restoration Movement will survive the storms and floods and desolation to come upon Babylon."

Where does that leave us? We must trust in God if we would survive and accomplish our mission.

Our farm paper carried a statement by Walter R. Courtney to the Toledo small business session.

He related the origin of this motto which appears on many of our coins. In 1864 many people became concerned about the disintegrating influences at work in the land. Some of them came to President Lincoln asking him to select a verse of Scripture to be inscribed upon our coins. Mr. Chase, the Secretary of the Treasury, and Mr. Lincoln, liked the idea, but they asked, "What verse?" An army chaplain suggested the middle verse in the Bible which is Psalm 118, verse 8: "It is better to trust in the Lord than to put confidence in man."

Said Mr. Chase: "It's too long."

Mr. Lincoln paced thoughtfully back and forth for awhile and then exclaimed, "I'll fix it for you. 'In God We Trust.'"

Mr. Courtney concluded his story by saying, "The coins that jingle in our pockets today contain an abbreviated form of a message from the center of God's revelation to man. Our coins advise us individually to trust God, and it is well that they do, for the only security men can find is spiritual."

When we can say, "In God we trust," and follow him unhesitatingly, we will build the kingdom, and Zion will be a living reality instead of a cherished dream.

Daughter of the Pioneers

The Autobiography of Christiana Stedman Salyards

PART V

To Pray, or Not to Pray?

I may have been ten or twelve years old when I stood that night irresolute at my bedside, debating for the first time whether to go to bed without saying the prayer or to continue it. I settled the matter by deciding to say my evening prayer. Perhaps that decision was a momentous one for me. I continued from that time to say the prayer my mother taught me until my spirit awoke within me sufficiently to voice its own petitions to heaven.

The environment in which I grew up was not a very religious one. Our immediate neighbors, who attended church, were either Lutheran or Catholic, but the majority were not churchgoers. I was nine years old before I went to Sunday school. Then I went with two little German neighbors to the Methodist church, although they were of Lutheran parentage and afterward were baptized and confirmed members of that faith.

If I learned anything at all in Sunday school I do not know now what it was, but I conceived a deep respect and loyal affection for the only Sunday school teacher I ever had. She was a teacher in a rural school—a kind, gentle spinster, with whom I had no contact outside of church. In class we sat on a low bench at her feet, and while she tried to teach us some verses of Scripture that had no meaning for us, I sat and admired her green cashmere dress and the shiny kid gloves that encased her slender hands or lay in her lap.

Though I have no definite recollection of anything I learned in Sunday school, I may have absorbed more of good than I realize. I used to take books home from the library, and I learned religious songs and hymns and imbibed something of the spirit of worship. And if I was not taught religion formally in my home, I learned things there for which I revere the memory of both my parents and for which I shall not cease to honor them.

In all my experience I never have known a woman more gracious toward the poor than my mother; and my father, though a taciturn man, had a heart of kindness for those in need. He did not know the scriptural injunction, "Love ye therefore the stranger . . . for ye know the heart of a stranger," but from stern

experience he knew the heartsickness of a stranger in a strange land and was quick to respond to its appeal.

Mercy

One evening as Father and Mother sat on the porch in their chairs, and I, a little girl, sat on a low step at the end of the porch, an elderly man came by carrying a bundle on a stout stick over his shoulder. Addressing my father, he asked permission to sleep in our barn that night. Father was so deliberate in replying that I began to be very anxious, but when he had removed his pipe and had blown away the smoke, he said, "No, I am afraid of fire; I could not let you sleep in my barn; but come into my house and sleep."

Those were merciful words from one who knew the heart of a stranger! They filled me with gladness for the man waiting outside the gate, and Mother arose in all her hospitality and welcomed him, setting before him conveniences for washing himself and giving him food and drink before assigning him his bed for the night. We kept him with us for two weeks, for he was sick with ague. When he recovered he went on his way to his distant destination in the state of New York.

"The Quiet Aisle of Prayer"

My young feet did not often press those quiet aisles, and though I may have missed something the title implies, on the whole I cannot regret it deeply; for when finally I came to the church of the living God, it was with a heart free from religious bias, ready for the impress of the doctrine of his Son.

But once, when still a small girl, by some chance I was in a crowded revival meeting where fervent appeals were being made to those in the congregation to give themselves to Christ. They were singing: "Come to Jesus; come to Jesus; come to Jesus just now!" Many were pressing forward to kneel at the altar, and a little friend and I stepped out into the carpeted aisle and tiptoed to the front of the church.

Timidly following in the wake of older people, we found a place at the rail and knelt there side by side, bowing our heads as we saw others doing. And then Frankie's hat cut an unexpected caper. It slid from her head and rolled away on its stiff brim across the platform to the feet of a row of ministers who sat there. With her little red head bowed

in the attitude of prayer, Frankie was filled with confusion, and I was full of sympathetic anxiety over the recovery of the hat.

The next day I went back to school and my lessons and forgot the revival meeting. I was not religiously awake, for the time for that awakening had not arrived.

I did not deliberately plan to quit going to Sunday school, but when I was about thirteen years old I stopped going. Some trivial thing at first that then seemed great was the deterrent influence, and later others that interfered lengthened my absence into months and years. Sunday school was a thing of the past.

My world was enlarging. High school and its work were engaging my attention, and I also had to do a share of the work of our home. Mother worked with us, but the time never came when the burdens that belonged to us children were permitted to fall on her shoulders. The fact that I had increasingly heavy school work did not make me immune to working at home. The content of many a composition was thought out while I plied the dasher of the churn on the back porch. A deep inward satisfaction followed as I acquired the ability to bake the bread for the family table, and the thrills of quiet pleasure I experienced from scrubbing our big kitchen floor spotlessly clean after having swept it have never been surpassed by any ordinary accomplishment.

I rinsed that floor with much clean water, for one of my grandmothers told me sagely I never could have a clean floor with dirty water.

A Use for Sunday

When I was large enough and sufficiently strong, I took my place at one of the tubs on washday and practiced the now almost extinct art of rubbing clothes on the washboard and wringing them dry by hand.

So the days of work passed by quickly and Sunday came, resolving itself naturally into a day of rest and pleasant leisure. In the quiet hour of the morning, when the breakfast work was over and all the house was in order, I found time to read the current news of what was transpiring in the world outside of my narrow sphere. On one of those mornings I read of the invention of the telephone, regarding as a canard the item that stated that music rendered in Chicago had been heard in Peoria, Illinois, a distance of one hundred sixty miles. Today we are more credulous, ready to believe almost anything we hear in the way of the achievements of science. Men walk the beds of the ocean now, hop its wide expanse in a few hours, and soar with incredible speed beyond the clouds that veil them from our sight.

We talk easily half way around the world.

I usually spent Sunday afternoons with a book on my knee, alternately reading and watching the stream of promenaders who passed our home on a much-traveled street. Looking back on those times, I realize that it is possible for us to be in the world and not of it—to live on friendly terms with the people about us without entering into things we do not approve or enjoy.

Bands played on those fair Sunday mornings, and processions of people in gala attire set forth to picnics in the woods; public gardens opened their gates, and theaters, their doors; refined and friendly neighbors occupied their leisure in casino parties—but it was all remote from me, though I was in the midst of it. Early in life there had entered into my heart from some source a reverence for the Sabbath, and even in the years when I did not go to Sunday school or church services I did not desecrate the holy day.

Revival Meetings

At different times in those years I attended revival meetings when churches that ordinarily were but sparsely filled were crowded to the doors. I went home from such meetings in an uncomfortable state of mind, unwilling to make the public profession of faith suggested by those in charge of the meetings and not quite satisfied with myself for what seemed like a renunciation of Christ. I was not willing to go forward but was unhappy in holding back.

When I was eighteen years old I no longer withstood the appeal. I had reached the age of decision and felt myself confronted by the necessity of choosing whether to acknowledge openly that I believed in Jesus Christ as the Savior of the world and desired him to be a personal Savior to me.

It was at the time of a union revival meeting in our city. When we read the published announcement of the contemplated meetings and the name of the evangelist who was to conduct them, Mother recalled that she had known somewhat intimately a family of that name in the same place from which the evangelist hailed.

Secretly, I did not wish to go, dreading the uncomfortable feelings the revival would arouse in me; and I was relieved when the first week went by and every evening something prevented our going to church. On the evening of the second Sunday of the revival, some of our young folks suddenly decided to go; and one came into the room where I sat reading and said, "Come, Anna, we're going to the revival."

I went with them, saying nothing of the reluctance I felt. The church was an

inviting place with a spacious, high ceiling and brilliant lights. The singing was led by trained voices, and the evangelist was a man of pleasing personality. When the congregation broke softly into the old hymn:

Just as I am without one plea
But that thy blood was shed for me,
And that thou bidst me come to thee,
O Lamb of God, I come, I come,

something within me made instant response, and I could have given myself without reservation.

But when the invitation was given to rise and confess faith in Christ, the others of the group I was with sat still, and so did I. In the worldly town in which I lived, to make public profession of being a Christian would have been to incur ridicule, to which most young people are sensitive. But I went to the revival the next night on my own volition. The text the revivalist chose for the theme of his sermon was "How shall we escape, if we neglect so great salvation?"

She Stood Up

When the invitation to accept Christ was given that night, I stood without hesitation, and I attended after that to the end of the revival. Night after night I arose in all earnestness, and from the depths of my young heart I sang the glad new song:

I've reached the land of corn and wine,
And all its riches freely mine,
Here shines undimmed one blissful day,
For all my night has passed away.

But when I was removed from the environment of the revival, when I knelt alone beside my bed and prayed, I was keenly aware that my night had not passed away; and instead of experiencing the joy I had expected, I was deeply troubled. In full faith I had taken to my soul the comforting promise:

Just as I am Thou wilt receive,
Wilt comfort, pardon, cleanse, relieve,
Because thy promise I believe;
O Lamb of God, I come, I come.

But when I prayed in all contrition of spirit and with what faith I was able to summon, no answer came, and I was disappointed.

I had taken literally the promise that I should have the assurance from God that I was accepted by him. Peace had not come to my soul, but a deeply anxious feeling had. I began to fear I must be exceptionally unworthy, because I did not receive the divine assurance I had expected. I was not willing to go on simply believing God heard me and knew my repentance and my desire to be his child. I felt that in so serious a matter I was entitled to know from him.

I went often to my room to pray, not long prayers but very sincere ones. I

grew so quiet and preoccupied that my mother observed it and suggested I turn my thoughts to other things. My eleven-year-old sister said roguishly in my hearing, "Nan's been good for two weeks." I was trying—oh, how hard I was trying—to be worthy of acceptance by the Lord. And there came nothing to indicate that he heard my prayers or had any interest in me.

Mother got out the big family Bible and tried to teach me what her Latter Day Saint parents had taught her, and my Methodist grandmother from the corner where she sat sewing joined in with something about the Trinity and the Godhead that only added to the confused condition of my mind; so I worried along until one evening near the close of the revival an opportunity came to disclose my perplexity to the evangelist himself.

"Something Wrong"

My cousin Jennie and I had arrived in the church early, and he came down at once and engaged her in conversation, urging her to rise that night and confess her faith in Christ. She maintained stoutly that she could believe in Christ without rising in a revival meeting. I sat a silent listener as they debated the matter, inwardly longing to unburden my heart to him for relief.

Finally he turned to me, saying, "Let me see; I believe you are one of our converts." I answered eagerly that I was, and then he said, "And you feel better, don't you?" My opportunity had come, and I blurted out appealingly, "No, sir; I think I feel worse." He gave me one cold, surprised stare and turned away, saying, "Well, there is something wrong." Under his unsympathetic tones I shrank back within myself to find my way as best I could through the darkness to light.

There was, indeed, something wrong, and five years later I learned what it was. I found it was not in the girl who was not satisfied with sweet, religious emotionalism but who required something more authoritative than the assurances of men that she was accepted of God.

When the strain of the revival was over I settled down again to my work. I had been graduated from high school soon after my seventeenth birthday and had become a schoolteacher, so I was busy. Though I did not unite with any of the churches of our city, I was conscious of a change in myself. I felt that I was a humble follower of the Lord Jesus Christ, and I made a sincere effort to live a life consistent with what I had expressed publicly.

(To be continued.)

The Selfishness of Brotherhood

By L. W. Newcombe

A Department for Debatable Topics

The views expressed in this article do not commit the "Herald" or its editors but stand on their own merits. Should other views on this topic be offered for publication, they should be affirmative, free from personal references, and possess literary merit.—Editors.

PROBABLY THE INCENTIVE that moves or actuates men most is that of selfishness. Of course many acts are performed from purely altruistic motives without thought or hope of reward; but even here good returns may be expected, since "it is more blessed to give than to receive." Indeed the greatest joy we can receive may be the product of the act of giving, and it is difficult to state exactly when selfishness entirely disappears—if ever.

When man left the Garden of Eden, he was obliged to earn his food by the sweat of his brow, and apparently he chose to eat rather than die. Incidentally in eating he gained enjoyment, because eating satisfied a craving in his system which gave happiness. There are numerous cravings of the physical body—for air, heat, water, light, exercise, etc. Breathing in the freshness and beauty of nature in the early dawn brings a joy to the senses that is among the greatest satisfactions in living. Our system craves these sensations, and we thrill in contemplation and joyous realization.

The Psalmist has said, "As the hart panteth after the water-brooks, so panteth my soul after thee, O God." Who can doubt that all of these are good, even though somewhat selfish? Man is so made as to be incomplete, his life shallow and futile, until he becomes acquainted with the esthetic and spiritual. For nature and nature's God are the environment of the soul—"in him we live and move and have our being."

Life is valuable only to the extent of our contacts and associations.

There are individuals who seem satisfied with eating three square meals a day and perhaps reading adventure stories. Others enlarge their circle of acquaintance and extend their environment to take in their neighbors. Their enjoyment and life become even fuller as they extend their thinking into the fields of literature, science, political, social and religious life, for "life consisteth not in the abundance of the things a man possesseth," but in the vision of realities, for "without vision the people perish."

Christ has said, "This is eternal life, to know thee the only true God and Jesus Christ whom thou hast sent." This is extending our environment about as far as we can hope to, since we can reach such knowledge of God only by living and working in harmony with his laws as revealed through nature or personal contact. The value of these contacts is sensed by the soul and becomes the incentive of every man's seeking.

PERHAPS MAN AS A CREATURE made in "God's likeness" is so very important that he should spend his energies on himself and the attaining of his own happiness. Was not "man made that he might have joy"? Is it not strange that the words "selfish" and "selfishness" are not found in the Bible, although Paul does say "men shall be lovers of their own selves," as though this could be wrong on occasions. Can man get along without the driving force of selfishness as the spur to effort?

Cain asked God, "Am I my brother's keeper?" Under instruction from God, Noah built an ark to save

himself and seven others from the flood. Abraham was guided to a separate country which God agreed to give him, and later the Israelites destroyed ruthlessly the inhabitants of Canaan to regain possession of a land promised them as an inheritance. Indeed they believed themselves to be the chosen people of God, favored above all other—a selfish people whose "God of Israel" continually worked for their good, regardless of the consequences to other peoples. Even in New Testament times the great goal seemed to be personal or individual salvation. "What must I do to be saved?" the jailer asked. Paul rejoiced in the thought, "Henceforth is laid up for me a crown of righteousness." In the eleventh chapter of Hebrews he lists many saints who suffered much to "obtain a better resurrection," and advises his readers to "run with patience the race that is set before them" for the reward, as did Christ, who "for the joy that was set before him, endured the cross and despised the shame."

IT APPEARS, then, that there is plenty of precedent by which modern religion emphasizes personal gain and personal salvation as the prime essential in the game of life. Personal liberty, personal gain, and advancement in today's world are supposed to be the supreme good. What we call "free enterprise" has been tried for centuries. We have explored distant lands and established trading posts and colonies to exploit the people and riches of the earth; as a result we have become rich. We have developed our civilization, our culture, and our industries upon the miseries of others, in the name of free enterprise. While we insisted on the "open door" trade policy with China and the Far East, and while establishing our "benign" authority in Indo-China, Malaya, the Philippines, Hawaii, and Africa, we have allowed our industrialists to exploit their resources yet we call ours a Christian civilization and sooth our consciences by sending missionaries and many Bibles overseas.

Out of our wealth, we spare but a niggardly mite for the millions who go to bed hungry every night, and thus partially satisfy the pangs of a seared conscience and offer again the advantages of so-called free enterprise to appease the revolutionary forces arrayed against us.

As I write, I wonder if the foregoing rightly interprets the teaching of Scripture and if selfishness really is the strongest factor guiding or actuating our motives in life.

MAN, WE HAVE LEARNED, is created in the "likeness of God"—"a little lower than the angels," a creature of infinite possibilities. It is natural we should love, cherish, and serve ourselves as the noblest of all creations. Is there not even an obligation or duty for every man to love himself, since to fail to do so would dishonor God and discredit his plan? We are told to "love our neighbor as ourselves," which means that our love for our neighbor is measured by our love for ourselves. This sets the degree of love that is required of us for others. In other words, if we do love, respect, or live true to ourselves, then we can be expected to treat others in the same manner.

To thine own self be true,
And it must follow as the night the day
Thou canst not then
Be false to any man.

—Shakespeare

I stated earlier that our life is full only as it reaches out to contact other lives, and that it becomes more abundant as our circle of contacts widens. The individual may be able to think, feel, strive, and work by himself, but it is society which gives meaning to life; it is society which provides him with food, clothing, home, tools for work, language, and forms of thought. His life is made possible through the labor and the accomplishments of the many millions who are hidden behind the small word, "society." So man can find meaning in life only through devoting himself to society; through rapid transportation and instant com-

munication, each country, continent, and race become interlocked and inseparable. We live or die together. "God so loved the world"—not the natural wealth or "the cattle upon the thousand hills," but all the peoples of the earth. He demanded all without exception. Man also must learn the same lesson and not be satisfied until he includes in the circle of his love not his neighbors' useless goods and possessions, but his neighbor himself—whether in Korea, China, or Africa; whether black, brown, or yellow—in a greedy, demanding brotherhood. When at that future judgment day all nations shall assemble (Matthew, chapter 25), no other charge will be laid than lovelessness. The words spoken will not question our theology, church, or creed, but our humanity. Did we feed the hungry, clothe the naked, or visit the sick? The degree in which we can learn that lesson of selfishly clasping our neighbor to ourself will determine our own joy and happiness.

We can be satisfied with nothing less than the complete closing of this circle.

News and Notes

(Continued from page 2.)

BAPTISMS REPORTED

Elder Lyle W. Woodstock reports that at the close of the Nauvoo youth camp which was held July 6-13, three campers were baptized. Appointee Fred Banta and Elder Arnold Ourth, pastor of the Nauvoo Branch, assisted in the baptismal and confirmation services.

A letter from Elder Lee R. Oliver, appointee pastor of the Pensacola, Florida, Branch indicates that six people were baptized in Pensacola during June and July. He also reported that fifteen candidates were baptized at a service held at the Gulf States Reunion which ended July 6.

Elder J. A. Phillips, president of the Southern Missouri District, reports that two persons were baptized July 13 at the close of a three-day reunion for the district held at Kennett, Missouri.

RETREAT PLANS PROGRESSING

Plans for the Center Stake youth retreat to be held at Lake Doniphan during the Labor Day week end are progressing under the leadership of the city-wide Zion's League cabinet. The cabinet is functioning in various committees under the direction of the Center Stake youth leader, Lee Hart.

STORY APPEARS IN BRITISH MAGAZINE

A story by one of the famous authors of the church, Sister Geraldine Wyatt, appeared in the July issue of an English monthly magazine, "Boy's Own Paper," which is published by the British Lutterworth Periodicals of England. The story was illustrated by Frank Bellamy, one of England's foremost illustrators. This story won first place in the Press Women's Juvenile monthly magazine ranking. It was published under the by-line of Gerald Wyatt.

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Briefs

Young Matrons Elect Officers

MIAMI, OKLAHOMA.—Seventy D. L. Kyser of Marion, Illinois, was guest speaker at the evening service July 6.

The Zion's League sponsored an ice cream social the evening of July 3 for the purpose of raising funds for a swimming pool at the reunion grounds at Racine, Missouri.

The young matrons met on June 26 and elected the following new officers: president, Mrs. J. D. Rook; vice-president, Mrs. Charles Angel; secretary, Mrs. Carl Angel; scrapbook and reporter, Mrs. B. F. Kyser, Jr.; and story hour, Mrs. D. W. Guinnee.

Mary Katherine, baby daughter of Mr. and Mrs. Jappie Roberson, was blessed on May 25 by Elders J. A. Dixon and B. F. Kyser. Geoffry Lynn, adopted baby son of Priest and Mrs. B. F. Kyser, Jr., was blessed June 8 by Elder B. F. Kyser and O. A. Duncan.

The annual vacation church school was held from May 26 to June 6 under the direction of Mrs. B. F. Kyser, Jr. Average attendance was forty-eight.

The women's department sponsored family night on May 8 with a covered dish supper. The program for the evening was directed by Mrs. B. F. Kyser and Mrs. Ralph Bobbitt.

At the morning service on April 20 Mrs. C. L. Rook presented a talent program. Those participating were Judith Foraker and Billy Frank Althouse, vocal solos; Randy Angel, Ray Williams, and Mrs. Ralph Bobbitt, readings; Emma Jane Rotter and Kay Kyser, piano solos; Glynn Lee Dixon and Alice Gilbert, piano duet; and Bob Ramsey, organ solo.

Twenty-eight members from the branch attended General Conference.

Easter services began with a prayer service followed by church school at which there was a new record attendance of 202. The pastor, Elder B. F. Kyser, presented the Easter sermon.

District President Stephen A. Black of Neosho, Missouri, was guest speaker at the evening service.

Apostle D. O. Chesworth was guest speaker at the evening service on March 23. Special music for the service was furnished by a guest trio.

The women's department raised \$273 for the building fund on February 2 by serving a turkey dinner.

Baptisms for the months from February to July have been Randy Angel, Judith Foraker, Kenneth John Cassell, Max K. Cassell, and Claire Kyser of Neosho, Missouri.—Reported by BETTY KYSER

Seventy in Area

LEAVENWORTH, KANSAS.—Seventy Arthur Gibbs spent three weeks in Leavenworth doing missionary work. Inactive members and friends of the church were contacted during this time. He gave travelogs of Hawaii and Alaska along with his illustrated Bible lectures. Cottage meetings were held in the homes of the Saints.—Reported by MILDRED DORSEY

Children's Day Service Includes Baptism

NATIONAL CITY, CALIFORNIA.—The following children were blessed on June 8 by the pastor, Elder E. M. Shimel: Juanita Elizabeth Potter, Linda Ailene Potter, and Lois Jean Potter. Three children were baptized at the service also. They were Judith Anne Willis, Janice Elaine Willis, and Alice Delphine Bozarth. This was the special Children's Day program for the National City mission.—Reported by W. BRUCE BOZARTH

Three New Members Baptized

CAMDENTON, MISSOURI.—The Saints meet for regular Sunday morning services and midweek prayer meetings. At the present time through the generosity of Brother and Sister Jack Mabbott the group meets at Mabbott's Hall at Linn Creek, which is located three miles from Camdenton. Plans are to build on the new lot which has been purchased in Camdenton.

On Sunday, July 6, three new members were baptized. They were Sister Bessie Richards of near Lebanon, Missouri; Lila Dean Stafford of Mack's Creek, Missouri; and Bonnie Beth Monro of Camdenton, Missouri. Evangelist and Sister A. K. Dillee of Independence, Missouri, were present at this service and the Communion service which followed. Brother Dillee also assisted in the confirmation service of the newly baptized members.—Reported by MRS. GOLDIE E. MONRO

Apostle Mesley Guest Speaker

PROTON, ONTARIO.—Apostle George Mesley spoke at the church service on June 22. Other recent guest speakers have been District President Gordon Farrow, of Wiaraton, and Alma Leader, of Port Elgin, who spoke to the Zion's League.

Bob Paxman is the newly elected president of the Zion's League.

On May 4, Glenn Frederick, son of Mr. and Mrs. Earl McLean of Toronto, was blessed by his uncle, Elder Robert Black. On June 8, Yvonne Elizabeth, daughter of Mr. and Mrs. Fred Batchelar, was blessed by Elder Black.

The women's department held a tea and bazaar on June 17. Several of the ladies from Proton attended a joint meeting with the members of the Elora and Grand Valley group at Grand Valley on June 5.

Progress has been made on the project to redecorate the church. A new porch is being built and the basement is being extended. Nathan Haw has directed the entire building operations.—Reported by DELL BLACK

Children's Day at Stone Church

INDEPENDENCE, MISSOURI.—June 8, Children's Day was observed at Stone Church with a special preaching service at 8:15 a.m. for adults and a service at 11:00 a.m. for children with reserved seats for each department of the church school.

At the morning service two babies were blessed. Janet Sue, daughter of George and Rae Leigh, and John Robert, son of Edward and Audrey Manley, were blessed by Elders Glaude A. Smith and Charles E. Chapman.

At the 11:00 a.m. service "Light of Life" awards were presented to Janetlou Davidson, Girl Scout, and Joyce Simmons, Oriole Girl; and "God and Country" award was presented to David Kohlman, Boy Scout.

Apostle Reed M. Holmes spoke on "The Church and the Children" at the adult service, and his sermon subject at the children's service was "Small but Mighty." At this service the Scripture reading was the fourth section of the Doctrine and Covenants, read in unison by the senior high department of the church school. A special hymn, "Little Children Come to Jesus," was sung by the primary department, and "Fairest Lord Jesus" by the junior and junior high departments.

At 4:00 p.m. a Children's Day baptismal service was held in the lower auditorium and thirteen children and two adults were baptized. The names of those baptized were Carol Ann Etzenhouser, Mark Curtis Baker, Dennis Ray Crull, Thomas Charles Dowden, Gail Gene Gouldsmith, Jonatha Gayle Hammer, Dixie Lee Kepley, Gaye Diane Kimball, Dennis Ray Massie, Lynda Lenora Smith, Nancy Sue Smith, John Doniphan Henson and his son John Doniphan Henson, Jr., Mrs. Roberta B. Johnson and her daughter Patricia Ann Johnson.—Reported by MRS. RALPH G. SAVAGE

Senior Zion's League Has Project

COLDWATER, MICHIGAN.—The officers of the branch are Elder E. J. Grigg, pastor; Donald O. Collins, church school director; Helen Smith, secretary; Margaret Johnson, treasurer; Myrtle Johnson, women's department leader; Muriel Collins, young people's

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He Saw History in the Making

by George A. Njeim

He Saw History in the Making, a new Herald House publication, concerns the prophetic message of Joseph Smith. It reveals his character through the Book of Mormon and Doctrine and Covenants. Every church member will want a copy for personal evangelism and missionary endeavor.

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supervisor; and Doris Reppert, children's supervisor.

During the past year, representatives of the General Church who have visited the Coldwater Branch have been President Israel A. Smith, who was the guest speaker at the district conference held in Coldwater, Apostle Arthur Oakman, Apostle C. George Mesley, Apostle D. O. Chesworth, Bishop T. A. Beck, Elder Robert Flanders, District Missionary Clair Weldon, and Seventies Luther S. Troyer and Harry Doty.

The women's department has had a varied program during the year with two nonmember guest speakers—one giving a talk on her trip to Europe and one telling of her experiences when she fled her home in Latvia to escape the Russian occupation. The mother and daughter banquet was well attended with Sister Glada Krinzi of Detroit as guest speaker.

The youth institute of the district was held in Coldwater on June 14 and 15 with Robert Flanders and Clair Weldon as speakers. The Senior Zion's League of Coldwater is sponsoring several money-making projects to buy a sign bearing the church name to be placed on the lawn.

On the evening of June 11, Miss Caroline Reppert was united in marriage with Mr. Robert Biggs.

On June 1, the baby daughter of Mr. and Mrs. John Parker was blessed by Luther S. Troyer assisted by E. J. Grigg; and on June 8 the daughter of Mr. and Mrs. Marshall Criswell was blessed by Brothers Troyer and Grigg.—Reported by RUBY TROYER

Three Candidates Baptized

EL DORADO, KANSAS.—Mrs. W. H. Caywood, Mrs. Fredia Bailey, and Mrs. J. J. Ingersoll were baptized July 13 by Elder J. J. Wilson after two weeks of cottage meetings held by Missionary Alan Tyree.

Mr. and Mrs. Leonard Speer have moved to the branch. Brother Speer is a priest and will be a teacher in the public school in the fall.—Reported by MRS. KNOLLENBERG

Branch Has Reunion

WINNIPEG, MANITOBA.—The branch held a three-day reunion July 4-6. Seventy Z. Z. Renfroe and Elder H. Fisher, district president of the Prairie Provinces, were in charge of all services.

Sister Renfroe accompanied Brother Renfroe. On July 5, a picnic was held.

The following have been visitors to the branch in the past two months: Elder and Sister Lefevre of Humber, Ontario; Elder W. W. Coombes of Chatham, Ontario; Elder and Sister Charlie Bruder of Independence, Missouri; Sister Madlyn Fisher, High Priest G. Wilson of Toronto, Ontario; Seventy and Sister Z. Z. Renfroe; Elder Howard Fisher of Saskatoon; and Brother and Sister Lester J. Walker of Owen Sound, Ontario.—Reported by N. GLOYNS

Mission Organized Into Branch

TORRINGTON, WYOMING.—Apostle Paul Hanson conducted a series of evening meetings at the branch June 2-7. At two meetings colored slides and lectures on Mexico, and Central and South America were presented.

The branch was organized under the direction of Apostle Hanson. Pastor J. R. Croft, Brother Jack Babcock, and Sister L. O. Mitchell participated in the program. The motion to organize the group into a branch was made by Sister L. O. Mitchell and seconded by Brother George Williams.

The following officers were elected by unanimous vote: Elder J. R. Croft, branch president; Sister Tom Reeves, secretary-treasurer; Beverly Babcock, assistant secretary;

George Williams, church school director; Alice Babcock, women's leader; Ethel Gomez, chorister; J. K. Vandel, bishop's agent; Sister L. O. Mitchell and Sister J. K. Vandel, auditors.

Roll call of members who wished to become charter members are recorded as follows: Elders M. M. Bilyue, J. R. Croft, and L. O. Mitchell; Priests J. R. Babcock, Z. E. Prettiman, and J. K. Vandel; Deacon George Williams, and Mrs. Jack Babcock, Mr. and Mrs. John Babcock, Mrs. M. M. Bilyue, Mr. and Mrs. C. R. Gomez, Miss Lula Havelly, Mr. and Mrs. Orval Heidi, LeRoy Heidi, Mrs. William Hughes, Mrs. W. J. Jackson, Mr. and Mrs. Max Long, Mr. and Mrs. Boyd Martin, Mrs. Lou McConnel, Mrs. L. O. Mitchell, Mrs. Z. E. Prettiman, Mrs. Tom Reeves, Mrs. Norman Richardson, Mrs. Floyd Sleggar, Mrs. J. K. Vandel, Mrs. Bertha Wampler, Mr. and Mrs. Charles Wells, Mrs. William Worthen, and Mrs. George Williams.

In conclusion, Brother Hanson spoke on the "Meaning and Purpose of the Branch." A prayer was offered by Brother E. C. Judson, and the benediction was given by Pastor J. R. Croft.—Reported by DOLORES MARTIN

Young Adult Group Organized

CENTRAL BRANCH, KANSAS CITY, MISSOURI.—A young adult group has been organized, and officers were elected on June 8 at a picnic held at the home of Charles Farley. The following are officers: secretary and treasurer, George and Eleanor Davis; social chairmen, Howard and Frances Vaughan; program chairmen, R. B. and Becky Field; project chairmen, Eldred and Margaret Guthrie; publicity chairmen, Bob and Elaine Taylor; food chairmen, Rahliegh and Helen Louise Wolfe; and nursery, Bob and Bonnie Ballentyn.

Leadership for the group is provided by Glen and Lorena Faler, at whose home the first board meeting was held June 30. It was decided to hold monthly board meetings and monthly social functions at a separate time.—Reported by MRS. R. F. TAYLOR

New District President Introduced

MUSCATINE, IOWA.—Griffith G. Goddard, former president of the branch, and his family have moved to Independence. Elder Philip Wagler was elected as the new president of the branch.

The new district president, High Priest W. Joseph Breshears, was introduced at a special service on June 10 at which he was the speaker. High Priest Lyle Woodstock, former district president who has been transferred to Chicago, introduced Brother Breshears.

On Mother's Day the church school presented corsages of lilies of the valley to all mothers present. These were made by Evelyn Church, Jennie Schmidt, and Grace Freers. On the Friday preceding Father's Day, all fathers were honored at a branch potluck supper. During the same evening, books were presented by the women's department to all high school and junior high graduates. These books were church publications of the student's choice.

On Children's Day the church school classes presented a program to the branch during church service time. Gifts were given by the church school to all children present from the nursery class through the high school class. These gifts consisted of religious picture puzzles for the younger members and religious plastic book markers for the older ones.—Reported by MRS. WILLIAM NORDEEN

Vacation Church School Held

PHOENIX, ARIZONA.—The branch conducted its vacation church school from June 2 to June 13. Forty-seven students and twenty-one teachers and helpers were registered. At the achievement program forty-nine certificates for satisfactory attendance were awarded, twenty-six having perfect attendance.

Gladys Williams was principal with Winifred Foster assisting. Others who helped on the staff were Helen Rogers, Doralynne Dunaway, Mary Lou Deaver, Berniece Blakely, Gladys Patterson, Ilah Kunkle, Ann Williams, Evelyn Maples, Dorothy Wolf, Christine Boxberger, Wilma Higgenbotham, Naomi Senter, and Lucille Sheffer.

The Silver Chalice

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Marriage Today

A General Conference Address

PART I

By John F. Sheehy

I WAS SUPPOSED to have met with you women at your institute last fall; I didn't get to, so this is a carry-over from that assignment. I am glad to be here, because in October I didn't think I was going to make it to General Conference.

So far we have had a good week with fine weather, but now when I come to talk to you about marriage, it's stormy and cold. Perhaps this is symbolic of a type of modern home life. There are many early marriages, war marriages, and marriages of members to nonmembers which bring problems to parents and young folks alike. In a few instances I understand that parents have even gone so far as to disown children who have married into another faith.

I do not pretend to know all the answers to marriage problems. And I do not expect all of you to agree with me in what I say this morning, but that doesn't matter. I do hope, though, to stimulate your thinking so that you will be doing something about this all-important subject. I hope that if you haven't thought about some of the things I will say, that you will start now and not only think about them but start teaching where teaching is needed.

There is no formula for a successful and happy marriage. There are many ideas for happy married life, and marriage is so important that the best ideas among the many may help to get two people started on the road to success and happiness.

MARRIAGE IS NOT A PROBLEM. It is a sacrament ordained of God. Married people create problems, but I am not concerned today with them. I shall try to suggest how problems might be avoided by getting people—young or old—properly married. I believe what I

shall say is good advice, and I hope it will be heeded.

First—and you may put this down in your notebook and in your heart—people must love each other. There is no substitute for this. It must be first. The word love is joked about, made fun of, and often starts girls to giggling quicker than anything else, but never can it be pushed aside if two persons expect a happy married life. Genuine love is a constant quality. Surely, marriage has its ups and downs, its give and take, but if love is there it will stand any sacrifice, any hardship. Love is the fundamental basis for lasting and happy marriage.

We immediately come to the second important point. I call this the "day of discoveries." Maybe I should say now that marriage is so sacred and important that we should teach it in the home, school, and church. The teaching should start early in the life of the child. The old saying, "A child should be seen and not heard," is far from true. Children should be seen and not hurt.

Successful, happy married life is a matter of early education which should not be neglected. This does not mean the best education will always be heeded. Some young people will not pass the test in this subject, even as they fail in other less important subjects. Marriage is a family problem. Setting up the ideas of a happy, successful marriage should start early in the family education of every child. The most important method of teaching is by example. Husband and wife should be the kind of companions they want their children to be. If you are taking notes, you can mark this down as one of the important things to remember. Husband and wife should be the kind of companions in the presence of their children that

they want their children to be when they become husbands or wives. Children should see and live in that kind of a home. Teach or talk about it, but early so that it becomes natural and easy to do so. Even then children do as they please and think they are doing right. Parents should not get discouraged about this, but keep on with the education and especially the example.

The church should not neglect this all-important sacrament. There should be a class—at least one class—at reunion every year, at every young people's convention, at every youth camp, and at least one sermon a year. Maybe one Sunday annually should be set aside, and sermons on this day should not be about Mormon polygamy but on "Marriage as Ordained of God." Early training and guidance by parents, pastors, and educators is bound to be effective in the life of young people.

NOW BACK to the "day of discovery." It has been called the "engagement period." Whatever it is called, it is the time when young people discover each other before marriage, when they find whether it is the good looks or the good things about each other that they really like. Isn't that important? When I talk to a group of single fellows, I suggest to them always that they take their best girls swimming at least once and duck them to see what they look like when they come up. Laugh if you will, but that's good advice, and that's important. They need a time to discover each other. What do they like? How do they know? How can they find out? By having this happy experience called an engagement period—"a discovery period."

Time will tell a lot of things that should be known before marriage, and it is much easier to take off an engagement ring than a wedding ring. That is why we advise a time for exploring. Does one like what the other does not like at all? If so, he or she should be prepared to spend some lonely hours alone after marriage, or there is bound to be dis-

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turbances that will end in trouble, the kind of trouble we want to avoid. How long shall this discovery period be? Long enough to make the vital necessary discoveries. I don't think there is anyone wise enough to say exactly how many days, or how many years, but I suggest a period long enough to make the necessary discoveries.

THIRD, WE COME TO FINANCE.

How much money has the husband-to-be saved? That is the question I asked a young couple here in Independence some years ago. The young girl said, "I don't know." Yet he had asked her to marry him and share his life with him. What about sharing the bank account? It is true many young people have married without having more than a dollar between them. They did have, however, the most essential qualification—*love*. However true that might be, does one want his children to go through the hardships that can come with financial insecurity? A great number of people have married without a dollar, but the marriages did not last long. A couple can be much happier and establish a home quicker with a thousand dollars than with one dollar. If a young man has not saved anything, and has no trade or profession, there is something lacking, and that something may be lacking all his life. I suggest to young people that they should have at least a thousand dollars or its equivalent. The equivalent would be a trade or a profession. Many have worked this problem out together before marriage while talking over their situation with their pastor. Others have solved such a problem after talking with their pastor after marriage. A pastor should talk about finances and give guidance to young people when they consult him about marriage.

RELIGIOUS DIFFERENCES should be talked about before marriage. No pastor should say he will marry a couple on a certain date until he first talks with them *together*. During that talk, if he knows

about differences that exist in their religious beliefs he should ask them what they are going to do about them. Many times young people think nothing at all about this until after marriage and then find themselves in trouble. They should talk about it before the wedding day and come to a very definite understanding as to how and where they will attend church after marriage.

It is best to have religious harmony, and that usually can be assured from the start if both belong to the same church. However, happy married life cannot be assured because both are members of the same church, not even this church. All good men and women are not members of the Reorganized Church of Jesus Christ of Latter Day Saints.

NOW I WISH TO SAY something which I think ought to have been said a long time ago. I do not believe that people are weak in the faith who marry out of the church. Don't misunderstand me now—mark it down if you will. I do not believe that people are weak in the faith because they marry out of the church. Section 111 of Doctrine and Covenants is not a revelation. I am surprised that so many people do not know this. It is a document approved by the church over one hundred years ago. I am glad it isn't a revelation. I believe that it should be rewritten, because I do not believe that the statement is true. Some are weak in the faith even when they marry members of the church, and soon after their marriage both are lost to the church. Some are strong in the faith that marry non-members and remain true and faithful to the church even though their companions never unite with it. Others have helped to convert their companions, and their companions have become strong in the faith. We do not condemn marrying out of the

church, although that statement in Section 111 has caused some young people to turn away from fine young men or women who did not belong to the church and marry those who were members—but that was the only good thing you could say about them. Those young people were "weak in the head."

Parents cannot select companions for their children. I know that. I have five married children, and they didn't let me select their companions. They didn't tell me anything about the persons they were going to marry until they were ready to be engaged. It wouldn't have made any difference, I guess. Some parents have tried to select companions for their children and have been successful. Other parents have told their children that if they married certain individuals they would have to leave home forever because their parents would have nothing to do with them. And I have heard young people say if they did marry the people they loved, their parents would sell their houses and leave town because they would feel disgraced.

Parents should do all that they can to suggest but never threaten. Advise your children; and even though their marriage hurts you, you can find some consolation in the fact that you have done your best to give guidance and understanding. Let children, or young people, select their own companions after you have talked with them about the kind of individuals they should marry. The love of parents for their children should never end, no matter whom they marry. The love that approximates the love that God has for humanity is the love we should retain for children no matter what situation exists. Parents' duty is to help sustain the homes of their children whether they like the individuals their children marry or not.

(To be continued.)

Home Column

Without Reservations

By Les Gardner

*I'll go where you want me to go, dear Lord,
Real service is what I desire.
I'll say what you want me to say, dear Lord,
But don't ask me to sing in the choir.*

THIS LITTLE VERSE, which I once read in a *Zion's League Annual*, has kept me thinking for a long time about the problem of the reservations young people (and older people too) make when they decide to be a follower of Christ. There is the person who decides to serve the church in every way he can, but reserves the right to do as he pleases with his spare time, to vent his anger when he is upset, or to be prejudiced. There are young people who say, "I'll pattern my whole life after Christ's," except in the matter of dating. That, they feel, is a matter of personal discrimination. There are those who want to give Christ a whole life but say, "My money is my business. In everything will I obey him, but there is a card on my finances marked, 'Reserved for Me.'" Remembering people like this can be distressing but it is even more distressing sometimes for us to examine our own lives and find that we are guilty of reserving a few questionable habits ourselves. I wonder why we do not want to serve God *without reservations*?

I KNOW A GIRL who lived her Graceland life pretty selfishly. She was a church member and came to Graceland because it was her church college. She went to church (especially on Communion Sundays) or to fellowship, if she did not have too much else to do. This, she felt, was the limit of her religious obligation. She had reserve cards on her dormitory life, study habits, financial affairs, and many other things. When she fell in love, however, she had to pause and re-evaluate her philosophy, for her fiance was one whose aim in life was to serve God in every way. With help from friends and ministers of the church, she decided to throw away her reservations and to try giving her whole life to Christ. The decision changed her entire personality; she became Christ-centered instead of self-centered. Now she and her husband are working together in building a truly Zion home as they go forward in service to God and his church *without reservations*.

ONE TRAGEDY of reservations is that they so often reach gigantic proportions. A young person who wants to serve the church but puts a reservation on his habit of smoking often tends to build up a defense for his smoking habit until it becomes to him a matter of choice between smoking and church allegiance. But how much greater significance is the gospel in its fullness than one mere habit like this? If he lets the habit take its rightful place as something small and petty in comparison to the wealth of the gospel, he will usually



find that it becomes inconsequential, and he tends to forget all about it. Of course each reservation is important, but not in the same degree of importance as the laws of God. I find as I look around me at those who are finding the abundant life in giving their all to Christ that these people haven't the time to worry about, let alone practice, habits that continue to dismay and upset other young people. They find a wonderful freedom in giving a whole life of service to Christ, *without reservation*.

JESUS HAS SAID, "If ye love me, keep my commandments." God wants us to live in accordance with his laws revealed in Scripture, but he doesn't give us a choice of two out of three laws. With him it is all or nothing. If we are making a cake by following the directions of a recipe, and we decide to use all but a few ingredients we won't have a very good cake. Likewise, if we decide to leave out of our lives one or two of God's recommendations for the abundant life, we can blame only ourselves if our lives turn out to be failures. The laws of God are there. We must follow them *without reservations* if we want the good life.

We don't have to deny ourselves anything of worth to live up to these laws. In a Zion's League discussion group we came to the unanimous decision that there is nothing—absolutely nothing—worth while in life that cannot be practiced within the scope of the beliefs of God's church today. Any recreation, amusement, habit, or course of study which doesn't seem to have a clear place in the Christian way of life should be re-evaluated and discarded if it isn't worth while. July is a long way from New Year's, but it's still an excellent time for us to tear up our reservation cards and give God's way a chance in our lives.

NATURAL BARRIERS TO FELLOWSHIP

By MAXINE HARSHMAN POTORFF

WE ARE INCLINED to draw lines and set up barriers between ourselves and others. We are unfriendly to a certain person because he is more poorly dressed than we. We may be cool toward another because we feel he is superior to us intellectually. We are patronizing to another because he is uneducated. Someone else is too old or too young for our warm friendship and consideration.

By baptism we are all born into the same family—the family of God. In making these lines and barriers, and in allowing them to exist, we are limiting our own and others' development. We are limiting our growth by stopping the flow of our personality to others and in return receiving the power of their personalities flowing back to us. Here occurs a cutting or dividing of the body of Christ causing disunity where instead we should all be one in Christ.

We exist in the lives of all the people we have contacted—for good or evil—since our birth. We are told to thrust in our sickles and reap while the day lasts, that we may treasure up everlasting salvation in the kingdom of God. This salvation, to a great extent, consists of the good we have sown in the lives of others and received from them.

In order to receive the greater salvation it will be necessary for us to break down the barriers that so often appear among us. It is the "natural thing" to set up lines and barriers between ourselves and others. However the natural or carnal man is ever an enemy to God, who is no respecter of persons. The spiritual or righteous thing is to love each other. If we do, we shall consider our brothers and sisters in patience, overlooking their faults in kindness.

We all possess talents or abilities which have been given us to help others as well as ourselves until all come to the measure of perfection in Christ Jesus. Every normal person possesses some ability, great or small. It is God's will that his children become whole spiritually, mentally, physically, and socially. Otherwise how could there be equality? We—not God—limit ourselves. In him is all power. "He that keepeth his commandments, receiveth truth and light, until he is glorified in truth, and knoweth all things" (Doctrine and Covenants 90: 4).

Each person possesses some capabilities which, when blended together under the law of love, will bring unity and ultimate perfection.



Young
People
in
the
News

Dave Freeman

This is the first of a series of biographical sketches on young Latter Day Saints who are outstanding in church and school or civic activities. Readers who know of other young members worthy of special recognition are invited to submit material on and pictures of their candidates to the Youth Office, The Auditorium, Independence, Missouri.

FEW YOUNG MEN are ever lucky enough to present an award to the President of the United States, but Dave Freeman of Independence, Missouri (shown above with President Harry Truman), has qualified to make two such presentations. On his way to Boston to take part in the National Forensic League speech contests as a member of the William Chrisman team, Dave presented a pin to President Truman as the outstanding orator produced by William Chrisman High School of Independence. The pin was awarded the president on behalf of the high school's chapter of the National Forensic League. President Truman is a graduate of the high school, class of 1901.

Two years ago, in June, at the National Boy Scout Jamboree at Valley Forge, Pennsylvania, Eagle Scout Dave Freeman was selected by his fellow Scouts from the President's home town to decorate President Truman with the Silver Buffalo, the highest award of Scouting.

Behind these presentations is a story that involves more than luck. Eighteen-year-old Dave was graduated from William Chrisman High School this spring where he had served in his senior year as student body president, one of four student speakers at his graduation exercises, cadet major in the R.O.T.C., a participant in the speech play and one-act play contests, and a member of the rifle team, Spanish Club, National Honor Society, National Thespian Society, National Forensic League, boys' pep club, and the winning debate team representing the state of Missouri in the National Forensic League contest at Boston. Dave played football for awhile until his time schedule forced him to resign from the squad.

Dave's high school years have been full of accomplishments. As a sophomore, he was named best individual

soldier in the R.O.T.C.; as a junior, best squad leader; and as a senior, best company commander. In those years he was awarded every medal but one offered by the R.O.T.C., including the McCormick medal for outstanding junior in high school R.O.T.C. in 1951. As a member of the rifle team in his junior year, he was best rifleman on an outstanding squad. Selected as a representative from Independence to Boy's State in '51, he was elected state senator. With all his busy activities, Dave graduated in the top fourth of his class.

He has not permitted his school activities to crowd out his church responsibilities. An active member of the Walnut Park congregation, he has taken part in all the major programs there while assisting his father, Ralph Freeman, local insurance man, who is now serving as pastor in the Sugar Creek congregation. Active in the Walnut Park Scout troop, Dave attained the rank of Eagle and qualified as a senior patrol leader, attending camp with the troop each summer until this year. Active in League drama, he took part in the stake-wide young people's presentation of the "New Moon" on the Campus last summer, and was a member of the West College top play in the stake one-act play contest in 1950. Attending reunion with his family in 1951, Dave was elected president of the Zion's League organized at the Center Stake Reunion. His debate teammate, incidentally, is Miss Dolores Tandy, an active Zion's Leaguer. The other two members of the team representing Missouri High Schools at Boston include Miss Celia Fry, an active Zion's Leaguer, and Douglas Hagan, a fine Independence Baptist boy.

Dave has recently been called to the office of teacher and will attend Graceland College this fall. He has two sisters, Sharon, 9, and Lois, 4. His mother is the former Marion Worden.

CARL MESLE

Bulletin Board

We're on the Air

MONTANA, Kalispell.—KGEZ, 1340 on the dial, 1:15 p.m. (MST) Saturday.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 8:45 a.m. (EST) Sunday.

TEXAS, Weslaco.—KRGV, 1290 on the dial, 9:00 a.m. (CST) Saturday.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

CALIFORNIA, Stockton.—KGDM, 1140 on the dial, 1:15 p.m. (PST) Sunday.

ALABAMA, Mobile.—WKRG, 710 on the dial, 7:15 a.m. (CST) Sunday.

MASSACHUSETTS, Fall River.—WALE, 1400 on the dial, 9:45 a.m. (EST), August 13 and 25

AMERICAN FORCES NETWORK, EUROPE.—AFN, Tuesday Evening Vespers, 1845-1900 hours.

Oklahoma State Reunion

The Oklahoma state reunion will be held from August 9 to 17 at Robbers' Cave State Park six miles north of Wilburton. Apostle D. Blair Jensen will be in charge, assisted by District Presidents Victor J. Witte and Ralph F. Wilt; Evangelists Harold Velt, R. W. Scott, Henry Castings, and Richard Jones; Bishop Norman Hield; Missionaries Arthur F. Gibbs and Wallace A. Jackson; Mrs. Harold Velt; and district workers. Those attending will be housed in dormitories and tents. Costs of facilities are as follows: dormitory space—\$3.00 for adults, \$2.50 for children under

twelve; tents—14x16 for \$9.00, 12x14 for \$8.00, 9x12 for \$5.00; steel cots—\$1.00; canvas camp cots 75c for adults, 50c for children; meal tickets \$8.00 for adults, \$6.00 for children. Further information and reservations may be obtained from Victor J. Witte, 1324 South Cheyenne, Tulsa 14, Oklahoma.

Notice to Members at Connally's Air Base

Members who are stationed at Connally's Air Force Base in Waco, Texas, or who are patients in the Veterans' Hospital in Marlin, Texas, are urged to contact Pastor J. R. Allen in Marlin by calling 168 or 829-J. The church is located at 1012 Live Oak Street in Marlin.

Notice to Servicemen at Malden Air Base

Members stationed at Malden Air Base are invited to attend services at the church in Bernie, Missouri (each Sunday morning from 10:00 to 12:00). Those desiring further information may contact Omar L. Nunn, House No. 1153-A, at the base, or Dr. F. O. Kelley, Bernie, Missouri (four miles north of the base).

Interested Nonmembers in Yokohama, Japan

Mr. and Mrs. Lester C. Denton and their four children would like to contact members stationed in Yokohama. They do not belong to the church but attended services in El Dorado, Kansas, while in the States. The address is:

S 1/C Lester C. Denton
R.A. 6939132
Hq. Co. T.M.R.C. 8010 A.U.
A.P.O. 503 c/o Postmaster
San Francisco, California

Servicemen's Addresses

Cpl. Marvin C. Talcott
U.S. 55088328
973rd Engr. Const. Bn.
Co. C.
A.P.O. 864, c/o Postmaster
New York, New York

Cpl. Talcott is a graduate of Graceland College, class of '49. Until early fall, he is stationed in Newfoundland.

Pvt. Carlin L. Talcott
U.S. 55258533
Co. B. 34th Med. Tk. Bn.
5th Armored Division
Camp Chaffee, Arkansas

Pvt. Talcott is a graduate of Graceland College, class of '52.

A/B William D. Sevy
AF 17358836
3287 B.M.T.S. Flt. 170
Park Air Force Base, California

P.F.C. Harry M. Van Nieuwenhuyze
US 53087992
802nd Eng. Av. Bn., H. and S. Co.
A.P.O. No. 970, c/o Postmaster
San Francisco, California

P.F.C. Van Nieuwenhuyze has been transferred from Seoul to Suwon.

A/C Warren G. Beitz
A.F. 17326688
Student Detachment 414
Goodfellow A.F.B., Texas

Change of Address

Mr. and Mrs. Tommy McGeorge
1825 North Denver
Tulsa, Oklahoma

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A New Book for Children

God Planned It That Way

by Carolyn Edna Mueller

A child's wonderings about God and his world, and the mother's satisfying replies, are expressed in this book in lovely rhythmic lines.

The rain, wind, sunshine, and darkness are explained simply and beautifully as part of God's plan. The child learns how he is a part of the plan, too.

Herald House

INDEPENDENCE, MISSOURI

\$1.00

College Students' Conference

College and university students are urged to make plans to participate in the fall College Students' Conference to be held over Labor Day week end, August 30-September 1, on the Graceland College Campus. A dozen professional and General Church leaders are scheduled to be present to take part in discussion on "Frontiers in Zionism Performance."

With good fellowship and rich worship promised this will be an excellent opportunity to renew one's spiritual strength for the coming school year.

Registrations and \$2.00 should be sent to Dr. L. O. Brockway, Chemistry Department, University of Michigan, Ann Arbor. Housing in dormitories—\$1.00 per night. Six meals—\$4.50 per person.

F. HENRY EDWARDS

Request for Prayers

Prayers are requested for Mrs. John Heeden, 1111 West Hayward, Independence, Missouri.

Mrs. W. O. Salesky, 803 Old Chehalis Road, Centralia, Washington, requests prayers for her physical and spiritual welfare.

WEDDINGS

Crossan-Campbell

Ina Almeda Campbell, daughter of Mrs. Robert Campbell of Lamoni, Iowa, and Gilbert Raleigh Crossan, Jr., son of Mr. and Mrs. G. R. Crossan, Sr., of Albin, Wyoming, were married June 15 at the Reorganized Church in Lamoni, Elder Robert Farnham officiating. Both are graduates of Graceland College, and Gilbert has his Bachelor's Degree in agriculture from the University of Wyoming. They are making their home on a farm near Albin.

Beckett-McCain

Lois Irma McCain, daughter of Mr. and Mrs. Elroy McCain of Elyria, Ohio, and Dwight W. Beckett of Smithfield, West Virginia, were married May 24 at the Reorganized Church in Elyria. Elder Joseph Kochis performed the wedding ceremony.

Conner-Grazzini

Lorraine Virginia Grazzini, daughter of Mr. and Mrs. Adolph Grazzini of Donora, Pennsylvania, and David King Conner, son of Mr. and Mrs. Oliver N. Conner of Washington, Pennsylvania, were married April 19 at the Reorganized Church in North Charleroi, Pennsylvania. Priest Wilford D. Gaskill performed the double-ring ceremony.

Hubbard-Wilson

Gerry Wilson, daughter of Mr. and Mrs. Dave Wilson of Fairland, Oklahoma, and Murray Hubbard, son of Mr. and Mrs. Albert Hubbard of Woodbine, Iowa, were married June 8 at Miami, Oklahoma, by Elder B. F. Kyser. Both are graduates of Graceland College. At present they are making their home in Woodbine.

BIRTHS

A son, Randel Steven, was born April 25 to Mr. and Mrs. Freeman Durham of Rock Hill, Missouri. He was blessed July 13 at St. Louis by Patriarch Clarence L. Archibald and Elder Roy I. Benson, Sr. Mrs. Durham is the daughter of Mr. and Mrs. B. L. Tinker of Independence, Missouri.

A daughter, Laura Ruth, was born on June 8 to Mr. and Mrs. Leslie H. Meredith of Iowa City, Iowa. Mrs. Meredith is the former Marilyn Church of Independence, Missouri. Both parents are graduates of Graceland.

A daughter, Cathleen Gayle, was born on June 22 to A/2C and Mrs. Ellery E. Alley of St. Louis, Missouri. She was blessed on July 13 by her maternal grandfather, Patriarch Clarence L. Archibald, and Elder Roy I. Benson, Sr. Both parents attended Graceland. Mrs. Alley is the former Oneda Archibald of St. Louis.

A daughter, Ruth Eileen, was born on June 1 at the Independence Sanitarium to Mr. and Mrs. Monte Johnson of Independence. Mrs. Johnson is the former Jean Aid.

Mr. and Mrs. Don Baldwin of Opheim, Montana, announce the birth of a son, Lynn Edward, born July 18.

DEATHS

TANNER.—Sadie C., daughter of Holbert and Mary E. Miller, was born October 31, 1879, at Lagonda, Missouri, and died June 9, 1952, at Macon, Missouri. She was married in November, 1917, to Ben S. Tanner in Bevier, Missouri, where they continued to make their home until Mr. Tanner's death four years ago. She had been a member of the Reorganized Church since 1911.

Surviving are two stepdaughters: Margaret of Manhattan, Montana, and Ellen of Des Moines, Iowa; and four brothers: Henry of Macon; John of Washington, D.C.; Tobias of North Kansas City, Missouri; and Charley of Hamilton, Missouri. Funeral services were held at the Stone Church in Bevier, Elders Norman Cox and Iva Surridge officiating. Interment was in Bevier cemetery.

MAY.—Bertha, daughter of Mr. and Mrs. Joel D. Clark, was born June 12, 1875, near Ashland, Kentucky, and died June 4, 1952, at the St. Elizabeth Hospital in Dayton, Ohio. On June 5, 1892, she was married to Francis M. May; six children were born to them. Her husband and three sons preceded her in death. She had been a member of the Reorganized Church since 1906 and was an active worker as long as her health permitted.

Surviving are two daughters: Mrs. Verna Donovan of Cleveland, Ohio, and Mrs. Julia M. Davis of Miami, Florida; a son, Joel D. of Dayton, Ohio; two sisters; four brothers; three grandchildren; and one great-grandchild. Elder Floyd Rockwell conducted the funeral service. Interment was in Rushtown Cemetery near Portsmouth, Ohio.

WHITE.—Lydia, died June 18 at her home in Bay Minette, Alabama, at the age of eighty-seven. She had lived in Bay Minette fifty-six years and had been a member of the Reorganized Church thirty-five years.

Surviving are four daughters, Mrs. Harley Hathorn and Mrs. Bernice Denser of Kansas City, Missouri; Mrs. Willie Eubanks and Mrs. Arthur Weatherford of Bay Minette; two sons: Claude of Sabetha, Kansas, and Lloyd of Bay Minette; twelve grandchildren; and ten great-grandchildren. Elder Jack Pray, pastor of Mobile Branch, conducted the funeral service. Burial was in the Bay Minette cemetery.

BURCH.—Sarah Emma, daughter of Thomas D. and Phoebe McMahon McClary, was born December 28, 1869, at Princeton, Missouri, and died at the home of her son, Thomas W. Burch, in Macon, Missouri (date of death not given). She was married to Frank M. Burch on December 23, 1887; three children were born to them. A son and daughter died in infancy, and Mr. Burch preceded her in death in 1931. She had been a member of the Reorganized Church sixty years.

She is survived by her son, Thomas; a brother, Thomas McClary of Harris, Missouri; and one grandchild. Elder Emory Jennings conducted the funeral service.

ALFORD.—Charles William, son of William and Margaret Alford, was born March 2, 1876, near London, England, and was killed April 25, 1952, in a car accident near Schneckstadt, New York. On December 10, 1898, he was married to Jessie Teir, who died January 24, 1951. He had been an active member of the

London, Ontario, Branch since his baptism in 1916.

Surviving are four children: William A., Charles Henry, and Margaret Eleanor Boyd, all of London, Ontario; and Marjorie Blodgett of Fitzwilliam, New Hampshire; seven grandchildren; and three great-grandchildren. Funeral services were conducted by Elder Carl Muir and Evangelist John E. MacGregor at the Logan Chapel. Interment was in the family plot at Mt. Pleasant Cemetery in London, Ontario.

NEEDHAM.—Alfred Collins, son of Frank and Dina Lister Needham, was born April 7, 1884, at Newton, Iowa, and died May 24, 1952, at his home in Kansas City, Missouri. He moved to Moline, Illinois, in 1902. He was married on September 18, 1912, to Blanche Cushatt; two sons were born to them. He had been a member of the Reorganized Church since his youth and served forty years as an elder, helping to establish the branch and build the church in Moline.

He is survived by his wife; two sons: Francis R. of Baxter, Iowa, and Milton J. of Ft. Worth, Texas; a brother, Frank of Montrose, Colorado; a sister, Mrs. Gertrude Parish of Lamoni, Iowa; and four grandchildren. Funeral services were held at Baxter, Evangelist W. W. Richards officiating. Interment was in the Union Cemetery at Newton.

BOOKER.—Doc Charles, was born October 9, 1878, in Monroe County, Alabama, and died July 4, 1952, at his home in Independence, Missouri. In 1902 he moved to Missouri, and in 1909 was married to Fannie Nace in Independence. She died in 1938, and on October 2, 1942, he was married to Mabel Anne Friend. He had been a member of the Reorganized Church since September 11, 1893, and also held membership in the Independent Order of Odd Fellows and the Independence Lodge.

He is survived by his wife, Mabel, of the home; his mother, Mrs. Harriett Booker of Independence; two sisters: Myra Bailey of Lamoni, Iowa, and Ollie Friend of Independence; also three stepchildren: Orlando and Archie Nace and Mrs. Oattie Bowers, all of Independence. Funeral services were held at the Roland Speaks Chapel in Independence, Elders James F. Keir and Glaude A. Smith officiating. Interment was in Mound Grove Cemetery.

PHILBURN.—Lucille Anna, daughter of Elder John Hall of Lake Orion, was born October 30, 1921, in Detroit, Michigan, and was killed instantly June 30, 1952, when she lost control of her car and struck a utility pole near her home in Byron, Michigan. She was married on January 3, 1942, to Donald Philburn. An active member of the Reorganized Church, she also belonged to Huldah Chapter 212 of the OES, the Anna Ketchum Circle of King's Daughters, 4-H Council of Shiawassee County, and the Byron P.T.A. She was a Cub Scout den mother and treasurer of the Green School District.

She is survived by her husband; two sons: James Lee and Gary; and a daughter, Peggy, all of the home; her father and stepmother; and two sisters: Mrs. Mona Wolf and Mrs. Betty Mitchell, both of Detroit. Funeral services were held at Small's Chapel in Byron, Elders Arthur Slater and A. E. DuRose officiating. Interment was in Eastlawn Cemetery, Lake Orion.

YOUTH CAMP SCHEDULE

DATES	CAMP	LOCATION	Director or Registrar
YOUTH CAMPS:			
Aug. 3-10	Camp Tonadoona	Chetek, Wisconsin	Delbert Smith 519 Russell Ave., N. Minneapolis, Minn.
Aug. 3-10	Deer Park Camp N. Y.-Phila. Dist.	New Hope, Pa.	Lloyd Adams Rt. 2 Willoughby, Ohio
Aug. 17-24	Camp Kiondashawa	Transfer, Pa.	Lloyd Adams Rt. 2 Willoughby, Ohio
August 24-31	Texas Camp	Bandera, Texas	Alfred H. Yale 1034 Peddie Houston 9, Texas
Aug. 25-Sept. 1	Camp Allegheny	Allegheny State Park Salamonica, N. Y.	Lloyd Adams Route 2, Willoughby, Ohio
Aug. 19-24	Camp Liahona	Brewton, Alabama	Ed Barlow Bay Minette, Ala.
JUNIOR - JUNIOR HIGH CAMPS:			
Aug. 24-30	Camp Kiondashawa	Transfer, Pa.	James Menzies 2606 - 23rd St. Parkersburg, W. Va.

P.S.

Marie B. Hansen
317 South 14th
Denison, Iowa

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h

* THE WAYFARER

Somewhere in your reading or your church attendance you may have encountered this story from life. If you haven't, it is one that you ought to know.

Sometime in the night a man passed down the road that runs in front of our house. I did not see him, but I know that he went this way. He threw an empty liquor bottle into the grass at the edge of the road. That is the only thing I know about the man. After hearing this story, I thought about my own experiences.

Across the aisle from me on the bus a well-dressed woman of middle age sat eating bananas. She liked bananas, because she ate several of them, and she threw the skins on the floor. She left them there for the next passenger when she got off. That is all I know about that woman.

Next to me there was an old man who smoked cigarettes and then coughed. He didn't talk, he didn't smile. He just smoked and coughed, smoked and coughed. That is all I know concerning that man. It was enough to know.

When he departed, a woman took his place. She was carrying a bouquet of beautiful peonies that she had raised in her own yard. Their fragrance was lovely, and she appreciated the fact that I enjoyed them. She looked to be sixty, but she said she was eighty-two. She talked to me about her children, her grandchildren, and her great-grandchildren. She said to me, "Every day of my life I learn something new. Some people become too old to learn, but I never have. I learn something from everybody I meet, and from everything I do. It is a good way to enjoy life." And that is all I know about that woman. It was good to learn that much about her.

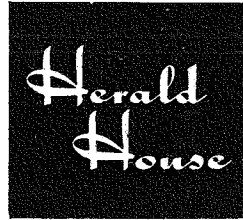
Behind me was another woman talking to a casual acquaintance, her seatmate. I was not eavesdropping, for her voice was strong and clear. She said, "Since my husband went, I am not sorry that we never had any children. If you rear a child, you will probably have to rear grandchildren too. It happens to so many these days. I think it is enough to have to rear one family. All of my family are gone now, and I am alone. I tried traveling with friends, but I always had to do what they wanted to do. I got tired of that. So I travel alone now, and I don't mind it. I will probably finish my days alone." Would you agree that this was enough to know about that woman?

IS YOUR FUTURE SECURE?
SAFETY TALK NUMBER 3

All right, Mr. Reckless Driver, go ahead and kill yourself, if you insist. But please don't kill other people while you are doing it. They may want to live. And they have a right to live.

How would you like to spend the rest of eternity knowing that you were a killer?

Do you have a basic respect for life and property? If you do, you will feel your responsibility to protect them in your driving.



announces

The Sacred Book of Ancient America

by Harold T. Velt

Just off the press! This new book about the Book of Mormon examines the proofs of its validity and reviews the stand of those opposing it. It deals with the actual content of the Book of Mormon and teaches a practical approach to the nature of God in his relationship with man.

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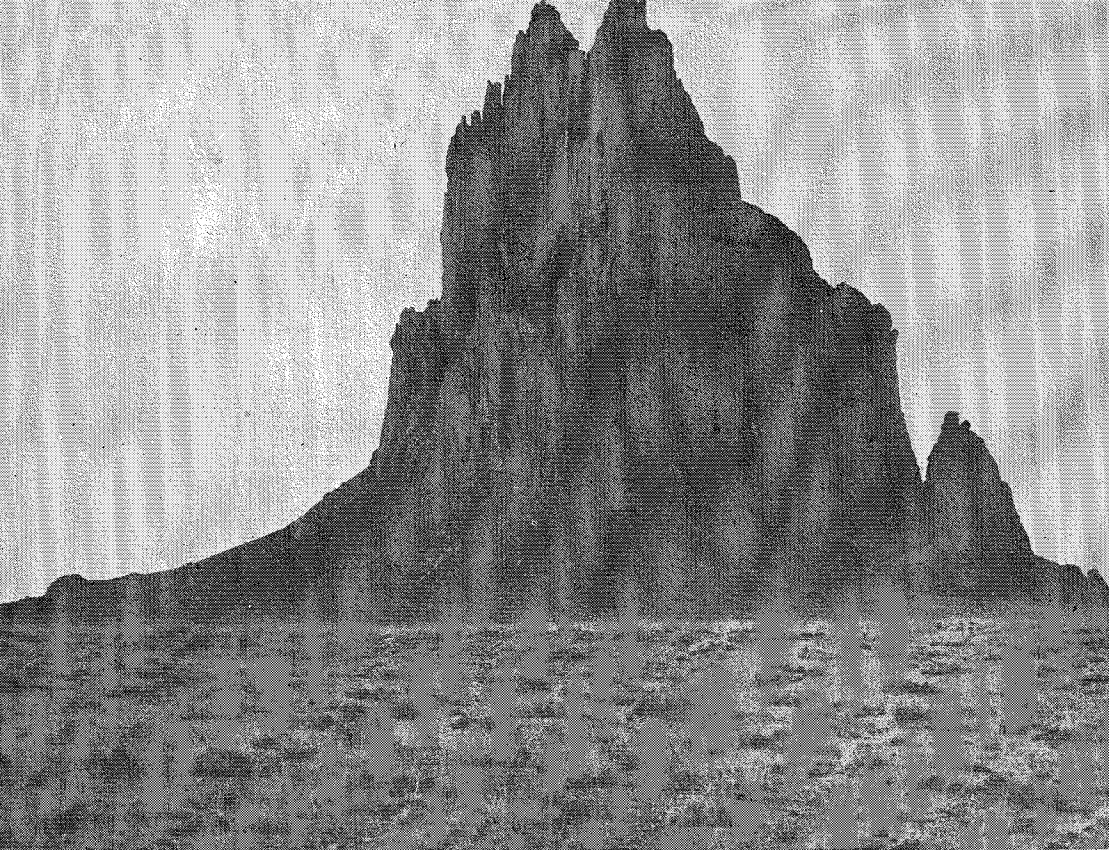


Photo by Gerald R. Rose

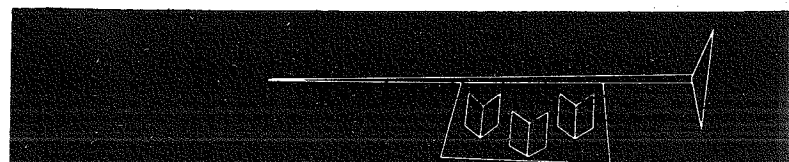
"Shiprock," Guardian of the Desert

Northern New Mexico

the Saints' Herald

August 11, 1952

Volume 99



The Story of Our Workers

IN JANUARY, 1951, a column was started entitled "We'd Like You to Know." Last year fifty stories of institutional workers appeared in this column. So far this year twenty-one additional stories have appeared. From the comments received by readers this column has been well received, and there is some demand that it be continued.

One of the difficulties that editors have is to avoid discrimination. Pictures have been sent in and suggestions made of persons who might appear in this column, but some have failed to recognize the objective of the column. We have at times published columns entitled "Interesting Personalities" or "Men (or) Women in the News" with photographs. We intend to continue these columns as material becomes available.

It is our purpose to acquaint the church with the many people who work behind the scenes at headquarters, in offices, and in church institutions, carrying some definite responsibility. The surprising thing is that we have found seventy qualified people who would permit us to publish their pictures and their stories in the *Herald*. In some instances we have had to use a little persuasion. Generally speaking, we have had excellent co-operation.

It is quite evident, however, that this source will soon be exhausted. It has occurred to us that before discontinuing the column it might be well to present to the church some of the appointees who are little known except in the areas where they have served recently. We shall, therefore, endeavor to secure pictures and stories of these appointees and present them to *Herald* readers. We believe that the whole church should know better these front-line workers and General Church representatives. Therefore, as we finish up with the stories of our institutional personalities we will intersperse the appointee group until we have exhausted our possibilities in this field.

C. B. H.

The Saints' Herald

Vol. 99 August 11, 1952 No. 32

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith
ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

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

PRESIDENT SMITH IN ROME

President Israel A. Smith wrote a letter from Rome on July 24, stating that he was in a hotel on one of the seven hills, and that he had been out with a car and guide all day. President Smith, Apostle Arthur Oakman, and Bishop Livingston left Rome July 25 for Rotterdam and plan to return to England soon.

PREACHES AT ADULT CAMP

President W. Wallace Smith preached at the adult camp held by the Northern California District at Happy Valley Camp Grounds, near Santa Cruz, California, on July 29. Prior to that time he and Sister Smith were in attendance at the Pacific Palisades near Santa Monica, California, where Brother Smith taught a general class and Sister Smith taught the women's class.

PRESIDING BISHOPRIC ISSUES STATISTICS

The office of the Presiding Bishopric is busily engaged mailing official statistics on percentage of membership contributing, percentage of membership filing, and amounts contributed per member to stake and district officials throughout the church. The year 1951, according to these statistics, established another record in church financial achievement.

CENTER WORKERS ATTEND REUNION

About 100 workers at the Social Service Center in Independence attended an annual picnic held at the Odessa, Missouri, Reunion on July 30. Norman Hield, manager of the Social Service Center, and Mrs. Henry Rowland, supervisor of women, made the trip with the other workers. Three busses left Independence in the morning and returned at night. The workers meet at the Center twice a week and do the various jobs such as re-upholstering, weaving rugs, and mending.

APOSTLE HOLMES AT REUNIONS

Apostle Reed M. Holmes has returned from a trip which included attending three reunions. He left Independence June 22, accompanied by his son David, and after attending a Central Missouri Stake Zion's League barn rally they traveled to reunions at Deer Park, Pennsylvania; Brookfield, Maine; and Onset, Massachusetts. They returned to Independence July 25.

TO PRESENT DRAMA

The Walnut Park Zion's League is preparing the presentation of "Green Pastures," by Marc Connelly which will be given August 18 and 19. The musical drama features a cast of approximately forty young people and is being directed by Mrs. A. L. Henson, wife of the young people's leader. Fred O. Davies is pastor of the branch.

Unceasing Revelation

“The Lord revealed himself.”—I Samuel 3: 21.

THOSE who are experienced in the work, and acquainted with the doctrine of the church, need no confirmation for their belief in divine revelation. However, in a world that is predominantly skeptical and materialistic, confirmations of our faith are always of interest and very acceptable. From varied sources these confirmations come, and if we look for them, we will find them in many unexpected places.

An article (unsigned) in the *Times Weekly Review* (London) for June 5, 1952, contains this statement:

More relevant is to emphasize the duty of the church to keep its mind free and ready to receive from the Spirit in each generation ever renewed guidance in the apprehension and expression of truth.

Many people, of course, accept the idea of divine revelation. They recognize that the Bible contains the Word of God, and they say that Christ was the revelation of God in the flesh. But they reject as fantastic the belief in present-day revelation.

For those whose faith is founded upon the belief in present-day revelation, the statement by the unnamed writer in the *Times* is significant.

REVELATION from God goes on eternally. What we need to do is to keep our minds and spirits tuned so that we may hear and understand. It is only when we are spiritually and intellectually at our best that we can receive messages from God. It is very important to be alert to this Source sometime every day.

Revelation is unceasing. It is only our hearing that is turned off.

One day we had been waiting to hear a certain program of beautiful music on the radio. Something occupied our attention for a while, and we forgot the hour. When the program was half-finished we remembered and turned the switch. The music came in with rich and wonderful quality. The waves had been filling the room, going through the walls of our house, and even through our bodies, but we could not hear because we were not tuned for it. In like manner revelations of God are going on all the time. It is important to tune in on the divine broadcast.

The church is an instrument designed to tune in God's program and make his will known to us. We must do our part if the church is to perform this instrumental service for our benefit.

PRESIDENT FREDERICK M. SMITH once wrote in an article on the subject, “It is not for me to dictate how the Lord shall reveal his will.” Then he went on to list a number of ways in which the divine messages might be sent.

Perhaps many of us, by our preconceived notions and set desires, limit the number of ways in which God can reach us with revelations of his truth, love, and wisdom, simply by ruling out and failing to recognize experiences which are definite manifestations of his Spirit. We make up our minds to accept only one or two means of communication. The others we reject or do not understand.

If we listen to only one radio station, we miss some great programs. And if we accept only one spiritual wave length and one medium of communication, we miss some of the divine messages.

I SAT by a window looking out upon a beautiful expanse of lawn dotted with shade trees and shrubs. From that second-story window I could see one perfectly proportioned, symmetrical, exquisite tree. The impression came to me at the time that the tree was one of the many revelations of God that I could see at the moment. His “many mansions” seemed to stand shining just beyond the blue sky above the far horizon. His artistry and love are expressed in a tiny flower, a bit of coral, in the majestic cloud formations of a thunderstorm, and in the vast patterns of the stars in a midnight sky.

It is only when we look and listen that we can receive.

The Psalmist wrote, “The heavens declare the glory of God; and the firmament sheweth his handiwork.” Is it not our privilege and our duty to read what he has written in them?

AS WE SEARCH the Scriptures, we learn many things that God has revealed. But there is something special about the brief statement quoted from I Samuel at the beginning of this editorial. “The Lord revealed himself.” The Lord revealed himself to Samuel. In reading the revelations, we are grateful and happy to find passages of truth. We are humble when we read the thoughts of God. But there is a greater revelation: that in which God reveals himself. That is the supreme revelation.

To those who love him and seek him, to those who want to know him—when they are ready for it, and as his purpose and wisdom combine with his infinite love—God eventually reveals himself. L. J. L.

Editorial

Official

Doctrine and Covenants Institute

The Doctrine and Covenants Institute is in the final stages of planning, and a tentative and incomplete program is listed below. The institute will begin on Sunday, September 28, and end with the afternoon session on Friday, October 3.

All members desiring to attend should begin making arrangements immediately.

SUNDAY, SEPTEMBER 28

The Auditorium

11:00 a.m.—Opening Address, President I. A. Smith

2:45 p.m.—“Continuity of Revelation,” W. Wallace Smith

7:30 p.m.—“Function of the Prophet,” Arthur A. Oakman

Stone Church 8:30-9:15—Daily Worship

Stone Church 9:30-10:30 a.m.

MONDAY, September 29—“History of the Editions” (Book of Commandments, 1835, 1844, Reorganization, Differences in Mormon Edition), President I. A. Smith

TUESDAY, September 30—“History of the Editions” (continued), John Blackmore

WEDNESDAY, October 1—Introduction and Explanation of New Edition, John Blackmore in Charge

THURSDAY, October 2—“The Prophet and His Language,” Evan A. Fry

FRIDAY, October 3—“The Language in Revelation,” Evan A. Fry

Stone Church 11:00-12:00

MONDAY, September 29—“The Early Prophetic Ministry of Joseph Smith II,” F. Henry Edwards

TUESDAY, September 30—“The Revelations of 1830 and 1831,” F. Henry Edwards

WEDNESDAY, October 1—“The Later Revelations of Joseph Smith II,” F. Henry Edwards

THURSDAY, October 2—“The Revelations Through Joseph Smith III,” F. Henry Edwards

FRIDAY, October 3—“The Revelations Through Frederick Madison Smith,” F. Henry Edwards

Stone Church 1:45-2:00 Daily, Organ Recital

Stone Church 2:00-3:30 Daily, Panel Discussions

MONDAY, September 29—“Doctrinal Content—Extra Scriptural”

TUESDAY, September 30—“Social and Economic Content”

WEDNESDAY, October 1—“Prophetic Content”

THURSDAY, October 2—“Doctrine and Covenants in Relation to Health”

FRIDAY, October 3—“Scientific Concepts”

Stone Church 7:30-9:00 p.m.

MONDAY, September 29—“Centrality of Jesus,” Reed M. Holmes

TUESDAY, September 30—“The Manifestations of the Holy Spirit,” Elbert A. Smith

WEDNESDAY, October 1—“Levels, Usages, Types, Sources, Processes, Tests, of Revelation,” Elbert A. Smith

THURSDAY, October 2—“Review and Summary,” First Presidency

Across the Desk

BY THE FIRST PRESIDENCY

There has come to our attention, through the kindness of Sister Fannie Smith of the Van Brunt Congregation of Kansas City, Missouri, an interesting report of the reception of a church broadcast in Germany, received by her daughter and family—M/Sgt. and Mrs. Lloyd P. Wing, now stationed near Frankfurt, Germany. She wrote as follows:

We were just finishing dinner tonight and listening to the radio when we really had a surprise. The announcer said the next program originated in Independence, Missouri, World Headquarters of the Reorganized Church of Jesus Christ of Latter Day Saints, and the speaker would be Evan Fry. We all perked up our ears and sat around the radio and had church. It really was good to hear something so familiar. The choir sang too. Every evening at 6:45 there is a fifteen minute religious service on AFN—Air Forces Network, but I didn't expect to hear our church.

I am so happy we have this means of reaching the servicemen and their families and hope we can keep up the good work.

A few days ago we had occasion to check on the relation between the old-time semiannual conference and the early reunions. At our request Church Historian John Blackmore submitted the following, which we feel will be of interest to *Herald* readers:

Following the conference of April 12 and 13, 1852, held at Beloit, Wisconsin, it became customary to hold General Conference semiannually. The spring conferences convened April 6, and the fall conferences convened October 6 until 1870, after which they were held in September with one exception in 1876.

At the conference of April, 1882, a resolution was introduced as follows:

Whereas, The holding of two general conferences each year is attended with great expense, and in our judgment is unnecessary; therefore be it

Resolved, That when this Conference adjourns, it does so to meet April 6, 1883.

After discussion a substitute was passed which deferred the decision until the semiannual conference to be held in September, 1882. At that time the following resolution was passed by a vote of 774 in favor and 569 against:

That when this Conference adjourns it does so to meet April 6, 1883, and annually thereafter.

General Conference convened annually on April 6, except for 1899, until 1920. Conferences have been held at various dates since that time.

REUNIONS SUBSTITUTED FOR FALL CONFERENCES

In 1883, the year the General Church ceased to hold semiannual conferences in the fall, a resolution was introduced at the April Conference requesting the authorization of annual reunions. The resolution was as follows:

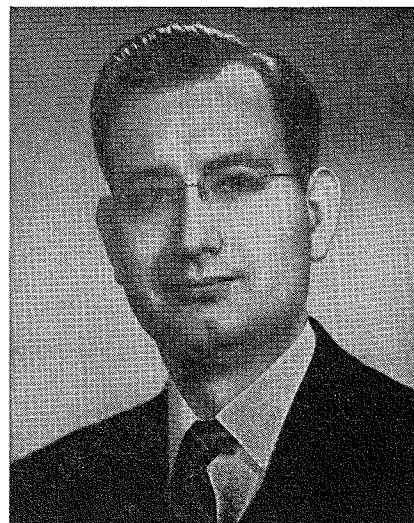
Whereas, In consequence of the church dispensing with the semiannual conference, the Saints in the western states feel there is a great void, and

(Continued on page 17.)

Evidences of the Divine Authenticity of the Book of Mormon

PART I

By Maurice L. Draper



True or False

Orson Pratt has said:

The Book of Mormon must be either true or false. If true, it is one of the most important messages ever sent from God to man, affecting both the temporal and eternal interests of every people under heaven to the same extent and in the same degree that the message of Noah affected the inhabitants of the Old World. If false, it is one of the most cunning, wicked, bold, deep-laid impositions ever palmed upon the world, calculated to deceive and ruin millions who will sincerely receive it as the Word of God and will suppose themselves securely built upon the rock of truth until they are plunged with their families into hopeless despair.

The nature of the message in the Book of Mormon is such that, if true, no one can possibly be saved and reject it; if false, no one can possibly be saved and receive it.¹

With these sentiments I heartily agree. It becomes, therefore, a matter of great importance to every person to learn whether the book is true or false. Any information leading to a correct conclusion about it should be eagerly received.

A great increase in modern man's knowledge of ancient times in Bible lands has taken place during the last century. The spade of the archaeologist, the discovery of the Rosetta stone, and the pen of the translator of ancient languages have combined to reveal much data about the social and political experiences, personal habits, and cultural and practical achievements of early Palestine, Egypt, Chaldea, Persia, and other parts of the Middle East. Some hitherto unsuspected and unknown conditions have thus come to light. Among them are the early influences of Greek culture throughout the eastern end of the Mediterranean basin, dating as far back as 2000 B. C.² Political conditions involving the relations between Egypt, Pales-

tine, and Babylonia during the time of Jeremiah are more clearly understood as a result of the discovery and translation of historical inscriptions.³ Commercial activities are also described in some of these documents.

By a careful examination of these historical data, we can undertake certain reconstructions of conditions existing in that part of the world in early times. Not all the gaps can be filled in with present knowledge, nor are the details always clearly discernible. But some of the outlines are clear and major points definitely established, and these in sufficient number to provide a basis of comparison with data taken from the Book of Mormon.

THE ALTERNATIVES respecting the origin of the Book of Mormon are

1. It is an authentic record written by historians and observers who wrote what they actually saw and experienced, preserved over the centuries, and translated from the original language(s) into English.

2. It is a work of fiction, either pretending to historical foundations, or wholly imaginative, by some person or persons of the early nineteenth century.

Concerning the latter possibility, it may further be said that if it is wholly imaginative, then any claim to historical authenticity by its author would brand him as a liar. And to attempt to establish a religion claiming Christ as Lord on such a basis would be spiritual misrepresentation of the worst kind.

The fact is that the producer of the English text of the Book of Mormon claims that he was translator only, and that the contents are historically authentic. He does not attempt to claim credit for the text of the book. His report of the man-

ner of the production of the book confirms the alternatives previously given.

It is conceivable that the major theme of the Book of Mormon could be created in the mind of an imaginative person and couched in terms calculated to impress readers who are untrained in the historical situations alluded to. But even a very learned man (which Joseph Smith was not at the time of the preparation of the Book of Mormon) would not be able to produce a work of historical fiction in which all the marks of authenticity of an original record could be included by design. His terminology, grammatical structure, historical inferences, nomenclature and cultural inferences would inevitably trip him up at some point. This would be especially true if he were writing about people in a place and at a time concerning which confirmed facts are extremely scarce. This was true about the eastern Mediterranean culture of 500 B. C. and earlier for a writer of the early nineteenth century.

NOTES

1. Orson Pratt, *Divine Authenticity of the Book of Mormon*.

2. R. H. Pfeiffer, "Hebrews and Greeks Before Alexander," *Journal of Bible Literature*, LVI, 1937, page 101.

3. "The Lachish Letters, their Date and Import," J. W. Jack, *Palestine Exploration Fund Quarterly*, 1938, page 177.

(To be continued.)

Travelogs

Butler, Missouri

One of my short trips from home was a visit to the Butler, Missouri, Branch, where Bishop W. N. Johnson and I participated in the first or opening service of a new and very well-appointed church edifice. Elder Leroy Beckham, pastor, was in charge of the service, assisted by Elder Victor Witte, a former pastor; Elder Wilbur Strange; Seventy Donald Kyser; Elder C. A. Burg; Elder Charles Sutton; Bishop Johnson; and myself. Contributing to the music were Sister Bertha Rogers, Sister Lorene Carpenter, and others. City officials and the ministerial alliance were represented; Mr. O. O. Concanon, architect and contractor, was also present.

An account of these services with a picture of the church has appeared in the *Herald*. The Saints of Butler are to be congratulated on what they have accomplished.

Michigan Reunions

By appointment I attended the first Sunday of the Blue Water Reunion (August 5, 1951), which was ably planned and managed. The list of those who acted as aides to President W. Blair McClain is too long to give here.

I occupied the evening hour in the "log tabernacle" and next day moved over to the Sanford Reunion.

The reunion "plant" at Blue Water is very fine and gives promise of great things. I recently visited these grounds and found a crew of volunteers, under the direction of Bishop Updike, very busy pouring foundations.

At this reunion I met Apostle and Sister Mesley who were compelled to leave soon after my arrival to assist in the work at Sanford.

At Blue Water I also met Elder "Bob" Flanders, missionary, being domiciled with him in one of the cabins. Others assisting were Bishop Updike, Elders R. Melvin Russell, Wallace A. Jackson, Warren H. Chelline, and Evangelists J. J. Ledsworth and George Booth. The organization of this "International Reunion" was evidently quite complete, speaking much for Brother McClain and assistants.

Sanford Reunion

Here I found Apostle Mesley, Bishop T. A. Beck, Elders John Blackstock, G. Everett Berndt, and others in charge. This is called "Liahona Park" Reunion, and the Saints have a very fine property here, too, with some splendid buildings. The printed program shows the reunion committee was composed of Apostle Mesley, Elders John W. Blackstock, G. Everett Berndt, B. H. Doty, Ed Burch, Leon Methner, and Otto Bartlett.

I spoke on Monday night. Very early on Tuesday Bishop Beck took me to Saginaw where I took a train for Painesville, Ohio. Here I deliberately relaxed until Friday when I went to Kirtland.

Kirtland Reunion

I was privileged to attend a rather large assemblage on Friday evening, August 10, when the reunion was organized with Apostle Maurice E. Draper in charge. I was also at the prayer service on Saturday morning, then was forced to move on. My visit to this reunion was not scheduled and was all too short. Here I saw some of our young, promising missionaries in action including Richard Andersen—a grandson of

Apostle Peter Andersen, who served so well his day and generation—Elders James Menzies, Loyd Adams, John Darling, William Williams, Merle Howard, and others.

Cash Reunion

Returning to Michigan I contacted Elder William Ferguson at Port Huron, who took me to the Cash Reunion. While there I was domiciled at the home of the Finkbiners in Sandusky.

The Saints here own quite a tract of wooded grounds. I spoke on Wednesday night, and the next day Bishop Beck took me to Saginaw. There I was met by Elder Berndt and taken to Boyne City to attend the Park of the Pines Reunion.

My reference to Cash Reunion is, I regret to say, all too brief; but my reunion program has been misplaced, and memory cannot be depended on to supply what I should like to present.

Park of the Pines

Here again Apostle Mesley was in charge with a large staff of assistants including Elders Byron Doty, his son Harry L. Doty, Roy Newberry, Allen Schreur, Al Pelletier, and R. O. Flanders; also guest speakers Bishop Updike, Evangelists Ben Hewitt and George Booth, and Sister George Mesley was assisting in women's work at all of the Michigan reunions.

I was privileged to address the Saints at a meeting when they paid tribute to Brother Allen Schreur for his long and faithful service as district president. Brother Schreur had lately lost his companion, and all the Saints were deeply sympathetic with the man who had so long been their servant and leader.

I was driven by Brother Doty to Traverse City where I took a train for home, having visited five reunions in the course of about two weeks.

ISRAEL A. SMITH

www.LatterDayTruth.org

I Learned to Be Quiet

By Mrs. S. C. Bethel

WHEN I WAS A CHILD, it was still believed that children should be seen but not heard. This alone, though, could not have caused me to appreciate the meaning of quietness. I learned that appreciation from my father.

Dad was a fisherman. When he was not on one of his jaunts to Lake Erie to bring home lake perch, he went fishing in the canal near our home. It was then he took me along.

I shall always remember the first time he took me with him. He fished at night mostly, since he found that the fish bite better then.

That first night he had me stand off a way so that I would not get hurt. It was fun watching him twirl the line over his head and then throw it far out across the water. After the last line was cast, he called me to sit beside him on the bank.

He said, "Now be quiet and listen for the tinkle of those tiny bells on the lines. They will tell us when we have a bite."

I sat quietly for several minutes. At the first tinkle I was on my feet, jumping up and down and yelling, "You got a bite! You got a bite!" In my overexcitement I lost my balance and fell into the canal. It wasn't deep along the bank and Dad fished me out and took me home to get out of my wet clothes. That night he went back to fish alone and had no trouble catching fish.

THE NEXT TIME he took me along he said firmly, "Now for goodness sake, sit still, we don't want any repeat performance of last time."

I must have sat there obediently quiet for a long time. Finally Dad decided that he had squelched me too completely. He began talking to me in very low tones. When I started to speak, he would put his finger to

his lips to caution me to be quiet. Soon I, too, was speaking in low tones.

At the first tinkle I was about to jump up as before, but Dad placed a restraining hand on my arm. It was hard not to get excited at the least sign of a nibble. But Dad would place his hand lightly over my small one, and we would sense the thrill together quietly.

This second night was beautiful. It was so still that sounds could be heard afar off. Dad called my attention to the night sounds, the sound of wild creatures calling to each other, the whistle of the late express in the distance. He pointed out that even the shrill sounds had a softness about them. After that I enjoyed sitting quietly on the bank listening to the night sounds and letting my imagination run rampant. To this day I love the quietness of night with its cries of the wild things. It brings back memories of Dad and me sitting on the canal bank when conversation was not necessary because a deep peace filled us as we both thrilled to the things we learned to appreciate together.

Because of this experience, one passage of Scripture is full of meaning for me today: "Be still and know that I am God." It is in such quiet moments that I feel a kinship with God.

I HAVE ALWAYS THOUGHT of Christ as being quiet and gentle. It was his quiet demeanor, his gentle personality that drew people to him and made them love him. One of the qualities of good leadership is just such a quiet, gentle bearing.

Perhaps I can appreciate these qualities in Christ better than most people because of an experience I had when I was about twelve years

old. I was brought up in one of the popular churches. My parents sent me to Sunday school, but they never went except on special occasions. This worried me a lot because from my lessons I got the impression that there was no hope for them after death. I wondered what it was all about. I wished that I might understand.

One night just after I had gone to bed I seemed to be in a very large room. A long table, covered with a snowy cloth, was spread as for a banquet. A person appeared before me and spoke, "You are a little early. You will have to wait yet awhile." The person left, and Christ appeared before me. He laid his hands on my head and blessed me. The memory of this experience has remained with me through the years, and now that I am a member of his church, I understand and appreciate it even more. I was christened as a baby; but, as I think of it today, to have been blessed under the hands of Christ himself was indeed a privilege. It was his gentleness and tenderness that endeared him to me then.

I noticed his voice especially. It was so low and quietly peaceful that it indeed caused my heart to burn within me.

The lesson I learned on the canal bank beside my father remains with me. I appreciate it as the wife of a priesthood member. There are many things we enjoy discussing together; but when it comes to those matters in his priesthood work that are not to be discussed, I am his silent partner. Conversation isn't always necessary. It is enough for him to know that I am by his side and praying for him.

Daughter of the Pioneers

The Autobiography of Christiana Stedman Salyards

PART VI

My First Contact With the Church

In the years when I was growing up Grandfather and Grandmother Landers often moved about. My father's parents were living with our family at that time, but a little house was built beside ours, and my mother's parents came there to live. Mother was happy to have them where she could give them the care they needed. I was still young enough to read and enjoy the stories written by Perla Wild in the *Zion's Hope* I found in their home.

I remember vividly an incident that occurred one cold day in winter. Just as the family was being seated at the table at noon Mother handed me a dinner pail partly filled with vegetable soup, saying, "Here, Annie, take this to your grandmother." I took the pail and started out on the run, bareheaded and with sleeves rolled up above the elbows, but just as I rounded the corner of the house, I slipped on a glare of ice and in an instant was extended full length on the walk with the vegetable soup deposited on my outstretched left arm.

Ruefully I gathered myself up and re-entered the house showing Mother the red spot on my arm, but she felt so keenly the loss of the soup she had intended for her mother's table that she wasted little sympathy on me. She refilled the pail and I went more carefully on my errand and delivered the soup to my appreciative grandmother. I realize now, as I did not then, that despite attentions of that kind my grandparents would not have been happy in the environment in which they were placed. They must have had a heart hunger for association with the Saints and for opportunity to talk of the wonderful story of the restoration of the gospel. They were in the midst of a people engrossed with affairs of a lower order, whose minds were unresponsive to great spiritual truths.

They moved about and finally found a home in a small branch of the church in Blue Rapids, Kansas; and their children, who gladly would have cared for them, were forced to accept the situation. They

were living there happily when a young cousin and I went to visit them in the summer vacation following the experience in the revival meeting of which I have written.

Our visit took us first to Beatrice, Nebraska, and after spending some time there we went down through the Otoe reservation into Kansas. I had read Indian stories when a little girl until often I was afraid to step out of doors. It was interesting to see Indians on the platforms of some of the stations, most of them quiet, peaceable men in the ordinary garb of farmers.

We went by rail to Marysville, Kansas, and there took a surrey ten miles over the rolling prairies to Blue Rapids. As the day neared its close we skimmed along with the fresh breeze of evening fanning our faces. We were drawing nearer and nearer to Grandfather's house.

We found it down on "the flats," where the Little Blue River made a horse-shoe bend. There the streets presented quite a country-village aspect, with tiny houses bordering on narrow footpaths instead of sidewalks. I went in to reconnoiter the little one pointed out as my grandparents' and found them at their evening meal.

We arrived on Wednesday and after we had refreshed ourselves we went to prayer meeting. We walked the aisles of prayer that night in what was to us a strange little church in marked contrast with the spacious one in which I had avowed my faith in Christ six months before. This building was a small, low structure of one room. The boards of the walls ran up and down and had never been touched by paint so the building was black from weathering. No stretch of liberality could concede anything attractive to this house of prayer.

A Wonderful Experience

But a wonderful thing happened that night in that unpretentious little church. Grandfather was seated in the front row directly facing the rude pulpit, and Grandmother and we girls were across the room from where he sat so I had a direct view of his face as he arose to speak. I observed a pure whiteness over-

spread his countenance as he began to speak in a language I had not heard before—a thing that in itself was strange because he knew no other than his native tongue.

When he sat down the people knelt in prayer for the interpretation of what had been said through him, and when they had resumed their seats the man presiding said he was ready to give it. A portion of what he said seemed to be directed at my cousin and me, as we were the only nonmembers present. He said, "And you, my handmaidens, if you will come down in the depths of humility and be baptized . . ." I do not remember the rest.

At home no comment was passed on what had transpired in the meeting, and as we all were weary, we soon retired. But my cousin and I discussed the unusual thing we had heard. As a last word I said, "Well, Grandfather never told us a lie in his life, and he wouldn't act one. I believe he was sincere in what he did, but as for that other man, I don't believe a word he said. They needn't try to 'handmaiden' me." Then we went to sleep.

In a day or so we went on our way to visit other relatives, intending to return and complete our stay with our grandparents later, but I was called home by the illness of my mother and our time was cut short. Poor Grandmother was sad at parting with us, fearing she never would see us again. She faintly broached the subject of our baptism, but we both felt reluctant to be baptized, being quite unprepared for it. We talked aside regretfully, unwilling to grieve her, but we both felt relieved when we got away without having been baptized.

Under a Guiding Hand

In those early years I memorized these lines of poetry:

There is never a life of perfect rest,
And not every cloud has a silver crest.
But there is a Power, unseen and true,
That out of the struggle is leading you;
In patience and faith to the Father cling.
You are the subject, and God is king.

I had come to a crisis in my life, though at that time I did not realize it, and that Power, unseen and true, kept me from entering a path that would have precluded my doing the work in life that has been assigned me, for I probably should never have joined the church. Here I shall follow the advice of the canny Scot who suggests that, while we may confide our inmost thoughts to a bosom crony,

Still keep something to yourself'
Ye hardly tell tae ony.

(To be continued.)

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Question Time

Question:

A friend of mine recently lost her twenty-year-old son. He had a good education, and a brilliant future seemed certain when the Lord took him home. He was a very fine Christian and spent his time in serving others. His mother's grief is great, and it is hard for her to understand why he suffered so much when he had always been such a wonderful person. Won't you please explain why such things happen?
Illinois

MRS. E. M. B.

Answer:

This is more evidence supporting the statements: "While we are in the midst of life, we are in the midst of death" and "God loves a shining mark." Suffering brings a peculiar, distinct, and godly ministry. From a sufferer who was a very fine Christian and spent time serving others comes an undeniable testimony of faith in all that is enduring, such as love, service, and immortality. This young man now provides a permanent love-center in the world beyond for those who mourn. God uses, in the great eternal world by way of heavenly assignments, all age and experience levels of this earth. This makes for complete connections between heaven and earth.

CHAPLAIN A. W. SHEEHY

Question:

In the vision of 1823, the angel Moroni quoted prophecies from the Book of Malachi to Joseph Smith which are quite different from the King James Version. Why is it that these prophecies given by Moroni are not found in the Inspired Version? (Malachi 4: 5, 6; *Church History*, Volume 1.)
Wisconsin

C.R.S.

Answer:

No doubt this is omitted for the same reason that some other prophecies given that night are not included in the Inspired Version. We can hardly conceive of the angelic messenger confining his language entirely and necessarily to any particular Bible translation, even if it could have been the Inspired Version. His mission was to convey light and truth to the young prophet by the power

of God. In other words, I believe it would be safe to state it thus: The angel, by the power of God, uttered prophetic truths that night, revealed long ago by the prophets, which now were "about to be" or "soon to be" fulfilled. The language of these identified them with Malachi, chapters 3 and 4; Isaiah 11; Acts 3: 22, 23; and Joel 2: 28-31. A "little variation from the way it reads" in Malachi 4: 5, 6 brought added light and truth, though perhaps the substance and translation of that chapter as we have it are substantially correct.

HAROLD I. VELT

Question:

On what grounds does the church require one-tenth of our total resources as a beginning of tithing?
England

L. E. A. O.

Answer:

It is on the grounds that the offering of the tenth is the consistent and legitimate application of the law of the tithe as given in the Scriptures. When a person early in youth enters into the gospel covenant and observes the law of tithing year by year as his wealth accumulates, it stands that throughout his life his whole possession has been tithed according to the law; it is the nine-tenths. But when another person defers entering in, or perhaps has not had opportunity to enter and comes in at middle age, having gathered his wealth during his previous years, is he to leave all his increase up to that time, whether much or little, untithed? If so what becomes of the principle of equality? Would not the Lord be partial to require the tithe of all the first man's possessions and only a small part of the second man's? God is impartial in his requirements.

It is sometimes urged that to require a tithe of possessions gained before entering the church is to make the law retroactive. Suppose we apply that idea to the man's sins and argue that it would be making the law of forgiveness retroactive in forgiving him all the sins of his past life? No one would want his sins to be left unforgiven; each desires that God should extend the law of forgiveness back to the beginning. If

we, then, expect God to go back of our baptism in order to cover our sins, should we not be willing to go back to fulfill the law of tithes which we have failed to fulfill before?

When the Lord graciously takes away a lifetime of accumulated guilt from a man's soul and opens the door to eternal happiness, an appreciation of such a blessing should inspire that man to respond with alacrity to the law requiring a token offering of one-tenth of his earthly possessions acquired during those years, to make possible the extension of the gospel to others. It is only "a reasonable sacrifice."

CHARLES FRY

Question:

Why do Latter Day Saint ministers try to "steal" members from other churches?
Colorado

E. C. D.

Answer:

We don't! Believing as we do that we are the true church of Christ, offering a complete gospel and dispensing it with the divinely restored authority of the priesthood, we can do nothing but preach this gospel as we believe it. Those who hear the good news and become converted to this doctrine of Jesus Christ ask for baptism into the kingdom of God. It is our responsibility to administer such baptism and to assist these people in adjusting themselves to the work of the kingdom. It makes no difference whether such people have been associated with some other church, or whether they have never joined a church; when they hear the gospel and become converted, they have the right to so associate themselves with God's own organization.

WARD HOUHAS

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel members signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

Anger Is Our Enemy

By Leonard J. Lea

Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice.—Ephesians 4: 31.

First of all, let it be understood clearly, this is no lecture from the high place. It is a plea from the foot of the ladder. Anger is *our* enemy. It makes trouble for *us*. Now is the time that *we* should try to free ourselves of it. When the Adversary fails to reach *us* with any other temptation, he knows that he can always rely on this one. It has never failed him. How recently has he made your life a hell-on-earth with this instrument of torture?

* * *

Someone says: "I cannot control my temper. It gets away from me. I am always sorry afterward, but I can't help it at the time."

That reminds me of something that happened on our school playground when I was a boy.

Bobby was a nice boy, most of the time. But you could always see a glint in his eye to remind you that he carried his bad temper hidden, like a blackjack, in his hip pocket. He could get it out in three seconds. And when he was aroused he was a windmill of fury. We were all afraid of him. His wrath hovered over us like a dark cloud. His parents said they could do nothing with him. Other parents thought so too.

Then John, a new boy, came to school. One day Bobby turned his temper loose on John, just to put him in his place with the rest of us. John was not impressed. John was very calm. He reached out very de-

liberately and poked Bobby in the nose. Then Bobby did things we had never seen before. He was like a volcano with soda water added. But John just reached out and poked him again. And again. And again.

When it was over, Bobby's temper had cooled off. It never got hot after that, especially when John was around.

Then everybody learned, with vast relief, that Bobby's uncontrollable temper had been controlled.

Unless the victim is insane (needing to be committed to an institution) his temper can be controlled. Just the right punch will do it.

* * *

There is an old saying, sometimes attributed to the Greeks, to this effect: "Whom the gods would destroy, they first make mad." It is not indicated whether anger or insanity was meant. But that makes little difference, because when anger gets out of control it becomes insanity.

A very angry man once lived in our neighborhood. When he was "in high dudgeon" he could be heard for a mile. He had lost many good jobs because of his temper, but he would not give it up. He quarreled with his employers when they came to see him, and finally he moved away from our neighborhood too. Nobody wanted him.

* * *

Anger serves no good purpose in the church.

"Vengeance is mine; I will repay, saith the Lord."—Romans 12: 19.

"Whosoever is angry with his brother without cause shall be in danger of the judgment," said Jesus.—Matthew 5: 22.

We had better examine those causes very carefully before we turn anger loose.

Anger causes terrible havoc among congregations. It turns the wolves loose among the flocks, and they are scattered.

* * *

Anger serves no good purpose in the home. Oh, the broken hearts, the deep wounds of the spirit, the scars never healed, that are caused by words spoken in anger. We may regret them as soon as we have spoken them. We may know that they are not true even while we are speaking them, but our lips go on saying them anyway. And then we are too proud, or too stupid, to take them back and repent.

When the storm is over, we hope that the angry words will be forgotten. But sometimes the injury becomes too great and cannot be forgotten. A home is broken, and may never be united again.

* * *

The immortal bard, Shakespeare, made a study of anger and madness in his tragedy, *King Lear*. Angry people would do well to study that play carefully and take warning. Lear gave all his property to his two flattering, insincere older daughters. He gave nothing to Cordelia who loved him, but was honest enough not to use his vanity to trick him. In the end, the older daughters turned him out with nothing. As his anger turned to insanity, while he was raving in uncontrolled wrath, he had one lucid moment of mind in which he foresaw the horror that was to mark his end. He cried,

"No, not that way; that way madness lies."

But the storm of his passion swept over him again, and only death brought an end to his grief.

Here are a few rules on "How Never to Be Angry." They work for some people. They could work for you and me.

1. Do not be hurt. Do not resent what people say. It isn't worth the energy it takes.

2. Do not be hurt by what you think people may have in their minds. You are probably wrong.

3. Because somebody else becomes angry, you are not required to do so. Remember the story: It was Bobby who became angry. John wasn't angry at all. He was very quiet. His spirit was not ruffled.

4. Forgive. If you are angry, people have the power to hurt you. If you forgive them, they have no power at all over you. That is your defense. No matter how they may hate you, they can't hurt you if you do not hate them.

5. Take it up with God in prayer. He is always willing to help you to overcome anger, to forgive those who have offended you. Think of your own sins and ask for forgiveness. That will help you to get your mind off what others have done to you.

* * *

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."
—Proverbs 16: 32.

When you lose your temper you lose control of yourself. You lose control of whatever situation you are in. You lose the respect of others. You lose influence with your friends, and you may lose the friends, too. You lose many fine opportunities in life.

To be free from anger does not mean that you must yield to every effort to impose on you. It does not make you weak and foolish. In fact, when you give up anger, you become stronger because your mind is clear.

One thing can be definitely promised: when you completely overcome anger, you will enter into a greater and a happier life, and you will be loved by many people.

BUILDING BY SACRIFICE

By Richard Price

ZION IS MUCH NEARER today than it was a hundred years ago when the church was reorganized and recommissioned to build the kingdom of God on earth. Yet we are far from the goal. Let us evaluate our progress—what has put us as far along the way as we are, and what has retarded us?

Has the Lord failed us? No! He has moved continuously to uphold the work. Revelation has continued also, even though we have not lived up to that which was already given. The Doctrine and Covenants continues to receive new sections, and at almost every reunion and Conference more light and truth are received from the Lord.

It stands, then, that we must be at fault. In 1833 the Lord said there were already enough Saints to establish Zion. Today there are many more. Our problem is one of quality, not quantity.

There is much difference in quality, in Saints. The children of Israel wandered in the desert for forty years because of their unwillingness to put forth the effort necessary to obtain the promised land; but the two thousand "sons" of Helaman (Book of Mormon), through much suffering and sacrifice, wrought miracles and helped to establish peace and prosperity. The difference in the quality of these two groups was, more than all other things, the difference in their willingness to sacrifice.

THE SCRIPTURES are full of statements which indicate that the Lord expects his chosen people to sacrifice—to "buy the truth" by toil, and sometimes by suffering. Perhaps this is a hard doctrine, but let us consider the statements: "Today is a day of sacrifice"; "Let him deny himself, and take up his cross and follow me"; "Seek first to bring forth and establish my Zion"; "It is yet day, when all can work. The night will soon come when for many of my people opportunity to assist will have passed." Nearly every

prophecy received in the past few decades contains a statement similar to this one: "When my people move forward, my Spirit shall attend, and my purposes shall be fulfilled."

Here is the key to our problem—we must move forward. Ordinary effort just helps us to maintain ourselves. It takes sacrifice to move forward. Few good things come without effort. Zion shall be built by sacrifice; ordinary effort is not enough.

WHAT DOES SACRIFICE MEAN? In one sense it is a romantic word. We thrill when we hear how our forefathers sacrificed to carve a nation out of the wilderness. Yet often we are like a child who is eager to help in the garden—eager until he finds it to be hard work. We want to help build Zion. It is thrilling to think that we can have a part in the greatest thing that could ever happen. But most of us make one reservation: We will help as long as it doesn't hurt—as long as it is fun.

SACRIFICE usually hurts. This is why most of us quit, and why we are falling down on our Zion building. We are only too eager to build Zion if we can do it in our spare time and with the loose change in our pockets. As long as the Lord's work isn't monotonous, tiring, or expensive, we are glad to do it.

Lehi was glad to be the father of a new nation, but he complained when he had to endure the tortures of the desert on the way to the promised land of America. It was fine to have the rewards, but he complained when he had to pay the price.

Though the idea of sacrificing may seem to be a strong doctrine, we find consolation in the fact that the Lord blesses us for each offering we give so that we are more than repaid for our trouble.

King of Kings

By A. J. Corbett

IT TOOK A LONG WHILE for the world to grow up to the charter of liberty expressed in the Constitution of the United States. In Section 98 of the Doctrine and Covenants God says: "Therefore, it is not right that any man should be in bondage one to another. And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up for this very purpose." Human freedom from the beginning of history has been determined by the rule or government under which men have lived. Scripture, both ancient and modern, reveals the fact that God's purpose was to rule mankind himself, in his own way, by his own laws and with his own appointees. From Adam to Noah—a period of more than seventeen centuries—there was no monarchy of any kind, but priesthood descent is stated for ten successive generations, from Adam to Noah and "these were all high priests."

The first scriptural mention of monarchy is in Genesis 10: 8-10:

And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord. *And the beginning of his kingdom was Babel.*

Nimrod was a descendant of Ham, who was cursed of the Lord. The king idea then surely took root, for the fourteenth chapter of Genesis is captioned: "The Battle of the Kings." Years afterward Daniel the prophet wrote his vision of the "Great Image," showing the rise and fall of monarchical rule. His great national image began with Babylon. The margin of the King

James Bible gives Nimrod's Babel as Babylon. It would seem that he began the order of kings, and Daniel's prophecy shows its decline and ultimate destruction. Its Babylonian head of gold is in Asia, and the body of the image lies from there across Europe; the imprint of its ten toes reaches across the English Channel.

THROUGH ABRAHAM God began to set up a nation of his own. For the first 350 years, the Israelites were ruled by judges, from Othniel to Samuel. Their contact with king-ruled nations made them want a king, and they went to Samuel demanding one.

But the thing displeased Samuel, when they said, Give us a king to judge us. And the Lord said unto Samuel, Harken to the voice of the people in all that they say unto thee: for they have not rejected thee; but they have rejected me, that I should not reign over them.—I Samuel 8: 6, 7.

God warned them that king rule would not prove satisfactory. It would mean conscription of their sons and daughters, confiscation of their property, and burdensome taxation. But they would not be advised, and said: "Nay; but we will have a king over us." Their subsequent history fulfilled all the warning they had received. In the days of their fourth king, Rehoboam the son of Solomon, they became a divided nation with ten tribes refusing to submit any longer to the king's demands. From that time Judah and Israel continued as separate kingdoms—Israel till 721 B. C., when the people were carried away captive and have since been "the ten lost tribes," and Judah till the Babylonian cap-

tivity about 586 B. C. The last 400 years before Jesus came, they were free from monarchy, and men such as Simon the Just and the Maccabaeus were prominent in national direction. The people were back where they started before they demanded a king to rule over them. Then came their long looked for Messiah who was king, high priest, judge, and ruler all combined—but they rejected him.

THE RULE OF GOD can never be established by a monarchy. Jesus' title, "King of kings," shows definitely where rule and authority is centered. Where and whenever God has controlled the affairs of men, kings have been discarded. This was a "sin and evil," Samuel told his people.

Nay, but a king shall reign over us: when the Lord your God was your king. . . . I will call unto the Lord, and he shall send thunder and rain; that ye may perceive and see that your wickedness is great, which ye have done in the sight of the Lord, in asking you a king. . . . And all the people said unto Samuel, Pray for thy servants unto the Lord thy God, that we die not: for we have added unto all our sins this evil to ask us a king.—I Samuel 12: 12, 17, 19.

When Israel approached Gideon, one of the judges, he said: "I will not rule over you, neither will my son rule over you; the Lord shall rule over you."

God, who is unchangeable, said to Latter Day Israel: "But verily I say unto you, that, in time, ye shall have no king nor ruler, for I will be your king and *watch* over you." The difference between "rule over" and "watch over" needs no comment.

THE JAREDITES, the first colony in America, were faced with the question of rule. As they began to multiply they desired that one of their sons be appointed a king over them. "This was grievous unto them. But the Brother of Jared said unto them, Surely this thing leadeth into captivity" (Ether 3: 25-27). They appointed a king, and captivity and all the national ills of their history followed till they were finally ex-

tinguished 1,600 years later. Then came the Nephites. Said Nephi:

And it came to pass that they would that I should be their king. But I, Nephi, was desirous that they should have no king; nevertheless, I did for them according to that which was in my power (II Nephi 4: 27, 28).

Said Alma to the Nephites:

Even so I desire that ye should stand fast in this liberty wherewith ye have been made free, and that ye trust no man to be a king over you.—Mosiah 11: 14.

The words of Mosiah were surely those of inspiration when he said:

Now I say unto you, that because all men are not just, it is not expedient that ye should have a king or kings to rule over you. . . . Ye cannot dethrone an iniquitous king, save it be through much contention, and the shedding of much blood. . . . He trampleth under his feet the commandments of God; and he enacteth laws, and sendeth them forth among his people; yea, laws after the manner of his own wickedness, and whosoever doth not obey his laws, he causeth to be destroyed; . . . And thus an unrighteous king doth pervert the ways of all righteousness.—Mosiah 13: 21-32.

Nephi, standing upon the land "choice above all other lands," said:

And this land shall be a land of liberty unto the Gentiles: and there shall be no kings upon the land, who shall rise up unto the Gentiles. And I will fortify this land against all other nations; and he that fighteth against Zion shall perish, saith God; for he that raiseth up a king against me shall perish. For I the Lord, the King of heaven, will be their king; and I will be a light unto them forever, that hear my words.—II Nephi 7: 18-20.

THAT "THE KINGDOMS of this world will become the kingdom of our Lord and of his Christ" is a statement of the complete subjugation of all earthly rulers and governments. Until recent times kings and monarchs were despots; they had no parliaments nor governmental advisers. Also there is nothing to choose between a monarchial despot and a totalitarian democrat; neither represents the divine way of life and its freedom and justice. Today, perhaps the Great British Empire is

the one remaining example of medieval monarchy. It still displays all the golden elegance of royalty. Vast sums are needed for the upkeep of such a form of rule. This, too, was pointed out by Samuel to Israel. Some of Britain's past monarchs have been despotic, but as years have advanced "the divine right of kings" has been contested, and now that vast empire is ruled by a democratic king. The people of the empire make their own laws in lower and upper chambers of government, and the king merely adds his signature. England has been blessed in recent years with a succession of good kings. Despotism has long since departed, and a democratic way of life and rule have characterized them. Because of these qualities—which are surely Christian—the people mourn their passing, for they sense the loss not only of a ruler but also

of a companion. The kingly spirit of ancient times has no reflection whatever in the modern monarch and his democratic way of life.

Then, too, it is a step in the direction of the rule of God that shall be; for his government is called a theocratic democracy. That is why the revelation is made that in time there shall be no king or ruler, but the Lord himself will watch over his people. His way of life is the divine purpose for all men. The rule of man has obtruded itself under Satanic influences into national life, but as the Scripture says: "It is not right that any man should be in bondage to any other man." Neither was it ever right that some man should be born to rule his fellowmen. Jesus, the real king, came to show how life and living should be. "The government shall be upon his shoulder."

God's Sales Force

The art of salesmanship can be stated in five words: *believing something and convincing others.*

A great deal of happiness and success in life depends upon our ability to sell our ideas and personalities. Personality is the most potent fact and factor in the life of man; it tinges all he touches and is the colored glass through which he views the world.

We, as authorized expeditors and dispatchers of God's word, have a tremendous selling assignment. In order to carry out any selling assignment we must be provided with "sales tools." We have many, but the most effective is personality.

This old Scandinavian proverb recently caught my eye: "Ve get so soon old, and yet so late schmart."

My sales manager recently said at a sales meeting: "Men, Samson was a piker. He killed only a thousand men with the jawbone of an ass. Every hour in the day 10,000 sales are killed with this weapon." How many prospects do *we* lose because of the lack of co-ordination between jawbone and mind?

We cannot call ourselves salesman until we believe something strong enough to convince others. This is as true in selling the gospel as in selling Duz.

We know our product is good. We know the world needs it. Let us not sell God short

DON BOOS

Briefs

Five New Members Baptized

BERRYVILLE, ARKANSAS.—The Saints are meeting in a large room over Check's Cafe on the Main Square in Berryville. The first meeting held at this location was May 4.

Evangelist Orman Salisbury and wife of St. Joseph, Missouri, were present for a series of meetings May 18-June 1, which Brother Salisbury preached. Twelve members received their patriarchal blessings at this time.

A baptismal service was held June 8, and L. J. Farmer was baptized. A basket dinner by the river was held following the service. Elder L. W. Hunt officiated at the confirmation service held at the church in the evening. Four other members have been baptized this year: Ed Mitchel, baptized January 23 by Priest Clarence Gamet; Glen and Zelma Osburn and son Karrell, baptized by Elder Hunt on Easter Sunday. District President Stephen Black assisted at the confirmation service for the Osburns which was held the following Wednesday evening.

At the Father's Day service Brother Hunt was assisted by his two sons, Teacher Leroy Hunt and Priest Lester W. Hunt, Jr., of Axtel, Nebraska. Elder Hunt blessed his granddaughter Nancy Ann, daughter of Lester, Jr., and Shirley Hunt of Axtel, Nebraska.

The women's department has made progress in the building fund projects.

Seven of the Zion's Leaguers attended the youth retreat held May 10-11 at Racine, Missouri, camp grounds with their leader, Mrs. L. W. Hunt.—Reported by NELLIE SMALLEY

Apostle Hield Guest Speaker

HOUSTON, TEXAS.—Apostle Charles R. Hield visited with the branch and attended a special dinner in the educational building May 9. He was the speaker at the service on Sunday, May 11.

The priesthood dinner for the month of May was given May 15 in honor of Fred Banta who has gone to Nauvoo under General Church appointment. Janet Hall, who was married to Brother Banta on June 19, was also honored at the dinner.

The following were baptized at the branch: Patricia McCormick, Robert L'Roy, William Sanitz, Lonnie Preslar, all of Houston; and Kenneth Vandel and George Vandel of Midwest, Wyoming.

Roy Vandel is the pastor of the branch.—Reported by LUCILLE CROOKER

Young People Sponsor Camper

ST. CHARLES MISSOURI.—The young people of the branch sponsored a program and raised money to send Donald Bushdiecker to the youth camp that was held at Brush Creek, Illinois, June 22-29. He reported a fine camp. Elder James W. Myers is the pastor of the branch.—Reported by FLORENCE HOLLANDER

Upper Auditorium Redecorated

SAN FRANCISCO, CALIFORNIA.—The men's club, whose president is Willis Hern, presented the congregation with red and white carnations in honor of Mother's Day, Sunday, May 11.

The women's department, under the direction of Mrs. Ross Price, held a bake sale Thursday, May 15. The activity netted over forty-seven dollars toward the church branch budget.

An enjoyable and profitable Graceland vaudeville show was presented on Friday evening, May 15, in the newly decorated upper auditorium. Other new additions to the refurbishing of the church include an American flag, and a glass enclosed sign which announces meetings and speaker.

The young adults sponsored a bake sale June 7. The profits were used to purchase paint and materials which were utilized by the group to clean and paint the swimming pool at the district reunion grounds at Happy Valley.

On Children's Day, June 8, three children were baptized. They were Pamela Mandel, Patricia Lawson, and Merle Day. Elder Emery S. Parks performed the ordinance. The other children of the congregation also participated in the program under the direction of Mrs. Zip Zender.—Reported by MRS. CHARLOTTE McCLUSKEY

Missionary Conducts Series

HUMBER BAY, ONTARIO.—At the morning service on Scout Sunday, February 26, Apostle C. George Mesley was the speaker. The Humber Bay Scout Troop was present and Apostle Mesley referred in his sermon to his scouting as a boy.

During the month of February the priesthood of the branch conducted cottage meetings, holding seven a week in seven different homes. This was followed by one week of sermons with a special speaker each night.

On March 23, Reginald Middleton was baptized by Elder Walter Thorpe, and confirmed by Elder James Dadson, assisted by Elder Thorpe.

The following three children were also baptized on Children's Day by Elder Thorpe: Jean Rowett was confirmed by Elder Thorpe, assisted by Elder H. Brown; Frank Hustler was confirmed by Elder Brown, assisted by Elder James Dadson; and Jimmie McLean, by Elder Dadson, assisted by Elder Brown.

A special missionary series was conducted May 4-21 by Missionary Al Pelletier. Much publicity throughout the community preceded this, and the nightly sermons were well attended. At the end of the series, Mrs. Ann Rowett was baptized by Elder Fred LeFeuvre,

and confirmed by Elder LeFeuvre, assisted by Elder Pelletier. Also baptized was Eugene Miller by Elder Pelletier, confirmed by Elder Pelletier, assisted by Elder LeFeuvre.

On Saturday, May 20, a social evening was held after a bowling party for Betty and Al Pelletier.

After the final service of the series, a farewell party was given for the Pelletiers, at which time they were presented with a record player, the gift of the branch, and two recordings made by the Toronto district choir, the gift of the young people.

On Sunday, June 1, Aileen Dadson and Dorene Moore returned from the States, after spending one semester at Graceland College. A party was held for them on their return, and the girls were called upon to talk to the branch on their five months at Graceland.

Branch President Is Appointed

HEARNE, TEXAS.—The Saints have had as guest speakers during the past month Bishop Joseph Baldwin, Apostle Charles R. Hield, Seventy A. H. Yale, and District President C. W. Tischer.

The Communion service on July 6 was presided over by District President C. W. Tischer. He was assisted by Elders A. J. Banta and H. M. Hay. A basket lunch was served at noon followed by a women's meeting with Sister A. J. Banta, district supervisor, in charge.

The program of the day was concluded by appointing Elder H. M. Hay as branch president. Approximately twenty visiting Saints from Houston, Bryan, and Waco were present for the service.—Reported by NELLA JUNE DOTSON

Anniversary of Mission Observed

MISSION, CALIFORNIA.—On March 27 the following people were baptized by Elder H. L. Bausell: Laura Fay Hensley, Ruth Cecelia Peters, and Gene Wesley Peters. They were confirmed on April 6 under the hands of Elders George Wixom, Herald Wixom, and H. L. Bausell.

New Archaeological Slides

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Independence, Missouri

The first anniversary of the mission was observed on April 27 with District Bishop David Carmichael as the speaker. A birthday cake, topped with a miniature church and one candle, was baked and decorated by Mary Lynn Nichol and presented to the pastor, after which a basket dinner was held. Birthday cake was served to all present. The attendance of the mission has doubled in one year. There is now an average attendance of sixty people, compared to the average a year ago of twenty-five and thirty.

Dorothy Ann Person was baptized on June 6 and Barbara Ann Schuler on June 8. They were confirmed by Elders H. L. Bausell and Charles Mottashed.

Velma Jarvis and Bruce Bausell were married on May 16 in Boise, Idaho, and recently visited parents and friends in this community. On July 9 a reception was held in their honor at the home of Violet and George Steels. Forty-five attended and many gifts were received by the honorees.—Reported by ANNA M. CALDWELL

Baby Blessed

SANTA ANA, CALIFORNIA.—Douglas Lee, son of Roland and Betty Best, was blessed June 3, 1952.

Books Presented to Branch Library

ST. MARYS, OHIO.—On June 29, four children, Michael and Peggy Lee Holdren, Linda Sue Coats, and Vickie Lynn Germann, were blessed by Paul Zellers, counselor to the district president, and Pastor Robert A. Galusha.

Eight people were baptized by the pastor on this same day. They were Mrs. Evalyn Holdren, her daughter Beverly, and son Narval, Lloyd Junior Deitsch, Robert Deitsch, Donald Deitsch, Ramona Faye Wolfe, and Judy Ann Budd.

The women's department, under the direction of Mrs. Nora Hardin, is active in study and financial projects. In June the department entertained the women of the Lima Branch with a tea.

The men and boys of the branch served the women and girls a luncheon for Mother's Day. Slides of General Conference, the new church at Lamoni, and the Student Center were shown. In return, the women and girls served the men and boys a chicken dinner on Father's Day.

Seven young persons of the branch plan to attend youth camp at Kiondashawa at Transfer, Pennsylvania.

During the Easter service, the Zion's League presented the branch library the four volumes of church history and leather bound volumes of the Holy Scriptures and the Book of Mormon. Mrs. Robert A. Galusha is the young people's leader.

A young married people's group has recently been organized.

New front steps and a new coat of paint for the exterior of the church have been provided during the summer.—Reported by MRS. LUCY GALUSHA

Women's Institute Held

LOS ANGELES, CALIFORNIA.—The women of the stake, which includes thirteen branches, held an institute at Central Church on May 23.

The theme, "The Power of Stewardship," was introduced by a worship period arranged by Sister Gwynn Ish. Classwork and lectures were given by Ora Macrae, Dorothy Niles, Mayme Blakeman, Opal Page, and Millie Johnson. A special feature of the institute was a display of personal hobbies and circle activity ideas. The theme, "Time for Talents," was carried out with displays of hand-painted china, wood fiber, nylon flowers, orchids grown and exhibited by Sisters Opal Page and Helen Brackenbury, a collection of linens and interesting art objects from foreign countries, a display of Japanese clothing, and a collection of linens and books belonging to Marietta Walker and loaned to the institute by her daughter, Sister Frances Davis of Burbank. Yearbooks from the different women's groups were exhibited along with several money-making ideas. Another feature was a film of an Alaskan trip taken and shown by Sister Mae Peterman.

A family dinner was held in the evening followed by two evening lectures. Husbands and all men of the stake were invited to share in the evening meeting. Brother Glenn Holmes, stake religious education director, used as his topic, "Our Young Adults." Brother Donald Harder, senior counselor at the University of California in Los Angeles, spoke to the group on "Counseling and Visiting."

The institute was arranged by Sister Hazel Gregg, stake women's leader, and her counselors, Sisters Audentia Kelley and Dorothy Slater. Sister Kelley with volunteer helpers planned, prepared, and served a ham dinner. Sister Slater supervised the exhibit of hobbies and circle activity ideas.—Reported by OPAL PAGE and DOROTHY SLATER

Church Remodeled and Re-opened

WASHINGTON, INDIANA.—On Sunday, June 29, 1952, the Washington Branch, seven miles north on Highway 57, at the Harbstreit community, had as guests W. Wallace Smith of the First Presidency, Sister W. Wallace Smith, and Saints from the surrounding branches. The occasion was the official re-opening of the church building, following major remodeling and repairs of the old building.

The program for the day consisted of a prayer service, preaching services, and lectures. The sermons were given by Brother Smith, and a lecture to the women was given by Sister Smith. Several of the women cared for the children in the new basement during the prayer service. A basket dinner, buffet style, was served in the basement at noon. A sermon in the evening began a two weeks' series by Missionary J. H. Yager. The music for the day was under the direction of Brother and Sister Glenn Yager of Louisville. The attendance was approximately one hundred sixty persons.

The remodeling of the old church building consisted of adding a twelve-foot extension to the auditorium; digging a new, full basement; re-ceiling and decorating the auditorium; and installing an oil furnace. The church building now measures twenty-six by forty-six feet.

The work of the Restoration in this area began about 1890 through the ministry of Elder D. O. Stites and family. The Saints first worshiped in homes and schoolhouses. The first place of worship owned by the Saints was an old, unused schoolhouse. It was located about three-quarters of a mile north of the present church building. That first building was abandoned about 1912 when Elder D. O. Stites, due to ill health, moved to Washington, Indiana, and other families moved to Missouri. Only three members remained in the area of the church building. They were Mrs. J. D. (Emma) Harbstreit, William A. Harbstreit, and his wife, Elmira. From 1912 to 1928 no missionaries visited the area unless called for in case of sickness.

In March, 1928, Missionary J. O. Dutton came into the Harbstreit settlement to make a survey of the possibilities for re-establishing the church in the community. He preached a two weeks' series of missionary sermons in a hall at Cornettsville. In June and July of the same year Elder Dutton returned to continue the missionary services in the Cornettsville hall. During this visit of the missionary four new members were added to the small group of three—Joe Harbstreit, Jr., Andrew Harbstreit, Esther Harbstreit Petty, and Mary Harbstreit Bush, all children of Mr. and Sister J. D. Harbstreit. Year after year for about eleven years Elder Dutton returned to do missionary work and to build the work up, adding to the number of members from time to time.

The Silver Chalice

BY THOMAS B. COSTAIN

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Independence, Missouri

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In 1934 the group built the present church building on the Harbstreit farm, across the road from the Harbstreit home.

The August, 1935, conference of the Southern Indiana District at Byrnsville authorized the organizing of the Washington, Indiana, group into a branch. December 1 of the same year Apostle M. A. McConley and Elder J. O. Dutton presided over an organization that started the present branch of forty members. There were fourteen of the twenty-one charter members present for the organization meeting, together with a number of friends of the church. Elder Z. M. Harbstreit was chosen pastor and has served in that capacity to the present time.

Since the gospel of the Restoration was established here the following men of the General Church have given of their ministry to the Saints and friends of the community: L. F. Daniels, R. Etzenhauser, J. H. Lake, Ike Baggerly, E. C. Briggs, Leonard Scott, Elder Knox, T. Bell, T. W. Chatburn, Dick Scott, Willie Marshall, George Jenkins, John Zahnd, John Harpe, Charley Harpe, Alma Barmore, John Dowker, L. C. Moore, Heman C. Smith, Willard Smith, Bernie Lampkin, F. A. Smith, D. T. Williams, Paul M. Hanson, M. A. McConley, Charles R. Hield, Percy E. Farrow, W. Wallace Smith, William Anderson, J. O. Dutton, Ed. Robertson, Allen Breckenridge, David Dowker, J. H. Yager, M. L. Draper, and many others.—Reported by Z. M. HARBSTREIT

Evangelist Is Guest Speaker

LAWTON, OKLAHOMA.—The Saints conducted a vesper service at the USO on April 6. Brother Francis Presler gave a short talk on "The Purpose in Life." After the service the women served refreshments.

On Easter Sunday the Saints from Wichita Falls joined the Lawton congregation for a sunrise service at Lake Elmer Thomas. Brother Bunch served Communion to the group, after which a breakfast was held on the shore of the lake. Brother Presler delivered the morning sermon.

On April 23, the group met at the Dettly home for a farewell party for Brother and Sister Francis Presler. Brother Presler completed his school at Fort Sill and returned to Camp Carson, Colorado.

Brother Stuart Wight of Oklahoma City served Communion to the group on May 4 and June 1. Evangelist L. S. Wight of Chicago was the speaker on June 1.

The group motored to Wichita Falls on July 11 to meet with the Saints there. Seventies James Daugherty and Arthur Gibbs were the ministers. On July 3 several of the families drove to Davidson, Oklahoma, for an all-day meeting.

A farewell party was given July 18 for Mrs. John Robertson and Major and Mrs. Marvin Lindmark and sons. Sister Robertson left Lawton to join her husband, Sgt. John Robertson, stationed with the Army in Baumholder, Germany. Brother Lindmark has been transferred to school in Fort Leavenworth, Kansas. Brother and Sister Robert Bunch and Sister Mae Carron of Wichita Falls attended the party.—Reported by MRS. BETTE LINDMARK

First Young Adult Retreat in Colorado

DENVER, COLORADO.—The Eastern Colorado young adults held their first district-wide retreat at Denver, Colorado, June 20-22, 1952. The theme was "Young Adults and the Church."

District Young Adult Leader Glen Rose was in charge of the program, which was highlighted by a stirring call to activity from District President Ward A. Hougas. Others working directly with planning and programming were Thelma McGhee, Phyllis Hester, Don and Mary Cash, Ruth Wilkinson, Barbara Rose, Dave Shupe, Bob and Rosemary Fishburn, Wilburt Richards, Wesley Evans, Jo Ann Fenn, and Grace Crocker.

Plans were laid at the business session for a series of regional retreats within the district, followed by a district-wide retreat this winter. Four regional counselors were chosen to work with the young adult leader—Duane Miller, Pueblo, Colorado; Virginia Goddard, Champion, Nebraska; Esta Rendell, Gering, Nebraska; and Bill Schibner, Cheyenne, Wyoming.

Branches represented at the retreat were Denver, Wray, Colorado Springs, Fort Morgan, Yuma, and La Veta, Colorado; and Champion and Chadron, Nebraska.—Reported by GLEN ROSE

Sault Ste Marie Holds Institute

SAULT STE MARIE, MICHIGAN.—A district priesthood and women's department institute was held at Sault Ste Marie, Michigan, May 17, 18. The theme was "New Horizons for the Restoration." In charge were Apostle C. G. Mesley and Elder Rex Stowe, district president. Apostle Mesley preached and taught men's classes; Elder Stowe assisted in prayer services. Sister Blanche Mesley taught women's classes. District women's leader was Sister Evelyn Backman. Sisters Mesley, Hannah, and Beaudin participated in a panel discussion, "Women's Work and Place in the Local Branch." Oris Flood was in charge of music. The Saints extended their appreciation to the Michigan State College of Mining and Technology for their courtesy in allowing the priesthood to meet there.—Reported by ORVAL G. KING

Guest Speakers at Lennox

LENNOX, CALIFORNIA.—May 4 eight-year-old Linda was baptized by her father, Howard Smith. May 11 Algy Rose, Minnie Mims and daughter, Barbara, were baptized by Elder Ray Webb.

Elders Joseph Nuckles and Ray Webb blessed Gwendolyn Carmack on Easter Sunday and Dennis Pearson on December 30.

For the Good Friday program "The Seven Last Words" was presented by the choir, under the direction of Inez Smith.

Bishop J. S. Kelley spoke on April 26. On May 4 Thomas R. Beil talked on Conference, and on June 8 Apostle Gleazer spoke on "Lack of Concern."

Inez Smith and Nell Galli attended General Conference.

Irby Webb returned home for the summer from Kansas State Teachers' College. Glen Lawson from Missouri visited a few days. Carol McDonald, former Graceland, stopped off at Lennox on her way to Hawaii, where she was married. Frances Holmes, on furlough, is stationed in Washington, D.C., where she is serving in the U. S. Air Force. Benny Owens is back from active duty in Korea.

The following students were graduated from Inglewood High School this year: Glenda Holmes, Barbara Woods, Kenneth Smith, and Glen Stevenson. Barbara and Kenneth plan to attend Graceland College this fall.—Reported by ARLENE PIKE

Receive Degrees

COLUMBIA, MISSOURI.—The following will receive advance degrees at the summer commencement exercises at the University of Missouri, August 1: Barbara Higdon, M. A. in Speech; Clifford Carpenter, M. A. in History; Myron Eugene Beebe, M. A. in English; Herman Jennings, M. A. in Agricultural Economics; Harold Condit, Ed. D. in Education.—Reported by FORREST L. SWALL

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HERALD HOUSE

Independence, Missouri

Missionary Series Held

CHADRON, NEBRASKA.—Two series of missionary meetings have been held in the group this year. The first series was given by Brother E. Y. Hunker. The second series was given by Brother J. Charles May. Some of the Saints received patriarchal blessings during Brother May's visit.

Darlene Coburn and David Carrick were baptized by Elder Gordon Harshman on Easter Sunday.

Brother Judson of Wheatland visited the group July 13 en route from the Black Hills reunion.

Plans are progressing on the bazaar and food sale to be held in the fall to boost the building fund.—Reported by FLORENCE M. COBURN

Seventy Back in Valley

RIO GRANDE VALLEY, TEXAS.—Elder Charles Kornman is in the Valley holding a series of meetings with the Saints.

Seventy Wayne Simmons has arrived in the Valley to continue his work with the Spanish-speaking people.

The branch business meeting was held July 30.—Reported by SALLY WILSON

Receives Commission

PALOS HEIGHTS, ILLINOIS.—Richard Freeman, graduate of Graceland, class of '49, graduated June 20 from the USAF Officer Candidate School, Lackland Air Force Base, San Antonio, Texas. He was awarded an Air Force commission as second lieutenant. He is at present in Denver, Colorado, where he is taking ten weeks of additional schooling in Air Combat Intelligence, and on September 17 he will be given a new assignment. Richard is a member of the Brainerd, Chicago, Illinois, Branch.

Across the Desk

(Continued from page 4.)

also one great means of spiritual strength taken away from them; and believing as we do, that not only can the Saints be strengthened in their faith and hope, but also that the people of the world will be induced to attend such meetings, as shall be herein after named, and that thereby much good may accrue to the cause of God in general. Therefore, be it

Resolved, That this General Conference does authorize the holding of yearly meetings in the fall of each succeeding year, at such time and place, or times and places, as shall be deemed wisdom in the mind of the Conference, such meetings to be called annual reunion meetings of Latter Day Saints.

After discussion and several attempts to amend, the matter was referred to a committee appointed by the chair. The chair appointed W. W. Blair, Charles Derry, and John Hawley. This committee met and reported back to the Conference as follows:

The committee to whom was committed the papers in respect to reunion meetings by the church beg leave to report that they respectfully recommend that this Conference advise that mission

and district authorities arrange for such reunions for religious services, when and where it may be deemed by them best.

The recommendation of the committee was approved.

THE FIRST REUNION

On July 3, 1883, a committee on reunions met at Council Bluffs at which the following districts were represented: Little Sioux, Galland's Grove, Pottawattamie, Fremont, Northern Nebraska, and Central Nebraska. After the district representatives had expressed their wishes and discussed time and place, it was unanimously resolved that the reunion be held at Leland's Grove, Shelby County, Iowa, commencing September 15 and continuing over Sunday, September 23, 1883. It rained all day the first day of this reunion. Then the skies cleared, and the first reunion of the church was a spiritual and social success. The following resolution is indicative of how the Saints who attended that first reunion felt:

Whereas, We, the Saints assembled in this reunion meeting, have received spiritual blessings and favor from God and have enjoyed the fellowship and communion of each other since we assembled together, and believing as we do that great good will accrue to the church generally as well as to us individually, in the continuation of these meetings; therefore be it

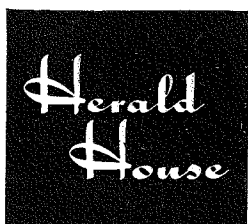
Resolved, That we are in favor of holding a reunion meeting annually, and that a committee of three be appointed and empowered to obtain control of the grounds where said meetings shall be held, and to let grounds for provision stands, and that the proceeds from the letting of said stands shall be used to defray the expenses of the meeting, reserving to the owner of land one stand for the sale of provisions.

Following the adoption of this resolution they decided to hold another reunion, commencing on the first Saturday of October, 1884, on the property of Henry Garner, Raglan Township, Harrison County, Iowa.

His Name Was Jesus

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Independence, Missouri

Marriage Today

A General Conference Address

By John F. Sheehy

PART II

SOME THINK that war creates marriage problems. It isn't war that creates the problems; it is the lack of education by family and church in preparing young people for marriage. One thing war does do most assuredly—it multiplies problems. We have more marriages during war years than we do in times of peace. Often we are led to believe that marriage and war are on the same level. Some children were playing and their mother came along and thought they were fighting. She stopped them and asked what they were fighting about. They said, "We aren't fighting; we're playing papa and mama!"

In World War II a marked quickening of the marriage rate in the United States was registered with the first selective draft law which was passed in 1940. By 1941 marriages had jumped 20 per cent above normal. This was because young men under twenty were being drafted. They had to register at the selective service headquarters, so they registered at the marriage bureau too. Reasons assigned for these many marriages during war are given as the glamour of uniforms, allowances, and allotments. A soldier may never come back, thus he is a good insurance bet.

Study also shows that the divorce rate does not increase during war.

Will you remember that? This is from some of the best vital statistics the government has made possible. I repeat: study also shows that the divorce rate does not increase during war—while separated they can stick it out. The divorce rate does rise rapidly after wars. Allowances and allotments cease then. Persons who married when they were perfect strangers have time to get acquainted, and often they find they do not love each other. Breaks come painfully fast after war. However they can be lessened a great deal by kind parents and thoughtful pastors.

DURING THE CLOSING DAYS of the last war I was living in Toronto. I belonged to a civic organization that met all troop trains and drove soldiers and their brides to their homes. Experiences were varied, and many were tragic. Boys had lied about their home in Canada to the girls in Germany, England, Scotland, and Wales. When the war brides saw their homes, they refused to get out of the car. Some went back to the Red Cross headquarters and from there back to England. Some of the brides came before the soldier husband and found a very cool reception from the new in-laws. Some in-laws tried to make them feel at home, but the brides could not make the necessary adjustment.

There was one couple in Toronto I watched with great interest. A young man came from Australia to finish his training in the air force. He met and fell in love with one of our fine church girls. He did not belong to the church. They did not marry. He went overseas. After the war he went home direct from Europe to Australia. They continued their love affair and the mail man was kept very busy. Then I got busy. I found out who was the pastor of our church in Sidney. I found out also that he was the right kind of a pastor in whom I could confide. I told him about the church girl and asked if he would call on the young man and find out all he could about his home life and if he would want his daughter to be married to such a young man. He visited the young man and found that he was from a fine Christian home; all members of the family belonged to the Methodist church. We felt better. The young lady went to Australia to be married. The pastor met her at the boat and took her to his home, then performed the ceremony in the young man's church. The young man is now a lawyer. He soon joined the church, became director of the church school, and is now an elder.

YOUNG PEOPLE should not be afraid of marriage. It is sacred; it is lovely. The best advice I can give parents is that which I have already given. If a father wants his son to be a good husband, then he must be a good husband in his own home and let the boy see what a good husband is like. If a mother wants her daughter to be a good wife, then she must be a good wife. When young persons have what some people call "puppy love," listen to them because it is impotent. Take time to talk with them and give them guidance right then, for that is the important time of their lives and that is when they need it. May God help us to get our young people happily married, and then we will avoid the many problems that marriage presents.

Home Column

Parental Delinquency

By Maude D. Anderson

IN a radio address, a well-known attorney made the statement that the greatest problem facing Americans today was not physical disease but parental delinquency and its effect on juveniles. He brought out the fact that even though a child might be stricken with polio, there was still the possibility of his living to become president of his country, but if he were convicted of a felony, such would be impossible, and the stigma would follow him for the rest of his life. Millions of dollars are being spent to combat disease and discover its cause. Millions are also being spent to combat juvenile delinquency, yet little is done to eliminate the cause.

To begin with most people fail to realize the cause of juvenile delinquency. They have the idea that it can be combated by giving youngsters more and more entertainment. Such a theory is like the idea of feeding a sick person solely on cake, pie, and candy. Such a diet could hardly be expected to produce healthy bodies. The real trouble is not a lack of entertainment, in most instances, but a lack of opportunity for constructive expression.

IN DAYS GONE BY, it was necessary for children to make some real contribution to the upkeep of the home, but in our modern way of life there is little for a child to do which can be considered a challenge to his ability. Even his toys require no constructive thinking.

The child who has had plenty of constructive occupations at home—such as the building of models—and has been encouraged by his family in those occupations and projects of organizations like the 4-H Club or the Boy Scouts, seldom presents any problem to the community. However, all too many homes are show places for the parents and their friends, and children are not permitted to clutter up the place. Parents feel that it is the duty of the school to furnish any necessary outlet for the ambitions of their children. Mothers prefer earning money to caring for their children, and little tots are trundled off for some middle-aged or elderly person to care for instead of having the love and supervision of a young mother as nature intended that they should have.

ONE OF THE GREATEST ADVANCES in combating this problem is the adult education program which teaches young mothers and fathers how to train their children. This program provides a nursery for children of preschool age, taught by the young mothers themselves, while the fathers are required to devote a certain number of hours each month to the project. It is under the supervision of experts and is planned in such a way that mothers who work may take advantage of it without neglecting their children. It gives both parents an opportunity to know and appreciate children.

Its greatest value to the community is that it is training children in the right way while they are young enough to profit by that training. It is often said that a child's character is formed by the time he is eight years old; if such is the case, those formative years are the ones deserving attention if teen-age trouble is to be prevented.

Part-time work for mothers, rather than full-time jobs, would solve many of the world's problems, if employers could be induced to cooperate. Many mothers feel compelled to work because of financial conditions. If employers only realized it, they would get more for their money by hiring two women four hours each day than one woman eight hours. Each could inject a lot more enthusiasm into working the shorter period of time, and there would be the added advantage to the community of having the payroll distributed over a wider area.

The Open Door

There was a little girl who had done things all day to exasperate her mother and finally in desperation the mother had put her in her room to think over her sins. Quite a while later she called to her young daughter and asked if she were sorry now and wanted to come out and join the family. She didn't hear any answer but saw the nursery door open. Again she asked if the little one were sorry, but saw only a peeking face around the doorway. "I'm not sorry enough to come out, but I'm sorry enough to have the door open," was the reply.

How much like grownups that child acted. Most of us, doing things against the laws of God and our fellow-men, are not sorry enough to repent completely and return to God's way, but we want the doorway between heaven and earth left open far enough for us to gain some of the benefits of God's plan.

—ALICE ZION BUCKLEY

Introduction to Zion

By Ladd Duryea

EVER BEEN TO INDEPENDENCE?

No? Well, now, that's too bad. Everybody should come to Independence for a visit if he can.

Got a moment? Then let me tell you something about the town. I've been here only a few days myself, but maybe you'd like a newcomer's opinion of the town that is to be the center of Zion. I haven't been here long enough to absorb any of the publicity put out by the Chamber of Commerce, so I can give you a picture of the town only as I see it as a relatively new church member.

I drove down to Independence from Nebraska last week end with my wife, Betty. We arrived late Sunday afternoon. The town isn't the biggest in the world, of course, but it's big enough to get lost in.

It happened this way. We followed the same highway about all the way from St. Joseph, and for once in our traveling experience the road went just where we thought our road map said it was supposed to go. We were gaily confident when our highway led by a sign reading, "Welcome to Independence, Home of President Truman." Elated over finding Independence with such little trouble, we determined to stick on our tried-and-true highway until it led us past the Auditorium, the Stone Church, the Temple Lot, the town's business section, and deposited us right in the courtyard of a motel.

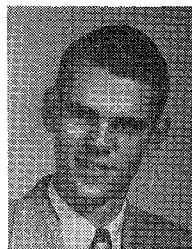
OUR CONFIDENCE was high and didn't start to sink until we approached the southern outskirts of the city on the way out of town. "What's wrong?" we asked our-

selves. Slowly it came to us: Our old friend, the highway, had deserted us. Rather than leading us where we wanted to go, it had led us through residential districts without even allowing us a short glance at the dome of the Auditorium.

Grudgingly we turned off the highway and set out into what was for us the uncharted wilderness of Independence. Within the next half hour or so we unknowingly encircled most of the main part of town,

Here Is the Writer . . .

LADD DURYEY, a new assistant editor on the "Herald" staff, is a 1952 graduate of the University of Nebraska school of journalism and of the Comstock, Nebraska, high school. He and his wife, the former Betty Petet of Comstock, were baptized in Lincoln early in 1950; and Ladd was ordained a priest on November 15 of the same year.



passed President Truman's home, and met our highway again at the northeast corner of town. Finally, though, we found the business district and a cabin camp.

Armed with a new map of the city, we set out after supper to explore more of Independence and to attend evening services at one of our churches if we could find one in time. We couldn't. Later we discovered that Sunday evening services for all Reorganized Latter Day Saint congregations in Independence are held at the Campus.

The Campus is a rather large vacant area near the Auditorium. It is used by the young people of the

church for recreational purposes and by the church for outdoor services.

Monday was quite a day. First we went to the Auditorium. It's a very impressive building, even though it isn't finished. To me it has sort of a friendly look. But maybe that's because of the persons we met inside it.

As soon as we entered the building we were met by a cheerful, rather elderly man who invited us to register, take a tour of the building and help ourselves to free church literature on a table facing the entrance.

We did look through the Auditorium and were impressed by what we saw. We had been in the building only a few minutes before we began to feel what was so clearly apparent in the voice and face of our guide—pride in the church. His pride wasn't the egotistical, vain feeling of self-satisfaction which bothers many; it was tinted strongly with thankfulness. We were proud of the progress made by the church—Christ's church—and mighty thankful that we were fortunate enough to be part of it.

The Auditorium is made largely of stone and steel and is 250 feet wide and 270 feet long. It houses the general offices of the church, as well as classrooms; dining rooms; kitchen facilities; the lower auditorium which can be used to present stage plays or for basketball, volleyball, or other games; and the main auditorium. The main auditorium is an oval-shaped room with a balcony running around it and the floor slanting gradually toward a platform for presiding officers and the choir at one end. Only the ceiling above the balcony is completed permanently, the guide said. The ceiling is dome shaped and is covered with light-colored stone. The center of the ceiling where a large skylight will be built is more than seventy feet from the floor.

I understand the Auditorium seemed pretty big when it was started twenty-six years ago, but it should be bigger now because its 8,000 seat-

www.LatterDayTruth.org

ing capacity is not enough for General Conference crowds. Sometimes in small branches it seems that not much is happening and that the church isn't getting anywhere very fast. But here things seem to be moving and you can see that the church is growing. There are about 9,800 Saints in Independence, according to President Edwards, and so many of them attend Stone Church that two services must be held on Sunday mornings—one at 8:15, and an identical one at 11:00. The Auditorium is used for classes.

We met Presidents F. Henry Edwards and W. Wallace Smith and Bishops Walter Johnson and G. L. DeLapp at the Auditorium. We saw Chris B. Hartshorn, managing editor, at his home. All are pleasant men. Perhaps you have met some of them.

After everything was arranged for me to work at the Herald Publishing House, we were taken down town to Herald House and introduced to persons who work there. I guess we met about fifty persons, but as usual I remembered only half a dozen names. You know how it is when you meet a lot of people like that in a few minutes. You forget most of the names; but after you have met them all, you are left with sort of a general impression of the persons as a whole. That's the way it was with me.

WE HAD DREADED hunting for an apartment in a strange town, but that's what we had to do after leaving Herald House. The hunt was short and effortless for us, thanks to Bishop Johnson. He said that his mother-in-law was out-of-town for the summer and that we could rent her apartment if we wanted. So we moved in while he moved some of her possessions out. And here we are.

I've said it before, and I'll say it again: I surely wish you could visit Independence. It's not too big—only about 37,000 persons—and it's not too small. It has a lot of nice people. I think you'd like it.

The Borrowed Book

Have you ever thought of the book you borrow as a liability? You will have to return the book itself as you would the principal of a loan. And you will have to pay interest in the form of time invested to read it.

In all respect to good friendship, the lender of a book can be a greater nuisance than the borrower of one. Let a man borrow a book from you, and if he loses it, you will never hear him mention it. He will keep very quiet on the subject. But if you borrow one and lose it, you will never meet that friend without squirming from the thought that he is remembering the loss against you. He may hold it against you forever.

Suppose you come up to the bar at the great last judgment. You have admitted all your sins and confessed your weaknesses as they were read, supported by incontestable evidence, from the books in the hands of the angels. Your penalties have been assessed, and you have made arrangements to pay with sundry days spent in hell or in the various departments of purgatory. It seems that you are about to be dismissed. Then the prosecuting attorney rises and says, "Your Honor, there is one more item against the defendant. On May 27, 1956, he borrowed a book entitled 'The Interrelated Psychotic Tendencies of the Ichthyosaurus,' and our record fails to show that he ever returned it. We wish to inquire, what did he do with that book?"

It could be the last small item that would prevent you from entering one of the more satisfactory glories.

This would be a good principle. Never lend a book. Give it to the man if he needs it, but don't lend

it. It would probably never come back anyway. If he ever reads it (a great improbability) and thinks to give it back, you have gained a book; and by giving it, you avoid the risk of losing it. As a corollary, never borrow a book. Let your friend give it to you if he will. Otherwise buy one of your own or get it from the library, and pay your fines like an honest man when you return it late. The advantage is that you can meet the obligation, and there will be no grudge held against you with no hope of redemption.

The man who borrows a book runs another danger. If it is a great book, he says to his wife, "Darling, I think you would like to read this." She, dear soul, agrees, takes the book, puts it under a pile of nylons and bobby pins where she will be sure to find it, and then calls in a houseworker who piles it away in a closet. And then who knows where it is?

Reading is a dangerous practice. Most people learn it unwillingly in the schools and give it up as soon as they are graduated. Books are dangerous. They give you ideas, and ideas may get you into trouble. A man's political enemies or business rivals can strip him of property and honor while he is engaged in the pleasant relaxation of reading a book. Really successful men seldom have time for this mild vice.

Finally, buy a book or rent it, but never borrow it, and you can keep out of a few troubles at least. Handle your books as you do small change: never lend it; give it and forget it when people ask you, and don't expect it back.

LEONARD LEA

New Horizons

Bulletin Board

We're on the Air . . .

MONTANA, Kalispell.—KGEZ, 1340 on the dial, 1:15 p.m. (MST) Saturday.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 8:45 a.m. (EST) Sunday.

TEXAS, Weslaco.—KRGV, 1290 on the dial, 9:00 a.m. (CST) Saturday.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

ALABAMA, Mobile.—WKRK, 710 on the dial, 7:15 a.m. (CST) Sunday.

MASSACHUSETTS, Fall River.—WALE, 1400 on the dial, 9:45 a.m. (EST), August 13 and 25

AMERICAN FORCES NETWORK, EUROPE.—AFN, Tuesday Evening Vespers, 1845-1900 hours.

Notice to Members Living in or Driving Through Roswell, New Mexico

M/Sgt. and Mrs. Roger Treshman and T/Sgt. and Mrs. David M. Wade will welcome visits from other church members near them. The Wades may be contacted c/o Ace Auto, Roswell, or Sixth Armament and Electronics Sqdn., Walker Air Force Base, Roswell. There are no Reorganized Churches close enough for them to attend services.

Notice to Young People Planning to Attend M.S.C.

The student fellowship group of church people at Michigan State College would like to contact students who plan to attend M.S.C. in 1952-53. Information about the college or student group may be obtained from Reta Russell, 2009 Mackin Road, Flint, Michigan, or Bob Richards, Box 53, Harbor Beach, Michigan.

Brooklyn Services

New York City Saints hold Sunday services in the Highland Park Branch YMCA, 570 Jamaica Avenue, at the eastern edge of Brooklyn. Visitors may obtain further information by telephoning Virginia 7-8527.

Books Wanted

Mrs. W. A. Thorne, 129 Harvard, Independence, Missouri, would like to obtain copies of Salyard's *The Enduring Word, Men Nearest the Master*, and *Jesus and His Message*.

New Church Addresses—Chicago, Illinois

First Chicago Branch
Austin YMCA
501 North Central Avenue
Chicago, Illinois

Chicago Brainerd Branch
8805 South Throop Street
Chicago, Illinois

Changes of Address

Wallace A. Jackson
Route 1, Box 14D
Wilburton, Oklahoma

Mr. and Mrs. Gene Law
1655 Kewalo Street, Apartment F
Honolulu, Hawaii

1952

COLLEGE STUDENTS' CONFERENCE

Theme:

"Frontiers of Zionic Performance"

This annual conference is for college and university students. Registrations and \$2.00 should be sent to: Dr. L. O. Brockway, Chemistry Department, University of Michigan, Ann Arbor. Rooms in dormitories—\$1.00 per night. Six meals—\$4.50 per person.

GRACELAND CAMPUS

August 30-September 1

LAMONI, IOWA

Notice to Servicemen at Ft. Sill, Oklahoma

For information concerning church services in Lawton call any one of the following:

Mr. and Mrs. Clyde Detty
1901 Arlington
(4667-W)

Mr. and Mrs. A. R. Johnson
1010 E Street
(1021-M)

Mrs. Seth Osborn
2111 Lake
(2279-J)

Requests for Prayers

Prayers are requested for Mrs. Barham of Delhi, Ontario, who underwent brain surgery on June 14. She is still unable to use her left arm and leg.

Prayers are requested for Mrs. Daisy Erickson, 419 Avenue F, South Saskatoon, Saskatchewan, who is losing her hearing and suffering from other afflictions.

Prayers and fasting are requested for Mrs. Guy Ellis of Concordia, Kansas, that she may be relieved of her suffering.

John Schrunk, Atkinson, Nebraska, who requested prayers for rain several weeks ago, reports that there has been an inch of rainfall since then in the Atkinson area. Now, however, due to high temperatures, the ground is dry again, so he requests continued prayers for rainfall.

ENGAGEMENTS

Pratt-Gilstrap

Mr. and Mrs. Albert Gilstrap of East Wenatchee, Washington, announce the engagement of their daughter, Alberta Joy, to Vernon R. Pratt, son of Mr. and Mrs. J. H. Pratt of Wenatchee. Alberta was graduated from Graceland College in 1951. Vernon attended Whitman College and the University of Washington, from which he was graduated. The wedding will take place in the fall.

Harter-Hughes

Mr. and Mrs. O. D. Hughes of Atherton, Missouri, announce the engagement of their daughter, Thelma, to Kenneth T. Harter of Lamoni, Iowa. Both will continue their studies at Graceland College this fall. No date has been set for the wedding.

WEDDINGS

Law-MacDonald

Carol MacDonald, daughter of Mr. and Mrs. Ray MacDonald of Prudenville, Michigan, and Seaman Frederick Eugene Law, son of Mr. and Mrs. C. I. Law of Chappell, Nebraska, were married June 6 at the Reorganized Church in Honolulu, Hawaii, Elder A. O. Crownover officiating. They are making their home in Honolulu where the groom is stationed with the Navy.

Ourth-Conklin

Jeanne Conklin, daughter of Mr. and Mrs. Louis Conklin of Freewater, Oregon, and Arnold Nicholas Ourth, son of Mr. and Mrs. Arnold Ourth of Nauvoo, Illinois, were married July 11 at the Presbyterian Church in College Place, Oregon, the Reverend A. Swager officiating. The bride is in training at St. Marys School of Nursing in Walla Walla, Washington. The groom, a graduate of Graceland, is stationed at Camp Pendleton, San Diego, California, with the Marine Corps, where he serves as chief clerk in the recruiting office. They spent their honeymoon in Nauvoo.

Thompson-Davies

Mary Lou Davies, daughter of Mr. and Mrs. William J. Davies of Portsmouth, Virginia, and Maurice Eugene Thompson of Evansville, Indiana, son of Mr. Harrison B. Thompson of Salem, Indiana, were married July 5 at the Reorganized Church in Portsmouth. The bride's father read the doubling service. They are making their home in Evansville.

Ramsey-Cady

Janet Kay Cady, daughter of Mr. and Mrs. Kenneth Cady of Bois D'Arc, Missouri, and Glen Ramsey, son of Mr. and Mrs. J. J. Ramsey of Willard, Missouri, were married at the Reorganized Church in Portsmouth, Virginia, on June 26. Elder William J. Davies officiated. Janet attended Graceland College in 1951-52. They are making their home in Portsmouth where Glen is stationed with the Navy.

Maben-Pasher

Florence Elizabeth Pasher, daughter of Mrs. Roy Worthington, and Kenneth James Maben were married July 25 at San Jose, California. They are making their home in Grass Valley, California.

BIRTHS

A son, Franklin J., III, was born June 13 to Mr. and Mrs. Franklin J. Barnett of Pocatello, Idaho.

A daughter, Cathie Ann, was born on May 31 to Mr. and Mrs. Jim Reynolds of Brielle, New Jersey. Mrs. Reynolds is the former Charlotte Engle. Both parents are graduates of Graceland College.

Mr. and Mrs. C. O. Stucker of Greenwood, Missouri, announce the birth of a son, Stephen Roy, born July 9. Mrs. Stucker, the former Nadine Swall, is a graduate of Graceland College, class of '46.

Mr. and Mrs. Alfred Culbertson of Pueblo, Colorado, announce the birth of a daughter, Sylvia Lynne, on May 28. Mrs. Culbertson is the former Phyllis Martin of Independence, Missouri.

Mr. and Mrs. Thomas R. Finnicum of Culbertson, Montana, announce the birth of a daughter, Joan Leota, born June 19 at the Roosevelt Memorial Hospital in Culbertson.

A daughter was born on June 19 at Roosevelt Memorial Hospital in Culbertson, Montana, to Mr. and Mrs. Bernie Finnicum, Jr., of Culbertson. She has been named Nancy May.

A daughter, Janet Ruth, was born on May 26 to Mr. and Mrs. Robert E. Holman at the Independence Sanitarium. Mrs. Holman is the former Ruth Ralston.

A son, Gary Dean, was born to Mr. and Mrs. Del Knudsen of Lafayette, Indiana, on July 2. Mrs. Knudsen is the former Jeanine Boyd of Independence, Missouri. Both parents are graduates of Graceland College.

DEATHS

CUMMINS.—Orpha D., daughter of Townsend R. and Delleta Moor Berger, was born June 16, 1871, and died July 10, 1952, at the home of her daughter, Mrs. Edna Robbins, in

Rose, Kansas. In January, 1892, she was married to J. E. Cline, who preceded her in death in October, 1924. Later she was married to T. A. Cummins, who died in February, 1945. She had been a member of the Reorganized Church since October 25, 1902.

Surviving are two daughters: Mrs. Eva Evans of Chanute, Kansas, and Mrs. Robbins of Rose; a son, W. T. Cline of Chanute; a sister, Mrs. S. B. Rhines of Perry, Oklahoma; three brothers: Wilson Berger of Hoquiam, Washington; G. E. Berger of New Albany, Kansas; and T. E. Berger of Neodesha, Kansas; three grandchildren; and three great-grandchildren. Funeral services were held at the Wilson-Johnson Chapel in Chanute. Burial was in Evergreen Cemetery at Shaw, Kansas.

SMITH.—Gladys Fern Hirst, was born March 19, 1899, at Missouri Valley, Iowa, and died July 13, 1952, at Long Beach, California. She lived in southern Iowa until 1925 when she moved to St. Joseph, Missouri, and was married to William Earl Smith there. They moved to Long Beach in 1942. She was a faithful member of the Reorganized Church.

She is survived by her husband, William; three sons: Elbert E. of Shreveport, Louisiana; Vernon E. and William D. of Long Beach; a brother, Elmer Hirst of Long Beach; a sister, Opal Enright of Corydon, Iowa; her stepmother, Olive Hirst of Polson, Montana; four half brothers: Floyd Hirst of Creston, Iowa; Orris, Emmet, and Homer Hirst of Polson; a half sister, Zoe Folden of Polson; and one grandson. Funeral services were held at Dilday Chapel, Evangelist Louis J. Ostertag officiating. Interment was in Green Hills Memorial Park, Long Beach.

VANCIL.—John, son of Elias and Adeline Vancil, was born February 25, 1873, at Murphysboro, Illinois, and died June 17, 1952, at a hospital in Alton, Illinois. He was married on March 6, 1905, to Nina Sayre at Grand Tower, Illinois, where they lived until 1917, then moved to Granite City, their present home. Six children were born to them; a son, Norman, preceded him in death in 1918. Brother Vancil had been a member of the Reorganized Church since 1904.

Surviving children are Mildred Hudson of Granite City; Mable Myricks of Visalia, California; Paul of Ferguson, Missouri; Clyde of Nokomis, Illinois; and Laverne of Wood River, Illinois. He also leaves two sisters: Mrs. Elizabeth Woods of Willow Springs, Missouri, and Mrs. Catherine Orender of Norwood, Missouri; and eleven grandchildren. Funeral services were held in the Mercer Chapel, Elder Prosper Carl officiating. Burial was in St. John Cemetery, Granite City.

GUNLOCK.—William Henry, was born December 9, 1876, in Germany, and died July 25, 1952, in Independence, Missouri, where he had resided the past eight years. He came with his parents to America when he was six years old, settling in New York. Later he lived in Iowa, Illinois, and Tennessee before moving to Missouri. He had been a member of the Reorganized Church since June 6, 1909.

He is survived by his wife, Jennie, to whom he was married on June 20, 1900; four sons: Robert W. of Grand Island, Nebraska; Irwin of Rock Island, Illinois; Edwin of East Moline, Illinois; and Charles of Sioux City, Iowa; three daughters: Mrs. Evelyn Smith of Clio, Michigan; Mrs. Jennie Cady of Bois D'Arc, Missouri; and Mrs. Louise Weathers of Washington, D.C.; twenty grandchildren; and eleven great-grandchildren. Funeral services were conducted by Bishop Mark Siegfried at the Roland Speaks Chapel in Independence. Interment was in Mound Grove Cemetery.

THOMAS.—Ephraim Alma, son of Ephraim and Sarah Thomas, was born April 8, 1886, in Pittsburgh, Pennsylvania, and died July 2, 1952, at the Independence Sanitarium after seven years of illness. On August 19, 1908, he was married to Mary Miller; six children were born to them. A son and daughter preceded him in death. He was baptized into the Reorganized Church on February 24, 1897, ordained a priest on September 19, 1907, and an elder on September 5, 1920. He served as one of the first group elders in Independence and as president of the First Quorum of Elders for about eighteen years. He particularly enjoyed working with young men of the ministry.

He is survived by his wife; four daughters: Gertrude Tuleen of Kansas City, Missouri; Margaret of the home; Ethel Montgomery and Jean Chandler of Independence; a brother, Heber Thomas of Detroit, Michigan; and seven grandchildren. Funeral services were held at the Carson Chapel, Elders C. Ed Miller, John Zion, and Elmer Hart officiating. Interment was in Mound Grove Cemetery.

HINTON.—Edward Burnam, was born October 19, 1871, at Lower Lake, California, and died July 14, 1952, at Santa Rosa, California. He was married to Louise Enderline on March 10, 1895; eleven children were born to them. Two children preceded him in death. He was baptized into the Reorganized Church by Patriarch Alexander Smith and was ordained an elder on June 12, 1927. During his ministry he served at Lower Lake, Chico, San Francisco, and Santa Rosa.

He is survived by his wife; five sons: Leland, Herbert, George, Carlton, and Robert; four daughters: Mrs. Gladys Slemmons, Mrs. Edith Roehnkohl, Mrs. Gertrude Rester, and Mrs. Marie Schall; two brothers: Bird and Tolley Hinton; three sisters: Mrs. Violet Fenton, Mrs. Gertrude Earhart, and Mrs. May Gordon; nineteen grandchildren; and one great-grandchild. Funeral services were conducted by Evangelist W. H. Dawson at the Reorganized Church in Santa Rosa. Interment was in the Lower Lake cemetery.

where. My desire is that I may let my light shine so others may know the good works I do are from my Heavenly Father.

MABLE BATTENCOURT

Point Marion, Pennsylvania

Report on Rouge Valley Mission

1951 was a fine year for our mission. However, we lost two families to other groups and were saddened by the death of a sister. 1952 has found us few in number but not discouraged. We have several in our women's department, and they are faithful workers. Our building fund is growing. We have had some very severe sickness in our group, but God is ever mindful of his children. Our blessings are so much greater that they overcome all else. With his continued help we will win our goal. We have gained one family. Our aim is to push onward with the Lord at the helm.

Medford, Oregon

SISTER CORREY

Letters

In Appreciation

I was baptized three years ago at Onset, Massachusetts, by Apostle D. O. Chesworth. Previously I had belonged first to the Catholic Church and then the Methodist Church. By prayer the way was opened for me and our younger son, Colin, who was baptized at the same time. It was through the united prayers of the Saints assembled that the cares with which I was heavily burdened when I arrived were lifted. At the Friday morning fellowship service it seemed to me that we were no longer individuals but welded into one body by a protective force. Words are inadequate to express fully my appreciation for those of the priesthood who ministered to me in classwork and sermons. The Christian love evidenced there was a foretaste of Zion.

Since coming home I have enjoyed a serenity that I had never felt before. My husband and older son have not shown the slightest resentment, such as they had before when I attended Conference and the institute at Boston. I was even able to discuss the classwork I had had under Brother E. Y. Hunker, and my husband said he would like to meet him. I believe that this change in attitude is also the result of prayer.

59 Phillips Street Mrs. JOHN M. ROBINSON
Fall River, Massachusetts

An Added Testimony

After reading J. O. Dutton's letter "Testimony on Anointing With Oil," in the June 2 *Herald*, I wish to add my testimony.

Being a member of the Quorum of Seventies, I was present at the same priesthood meeting and heard the instruction given the priesthood by President Joseph Smith regarding anointing the sick with oil. In my fifty-four years as an elder I have, along with others, witnessed many wonderful cases of healing where and when the instruction was sacredly followed. 2057 Glencoe Street J. B. WILDERMUTH
Denver, Colorado

"The Prayer of a Righteous Man . . ."

I was baptized a member of the Reorganized Church when I was ten, but during my youth I never seemed to keep my mind on God or the church. On August 16, 1946, I married Erasmo Battencourt, a Mexican. Soon after our marriage he became interested in the church and in July, 1947, asked my father, Elder James Jeffries, to baptize him. He is now a priest. We had two children, and were very happy until one morning we awoke to find that our son had strangled to death during the night. This grieved us much; my husband had been most attached to the boy, and I suffered a serious nervous ailment as a result of the tragedy. Finally I decided my only help was God, so I began to search the Scriptures for comfort. I became better acquainted with the church and found happiness in the service of God.

About eighteen months ago I became very ill. I felt pain throughout my whole body. I was impressed to go to my father's house and ask him to pray for me. When I arrived he began reading from the Scriptures and talking to me. Even before he prayed for me I could feel the pain leaving. As I left he assured me to go home and go to bed and I would be all right. I did, and I was no longer ill. That is why I know "the prayer of a righteous man availeth much."

On August 7, 1951, we were blessed with another child—a daughter. This was the answer to prayer, too. In my patriarchal blessing I am told: "It has been because of my love and power and the things you could do for me and my church that I have prolonged your life."

Since I have married my father has brought seven Mexicans into the church, and my husband has two brothers who are very interested. My testimony is that in this church we can find a happiness that is not attainable else-

Reunion Schedule

REUNION	PLACE	DATE
Far West Stake	Stewartsville, Missouri	August 7-17
Northern Michigan	Park of the Pines—Boyer City, Michigan	August 8-17
Eastern Michigan	Cash, Michigan	August 9-17
Oregon	Lewis River Camp	August 9-17
Oklahoma	Robber's Cave, State Park, Wilburton, Okla.	August 10-17
Chicago & N. E. Illinois	Naperville, Illinois	August 10-17
Western Montana	Deer Lodge, Montana	August 10-17
Arizona	Mt. Lemmon, Tucson	August 10-17
Southern Indiana Reunion	Riverdale Park, Mitchell, Indiana	August 11-17
Eastern Colorado	Palmer Lake, Colorado	August 16-24
Missouri Valley	Woodbine, Iowa	August 16-24

P.S.

Marie B. Hansen
317 South 14th
Denison, Iowa

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*** STARTLING BIOGRAPHIES**

We are constantly amazed at what the great authors have said about their principal characters. Perhaps they do it more freely because the writers know that their victims cannot answer back. Exposure, ridicule, and innuendo are included in their punishments.

In odd moments of fantasy, we have wondered what kind of biographies the characters, if they were alive, would write about their creators.

Let's shut our eyes for a magic carpet trip around the literary world; step on our imagination, and away we go!

Here, for example, is Alice B. Toklas, writing a book about Gertrude Stein. It is quite simple—to write, that is. She is taking one of the Stein books and unreeling it backwards. It will be just as intelligible as the other way.

Next is *Candida*, doing a character analysis of George Bernard Shaw. There will be some incisive phrases, and Shaw will be neatly flayed when it is done.

This one will be good. Remember Sinclair Lewis' book about Babbitt? What a character portrait! But now Babbitt is doing one about Lewis, who is being held in a cage in Purgatory, where he will have to read every word of it.

On the kinder side, Tom Sawyer, grown up, is doing an appreciation of Mark Twain. He acknowledges important assistance from Becky Thatcher and Huckleberry Finn. It will be entitled, "Mark Twain on the Mississippi."

Was ever a lovelier portrait of a woman drawn than Shakespeare made of the wise, kind, and beautiful Portia? Surely Portia would do the world's very finest book on Shakespeare. On the other hand, imagine what the biography of the Bard of Avon would be if it were done by Macbeth, or Hamlet, or John Falstaff, or Othello.

Well, that's enough of a start. From there on you can make your own list.

We may have expressed our opinions of other people—real ones—rather freely. Now just suppose that some day, in eternity, we are brought face-to-face with them and all have to listen to their opinions of us. Would it not make us more careful now?

**IS YOUR FUTURE SECURE?
SAFETY TALK NUMBER 4**

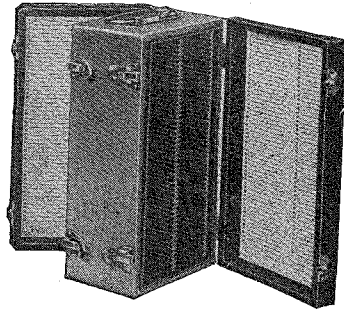
What is America's most popular weapon for killing people? A gun? A rope? Poison? A knife?

What weapon does the murderer most frequently hold in his hand to do his evil deed?

You will be surprised at the answer: The steering wheel of a car!

You would be wise if, every time you start out to drive your car, you would think as follows: "I have a deadly weapon in my hands. It may kill my family. It could kill neighbors and friends. It could kill me. I must be very careful of it."

If a man amounts to anything, he always cares.



MODEL U-200

Pictured above is this portable slide file case for 200 glass slides of 600 readymounts. Beautiful two-toned case protects two molded unfile units.

Price \$7.10

MODEL G-450

This model is styled like Model U-300. It has space for 450 glass slides placed in groups. Removable index cards are also supplied.

Price \$11.50

MODEL U-500

For an ever growing slide collection, use this slide file for 500 glass slides or 1,500 readymounts. Two-toned case.

Price \$13.50

MODEL L-600

This is a library cabinet with 6 file drawers.

Price \$20

SLIDE FILE CASES

MODEL U-100

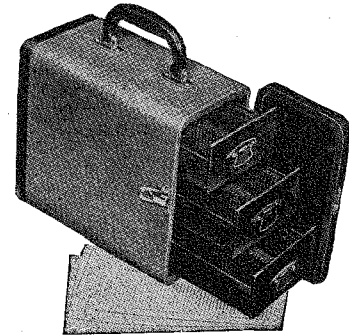
A unique 2"x2" slide file unit. Box is handsomely and durably covered in leatherette or tweed. Holds 100 glass slides or 300 readymounts.

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MODEL U-300

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Price \$11.50



HERALD HOUSE

Independence, Missouri

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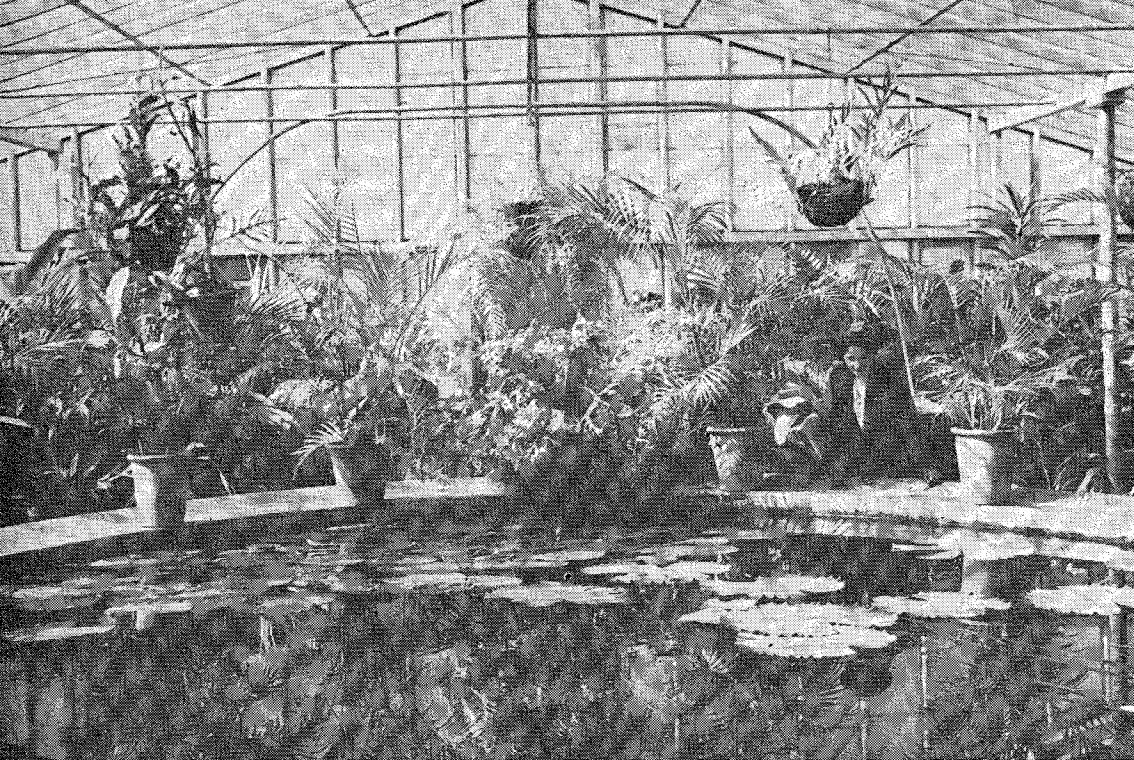


Photo by A. J. Corbett

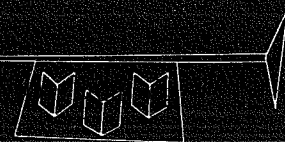
Glass House ferns and flowers

Adelaide Botanic Gardens

the Saints' Herald

August 18, 1952

Volume 99



We'd Like You To Know . . .

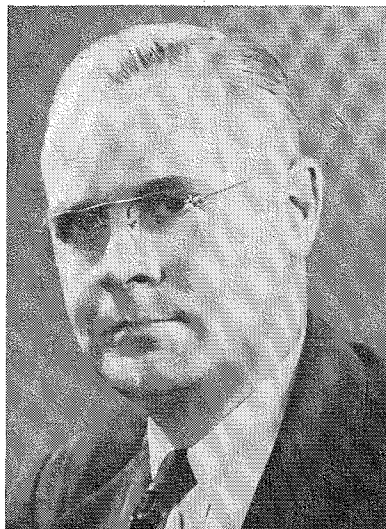
Joseph Earl Baldwin

Bishop Baldwin had no early ambitions for the ministry, though he was born in the church and his father, Fred B., is an elder. As he went through high school he had in mind taking premed courses in college. However, before reaching college a spiritual experience at the Southern Reunion at Brewton, Alabama, changed his mind; he accepted ordination as a priest on July 28, 1935, and that fall entered Graceland. His work at Graceland deepened his desire to serve the church, and upon his graduation in 1937 he accepted a two-year appointment to the Southern Ohio District. At the end of this appointment he had a desire for more training and entered the University of Louisville. It was necessary for him to work his way through college as auditor of a distributing company and later as an accountant in the telephone company. The last year and a half he transferred to the University of Kentucky at Lexington. In 1941 he received a Bachelor of Science Degree in Commerce, majoring in business administration and economics. He showed his stamina and economic judgment by coming out of his four years of college work with only \$200.00 indebtedness. In April, 1942, he again entered the missionary field and was appointed to the Southern States.

In June, 1943, he married Lanita Fern Seaton. They have two boys, Charles Stanley, 8, and Kenneth Neal, 4. He was then appointed to the Portland District and became pastor at Portland. From 1944 through 1948 he was District President of the Chicago District, then was ordained a bishop and put in charge of the work of the bishopric in the Province of Ontario. In 1951 he received his present appointment as Bishop of the Southern Mission.

Brother Baldwin feels that the Lord's hand directed and protected him for a work in the church. When he was twelve years old he was in an auto-train crash which killed his older brother. He and another brother were seriously injured.

He has held membership in the University YMCA Group, the Religion Club, and the Commerce Club. His special interest now is in the Zionite program. He has a hobby of color photography and makes missionary slides.



News and Notes

PRESIDENT AND PARTY IN ENGLAND

August 2 and 3, President Israel A. Smith, Apostle Arthur Oakman, and Bishop Henry Livingston were with the English Saints at the reunion in Enfield. Details of the visit as yet have not been received, but large attendance and fine spirit were anticipated.

W. W. SMITH AT SILVER LAKE

President W. Wallace Smith was in attendance at the Silver Lake reunion August 1-10, where he reports there was a large registration and a good spirit from the opening meetings. He planned to spend the following week at the Oregon camp at the Lewis River.

PRESIDENT EDWARDS IN OFFICE

President Henry Edwards is back in the office after being in attendance at Blue Water and Kirtland reunions. Brother Edwards reports fine reunions at both places.

APOSTLE WILLIAMS AT REUNIONS

Apostle D. T. Williams left Independence June 24 and returned August 4 after attending five reunions. The reunions were held at Bethesda, Ohio; Deer Park, Pennsylvania; Brooksville, Maine; Onset, Massachusetts; and Kirtland, Ohio. Brother Williams was in Logan, Iowa, August 9 to preach the funeral sermon of Brother Frank Hanson, brother of Apostle Paul M. Hanson, who died August 6.

PREACHES AT STAKE REUNION

Charles Neff, assistant to the First Presidency, preached at the Kansas City Stake reunion on August 3. The reunion was held at Lake Doniphan, near Excelsior Springs, Missouri.

BISHOP BALDWIN IN INDEPENDENCE

Bishop Joseph Baldwin was in Independence between reunions where he did some special research work in the office of the Presiding Bishopric. He had finished his assignment at the Arkansas-Louisiana reunion and left for the Southern Indiana reunion which was held August 11-17 after his stay in Independence.

COMPLETES REUNION ASSIGNMENT

John R. Darling, Associate Director of the Department of Religious Education, has completed his reunion assignment which included Bandera, Texas; Center Stake of Zion; Ozark; Kansas City Stake. Brother Darling reports an excellent reunion spirit at all four places. He was accompanied at Bandera by Mrs. Darling who was in charge of the music. She also accompanied him at the Center Stake reunion where she taught the women's class.

SPEAKS TO CHATHAM ROTARY CLUB

F. Carl Mesle, General Church Youth Director, was the guest speaker at the Rotary Club in Chatham, Ontario, on July 30, while attending the Erie Beach reunion. His topic was "Obstacles in the Pathway of Youth." Every year when the reunion is in session, the Rotary features an official of the church as a guest speaker. This tradition has resulted from the outstanding contribution made to the community as well as to the Rotary Club by members of the church. Elder Vernard Pritchard, Sr., is the president of the club.

RALSTON CHILD DIES

Lynne Rae Ralston, six-year-old daughter of Seventy and Mrs. Russell F. Ralston, died August 3 at Mercy Hospital in Kansas City, a victim of bulbar type poliomyelitis. Elder

(Continued on page 22.)

The Saints' Herald Vol. 99 August 18, 1952 No. 33

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith
ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

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

The Shadow of His Wings

*"In the shadow of thy wings
will I rejoice."*—Psalm 63:7.

HAS ANYONE ever made a satisfactory explanation of the wings of God? This would be a question to ruffle the complacency of almost any good adult class in our church schools. You can imagine the older brother on the back row, with a twinkle in his eyes, asking, "Does God have wings?"

Then there would be argument without Scripture, and finally Scripture to settle the argument, with keen excitement in between. Does your concept of the Heavenly Father include wings? Answer carefully, for you may have to revise your stand.

It is possible that modernists will say, scornfully, "What nonsense!" Or "What difference does it make?" Let them also beware, for it is not nonsense, and it does make a difference.

Whatever we may think, we have this statement from the Psalmist: "In the shadow of thy wings." It is a beautiful, poetic, imaginative phrase. The sixty-third Psalm is a prayer. He who composed it (or perhaps gathered it from older sources and edited it for his collection) thought of the outstretched arms of God as wings. We have found help and inspiration in the thought. Jesus used it in the lament over Jerusalem: "How often would I have gathered thy children together, as a hen doth gather her brood under her wings." Figurative language again, adapted to a very common observation. The ways of hens, like the ways of God, have not changed in millenniums of time. The Son of God clearly in-

tended something about "the shadow of thy wings."

A FAMILY stands at the bedside of some loved member who is dangerously ill and going through an experience of physical pain that amounts to agony. Whether at home or in the hospital, the sick one is under medical care. The doctor has had the aid of laboratory tests and the consultation of specialists. All that medical science can offer has been brought to the relief and protection of the patient.

However, suffering and danger are still present. Death stands at the door, and the victim is in torment. Help is needed now. Human resources have been exhausted. What else is there to do?

Love reaches out, not content to stop there. These people have learned to pray, and in thousands of experiences they have turned to God for help. He has not failed them. Their faith tells them that he will not fail them now. They pray, and they call for the administration of the elders. In so many cases help has been received. It may come now. Some power goes to work that is beyond human control. The patient relaxes as the pain decreases, perhaps goes to sleep, and seems to have better chances to recover.

People who have gone through this experience understand the meaning of "In the shadow of thy wings."

FEW PEOPLE reach the middle years of life without experiencing sorrow and trouble. Burdens

are placed upon their shoulders that are beyond their strength to bear. They face problems for which they can find no solutions. They must swim in deep waters. They know that in their own weakness they will be lost, and they have no other help in this world. Then they remember to pray. Something happens. New strength pours into tired bodies. New understanding and clarity comes into confused, distressed minds. The tasks that could not be done are taken up again, and progress is made. New approaches to the old problems are found. Somehow, by many little ways too intangible, too difficult to describe, "things work out." The factor that has made the difference between success and failure is in the realm of the spiritual. People who have been through this experience understand perfectly the phrase of the Psalm, "In the shadow of thy wings."

I WAS ALONE, far from home and loved ones, and worried for their welfare. As I walked I looked up at the stars, taking comfort in the thought that their light was also falling upon my family, and that the Power that made the stars was watching too. Love and hope reached out, but could find nothing practical to do. Still, love seeks a way to express itself, and having only one thing left to do, I sent up a prayer. From somewhere an answer came, relieving my anxiety and giving me the assurance that all was well. Later knowledge proved this true. I felt a presence, and with deep gratitude I was conscious of the meaning of the shadow of those divine wings.

No matter what your circumstances may be, you, too, can know the meaning and the comfort that can come from prayer, and with the Psalmist you will learn to say, "In the shadow of thy wings will I rejoice."
L. J. L.

Editorial

Official

Special Meeting

For some time members of the Presiding Bishopric have felt the need for closer contact with the businessmen of our church and the need to get the benefit of their thinking relative to the economic aspects of our problems in respect to stewardship, the Gathering, and procedures in our Zion program. This has also been a matter of concern for the First Presidency.

Arrangements are now being completed for an institute to be held February 12 to 15, 1953, at Independence. This institute primarily will be for bishops and businessmen, with such other General Church officers as may be designated by the First Presidency. The nucleus of this group will be developed by way of invitation. This should not in any way preclude businessmen who have special interest in this field of church endeavor.

It is hoped that at such a meeting frank and creative suggestions will be received. We believe that this is in harmony with the instructions found in Section 119: 8 and Section 128: 3 of the Doctrine and Covenants.

THE PRESIDING BISHOPRIC
By G. L. DeLapp

Approved
THE FIRST PRESIDENCY
By F. Henry Edwards

Across the Desk

THE FIRST PRESIDENCY

A LETTER written by Elder E. A. Theys will be of interest to many *Herald* readers. Brother and Sister Theys and their two children are returning to the United States after a devoted and successful ministry in Germany. Here is the letter:

Doctrine and Covenants Institute

All members and friends of the church are invited to attend the Doctrine and Covenants Institute September 28 to October 3 in Independence. The Sunday meetings, beginning at eleven o'clock, September 28, will be held in the Auditorium, with the Stone Church housing remaining activities. All congregations in the Center Stake will dismiss regular Sunday meetings to permit members to attend.

Daily programs begin at 8:30 a. m. and close with the 7:30 p. m. service.

One of the high lights of the institute will be the introduction and explanation of the new edition of the Doctrine and Covenants on Wednesday, October 1.

Visitors should assume responsibility of arranging for their housing and meals.

Rotterdam, Holland
August 1, 1952

President Israel Smith and Bishop Henry Livingston stopped off in Rotterdam for a couple of hours last evening on their way to London. They took the boat train to the Hook of Holland at 2000 hours, and will arrive in London this morning at 9:00.

We shipped our trunks to Le Havre, France, yesterday, and will leave Rotterdam on August 12. Our ship, the S.S. "United States," leaves France on the fifteenth and arrives in New York on the nineteenth. We plan to leave New York on the evening of the twenty-first, and should arrive in Independence at 7:15 the following day.

As we look back on our five years in Europe, it seems like only yesterday that we arrived in Rotterdam. We count these years as some of the richest experience of our ministry. We only hope that our service has measured up to the demands. We leave Germany and Holland with heavy hearts, for we have made many friends both in and out of the church. Leaving these good people will be difficult. We look forward to our new assignment, however, and hope that we can serve effectively in it.

FROM APOSTLE MAURICE DRAPER
Honolulu, Hawaii, July 26:

We have just had the thrilling experience of seeing Kilauea crater in eruption on Hawaii. What a sight—lava

fountains 300 feet high with incandescent molten rock flowing out to fill the pit to a depth of 160 feet!

We spent a week on the Island of Hawaii visiting, preaching, and seeing the sights. Our church activities included a Zion's League meeting, mission church school at Waikakai, church school and two sermons in Hilo, a branch picnic at Coconut Island, and a fellowship service at Kilauea near the volcano crater. After the Hawaii District Reunion, August 3 to 10, we'll proceed to Sydney on Pan American Airways.

ELDER ALLEN SCHREUR of Gaylord Michigan, is reported to be seriously ill. Brother Schreur is confined to the Gaylord Memorial Hospital, and unless special help is received the doctors expect him to be incapacitated for several weeks.

Brother Schreur has done an outstanding work for the church in the northern Michigan region, continuing this ministry for many years. Those who have attended the Park of the Pines Reunion will remember him for his splendid contributions there. Undoubtedly he and his family will appreciate a place in the prayers of the Saints.

PRAISE FOR THE GERMAN SAINTS is expressed in the following letter from Cpl. Harry I. Ward sent from Ludwigsburg on July 27 to the First Presidency. Cpl. Ward holds the office of priest.

I consider it in accordance with my priesthood office to relay to you and the church my experiences in worshiping with the Saints in Germany during my tour of duty the past year. On frequent occasions I have met with the Stuttgart Saints whom I have learned to love deeply. The sacrifices they have made in order to attend church are worthy of the highest commendation, and the faith they exercise is truly inspiring. I have visited their homes; I have lived with them; and I am challenged by their optimism.

The outstanding event of my stay in this country was the dedication service held in Hannover. Here I had the privilege of meeting President Smith, Apostle Oakman, Bishop Livingston, and Elders Zonker and Theys. I had looked forward with great anticipation to this occasion, and I was not disappointed. Truly God blessed and ministered to his people.

(Continued on page 9.)

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The Need of This Age

By Arthur A. Oakman

of the Council of Twelve

From a lecture to the Seventies, March 31, 1952

IN 1803 Beethoven composed his "Missa Solennis, the Mass in D," while Napoleon was advancing on Vienna. He could just hear the cannonading of the advancing French armies; his poor ears almost had lost their power of catching any sound, but this he faintly heard. When he came to the last chorus, *Dona Nobis Pacem* (Give Us Peace), he wrote above his score "prayer for inward and outward peace!" Very seldom is man's greatest need so vividly presented to an artist; but always mankind's utmost requirement is for inward and outward peace, even though it is seldom adequately discerned.

Beethoven was a great admirer of Handel. Even on his deathbed, when presented with a bound volume of his complete works, he delightedly exclaimed, "I have long wanted these, for Handel is the greatest, the ablest composer that ever lived. I can still learn from him." When, therefore, he chose a theme for the last chorus of his mass, Beethoven set the words to a fugue on a theme familiar in Handel's *Messiah* where it goes with the words, "And He shall reign for ever and ever." Just then the master knew what was the one condition of human peace. Peace, inward and outward, is the need of this age. It will be achieved when Jesus Christ reigns on the earth.

Both former and latter day prophecy attests this affirmation. "The de-

sire of all nations shall come: and I will fill this house with glory."—Haggai 2: 7. Today, all nations desire peace and a Prince who can lead them in the paths of peace beside still waters. The nineteenth century prophet clearly discerned an entire division of the people of the earth. In one camp there would be dissension and strife. In the other would be those of whom it was said, "The Lord shall reign in their midst."

THE WHOLE COURSE of human history may rightly be interpreted as a desire for an Edenic millennium and the search for One who can lead mankind to it. Every false Christ, from Caesar to Hitler, has been successful as he has claimed the power to do this, so deeply ingrained in us is this desire for inward and outward peace. To an age torn with division and strife, to peoples bound inwardly and outwardly by fear, to hearts broken, burdened, and sad with the spirit of heaviness, to men looking for the brighter day and the happier lands, to those meek who mourn—to this age is addressed the ministry of Our Lord through his church. Of him it was said:

The Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord; and the day of vengeance of our God.—Isaiah 61: 1, 2.

God's Spirit likewise will be upon us in the measure of our dedication to this ministry. Can we meet the need? Do we want to? Can we pay the price to meet the need if we want to? How can we pay the price to meet the need of this age? What is the alternative?

OUTWARD STRIFE comes from inward division. Men not at peace within themselves can never minister peace to others, even if they would. Inward order is an indispensable condition of outward peace. But when we yield our strength in the service of incompatible ends or conflicting ideals, our own inner life is unhappy and we are confused and thus taken away from the Christian ministry.

No one can doubt that we are in a period of revolutionary change as drastic in its results, perhaps, as the French Revolution which swept away vested interests and uprooted the *ancien régime*. One historian called that revolution "the first general outburst of common sense exhibited by man en masse." The revolution going on now will not use the same methods as that in France, but will exhibit results even more profound. It has not been looked for by philosophers, nor predicted altogether by historians, and certainly it was never planned by statesmen.

Two basic urges having their roots in the nature of man are responsible: the urge to freedom and equality. Man is born to be free, but everywhere he is in chains. Man is destined to be on a footing of equality with his fellows but he is unequal. For "it is not given that one man should possess that which is above another; wherefore the world lieth in sin." Always men have looked for a millennium. Always it has eluded them. Always they have sought peace, and never more than now. Always it has been denied them. Frustration, division, strife, and insecurity have resulted from our failure as a species to achieve freedom and enjoy equality.

THE FUTURE belongs to the people who are truly free and willingly equal. There is no future for others. These are dogmatic statements, it is true, but I think you will agree.

Because these two human ideals are working in our race, the denial of either of them brings dissatisfaction and trouble. Freedom and equality, liberty and order—these are the problems men face today; and unless our gospel can meet these needs there is no use in our preaching it.

A brief historical survey will aid understanding. At a first glance the fundamental issue of history seems to be a struggle between the two unities we have seen to be the true goal of human life: between liberty and order. It is true that this issue is at stake in a great part of history, and that the main conscious effort of civilization is to achieve both in a harmonious balance.

Man's incapacity to satisfy the cravings of his nature leads him to associations of various kinds; from the beginning the human race is organized in social units. There is no evidence whatever that Rousseau's noble savage ever existed—individual, free, uncorrupt. The first effort of civilization is not to create a social unity, but to find room within the close-knit social unity for any particle of individual freedom. The savage is utterly bound by the conventions of his tribe; probably he has been driven by necessities of self-defense to sink his individuality in the social habits and customs of his people. The savage is not always fierce; he is always intensely conservative. In fact, one may define the savage as one who is hostile to new ideas or new practices as such. In a community of savages, progress is impossible. But even among savages, some conventions will prove their superiority over others by the greater prosperity which comes to those tribes which follow them. These tend to conquer or absorb the less prosperous and to impose their superior conventions. In this way great empires may grow up, which reach an advanced stage in the ordering of life, without ever grasping the idea of progress or even feeling its impulse. Such were the empires of ancient Egypt, of Babylonia, of Persia; such was the empire of China.

The quest of freedom first appears in ancient Greece—the nation which first "used deliberate reflection on past experience to modify future experience." There was still no general principle of progress; Plato himself can only suggest a plainly impossible kind of revolution as the means by which the transition can be made from the actual society of his experience to the ideal society of his argument. But the determination to escape from tyranny is plain, and the purpose to establish something like political liberty for those inhabitants of a city who were fortunate enough to be "citizens."

Watching the course of this purpose we see at once that it follows a curve. So long as there is danger from the foreign enemy—Persia—liberty can be practiced without breaking up the social unity; but as soon as the external pressure is removed by the conquest of the Persian forces on sea and on land the temptations to selfishness which are incident to liberty prove too strong; the last hundred years of Greek independence are a period of

endless conflict, city against city, faction against faction. In the great Peloponnesian War some principles and ideals are involved: after that there are none; it is all an affair of "hegemony"; the one motive is the desire for power over others at their expense. At last order is restored at the cost of liberty under the Macedonian conquerors.

Rome exhibits exactly the same curve. The greatness which made possible the Roman Empire was already declining when that empire began to exist; we see it in the early struggles, and above all in the Hannibalic War. But as soon as the pressure of external danger was removed the temptations to selfishness which are incidental to liberty began to be too strong; the last century of the Roman Republic is a period of perpetual civil war, until order is restored at the cost of liberty under the military despotism of the Caesars.

Modern European history tells much the same story, though here a new influence is making itself felt. The same tension between liberty and order is apparent in the early history of the United States of America; and though there a balance in fact was reached, it is doubtful if these could have been accomplished if the new nation had been perfectly safe. As it was, Lincoln's struggle had to follow upon Washington's before the foundations of American civilization could be secure. Judged from the point of view we have been taking, the United States and the British Commonwealth of Nations are no doubt the culmination of human history hitherto; and if they can themselves be associated in a League of Nations which includes all civilized countries and has in itself the secret of permanence, this line of historical development will have reached its conclusion.¹

WHAT FACES THE CHURCH as she must do her work in the world? Arnold Toynbee says:

Thus the problems that have beset and worsted other civilizations have come to a head in our world today. We have invented the atomic weapon in a world partitioned between two supremely great powers; and the United States and the Soviet Union stand respectively for two opposing ideologies whose antithesis is so extreme that, as it stands, it seems irreconcilable. Along what path are we to look for salvation in this parlous plight, in which we hold in our hands the choice of life or death not only for ourselves but for the whole human race? Salvation perhaps lies, as so often, in finding a middle way. In politics, this golden mean would be something that was neither the unrestricted sovereignty of parochial states nor the unrelieved despotism of a centralized world government; in economics it would be something that was neither unrestricted private enterprise nor unmitigated socialism. As one middle-aged middle-class West European observer sees the world today, salvation cometh neither from the East nor from the West.

In A. D. 1947, the United States and the Soviet Union are alternative embodiments of contemporary man's tremendous material power; "their line is gone out through all the earth, and their words to the end of the world," but in the mouths of these loud-speakers one does not hear the still small voice. Our cue may still be given us by the message of Christianity and the other higher religions, and the saving words and deeds may come from unexpected quarters.²

MAN'S DESTINY is fulfilled in the achievement of two unities: unity of individual personality which is freedom, liberty; and unity of universal fellowship, which is equality, order, peace.

But, made for unity, we have chosen division. Our fathers before us did likewise. We inherit division. All are born, not equal but unequal. History manifests the effort of men to achieve individual unity, and the groping of men, sometimes conscious, more often unconscious, toward the liberty and freedom of universal fellowship.

Karl Marx scarcely overstated the dependence of the individual on the environment, but he ignored the creative spark in each man. His sin was that he *misconceived the environment*, which he said consisted chiefly in institutions and social organizations. He committed a fearsome blunder when he trusted only to organization for reform of character.

Certainly God is part of the environment. Marx ignores him too. And what our Western civilization faces is the gospel of Marx, interpreted by Lenin and applied by his successors.

Surely we can sense the actualization of Haggai's prophecy, "Behold I will shake . . ."

OUR CHURCH and its ministers have to do their work in this present situation, and while the gospel is eternally the same, its emphasis is always different in every age. We must grasp the significance of what is going on, prepare for, and guide this fundamental drive to change to its final end in the kingdom of God. Chanting magic slogans will never be adequate. We need ruthless analysis. No "proving we are right" will do either. Our world is diseased. The law of its being is constantly violated. We need first to preach *diagnosis*. Analysis of disease by a competent physician is the first step; and in this case, part of the cure depends on the patient's understanding of his malady. His co-operation can be elicited in no other way.

In our own land, apart from the awful uncertainty with respect to the course to be pursued by Gog and Magog, we are beset by the fear of insecurity. All sorts of schemes are propounded in order that men may recover a sense of peace. We begin our lives in the Edenic security of home. This eludes us in the middle years, and frantically we search for what once was ours.

Men live by their routines, and when these are questioned, they lose all power of normal judgment. They become fearful, and a fearful man is afraid to think. Fear breeds revolution. Why? Because men afraid will not make concessions which would mean accommodation. Roosevelt put his finger on the very heart of our problem in 1933. He said, "The only thing we have to fear is fear."

WHAT IS WRONG with men in high places? They have a deep sense that something is wrong; but they have

made their bargain with fate. Repeatedly during the administration of Coolidge and Hoover a slump was persistently predicted—as it is predicted now.

Men afraid seek comfort; they reject analysis and criticism. The Liberal Party in England has all but passed out of existence. Why? It refused to recognize the right of working men to an equal and full share of seats in the House of Commons. The Weimar Republic failed to deal resolutely with the Nazi movement in its early days and so the Weimar Republic fell.

Opportunity passes unnoticed to men whose eyes are shrouded with fear. Fear is the parent of madness. The nations are drunk. They stagger. The wine of wrath is distilled from the grapes of fear, and all men drink of it. Fear is born of selfishness. Selfishness is rebellion against God.

The only hope for our world is that fear be replaced by faith, despair by hope, sorrow by joy. Thus to minister was the mission of the Son of Man.

We must declare with insistent conviction the reality of the resurrection of our Lord. After all, is that not the reason truth sprang out of the earth?

Does it matter to politics and economics whether we proclaim this or not? Surely to ask the question is to answer it! If man is destined for life after death, if he is capable of receiving immortality, *then he outlives the State, and the State must be subordinated to his eternal significance.* It must serve him; it must aid him in obtaining his destiny. But if man is merely an episode in the course of time, then he must serve the state; dictatorship is sensible when immortality is forgotten. Democracy alone serves immortal considerations. The rise of the American Republic can surely be related to a divine immanence. "I the Lord ruleth in the heavens above and among the armies of the earth." And where the Resurrection is preached with significant emphasis, men hear the voice of their Creator calling them. That is the origin of the "still small voice" mentioned by Toynbee as the saving power in this world. Our ministers must preach it out of their own experience with the living Lord. Their efforts cannot be based on hearsay. The Scriptures are to be used only as a guide and a support to living experience. Our ministers must preach neither theories nor philosophies. They must preach Christ because they know him.

If they dedicate their hearts to serve this age, they will find out what ails men, and Christ will hasten to make their efforts count.

MEN NEED ASSURANCE and hope. They will not get it in this life alone. It will be found in Christ.

Man's moral and spiritual life in this world is a baffled and thwarted enterprise; and the scene of our endeavor is slowly becoming uninhabitable, so that even though we labor for a remote posterity, if this life only is permitted us, it will one day make no difference whether we have striven or not for noble causes and lofty ideals. An earth as cold as the moon will revolve about a dying sun. Duty and love will have lost their meaning. The President of the Immortals, if there be either immortals or president, will have finished his sport with man.

A drama which starts in sunshine and ends in gloom has not the same quality in respect of optimism or pessimism as one that starts in gloom and ends in sunshine, though the average tone of the scenes taken separately may be identical; the drama with a descending scale, so to speak, conveys a sense of even deeper gloom than one that is in the bass register throughout. If at the end there is to be nothing but cold dead cosmos—which might as well be chaos—then, though their presence shines like a jewel in the prevailing gloom, yet it were more creditable to the Determiner of Destiny that virtue and love had never bloomed. That they should appear to be discarded makes the ultimate principle of reality more ruthlessly nonmoral than if it had never given birth to them at all. On that hypothesis virtue itself is a blot on the escutcheon of the Ruler of the universe and heroism is his deepest shame. . . .

Every consideration of serious importance intensifies the urgency of the moral demand for at least the possibility of life after the death of the body. Yet there has never been a period in which there was so little positive belief in this, or indeed so widespread an absence of concern for the whole subject. Probably this is due to the forms in which the idea has traditionally been presented rather than to any lack of compelling attraction in the idea of itself or its intrinsic claims upon the attention of mankind; but it is also due to the triumphs of science which have made this world so intensely interesting.³

A series of events has forced upon the intelligent observer the realization that the human story has already come to an end and that Homo sapiens, as he has been pleased to call himself, is in his present form played out. The stars in their courses have turned against him, and he has to give place to some other animal better adapted to face the fate that closes in more and more swiftly upon mankind.

Our universe is not merely bankrupt; there remains no dividend at all; it has not simply liquidated; it is going clean out of existence, leaving not a wrack behind. The attempt to trace a pattern of any sort is absolutely futile.

After all the present writer has no compelling argument to convince the reader that he should not be cruel or mean or cowardly. Such things are also in his own make-up in a large measure, but nonetheless he hates and fights against them with all his strength. He would rather our species ended its story in dignity, kindness, and generosity, and not like drunken cowards in a daze or poisoned rats in a sack. But this is a matter of individual predilection for everyone to decide for himself.⁴

This was Wells' last will and testament. Deep sorrow assailed me as I read it, for one of the finest minds of our age weeps in outer darkness.

DOES OUR GOSPEL OFFER anything to this attitude? Yes, the Book of Mormon tells of the visit of Christ and the multitude "*felt his body.*" That is tangible, substantial. Here is the answer to Wells. The body of Christ exhibits the destiny of the physical universe never more needed than now. For it is not into outer darkness but inward light that the elements are resolved and transformed and the travail of the earth and her sons justified.

Let us again consider Revelation 14: 6—not the bare fact of angelic appearance, but the basic proclamation of his flight. "Fear God, and worship him who *made*"

"The Gospel is in force from this very hour upon all the world." What gospel? The gospel of Christ—Christ who was free, Christ who was equal with his Father, free to come here, free to love man, free to change the value of their sin so that he used the occasion when the world put forth its greatest effort to destroy him to lay the foundation of the kingdom of God in the course of time. Because he was free, he was made equal with God. In the measure of our freedom we, too, shall be made equal with each other. I cannot too thoroughly urge the proclamation of divine ownership of temporalities.

It is not given for one man to have that which is above another! This does not mean a communistic sharing of property nor dead level equality. It means that a society is in sin that is so constituted that what one man may achieve is by the fact of that achievement made impossible for all others too.

Take the doctrine of surplus. Surely we can see that if men will not use the things of this world in a manner designed of God, they cannot possess the things of this world. Great Britain through sheer necessity as a matter of survival was forced to obey this law. The same is true of the United States. Our fathers failed to replenish the forests plundered years ago, so dust storms forced repentance and conservation on their children. The German generals imported Lenin to foment a revolution in Russia and made possible the destruction of the state they handed to their own children. Great Britain refused to aid the cause of Abyssinia in 1935, the foreign secretary telling Commons that it wasn't worth one drop of British blood. Seven years later in 1942 Abyssinia was redeemed by the blood and treasure so avidly coveted before.

"Thou shalt not covet thine own property." It is a law of life that survival depends on obedience to the gospel.

(Continued on page 22.)

Evidences of the Divine Authenticity of the Book of Mormon

Part II

By Maurice L. Draper

Historical and Cultural Setting for the Nephite Colony

THE OPENING SCENES of the Nephite colony account are laid in the "first year of the reign of Zedekiah, king of Judah," at Jerusalem.¹ The record declares that its characters were Jews who were familiar with the Egyptian language, which implies also a knowledge of Egyptian culture.²

Reference is made to the turmoil in Jerusalem caused by the warnings of the contemporary prophets, one of whom was Jeremiah, of the impending destruction of Jerusalem.³ Lehi's response to the prophets and his own prophetic experiences led him to depart from Jerusalem. He traveled with his caravan in a southeasterly direction⁴ across the Arabian wilderness,⁵ arriving at the borders of the sea after eight years sojourn in the desert and coastal regions.⁶ The experiences of the colony are described in sufficient detail to permit comparison with data concerning geographical conditions, the caravan life of the times, and family sociology from sources which were not available to Joseph Smith. Much of this has come to light since the publication of the book in 1830.

Nephi, son of the colony's leader, Lehi, wrote concerning their knowledge of Egyptian language, "I make a record in the language of my father, which consists of the learning of the Jews and the language of the Egyptians."⁷ In this somewhat ambiguous statement are two possibilities. It is conceivable that the record was written in Egyptian grammar, vocabulary, and script against a background of Jewish religion and experience. Or, it may have been written in Hebrew grammar and vocabulary, but Egyptian script. For a writer who knew the Egyptian language, including vocabulary, grammar, and script, the first possibility would pose no problem. In the latter case, it would be interesting to know if there are other instances of writing one ancient language in the script of another. Such a case is known in which the Aramaic was written in Egyptian demotic characters.⁸

The probability of the upper classes in Palestine (Lehi was wealthy, as indicated in his organizing the caravan, and

the efforts to buy the sacred brass plates—I Nephi 1: 29, 87, 88) knowing the Egyptian language at that time is shown by an independent source, "Behold, are not the Ethiopians, Syrians, and all foreigners alike instructed in the language of the Egyptians?"⁹

Egyptian Influences

The use of the "colophon" is said to be characteristic of Egyptian writings.¹⁰ Modern colophons are used as publishers' identifications, sometimes with information about type faces, or special features of composition and layout. Anciently they were the means by which the scribe was identified, he was not necessarily the author, but the person who performed the physical task of setting the record down in written form. Such statements might include the scribe's name, his qualifications, and sometimes an avowal of the exactness of the account or copy, or a curse upon any who undertook to change the text without authority. The first two paragraphs of I Nephi are a colophon. In it Nephi identifies himself as the scribe, qualifies himself in terms of his family background, avows it to be a true record, according to his own knowledge, and tells of the language in which it is written.

One of the striking evidences of Egyptian influence is the number of Egyptian proper names occurring in the record. A list follows:

Nephi—unknown as a personal name among modern peoples in 1830. Recent research reveals that this was an Egyptian name in use during Lehi's time.¹¹

Aha—an Egyptian name meaning "warrior."

Giddonah—in the Egyptian is *Djidew-nah* and is a form of the name *Sidon*.

Korihor—is from the Egyptian *Heri-hor* or *Khurhor*.

Paanchi—is the Egyptian *Paankhi*.

Pacumeni—comes from the Egyptian *Pakamen* and means *blind man*.

Laish—corresponds to *Lesbi* in Egyptian.*

Aminadab—is similar to *Aminatbab*.

Himni—*Hmn*, may be vocalized *Himni*, the Egyptian *Hawk God*.

Zeniff—has several Egyptian similarities, *Znb*, *Snb*, or *Senepia*.

Zemna-ri-hah—is the Egyptian *Zmhare*.*

Zenoch—is *Zenekb* in Egyptian.

Zeezrom or Seezoram—is *Zezer* or *Zozer* in Egyptian.

Ammon—is *Amon* in Egyptian. This is the most common name in the Book of Mormon, and also the most common in the Egyptian Empire, according to Hugh S. Nibley.¹²

Pachus—is *Paks* or *Pach-qs* in Egyptian.

Pahoran—means *the Syrian* in the Egyptian form, *Pabery*. *Paberan* also occurs in the Egyptian.

Gingimno—is similar to the Egyptian *Kenkeme*.

Morianton—is similar to the Egyptian *Maru Aton*.

Sinim—is *Sanam* in Egyptian.

Ziff—appears as *Sepa* in Egyptian.

Sam—is not a modern nickname for the Hebrew *Samuel*, as some have mistakenly supposed, but is the pure Egyptian *Sam*.

Ezias—is related to both *Azesba* and *Azize* in Egyptian.

Kish—comes from Egyptian *Kush* or *Kesh*.

Hem—is identical with the Egyptian *Hem*.

We are indebted for this list of names with Egyptian equivalents and related names to Dr. Hugh S. Nibley, whose material appears in a series of articles to which interested persons are referred for further valuable information about the cultural evidences of Book of Mormon authenticity.¹³

Hebraic Influences

The appearance of many Hebrew names among the persons and places described in the Book of Mormon is to be expected. The people are alleged to be Hebrews, and Joseph Smith had the Hebrew Scriptures available to him. But the appearance of Hebrew grammatical forms as a carry-over from the original text could be expected only in the event that there was actually a translation from an original record written by Hebrews. Among such "carry-overs" is the frequent occurrence of the "construct" relation, usually expressed by "of" in English. The *Hebrew Grammar* of Davidson and McFayden is quoted in this regard: "The point is that the . . . words together make up one idea."¹⁴ Examples in the Book of Mormon are *plates of brass, plates of Nephi, sword of Laban, tent of my father*.¹⁵ A common form in Hebrew, this is usually rendered in English as *brass plates, Nephi's plates, Laban's sword, and my father's tent*. Being unskilled in translation, Joseph, it seems, was influenced in his selection of the English form by the Hebrew construction, as the ideas were given him in the divine gift of translation or interpretation. This may seem to deny the principle which will be developed subse-

quently on "Translator and Translating," that the terminology is his own. On the contrary, it is further evidence that the literary limitations of the translator are not arbitrarily overcome by divine inspiration. The pattern of thought as intended by the original writer is given in the gift of translation, as will be described later, but when the translator lacks broad experience in the use of his mother tongue, he is even more bound by the original pattern than otherwise.

Another Hebraic influence appears in the stringing out of numerals, a Hebrew habit repeated throughout the book.¹⁶ Again, a number of Hebrew words appear in the native languages of the Book of Mormon peoples in the remnants of ancient American nations.¹⁷ This, together with the large number of Hebrew names in the Book of Mormon ending in "iah" or "ihah," supports the authenticity of the record. It has been demonstrated that names with such endings were popular in Lehi's day in Palestine.¹⁸

The "Land of Jerusalem"

One of the terms once considered by critics as damaging to the claims made for the Book of Mormon has actually been shown to be an incidental evidence of its authenticity. This is the statement that Christ "shall be born of Mary at Jerusalem, which is the land of our forefathers."¹⁹ Reference to the "land of Jerusalem" is noted also in other passages.²⁰ The Book of Mormon prophecy is that Christ should be born at the "land" of Jerusalem. Bethlehem is six miles from the city of Jerusalem and is in the environs of the city which gives its name to the surrounding area, as was the practice in early times.²¹ The "city-state" pattern is familiar to students of ancient political culture. Jerusalem is so described in ancient inscriptions.²² The term "land of Jerusalem" is thus seen to be correctly used in the Book of Mormon, even in reference to the birthplace of Christ.

The use of the terms "up to Jerusalem"²³ and "down to the land of our father's inheritance"²⁴ are significant in relation to the statement that Lehi "dwelt at Jerusalem in all his days."²⁵ From a three days' journey into the wilderness they went "up to the land of Jerusalem."²⁶ After going into the city of Jerusalem, they went "down to the land of our inheritance,"²⁷ which was the home of Lehi who dwelt "at Jerusalem." Therefore it was "up" from the wilderness to the "land" of Jerusalem, and even farther "up" to the city of Jerusalem. Also, it was "down" to the land of inheritance, or the land of Jerusalem, from the city, and even farther "down" to the wilderness. The elevation of Jerusalem is well known. The terminology of the Book of Mormon is natural,

consistent with itself and known geographical facts, and with the terminology used by other writers of ancient times in this place.²⁸

NOTES

1. I Nephi 1: 3
2. I Nephi 1: 1
3. I Nephi 1: 3, 19-22; 2: 22
4. I Nephi 5: 16, 55
5. I Nephi 1: 27, 28
6. I Nephi 5: 61
7. I Nephi 1: 1
8. See "An Aramaic Religious Text in Demotic Script," *Journal of Near East Studies*, III, pages 219 to 231, October, 1944. "Most striking of all was the discovery made in 1935 by J. L. Starkey. In a small room, believed to be the guard room, adjoining the outer gate of the city of Lachish and lying buried in a burnt layer of charcoal and ashes were eighteen ostraca with Hebrew writing in the ancient Phoenician script. . . . These letters belong to the layer of ashes which represents the final destruction of the city. Therefore they are to be dated early in 588 B. C."—*Light From the Ancient Past*, Jack Finegan, pages 161, 162 (Italics mine—M.L.D.)
9. A. Moret, *Histoire de l'Orient*, Volume 2, page 787
10. E. J. Bickerman, "Colophon of the Greek Esther," *Journal of Bible Literature* (1944), pages 339 ff., quoted from Hugh S. Nibley, "Lehi in the Desert," *Improvement Era*, 1950, page 72.
11. S. K. R. Glanville, "The Letters of Ahmosa of Peniate," *Journal of Egyptian Archaeology*, XIV, 394, line 10, quoted from Nibley, *Ibid.*, page 72.
- (*) These names are examples of the Egyptian practice of creating new names by rearranging the syllables of names already in use.
12. Nibley, *Ibid.*, page 72
13. Nibley (see the entire series of articles), *Improvement Era*, January through October, 1950
14. Davidson-McFadyen, *Hebrew Grammar*, pages 58, 59, quoted by Widtsoe and Harris, *Seven Claims of the Book of Mormon*, page 55
15. I Nephi 1: 61; 2: 95; II Nephi 4: 19; I Nephi 1: 59
16. Widtsoe and Harris, *Seven Claims of the Book of Mormon*, page 55
17. Paul M. Hanson, *Jesus Christ Among the Ancient Americans*, pages 20, 21, quoting J. F. Lee, *The Great Migration*, pages 224, 225, 227
18. From the work by H. Torczyner, "The Lachish Letters," a list of names ending in "iah" is taken. These names, appearing on page 198, were inscribed on potsherds found at Tell el Duweir (Lachish) in January, 1935, by the Wellcome Archaeological Research Expedition. It is believed that Lachish was destroyed by fire about 586 B. C. These sherds were found in a layer of ashes indicating that they belong to this period. The following list of names was determined by Pere Vincent, the greatest authority on Palestinian and Semitic Philology, associated with the Ecole Biblique et Archeologique Francaise (The French Biblical and Archaeological School): Ahiah (Ahijah), Uriah (Urijah), Benaiah, Gemariah, Mibtahiah, Shemariah, Hodaviah, Hoshaiah, Nedabiah, Neriah, Mattaniah, Hizziliah, Jazaniah, Jikbariah, Jeremiah, Semachiah.
19. Alma 5: 19
20. I Nephi 2: 8; II Nephi 1: 1, 3; II Nephi 11: 20; Mormon 1: 83.
21. "city-state, n. A state in which the sovereignty is vested in the free citizens of an independent city and extends over the territories under its direct control, as ancient Athens."—*Webster's Collegiate Dictionary*, Fifth Edition
22. "Siehe, dieses Land von Urusalim hat nicht mein Vater und nicht meine Mutter mir gegeben." (*Die El-Amarna Tafeln*, J. A. Knudtson, I: 865) Translation—"Behold, this land of Jerusalem has given me neither father nor mother."
- "Siehe, der Konig hat gesetzt seinen namen in Lande von Urusalim auf ewig." (Knudtson, *Ibid.*, I: 867) Translation—"Behold, the king has placed his names in the land of Jerusalem forever."
23. I Nephi 1: 95
24. I Nephi 1: 77
25. I Nephi 1: 3
26. I Nephi 1: 67
27. I Nephi 1: 85
28. Genesis 12: 8; I Kings 12: 28; Mark 10: 33; Luke 10: 30, 31

(To be continued.)

Across the Desk

(Continued from page 4.)

In a short time I shall be returning to my home in Independence, bringing with me memories of unforgettable spiritual experiences with the German Saints and their leaders.

Another member in the Army in Germany is Ralph E. Ruckman. He attended the Hannover mission house dedication service which Brother Ward mentioned in his letter. Brother Ruckman wrote from Weisbaden on July 29:

I have been very fortunate to hear two of the church radio programs over AFN. They are very encouraging, and I hope they will continue.

It was a pleasure to be at the dedication of the church in Hannover and to meet the Saints and rejoice with them in their well-deserved house of worship.

I wish to extend my thanks for the opportunity to meet President Smith, Apostle Oakman, and Bishop Livingston.

There were quite a few of us at the dedication service from the armed forces. We all had a wonderful time together and hope that in the future there can be more such opportunities.

I have enjoyed being with Eugene Theys and Louis Zonker and their families on several occasions in Rotterdam and also having the two brothers visit me at my duty station. Brother Zonker was a close friend of mine while I was in the States, where he lived only twenty miles from my home in Bellaire, Ohio. He is from Wellsburg, West Virginia. Both are fine men and are doing a good work for the church here. Chaplain Engstrom is being most helpful, too, by keeping in contact with all of us here in the service. I wish to ask that Sister Engstrom be remembered in your prayers; she has been confined to bed for some time now.

In closing I ask that you also remember me and the other servicemen and women stationed here.

Your mind is a sacred enclosure into which nothing harmful can enter except by your permission.

—Arnold Bennett

The art of being lovely at home is the finest, hardest, highest art I know of. I don't care what other art a woman has if she hasn't that.—Elizabeth Glover

Healing: Divine and Satanic

By Charles Fry

DIVINE HEALING is one of a group of spiritual gifts, such as faith, knowledge, wisdom, miracles, prophecy, tongues, interpretation of tongues, discerning of spirits, and revelation, which God has placed in his church. These operate according to his will and by the administration of his Spirit. They are accompaniments of the gospel, being a part of it, and are administered only in conjunction with the administrations of other phases of the gospel—that is, they are not exercised without the gospel, nor independently of the church of Jesus Christ, except in very rare instances where appeal is made to Christ by some distressed soul having faith in him and where contact with the church is impossible. In such a case the Spirit might act independently.

These gifts and blessings, constituting a series or group under the gospel, are all equally necessary. Each meets a specific need of the human soul, and where one is operative, all will be operative, for if part be omitted the purpose of the whole is thereby destroyed, the same as where portions of the doctrine are discarded or changed the whole doctrine of Christ is rendered void.

Again, the gifts are not the principal and primary parts of the gospel and church; they are secondary and incidental, yet important and necessary. A study of Christ's teaching shows his emphasis upon the foundational points: "Have faith in God"; "Believe also in me"; "He who believeth on the Son hath everlasting life"; "He that believeth and is baptized shall be saved." These are the important things that have to do with eternal life. Healing responds to bodily needs more than those of the soul. The gifts are helps in spiritual living.

The ministration of healing is not denied nonmembers. As Jesus healed many who were not his followers, so his authorized servants may min-

ister to those without where faith is manifest.

The Lord said, "To every man [that is, in the church] is given a gift by the Spirit of God. . . . [The Spirit itself is a gift of God given only to his obedient believers, of which Christ said the world cannot receive (John 14: 17)] and unto the bishop of the church, and unto such as God shall appoint and ordain to watch over the church . . . [are] to have it given unto them to discern all those gifts, lest there shall be any among you professing, and yet be not of God."—Doctrine and Covenants 46: 5, 7.

Here is warning of possible false gifts coming from the adversary even to the church to deceive, but from which the church is safeguarded by the gift of discernment given to its officers.

It is further said, "All these gifts cometh from God, for the benefit of the children of God." Through them the Spirit feeds the church—the spiritual blessings and builds it up so that it "groweth unto an holy temple in the Lord," becoming the "habitation of God through the Spirit" (Ephesians 2: 21, 22). It is not the Spirit's mission to build up the institutions of the world by these means. They are promised to the church, never to the world. (See Mark 16: 16-18; Mormon 4: 87, 88; Doctrine and Covenants 58: 15.)

Satan Imitates and Seeks to Substitute

The Scriptures reveal the presence of "magicians" who worked wonders by their occult signs from earliest ages. Satan introduced himself to the children of Adam, saying, "Worship me." Through his emissaries he imitated the sign given by Moses of causing his rod to become a living serpent before Pharaoh; they made their rods to become serpents. The effect of their wonder-working was to cheapen divine gifts and to harden Pharaoh's heart against God. This was just what Satan wanted—and

still wants. Clairvoyants, called witches, were present in Israel and contributed to the destroying of the faith of the people and leading them to destruction. They were among the Jews in New Testament times. Magicians and wonder-workers were among all the ancient nations of the Gentiles; they are among the nations today, even in heathen tribes.

Jesus warned of the rising of false christs and false prophets who would show "great signs and wonders," and John saw that there would be "spirits of devils, working miracles, which go forth to the kings of the earth and of the whole world" (Revelation 16: 14). One deceiver was to make fire come down from heaven.

The Lord Warns Against False Gifts

The Lord has said to this church:

I will give unto you a pattern in all things, that ye may not be deceived; for Satan is abroad in the land, and he goeth forth deceiving the nations; wherefore he that prayeth whose spirit is contrite, the same is accepted of me, if he obey mine ordinances. He that speaketh, whose spirit is contrite, whose language is meek, and edifieth, the same is of God, if he obey mine ordinances. . . . He that is overcome and bringeth not forth fruits, even according to this pattern, is not of me; wherefore by this pattern ye shall know the spirits in all cases under the whole heavens.—Doctrine and Covenants 52: 4, 5.

. . . Doing all things with prayer and thanksgiving, that ye may not be seduced by evil spirits, or doctrines of devils. . . . Wherefore beware, lest ye be deceived, and that ye may not be deceived, seek ye earnestly the best gifts, always remembering for what they are given; for verily I say unto you, They are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do, that all may be benefited, that seeketh or asketh of me.—Doctrine and Covenants 46: 3, 4.

There are many spirits which are false spirits, which have gone forth in the earth, deceiving the world: and also

Satan hath sought to deceive you, that he might overthrow you.—Doctrine and Covenants 50: 1.

Here is the Lord's warning to us today. We are not free from danger, for Satan is still as active as ever. The Lord has said, "The Devil shall have power over his own dominion."

In the early days of our church an elder, Hiram Page, received a revelation through an occult stone, which a number of Saints accepted as divine. This started a movement to undermine the Prophet and depreciate the revelations given through him. But the Lord spoke and sent one of his servants to Hiram Page to tell him,

... those things which he hath written from that stone are not of me, and that Satan deceiveth him; for, behold, these things have not been appointed unto him; neither shall anything be appointed unto any of this church contrary to the church covenants.—Doctrine and Covenants 27: 4.

Page's revelation sounded logical—a splendid imitation of one of the Lord's revelations—but it was of the Devil. Satan makes all his works appear good and acceptable, often offering some desirable thing like healing, but under and behind which is hidden a satanic design to destroy faith or turn people away from God. They are like the tasty bit of food which men place upon snares to catch unwary creatures.

How to Distinguish Between Good and Evil Works

Moroni draws a line of distinction between the things that are of God and those that are of Satan. He allows for no mixing of the two and warns against "judging that which is evil to be of God, and that which is good to be of the Devil," for men may err either way. Satan likes for them to do this since he and his agents seek to smear divine truth and goodness to make them appear evil, thus causing people to turn away. On the other hand he varnishes the false and vile things with outward beauty to make them look good and desirable. Christ expressed the same fact regarding "the

wolf in sheep's clothing." Satan is adept at this art.

That which is of God inviteth and enticeth to do good continually; wherefore, everything which inviteth and enticeth to do good, and to love God, and serve him, is inspired of God. . . . Whatsoever thing persuadeth men to do evil, and believe not in Christ, and deny him, and serve not God, then ye may know with a perfect knowledge it is of the Devil, for after this manner doth the Devil work, for he persuadeth no man to do good, no not one: neither doth his angels; neither they who subject themselves unto him.—Moroni 7: 11, 15, 16.

Such judgment must not be superficial but deep and searching. Samuel saw Eliab the eldest son of Jesse and said, "Surely the Lord's anointed is before me." But the Lord reproved him for judging only by outward appearances, telling him that "the Lord looketh on the heart." By failing to look beneath the surface men are often deceived and suffer loss in temporal things as well as spiritual. Healing of dread disease or painful affliction is highly desirable, but to accept it from treacherous and evil designing sources is to sell the eternal soul for a morsel of earthly relief. Better suffer affliction and even death under divine favor to the gaining of eternal life, than to yield to the deceptive offers which separate man from God. Healing should be sought through the means the Lord has provided, and if for some wise reason it is not granted, then another counsel of God should be observed: "Be patient in affliction" (Doctrine and Covenants 66: 5. Read Doctrine and Covenants 42: 13).

Modern healings performed sometimes under church and sometimes under nonchurch auspices, without proper regard to Christ and his lawful provisions, have the effect of belittling and destroying faith in the true gospel, and in the true church and its works, since they do have the effect of confirming the people in their present attitudes and beliefs though they may be in conflict with the truth. The gifts and signs Christ placed in the church were to confirm

the believer in the gospel, but where people have believed a different gospel, any miraculous healing that comes to them only confirms them in that. Here is the great danger.

Healing by the laying on of hands is an ordinance of the gospel, and ordinances are inseparably associated with the church. God established the church as his institution through which all the blessings coming from him may flow. For this reason the Lord cannot dispense his gifts and blessings pertaining to the church and gospel through a number of conflicting institutions and in confirmation of various doctrines and theories of human origin. The Holy Spirit is given "to bear record of the truth . . . to testify of Christ." It is the "Spirit of truth."

The gifts of the Spirit, including healing, are a group, every one of which is necessary to make the whole effectual. Healing alone belongs to the body alone. A people with great knowledge but no wisdom could easily be wrecked. Christ's concern in man is to save the whole man—body and spirit. Search as we may, we find no institution, church or society, apart from the one true church of Christ, where all these gifts are found. Healing is the most popular, and few societies claim anything beyond that. Several make it so prominent that doctrine, organization, and other more major features are incidental to it. This is not Christ's way. Belief must be in the truth and not in mere signs, and faith must be in God rather than in inexplicable wonders.

Faith in and loyalty to the truth may impose upon us a need for patient endurance, but we may be assured that in the end there will be no disappointment. Even affliction has its part to do in the perfecting of the soul. Christ suffered under it, and has counseled us to be patient. Paul has said, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

Faith Makes the Difference

... Go ye straightway, and do all things whatsoever I have commanded you; and this shall be my seal and blessing upon you; a faithful and wise steward in the midst of mine house; a ruler in my kingdom—Doctrine and Covenants 98: 8.

THE DESERT SUN burned fiercely, causing perspiration to sting the soldiers' eyes as the dust arose in choking clouds from their marching feet, while all unseen by the natural eye, a man wrestled bravely with the angel whom Jacob met at the ford of Jabbok, crying out in his soul for a blessing.

The cause of his concern stretched before them across the plains, thousands strong, poised and ready for battle. As the general gazed he knew that he and his warriors were few, but they would fight, for he was Judas of the house of Maccabee.

He was a son of Levi, a priest of the Aaronic order, leading an army into battle. Men fight for many reasons. The cause for which Judas strove was not new, except as it comes to each generation as a part of its stewardship before God. Judas fought for his homeland and the right to worship as his conscience directed. His soldiers shared his convictions but when they saw the army coming to meet them, they asked, "How shall we, being few, be able to fight against so great a multitude and so strong, and we are ready to faint with fasting today." Judas replied, "It is an easy matter for many to be shut up in the hands of a few; and there is no difference in the sight of God of Heaven to deliver with a great multitude or with a small company, for the success of war is not in the multitude of the army, but strength cometh from heaven."

Speaking these words, Judas charged suddenly upon the foe. That day Israel returned from battle victorious, having slain seven hundred men and put the opposing army to flight.

THE STORY of Judas and his soldiers is disputed, but the fact of the power of faith manifested in

it remains. For such as we, our war is not one of violence. Peace is our aim, and the good news of the kingdom is our message.

It is easy to see the obstacles in our pathway. Faith looks ahead, seeing success. Judas' first questions may well have been, "Am I engaged in a righteous cause? If so, who goes with me into battle?" He was on speaking terms with God, knowing whom he served. When he spoke, his words had the genuine tone of a good coin; they rang true. Authority and experience were interwoven in what he said and did so that when he spoke he was believed.

What servant of God, if he is humble, does not sense his inadequacies? Who, well prepared though he be, could not desire to know more or wish for more efficiency in his field of endeavor? The wise man is humble that he knows so little.

Perhaps some are better qualified to do the Lord's work than we. If these men do not lend their support, shall He lack our help also? The Apostle Paul observed in his day: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are chosen; for God hath chosen the weak things of the world to confound the things which are mighty."

We know that all are not gifted alike. Within each office exists at least more than one function. Since all are called according to the gifts and blessings of God to them, each of God's ministers should be able to specialize in that thing in his office which he does best. It is possible for earnest men to grow with responsibility. He is a faithful servant who sees a job that needs doing and helps where he is needed. Almost any godly man did nothing to bring more than local attention until he responded to the call of the Master—Elijah, Moses, John the

Baptist, Enoch, and Joseph Smith. Their names are remembered in connection with good works throughout the world (unless prejudice exists) because of their efforts to serve God. Others among the world's great automatically take second place. Undoubtedly each of these men had discouragements to meet and objections to make at various times, but each of them knew that faith, hope, charity, and love, with an eye single to the glory of God, qualified him for the work.

Jesus came into the world to win even the hostile, if possible, to God. He died at the hands of the ignorant and the brutal that even they might be brought back into the presence of God if they would humble themselves and learn of him. Above the confusion of men's murmurings throughout all time has come to the listening ear the voice that commanded tempestuous Galilee, "Lo, I am with you always, even unto the end of the world." We all have the opportunity to prove to ourselves that the service we render is not our ministry alone.

Wherefore, fear not even unto death; for in this world your joy is not full, but in me your joy is full. Therefore, care not for the body, neither the life of the body; but care for the soul, and for the life of the soul, and seek the face of the Lord always, that in patience ye may possess your souls, and ye shall have eternal life.—Doctrine and Covenants 98: 5.

HEBER F. COLVIN

A Lesson From the Sky

One can take a lesson from the sky. When it is clear, it is pretty; but when there are clouds, its real beauty is seen. Clouds on the horizon at sundown present one of the most beautiful sights in this world. Similarly, the life that has been cloudy with trials is more beautiful because the depth of understanding that shines through one who has met and triumphed over obstacles is like the golden rays of sunshine that manage to show through the clouds.—ALICE EASTWOOD

Question Time

Question:

1. Was it ever published in the *Herald* that the late President Frederick M. Smith ever uttered he was only President of the Church and not Prophet?

Alberta

T. B.

Answer:

The short answer would be an emphatic "No, not to my knowledge." We may say that the late President F. M. Smith was very careful to preserve the prestige of his office to which he as Prophet, Seer, and Revelator was ordained. If such a statement were published we should like to have the reference.

Question:

2. Could you give the number of factions that go under the name "Mormons" including the Reorganized?

Alberta

T. B.

Answer:

The number of factions branching out of the Restoration Movement are too numerous to mention. The larger divisions now existing are The Reorganized Church, The Church in Salt Lake City, The Church of Christ (Temple Lot), The Church of Jesus Christ (Bickerton Group in Pennsylvania), and other lesser groups. The total number of factions coming out of the early church and of factions from these factions would number approximately twenty or more. I suspect there are some existing of which we do not know.

Question:

3. Does Deuteronomy 14: 23-26 (Inspired Version) seem to be an error? It states that wine and strong drink and whatsoever the soul lusts after are to be enjoyed before God.

Alberta

T. B.

Answer:

Your question in reference to Deuteronomy 14: 23-26 is a practical one. The difficulty arises because your question is a misquotation. Close study of the text (Deuteronomy 14) the whole chapter, indicates the high moral standard set before Israel. Verse 26 cannot be separated from the context and especially from verses 22-25: "Thou shalt truly tithe all the increase of thy seed . . . and thou shalt eat before the Lord thy God in the place which he shall choose . . . the tithe of thy corn [any hard grain], of thy wine [the juice of the grape], and of thine oil." "And if the way be too long . . . then shalt thou turn it into money and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose."

Then comes the ambiguous language of verse 26 which cannot be separated from verse 27. "And thou shalt bestow that money" meaning the money they had gained by the sale of their grain, wine, and other luxuries, and with this money, they were to eat before the Lord not neglecting the Levite, for he had no inheritance. It was to be a rule that they were to sacrifice items of personal indulgence for a tithe (offering) unto the Lord and not to neglect the Levite.

JOHN BLACKMORE

Question:

I Corinthians 15: 50 says: "Flesh and blood cannot inherit the kingdom of God." Does this imply that we will not retain our present form of life in the kingdom of God? Luke 24: 39 leads us to believe Jesus ascended to heaven with his literal body of flesh and bones.

Maryland

J. A. E.

Answer:

The verse does not fully explain itself, leaving room for uncertainty, but taken in the light of Paul's whole argument on the resurrection it is quite clear.

In discussing this subject Paul very definitely affirms a literal resurrection of

the body, giving evidence of Christ's resurrection and following with that of all men. He describes changes of corruption to incorruption; mortality to immortality; weakness to strength; a natural body to a spiritual. It will be a glorified body, freed from the taint of evil (that is, for the saved). In another place he says that Christ "shall change our vile body, that it may be fashioned like unto his glorious body." (The Greek word translated *vile* means, by implication, human nature with its frailties and passions; low estate; etc.)

Christ's redeemed and glorified body is the pattern for his people. John says, "We shall be like him," and David, "I shall be satisfied when I awake with thy likeness."

After presenting so strongly the fact of a literal resurrection, Paul could not have meant that flesh and bones could not enter the kingdom. What he did mean was that bodies as they now are with their corruptibility could not dwell there, but that they must be changed and adapted to the new environment. Some have thought that blood will no longer flow in the bodies of men. We do not know, since there is no Scripture upon which to base an opinion.

CHARLES FRY

Question:

Why are the twelve apostles now called the Council of Twelve instead of the Quorum of Twelve?

Missouri

R. P.

Answer:

The Quorum of Twelve took action in their session of September 15, 1949, to be known as the "Council of Twelve," in keeping with Section 141: 3 of the Doctrine and Covenants. The word "council" is a more significant title, while "quorum" has other connotations in common usage.

C. G. MESLEY

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel members signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

Daughter of the Pioneers

The Autobiography of Christiana Stedman Salyards

Part VII

First Teaching Position

When I was twenty years old I went to teach school in the little town where my father was superintendent of an extensive ice plant. At the same time an attractive young stranger came to that town and we became interested in each other. But the opposition of the men of our family broke in on the dream of youth, and the young stranger went away.

At the time of his going I was given a significant dream, which I understood only in part. In the dream I seemed to be walking along on the main business street of my home town, and a little behind me in a group of men was the one to whom I have referred. When I reached a certain corner I turned and began the steep ascent of a street that led upward six blocks to the crest of the bluff it climbed. I looked back and saw my friend disappear from my view as he continued in the low path I had been following.

I have walked many years in the way that leads upward, but, as I have already stated, I probably wouldn't have entered it had I not been guided by the Power, unseen and true, that directed my way. I must have been in a very real danger when that guiding power intervened. I had gone upstairs one morning to tack down a carpet in my brothers' room and was on my knees at work when a distinct impression entered my mind to go away at once to my uncle's home, fifty miles distant. I anticipated a protest from my mother because of her health, but she offered no remonstrance to my going; so I packed my bag, dressed for my trip, procured a maid to take my place in the home, and boarded the eastbound train. The next train from Chicago brought in the one I so longed to see. We had passed each other on the way.

I was completing my third year as a teacher in the school I have mentioned, when one day my mother confided to me her anxiety over the separation of her parents from all of their children and her fear for them when winter should come. It flashed across my mind that I could go to them, and after a little conversation, it was decided that I should do so when my school had closed.

The School

This may be the place to write a little about the school to which I had devoted myself for three years. On the morning when first I stepped on the platform there were about forty-five students, but the small town was growing because of the employment afforded by the ice business. The school grew also, so that the average daily attendance during a large part of the second year was ninety-eight.

I still enjoy thinking over those busy years when I learned to bear the yoke of close application to my work. There was plenty of it waiting for me in later life, and those early years were in a way a preparation for what was to come. But often, as I stepped on the platform on the morning of a new day and looked into the upturned faces of a hundred children, I felt a thrill of keen enjoyment, and those young voices, raised in happy song, afforded me a pleasure seldom equaled by more pretentious choruses. I cherish the memories that cluster around that schoolroom.

Going to Blue Rapids

The agreement with my mother was carried out, and when school closed in June, 1884, I set out for Grandfather's home. I left on Mother's birthday, and she stood smiling and waving her hand as we drove away to take the train in Princeton, Illinois. In our family we always celebrated the anniversary of her birth by having strawberries. Her mother had instituted the custom, and we thought the day could not pass without the birthday treat. But that year not a berry was to be had in town, and it seemed that Mother and all the rest of the family were destined to go without. In Princeton, however, I found several boxes of berries and added fine, luscious cherries to fill out a half crate of fruit, which I sent home by Frank, my father's teamster. And here I cannot forbear mentioning an incident, because of the pure neighborliness and good will it manifested. A man who lived across the street from my home brought from a near-by town a couple of boxes of berries for his family, and in the dusk of the evening his wife carried Mother a small serving of the scarce fruit with a large serving of neighborly kindness. Then Frank arrived with my gift of fruit, and I feel confident

Mother reciprocated Mrs. Kellogg's generosity.

I did not go directly to Grandfather's home, but visited some relatives on the way. It was then I had a dream which I did not understand at the time. In it I seemed to be standing in the doorway of a building to which a few people were coming in small groups of two or three. I seemed to be unobserved as they passed me and went up a short stairway. One man came alone on crutches. He, too, passed me and began to ascend the stairway, but when he had passed the fourth step he swung his crutches about under his arm and went up well and strong.

I looked after him, wondering what had happened to cause the change in him. I decided to go up the stairway and find out where the people were going and what they were doing. I ascended the stairs and saw a long table spread with a white cloth; the people seated on both sides of it were eating, but I saw no food on the table.

Back of the table at a distance I saw a great mass of people, looking down intently at those eating at the table. I found a place and sat down with those eating. Then the dream closed. I wondered a little over it and then let it pass, but after I had come into the church I understood its meaning. I was near the entrance to the church to which a few people were coming; they took the steps required by the gospel of Christ: faith, repentance, baptism, and the laying on of hands, and continued in the way commanded by him. The crippled man was healed in conformity with the promise, "They shall lay hands on the sick and they shall recover."

The white table at which the people were eating represented the table of the Lord, and there was no visible food on it because they were partaking of spiritual food—the bread from heaven. The great mass of people in the background represented the world. They were not mocking, or ridiculing, or persecuting, but they were watching us very intently.

Experience With the Church

I did not reach Blue Rapids until August 20, 1884. It was Grandfather's ninetieth birthday; Grandmother was then seventy-nine. A thunderstorm the night before had washed the streets clean; the morning was bright and cheery; and the merchants were opening their doors and lowering their awnings for the day. A young woman with me, whom I had met in the latter part of my journey, volunteered the information that the Reorganized Latter Day Saints among whom I was going were just like the Utah Mormons. She called them Mormons and said she knew all about them since she had played with their children and been in their homes.

www.LatterDayTruth.org

I answered that my grandparents were people who would not be connected with anything wrong, and that I was acquainted with their church publication, which carried on its first page a quotation from the Book of Mormon: "There shall not any man among you have save it be one wife." I added, "I shall go among those people and keep my eyes open and shall find out for myself what kind of people they are." I never saw the young woman again.

I was twenty-three years old at that time. I had come to the humble home of my grandparents for a purpose. I may safely say now what I did not know then—that I had been led to it for a purpose. It is apparent to me now the Lord directed me there to reveal to me the gospel of Jesus Christ so that the joy of it might enter into my life and bless me, and that through me others would also be blessed.

I went to my grandfather's house, knowing I should have to live more frugally than I had been accustomed to. I knew I should have to live in a tiny three-room house without modern conveniences. I knew I should have no young associates—only the companionship of two very old people. I went knowing these things and prepared to be content. I assumed the duties of the small household quietly and happily, feeling as I drank in the peace and quiet of that tranquil home the truth of the words, "Better a dinner of herbs where love is, than a stalled ox and hatred therewith."—Proverbs 15: 17.

I had decided before going that I would attend the Methodist church and had noted the location of it as I passed. Instead, I became a regular attendant at the Reorganized Latter Day Saint meetings. Grandfather was pastor of the little flock, and one evening when the weather was too damp for him to go to the church, the small group came to our house for prayer meeting.

I was the only one present not of the church, and when he said, "Let every one feel free to speak, whether he belongs to the church or not," I knew he wished I would express myself with regard to the church. After a time I did so. I told the people I knew they were good and kind to my aged grandparents, but I did not know whether their church was what they claimed it to be. I said, "You believe the Book of Mormon, but the world discredits it. You believe Joseph Smith was a prophet, but the world says he was an impostor. I do not know the truth in these matters. If I knew your church to be the true one I would join it, but I do not know, and I wish to be careful and not make a mistake."

When I had finished, one of the group suggested that they offer prayer, and they

knelt and prayed that this one who was willing to walk in the light might be led into it. Then the meeting was dismissed, but the man who had offered the prayer lingered to ask me if I knew there is promise in the Bible that we may know individually of the truth of the gospel. I answered that I knew little about the Bible, and he went away without telling me more.

I went at once to Grandfather to ask if there is such a promise in the Bible, and he pointed out to me the words of Jesus in John 7: 17: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Like one of old I kept the words of that promise in my heart and pondered them.

Decision

I have stated that I arrived at my grandfather's house on the twentieth day of August. On the twenty-seventh day of October, 1884, I was baptized. It has always been a source of pleasure to me to know I opened my heart with ready acceptance to the appeal of truth. Jesus said: "My sheep hear my voice, and they follow me." I had not been able to hear the Shepherd's voice in the church where I confessed my faith in him five years before, and because I could not hear the voice for which I listened I had not followed further with those professors of religion. I was still listen-

ing to hear the voice of truth before I would enter the path pointed out by the Reorganized Latter Day Saints.

As I look back to those days I can visualize Grandfather and Grandmother in their rockers side by side, he reading the *Herald* and she listening intently. When he had finished, he would read from one of the books of the church, or they would rock softly and sing together familiar old hymns or talk over their experiences in the earlier days of the church. Not knowing the value of the information they could have given me, I asked no questions, for it was all foreign to the life I had lived up to that time.

Soon after my arrival in their home one of the missionaries of the church visited the branch and sold their nearest neighbor a copy of *The Braden—Kelley Debate*, newly published by the church. The neighbor lent the book to Grandfather to read, but the print was too fine for his eyes, and I offered to read it to him. The debate plunged me into questions too ponderous for me to cope with, because of my ignorance of the Scriptures. I said to myself repeatedly, "I can never settle these questions in my own wisdom." As I reached this conclusion again and again the words of Jesus would recur to me, "If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself."

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HERALD HOUSE

INDEPENDENCE, MISSOURI



Memorial Services for Ina Cockerton, R.N. First "San" Graduate

On Sunday afternoon, July 13, the alumnae of the Independence Sanitarium and Hospital School of Nursing held a memorial service for Miss Ina Cockerton, the first graduate of the School of Nursing, who died in the Veteran's Hospital in Oakland, California, on Wednesday, July 9.

She was the only member of her class to complete the course in nursing and was with the hospital in its earliest days. The hospital admitted its first patient in October, 1909, and she entered the school in January, 1910, graduating in 1912. She was known to her professional associates as a most capable nurse, who upheld the ethical standards of her profession.

Former student nurses of the San remember her as a beloved night supervisor, who was always ready to teach them the best way to care for the needs of the patients entrusted to their care. Miss Cockerton enjoyed night duty, and she helped many student nurses to like the responsibilities of caring for the sick during the long night hours. She knew that young girls need relaxing moments too, and she provided some time for such. Breakfast cooked out-of-doors over an open fire was one of the pleasures that she gave to each group of girls at the completion of their assignment on night duty.

Former patients at the San, and their families, remember her as a kindly, efficient nurse who looked after their needs in a most capable manner.

Those of the medical staff remember her as a capable nurse in whose care they could leave their patients, confident that they would be well cared for.

Miss Cockerton gave forty years of her life to service in the nursing profession; for her these were useful, happy years. Her passing is mourned by her friends and by the many whom she served.

Her professional career included service in World War I. She was given a military funeral in Walnut Creek, California, and buried in Oakland Military Cemetery.

The Memorial service was held in the West College Street Church in Independence with Chaplain Almer Sheehy in charge. John Sheehy, who was Chaplain at the San when Miss Cockerton served there, gave the memorial address. He remembered the many times that Miss Cockerton summoned him to

the San in the middle of the night to care for the spiritual needs of the sick and their families.

Appropriate vocal music was supplied by Ina Hattey, R.N., and Mrs. Ray Moler, Red Cross Gray Lady, with Mrs. Almer Sheehy at the piano. The vacant chair draped with the red and blue cape and the white nurse's cap symbolized the profession of which Miss Cockerton was a member. The School of Nursing sent a beautiful bouquet of red roses to honor her as their first graduate. Miss Gertrude Copeland, Superintendent of the Hospital, opened the service by telling of Miss Cockerton's hospital work. Mrs. Mary Moats, a devoted friend of Miss Cockerton's, gave a few of the interesting incidents in her life.

Bishop A. Neal Deaver, Assistant Superintendent of the Hospital, offered the benediction. Four of Miss Cockerton's friends, all registered nurses, formed the color guard. They were Mrs. Mary Moats, of Kansas City, Missouri; Miss Faye Franklin; Miss Dru Messenger; and Mrs. E. J. Bivens, all of Independence, Missouri.

The Soft Answer

On two occasions in her life, Jane Addams woke to find a burglar in her room. The first time her small nephew was asleep in the next room, and she thought only of not awakening him. "Don't make any noise," she said to the burglar. Startled, he leaped for the window by which he had entered. "You'll be hurt if you go that way," she said. "Go down by the stairs and let yourself out." He did.

On the second occasion, addressing the housebreaker without embarrassment, she succeeded in putting him at ease. Discovering that he was not a professional but an amateur out of employment, she told him to go away and come back at nine the next morning, when she would see what she could do about getting him a job. He came, and she got him work. —James Weber Linn, *Jane Addams* (Appleton-Century)

Briefs

Rock Island Holds District Reunion

The Rock Island District Reunion was held July 19-27 with 200 registrants. Approximately 400 attended each evening, and over 500 on Sundays. Eighteen branches were represented.

Apostle R. E. Davey was minister in charge, assisted by High Priest W. Joseph Breshears, district president. Brother Breshears preached the opening sermon.

On Sunday evening Apostle Davey began his series of sermons on "The Life and Ministry of Jesus." These nightly sermons were illustrated by colored slides of famous paintings. His sermons were followed by illustrated travelogs on Australia.

Music for the Sunday and evening services was furnished by the district choir directed by Elder Jesse W. Cary, accompanied on the piano by Mrs. George Waddell, Sr., and on the violin by Mrs. Kenneth Smith.

Prayer services, directed by District President Breshears, were well attended. A devotion center was set up daily by Mrs. George Shippy.

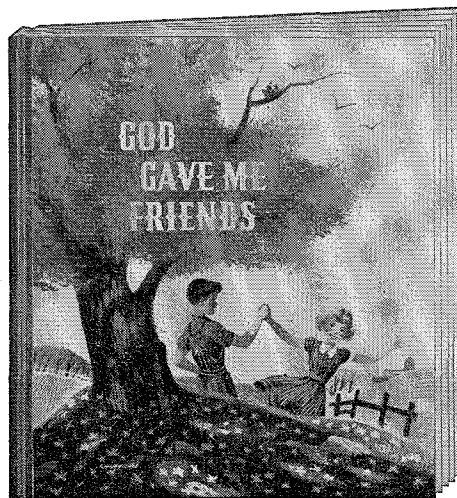
Elders John Lindburg and L. L. Allen were in charge of administrations.

Bishop T. A. Beck taught the general class each morning.

Mrs. Mary Moats of the General Council of Women taught the women's class each morning which had an average attendance of fifty. Devotions preceding the class period were prepared by Mrs. George Shippy, district leader of women, and presented by local women of the various branches.

High Priest W. J. Breshears taught the men's class, which was well attended.

Seventy Virgil J. Billings directed the young people's activities and sunrise prayer services, and taught their class.



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Mrs. Winifred Stiegel directed the children's activities. The following assisted: assistant supervisor, Josephine Scott; nursery, Olivetta Waddell; kindergarten, Dorothy O'Leary, Maude Motejl, and Georgan Harmon; primary, Evelyn McKee, Lois Haxton, Margaret Braun, and Evelyn Breshears; junior, Ellen Roys, Winifred Clark, Florence Brayton, and Mildred Miller; junior high, Gordon Marks, Laurine Clark, and Iris Marks. Gordon Marks supervised the children's evening activities.

Patriarch W. W. Richards conducted experience meetings in the afternoons Tuesday through Friday. Contributions to this service were made by Mrs. Harold Braun, High Priest E. J. Lenox, and Mrs. George Shippy. Patriarch Richards bore his own testimony, gave explanation of the work of the patriarch, and was available for counsel and blessings.

Handcraft for women and girls was carried on each afternoon with demonstrations given by Colleen Perkins, Mary Collins, Nona Dutton, Emma Lindley, Hope Campbell, and a representative of the Boot Hobby Shop of Rock Island.

Each evening a religious education class was conducted under the supervision of Mrs. John Stiegel, and talks were given by Apostle Davey, Bishop Beck, High Priest W. J. Breshears, Seventy Virgil Billings, and Mrs. Mary Moats.

An achievement program, including a display of handcraft, was held Saturday afternoon by the children's division.

The kitchen and dining hall were presided over by Rose Bowen, assisted by Emma Lindly, Jaunita O'Brien, Lucy McKay, and Katherine Bissonnet.

Camp nurses were Mrs. Alberta Boysen and Mrs. Ruth Sharrar.

Elder John C. Stiegel, district treasurer and bishop's agent, was in charge of housing and grounds. Mrs. George Shippy had charge of the girls' dormitory; Brother Billings, the boys' dormitory.

Richard Perkins provided the loud-speaker, record player, and Stone Church records which were used for the meditation periods and general worship services.

Saturday afternoon the local pastors and treasurers and district officers met with Apostle Davey and Bishop Beck to determine ways and means for acquiring a permanent reunion grounds.

Saturday evening Brother Billings preached a missionary sermon, assisted by two young men, Lynn Ourth and Jack Waddell.

On Sunday morning Bishop Beck gave a challenge in the closing sermon of the reunion. —Reported by MRS. GEORGE SHIPPY

Five Candidates Baptized

VANCOUVER, WASHINGTON.—Vancouver Branch is planning a remodeling program and expansion of the present church building, which will provide for much needed classrooms, a choir room, a larger foyer, and a mother's room on the main floor. In the lower auditorium there will be a new kitchen, new classrooms, and an enlarged dining hall.

A baptismal service was held June 29 which added five new members to the church. Judy Locke, Diana and Josephine Rancore, David Jones, and Margery Bruno were baptized by Elder Paul Fishel.

The choir has been active throughout the year and, since Easter, has been directed by Shirley Phillips. In September, Shirley will leave to enter Graceland College.

The women's group has begun the study of *I Witness for Christ* by Blanche Mesley, after completing *The Restoration Story*. Evalyn Ellithorpe is serving as leader. Ella Waterman is work chairman.

The daily vacation Bible school was held July 7 through July 18. An achievement program was given on July 20. Attendance varied from thirty-four to forty-six with an average of forty. Teachers were Nellie Moreland, Evalyn Ellithorpe, Zella Pritt, Ruth Phillips, Royce Chapman, Zula Fineout, Ella Waterman, and Wanda Taylor. Ruby Fishel was director. Dorothy Covell was a junior assistant.

Recent speakers in the branch have been Elders Roy D. Keiser, Will J. Chapman, F. E. Chapman, Walter Webberley, Harold Carpenter, and Pastor Paul Fishel. High Priest

M. H. Cook, in spite of his advanced age, continues to minister to us from the pulpit. Elder Bob E. Taylor serves as pastor of Scappoose mission on Sunday mornings but attends Vancouver evenings and is supervisor of Zion's League. Duane Benfit is president. The Leaguers continue to lead the church school in attendance and are making progress in their study of the Book of Mormon.—Reported by RUBY FISHEL

District Officers Elected

KENNETT, MISSOURI.—The Southern Missouri District Reunion was held July 10-13. The visiting staff included Missionary W. E. Williams, Nevada, Missouri; Evangelist Orman Salisbury, St. Joseph, Missouri; Mrs. J. Harry Paxton, Independence, Missouri; and Elder Stephen A. Black, Neosho, Missouri. Elder Black taught the general class; Evangelist Salisbury, the men's class; Elder Williams, the young people's class; and Sister Paxton, the women's class. Sister Grace Kelley had charge of the music, assisted by Miss Georgia Trotter. District President J. A. Phillips was assisted by the church appointees in directing the morning prayer services. Evangelist Salisbury gave fifteen patriarchal blessings. Two candidates were baptized on the last day of the reunion.

Election of officers was held in the afternoon on July 13 under the direction of Elder Stephen Black and the district presidency. Fern O. Greenshield of Salem, Missouri, and Edward Battagino were approved for ordination to the office of priest. The following officers were elected: J. A. Phillips, district president; Dr. F. O. Kelley, and W. A. Kuntz, counselors; C. A. Phillips, church school director; Omar L. Nunn, young people's leader; Mrs. Katie Branch, women's leader; Fred Fears, treasurer and sustained bishop's agent; Mrs. Grace Kelley, music director; and Mrs. Sue Smith, secretary.—Reported by J. A. PHILLIPS

Vacation Church School Held

AMHERSTBURG, ONTARIO, CANADA.—The vacation church school for the branch was held July 7-18 under the direction of Mrs. Harvey Jones. Guest storytellers included Mrs. Elizabeth Miller, Mrs. John Squires, Mrs. Harvey Jones, Mr. Harvey Nicholson, Milton Carswell, and Blair McClain. The theme for the school was "Behold the Light of the World." An achievement night was held July 4. There are approximately 100 people in the branch, and the church school had an enrollment of 105 children. Except for guest speakers, all teachers and assistants came from the local congregation. Irving Jones is the pastor of the branch.—Reported by PATRICIA NICHOLSON

President at Conference

HANNOVER, GERMANY.—President Israel A. Smith, Apostle Arthur Oakman, Bishop Henry Livingston, and Seventies Louis Zonker and Gene Theys were present at a conference July 19-24. Chaplain Floyd H. Engstrom was also present at the conference. The new mission house served as the meeting place for the conference. This was the last conference in Europe for Brother Theys and family before they set sail for America.—Reported by HARRY WARD

District Institute Held

ROUGE VALLEY MISSION, MEDFORD, OREGON.—The Southern Oregon District institute was held May 30-31. District officers officiated.

the Craft of Sermon Construction

by W. E. Sangster

A source book for ministers that teaches how to

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- construct a good sermon.
- avoid mistakes in delivering sermons.

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Women In Industry

Part I

UNDER THE DIVINE INSTITUTION of marriage women become the bearer of children. In Genesis we read: "And God blessed them and God said unto them, Be fruitful and multiply and replenish the earth."

But this privilege carries with it the responsibility of the physical, mental, and spiritual growth of their offspring.

We are primarily concerned with mothers in industry. To all other women who desire to enter the female labor force it is a matter to be decided individually, and frequently in the affirmative. However, that problem affects only the immediate members of the family, but the problem of mothers working may increase the burden of the home, church, and community, and affect the morale of the world. Unless the absence of mothers' presence in the homes is satisfactorily filled, the community will deal with broken homes and delinquent children. This situation is increasing with such rapidity that something must be done.

Children are being born to parents who have no concern for the future. Recently a judge was talking to a young lad concerning a crime for which he was in the courts and he asked "What time do you get in at night?" The little lad answered, "About one o'clock." The judge said, "Isn't that pretty late for a boy of your age to get home?" "Oh, no,

By Jo Zelma Taylor

(Mrs. Arthur B. Taylor)

that's before Mom and Pop get home."

Children are not being taught the fundamental principles of right and wrong, for the parents themselves are by-passing their early religious training; and even though they wish to be good parents they have little faith to pass on to their young. The child who lacks a mother to teach him to pray is a lonely, pitiful child who likely will grow into a neurotic, maladjusted adult. Every child needs to feel the security that comes from the love of both an earthly and a heavenly Parent. Religion and the home must go hand in hand.

We have been remiss in failing to impress upon our young people the seriousness of the responsibility they assume when they marry. Modern magazines and movies discuss sex and romantic love, but we fail to teach them how to build Zionie homes and rear their children in security.

IN THE TERMS of my legal profession, the woman who marries enters into a contract with the man of her choice, and God willing, they reproduce. The primary duty of that husband is to be the provider. In the vernacular he "brings home the bacon." The primary duty of the woman who enters this contract is to cook that bacon, be amazed at the quantity and the quality which he is able to bring, teach the children to eat it with proper manners, and smile and look like an angel in her

homemade dress. That is a happy home, a secure home from which they will not wander far, for all members will place the proper emphasis upon their respective responsibilities.

But since marriage, like other contracts, does not always work to a successful conclusion, it is not as youth hopes—always a guarantee of security. It may become a necessity for women to enter industry, or it may be helpful for them to aid their husbands in building a more secure business. Often there is a definite challenge to a woman's ability. The times and standards have changed rapidly. Even so short a time ago as the close of World War II we were urging wives and mothers to return to the home. The increasing rate of divorce and the subsequent delinquency of children were blamed almost entirely upon the mother's entrance into industry. This insecurity has continued, and yet there is a constant demand for an increasing number of women to work outside the home. In many instances this has worked successfully and with benefit to the family.

WOMEN IN INDUSTRY have become a fact, and the resultant problems must be coped with—not alone by the individual but by the community, school, and church. Ten years ago we would have said mothers must not work, but today new problems are here. I desire to state the situation as I feel it now exists, and challenge your thoughts so we may plan the proper pattern of family life that children may be kept off the streets and kept in homes where spiritual guidance and parental love can be given to them.

Let us compare the work of the mother in the pioneer family with family life since mother went to work. My husband likes to tell the story of the unfavorable reaction of women when on a questionnaire he was required to ask, "Does your wife work?" Almost without exception, if the wife were present, she reacted unfavorably. So he changed the

question, "Does your wife have a gainful occupation?"

This older mother attracted no attention to the work that she did in the home, nor did she receive money for the products that she made. But now mother has a gainful occupation *outside the home*. Those early mothers had a gainful occupation, but that gain did not come via a pay check with a W2 form attached showing deduction withheld from salary for income tax purposes. That pay check means money has been earned which will never pass into the woman's hands, and only the remaining part will come into the family fund to be used but from which will be purchased clothing and food.

That early mother had a gainful occupation which produced more immediate and definite gains. She sat by the fireside surrounded by her family while she fashioned the wool into garments. The children under her trained supervision plied a churn filled with home produced cream until they saw that golden miracle of butter rise to the top. Bread was produced, not by the medium of twenty cents from mother's pocket with which the children ran to the corner grocery, but by the mystery of mixing yeast with mill-ground whole-wheat flour to bring forth the staff of life.

When father felt particularly appreciative of these gains of mother's he read for evening prayers from the thirty-first chapter of Proverbs beginning at the tenth verse. This should be read in every home and in every training class for adolescents who are preparing to build a home of their own.

Who can find a virtuous woman? for her price is far above rubies.

The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

She will do him good and not evil all the days of her life.

She seeketh wool, and flax, and worketh willingly with her hands.

She is like the merchants' ships; she bringeth her food from afar.

She riseth also while it is yet night and giveth meat to her household, and a portion to her maidens.

She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.

She girdeth her loins with strength, and strengtheneth her arms.

She perceiveth that her merchandise is good: her candle goeth not out by night.

She layeth her hands to the spindle, and her hands hold the distaff.

She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

She is not afraid of the snow for her household: for all her household are clothed with scarlet.

She maketh herself coverings of tapestry; her clothing is silk and purple.

Her husband is known in the gates, when he sitteth among the elders of the land.

She maketh fine linen, and selleth it; and delivereth girdles unto the merchant.

Strength and honor are her clothing; and she shall rejoice in time to come.

She openeth her mouth with wisdom; and in her tongue is the law of kindness.

She looketh well to the ways of her household, and eateth not the bread of idleness.

Her children arise up, and call her blessed; her husband also, and he praiseth her.

Many daughters have done virtuously, but thou excellest them all.

Favor is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised.

Give her of the fruit of her hands; and let her own works praise her in the gates.

WOMEN TODAY must fulfill these same duties to receive like commendation, but the manner of performing their duties has changed. Work produced then in the home is now more efficiently done by the concerted effort of industry. There was no commercial laundry, so mother aided by her children did the washing. But when mechanism was found to perform that labor, help was still needed, and as more women were relieved from home drudgery, they left the home for gainful occupation,

and each mother who entered industry had a new problem. What would happen to her children who heretofore had been under her guidance and received her training? Who would take her place? This factory which she had managed so efficiently was suddenly left without management. What would become of the offspring whom she had contracted to train and care for physically, mentally, morally, and spiritually?

The removal of woman's work from home to factory lies at the root of this change. We cannot blame woman for this development of circumstances. Every true wife and mother still desires to do her duty and perform her part of the contract. She may still be fulfilling her mission, but where shall she plant her vineyard? Strength and honor must still be her clothing if she will rejoice and her children will rise up and call her blessed, and her husband shall praise her.

Today's woman must remember, as in the thirtieth verse of Proverbs, "Favor is deceitful and beauty is vain, but a woman who feareth the Lord—she shall be praised and her own works shall praise her in the gates."

The work of the modern woman has changed. It differs in that she neither spins nor weaves, neither does she prepare the major portion of her food. To provide successfully these same goods she may find it necessary to become the "woman in industry," but to fulfill that marriage contract she remains the "woman in the home." How she approaches this is not alone her problem. It has become the concern of the church, the school, and the community, and its solution will affect the morale of the world. As the home goes, so goes civilization.

(To be continued.)

Home Column

Detour to Defeat

By Don Savage

The following story is based on fact. It was presented at the closing lesson of the Southern Nebraska Youth Conference in Lincoln, Nebraska, May 31 and June 1.



JOHN SMITH was an A-1 machinist. He had a rare combination of personality and skill that made him a favorite in the tool shop where he worked. Men took their problems to John with the sure knowledge that his sympathetic kindness and excellent skill would somehow find a solution. And they were seldom disappointed.

His tools seemed to have magic forged between their shiny surfaces. Where other men's micrometers would give inaccurate results, under skilled care John's would yield the right reading time after time. Where a milling machine would chatter and fail under another man's hand, under John's guidance it would cut smoothly and swiftly. He was a valuable man both to his employer and himself.

In the business world it is persons like John who go to the top "like cream on milk." John was truly some of the cream. He was soon promoted to a more responsible position of overseeing the efforts of other machinists. With the new position he associated more and more with men of similar capacity and standing.

John felt that maintaining his position required a little more than just skill and personality. He had to be "one of the boys," and this called for frequent "get togethers" and an occasional "sociable drink."

John Smith had not previously used alcohol. And it was with alarm that his wife first observed him under its influence after one of his "business socials."

ALCOHOL LIKE ALL DRUGS is devastating to the human body and mind. Like a dreadful disease it preys first on the weak and then slowly smothers the strong. Though John was powerful physically, he had only average resistance to alcohol, and soon he was no longer a "social drinker." He was an alcoholic.

As he drank more and more, he had increased difficulty in maintaining his position. The skill and kindness that had characterized him earlier were replaced by poor judgment and sullenness. And with the disappearance of those good traits, he lost his job. The very men who taught him to drink now held up their hands against him.

BECAUSE EMPLOYMENT was easy to find, John succeeded in obtaining another job—a good one. Again he worked with his beloved tools as he had in the beginning. But it was not so easy now. His hands shook as he tried to form the metal into finished assemblies. His eyes were no longer clear. Their bleariness fought against reading small gauges and seeing tiny cuts and openings. Where once painstaking craftsmanship had been a pride and pleasure, it was now tedious and nerve racking. There was but one refuge—more whisky.

More and more frequently he was absent from work. Finally Fred Jones, his immediate supervisor, had to warn him that his record must improve or he would be released.

John was desperate. He realized that he must not lose this job, that he had to have work, and that his home and his future were at stake! With these driving realizations he tried harder than ever to regain the things he had had before he began drinking. But staying on the job hour after hour when his throat cried for alcohol was torture. He thought he would die if he did not have a drink. So he began to carry his bottle on the job and steal an occasional bracer.

Such things are never kept secret from fellow employees, and John would have been discharged for this reason alone had not another thing occurred first which caused him to lose his job.

Intoxicated after a long night at a saloon, he started to drive unsteadily home. Police stopped him and attempted to place him under arrest. When drunk John was violent and had to be beaten into insensibility before he could be taken to jail. He was so loathesome that the two young officers refused to have him in the car with them but hauled him in the trunk.

New Horizons

YOUNG PEOPLE, the next time you see liquor propaganda about "Men of Distinction" remember John Smith. Jail, unemployment, a ruined home—this is the kind of distinction drink brought him.

Do not be fooled by advertising. It is neither wise nor necessary for you ever to drink. The dean of the engineering college which I attended told the graduating class something in his final lecture worth remembering. He said, "Young men, you are about to go out into professional fields. You will be required to associate with people from many walks of life. There are certain things that you are meeting and will continue to meet. One of them is drinking. I have been in this profession a long time, as you know. I have seen the days when to drink with men was necessary to obtain certain business advantages. Yet, at those times my glass remained untouched. And as a result I lost many dollars. Today the picture has changed. Thinking employers and leaders realize more and more that drinking is dangerous. Avoid this unnecessary danger. And may you have the best of fortune."

On Drinking and Driving

It is 55 times as dangerous to be drunk and drive as it is to be sober and drive.

It is dangerous to drink and drive because of the nature of beverage alcohol.

Physically an intoxicant reduces the ability of the eye to see. A drinking driver cannot see as far, as clearly, as much, as quickly, or as safely as a non-drinking driver.

His hearing is also impaired, although this impairment may be due in part to the fact that his mind may be inattentive due to drink.

The drinking driver having at last seen and understood what, had he not been drinking, he would have seen sooner, more clearly, safely, and in greater and truer detail, then has to make a mental decision. Shall he stop, dodge, brake, use his clutch, speed up, slow down, swerve to the right or to the left or what?

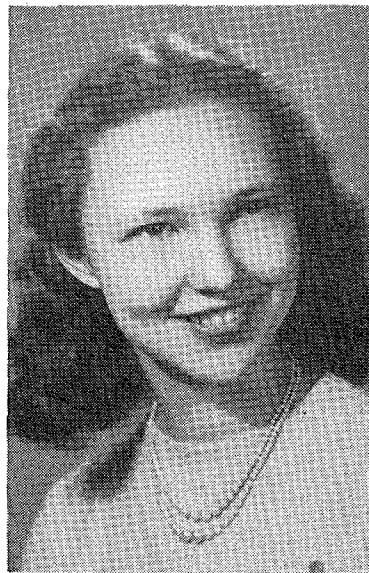
That requires a mental decision. How has beverage alcohol affected his mind?

In many ways:

1. He thinks he is a better driver than he is.
2. He thinks he can drive safely at a greater speed.
3. His caution is dulled.
4. His sense of responsibility to others is suppressed.
5. His mental processes are slowed down.

So, having seen too late and too little, he slowly makes a decision which tends to be wrong.

Less vision, plus weakened hearing, plus slower reasoning, plus bad judgment, plus slower hand action—plus delayed foot action equal a far greater chance of accident!—METHODIST CLIPSHEET



Young People in the News

Ruth Elser

A FUTURE NURSE, Ruth Irma Elser, is acting as secretary this summer for the University of Kansas Orientation Center in a six weeks' orientation program for forty-three foreign students.

Ruth, the daughter of Brother and Sister George Otto Elser, of Independence, Missouri, and former residents of Elmshorn, Germany, is also living with and acting as counselor for the twelve foreign women students.

This program, a yearly undertaking for Kansas University, is authorized by the State Department. This year a total of nineteen countries, ranging from western Europe and the Far East to Central and South America, will participate.

The program is designed to aid foreign students in improving their English proficiency, to acquaint them with American social customs and ideals, and to familiarize them with an American university. All of these young people are in America on various scholarships and will be attending school somewhere in the United States this fall. Classes, field trips, and personal counseling will be the media of education.

This fall Ruth will continue her education at K.U. as a sophomore in the nursing curriculum. She will live in a scholarship hall, in which residence is determined by a high grade point average, good character, and personality habits.

Ruth was graduated from William Chrisman High School in 1951 as valedictorian of her class and was awarded a \$100 American Association of University Women scholarship. She was a junior member of the National Honor Society, as well as vice-president of the chapter.

Also, while in high school, she was a member of the Nursing Club and served on the student council for three semesters. In addition she gave the piano accompaniment for the Mixed Chorus.

Before college days she was study chairman of the Stone Church Teen-Age Zion's League. She also taught

a primary church school class, and was junior church pianist. Ruth now holds membership in the West College Street Congregation.

Before entering college Ruth worked part time for four years at the Independence Sanitarium and Hospital at the switchboard and in the office. This was in addition to her two years as an Oriole page, during which time she secured a two-hundred-hour service pin. This summer, before beginning her job at the Orientation Center, she again resumed her old job at the Sanitarium.

Last year her rating in curricular and extra-curricular activities, both school and church, was excellent. Her grade point average put her name on the honor roll both semesters. She was publicity chairman for the Nursing Club and secretary-treasurer of the German Club, as well as being fire and safety captain at the dormitory where she lived.

Ruth was a very active missionary, besides being secretary to the college church group in Lawrence. This group planned one Sunday service a month for nonmember friends of branch and college members. Once Ruth brought all of the girls in her corridor to church.

Her success—if any—she says, must be attributed to her fine home life and her wonderful parents. Brother and Sister Elser came to America in 1927, after being converted to the church by a visiting missionary in Germany. Before they journeyed to America they started the Elmshorn Branch, which is still functioning. Brother Elser is now a group elder in the West College Street area.

Ruth's older brother, Dr. Otto Elser, obtained his education at the University of New York and at Harvard. He is now in charge of a department on the medical floor at the University of Kansas Medical Center.

Ruth's natural sweetness and overwhelming goodness make her welcome wherever she goes, and will continue to do so as she encounters further responsibility in church and school activities.

MARY COOPER

News and Notes

(Continued from page 2.)

Ralston is a member of the presidents of seventy and missionary supervisor in Utah for the church. The child underwent a tonsillectomy three weeks ago in Independence and had recovered. She became ill August 1.

SPONSORING LUAU

The Independence Sanitarium and Hospital Nurses' Alumnae Association is sponsoring a Hawaiian Luau (or feast) on September 5 at the Campus. The money raised from the project will be used to help erect a hospital chapel.

KANSAS CITY STAKE REUNION

The annual reunion for the Kansas City Stake was held at Lake Doniphan, formerly Gardner Lake, at Excelsior Springs, Missouri, July 26-August 3. Participating on the staff were Apostle Percy E. Farrow, Stake President J. D. Anderson, Elder Herbert C. Lively, Mrs. Floy Bennett, Richard Carter, Ray Fisher, Seventy Albert A. Scherer, Bishop Howard F. Miller, Marion H. Sneed, Cyril "Sonny" Directo, Elder C. A. Vernon, John Darling, and Ruth Zion.

Correction

On page 21 of the August 4 issue, the biographical sketch of Dave Freeman contained reference to a picture of Dave and President Truman which did not appear. When the article was prepared for publication, an order was placed for this photograph; the order was never filled however, and when a picture of Dave himself was substituted, the copy was inadvertently overlooked. The editor apologizes.

The Need of This Age

(Continued from page 7.)

Equality is basic; it is the fruitage of the revelation of Christ.

What is equality? It is fundamentally a sharing of the self with others under God. Our sin is that in coming to know ourselves as selves, we sit up on our own. The acquisition of this knowledge—the knowledge of self as self and of good and evil—is the fall of man. But the self and its values are what each man can offer on the altar of service. It is said that the golden apple of selfhood, thrown among the gods, became an apple of discord because they scrambled for it.

They did not know the first rule of the holy game, which is that every player must by all means touch the ball and then immediately pass it on. To be found with it in your hands is a fault: to cling to it, death.—C. S. Lewis.

Stewardship is the sharing of self, which exists only to be vacated.

Our preaching must set men free—free to do as they *ought* under God, to use things of this world in the manner he has designed. This is the need of this age.

1. William Temple, *Christus Veritas*.
2. Arnold J. Toynbee, *Civilization on Trial*, New York: The University Press, Inc., 1948, pages 27, 28. (Quoted with permission of The University Press.)
3. William Temple, *Nature, Man and God*, New York: The Macmillan Company, 1934, pages 452, 453. (Quoted with permission of The Macmillan Company.)
4. H. G. Wells, *Mind at the End of Its Tether*, London: William Heinemann, Ltd., 1945, pages 17, 18. (Quoted with permission of executors of the H. G. Wells' estate.)

CORRECTION

The by-line for the article on Resthaven in the July 21 issue of the *Herald* was given to Viola Velt. Miss Velt merely condensed the material. Credit is due Nina Davidson for writing up and sending in the facts.

We're on the Air . . .

MONTANA, Kalispell.—KGEZ, 1340 on the dial, 1:15 p.m. (MST) Saturday.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 8:45 a.m. (EST) Sunday.

TEXAS, Weslaco.—KRGV, 1290 on the dial, 9:00 a.m. (CST) Saturday.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

ALABAMA, Mobile.—WKRG, 710 on the dial, 7:15 a.m. (CST) Sunday.

MASSACHUSETTS, Fall River.—WALE, 1400 on the dial, 9:45 a.m. (EST), August 13 and 25

AMERICAN FORCES NETWORK, EUROPE.—AFN, Tuesday Evening Vespers, 1845-1900 hours.

IOWA, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

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The Silver Chalice

BY THOMAS B. COSTAIN

We especially recommend the great new novel, *The Silver Chalice*, for your reading pleasure. This novel makes immediate and exciting the dramatic battle behind the founding of the Christian religion. It is a story of the Cup of the Last Supper.

Herald House

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\$3.85

Bulletin Board

Homecoming for Shawnee Drive Group

Homecoming services for the Shawnee Drive congregation (formerly Argentine) will be held Sunday, September 14, at the church at Forty-fourth Terrace and Shawnee Drive. Further information will appear in a later issue. **WILBUR HANNAMAN**

To Celebrate Golden Wedding Anniversary

Mr. and Mrs. A. J. Rynearson, 727 North Market Street, Wichita, Kansas, will celebrate their fiftieth wedding anniversary on August 25. Both are members of the Reorganized Church and Mr. Rynearson serves as an elder in the branch. They will enjoy hearing from their friends on this occasion.

Change in Dates for Graceland Homecoming, College Day

The dates for Graceland Homecoming and College Day printed in the *Herald House Reminder* for 1952 have been changed. The new dates are: Graceland College Sunday, October 19, 1952; Graceland Homecoming, October 24, 25, and 26, 1952. The reason for this change is that it was impossible to arrange for a home football game on October 18 as previously scheduled for Homecoming Saturday.

Books Wanted

Archer Scafe, 508 Pine Street, Sparta, Wisconsin, would like to obtain copies of *A Marvelous Work and a Wonder* and *The Instructor*.

Changes of Address

Gilbert W. Hambleton
147 B Peary Court
Key West, Florida

Luther S. Troyer
330 Wyoming Avenue
Billings, Montana

Mr. and Mrs. Cecil Ettinger
302 North Buell
Aurora, Illinois

Mr. and Mrs. Eugene A. Theys
104 South Chrysler
Independence, Missouri

Servicemen's Address

Pfc. Kenneth R. Fry
US 55188460
Hq. and Hq. Co.
304th Signal Operations Bn.
APO 301, c/o Postmaster
San Francisco, California

Pfc. Fry would like to contact any other church members who are stationed in Seoul, Korea.

Pfc. Frank G. Tuttle
U.S. 55149879
Btry. B, 42nd A.F.A. Bn.
A.P.O. 46, c/o Postmaster
New York, New York

Frank is the son of the late Frank G. Tuttle and Mrs. Jeff L. Rowe of Jackson, Carolina. While living in Independence, Missouri, he attended Liberty Street Church. He is stationed in Germany.

To Raise Money for San Chapel Fund

A Hawaiian Luau (feast) is being held September 5 at the Campus in Independence, Missouri, to raise money for a chapel to be erected between the Sanitarium and Nurses' Home. Tickets for the feast, which will begin at 6:00 p.m., are \$5.00 each and are available from Nurses' Alumnae, Independence Sanitarium and Hospital, Independence, Missouri. Entertainment will be provided by the Hawaiians.

Missouri Valley Reunion Canceled

The Missouri Valley Reunion, which was scheduled to be held at Woodbine, Iowa, August 16 to 24, is being canceled because of the polio epidemic.

ROSCOE E. DAVEY

College Students' Conference

College and university students are urged to make plans to participate in the fall College Students' Conference to be held over Labor Day week end, August 30-September 1, on the Graceland College Campus. A dozen professional and General Church leaders are scheduled to be present to take part in discussion on "Frontiers in Zionism Performance."

With good fellowship and rich worship promised this will be an excellent opportunity to renew one's spiritual strength for the coming school year.

Registrations and \$2.00 should be sent to Dr. L. O. Brockway, Chemistry Department, University of Michigan, Ann Arbor. Housing in dormitories—\$1.00 per night. Six meals—\$4.50 per person.

F. HENRY EDWARDS

Requests for Prayers

Stanley Stautenburg, 293 Ontario Street, Collingwood, Ontario, requests continued prayers that he may receive relief from a nervous condition.

I. B. Francis, Rutland, Saskatchewan, requests prayers for himself and his family.

WEDDINGS

Dahlgren-Webberley

Marian Webberley, daughter of Mr. and Mrs. Walter Webberley of Vancouver, Washington, and Richard Dahlgren, also of Vancouver, were married July 6 at the Reorganized Church in Vancouver.

Woodward-Valin

Dixie Pearl Valin and Ray C. Woodward were married on July 27 at the Reorganized Church in Grant's Pass, Oregon. Elder James Davidson, pastor of the branch, performed the wedding ceremony.

Young-Mark

Jean Alice Mark, daughter of Mr. and Mrs. Herman Mark of Kirkwood, Missouri, and Herdis Allen Young, Jr., were married July 8 at the home of the bride's parents. Elder Edwin C. Kent performed the ceremony.

BIRTHS

A daughter, Sharon Kay, was born on January 2 to Mr. and Mrs. Lester Haase of Colorado Springs, Colorado. Mrs. Haase is the former Norma Jeanne Miller.

Mr. and Mrs. Duane Benfit of Vancouver, Washington, announce the birth of a son, Rickie Joe, born July 20. Mrs. Benfit is the former Betty Almer.

A daughter, Nan Paulette, was born on June 14 to Mr. and Mrs. David J. Sheehy of Youngstown, Ohio. Mrs. Sheehy is the former Ruth Jones of Sharon, Pennsylvania.

DEATHS

MARLOW.—Bell Delaney, was born May 17, 1896, in Antigo, Wisconsin, and died July 5, 1952, in Salem, Oregon. She had been a member of the Reorganized Church since February 24, 1952.

She is survived by her husband, Andrew Marlow; four sons: Andrew William of Sparta, Oregon; Paul Edward of Durkee, Oregon; Larry Arthur of Seattle, Washington; and Charles Henry of the Army, Washington; four daughters: Julia Extrom of Dexter, Oregon; Ruth Bell and Gertrude Bales of Eugene, Oregon; and Jean Bowman of Richland, Oregon; two brothers: Harry Delaney of Port Angeles, Washington, and Willis Delaney of Seattle, Washington; and two sisters: Pearl Marlow of Seattle, and Marie Rush of Eagle River, Wisconsin. Funeral services were conducted by Elder Lowell D. Shultz. Interment was in West Lawn Cemetery, Eugene.

BAUGHMAN.—Hallene, daughter of Emmett and Myra McIntosh, was born April 22, 1902, at Rocky, Oklahoma, and died July 4, 1952, at the home of her daughter, Donna Jean, in Warrensburg, Missouri. On September 4, 1920, she was married to Harold Baughman; five children were born to them. She had been a member of the Reorganized Church since 1920.

She is survived by her husband; four daughters: Mrs. Kenneth Lange of Jackson Heights, Long Island, New York; Mrs. John Allen of Warrensburg; Mrs. Elmer Swift, Jr., of Woodbine, Iowa; and Arloe of Independence, Missouri; a son, Blair, of the home in Denison, Iowa; two sisters: Mrs. Elvin Baughman of Dow City, Iowa, and Mrs. Ed Gibbs of Ames, Iowa; a brother, Lauren McIntosh of Boone, Iowa; and five grandchildren. Funeral services were held at the Reorganized Church in Denison, Elder Frank Fry officiating. Burial was in the Dow City cemetery.

VICKERS.—Sarah Louisa, daughter of Emma and Charles Spencer, was born June 1, 1877, in Ontario, and died May 12, 1952, at her home in Grand Rapids, Michigan. She was married on June 3, 1901, to Thomas A. Vickers who survives her. She was a member of the Reorganized Church.

Besides her husband she leaves a daughter, Mrs. Ferne Smith of Ada, Michigan; three sons: Oral, Nyalo, and Vyerl, all of Grand Rapids; four sisters: Mrs. Margaret Wright of Ridgetown, Ontario; Mrs. Emmaline Belleisle of Independence, Missouri; Mrs. Winifred Rowe of Detroit, Michigan; and Mrs. Bertha Wood of Erie Eau, Ontario; and fifteen grandchildren. Funeral services were conducted by Elder James Phillips. Burial was in Restlawn Memorial Cemetery, Grand Rapids.

YOUTH CAMP SCHEDULE

DATES	CAMP	LOCATION	Director or Registrar
YOUTH CAMPS:			
Aug. 17-24	Camp Kiondashawa	Transfer, Pa.	Lloyd Adams Rt. 2 Willoughby, Ohio
August 24-31	Texas Camp	Bandera, Texas	Alfred H. Yale 1034 Peddie Houston 9, Texas
Aug. 25-Sept. 1	Camp Allegheny	Allegheny State Park Salamonica, N. Y.	Lloyd Adams Route 2 Willoughby, Ohio
Aug. 19-24	Camp Liahona	Brewton, Alabama	Ed Barlow Bay Minette, Ala.
Aug. 30-Sept. 1	Northern Plains District Rally	Northern Entrance to Roosevelt Nat'l. Park	Orrin R. Wilcox Box 363 Fairview, Montana
JUNIOR - JUNIOR HIGH CAMPS:			
Aug. 24-30	Camp Kiondashawa	Transfer, Pa.	James Menzies 2606 - 23rd St. Parkersburg, W. Va.

P.S.

* OWNED BY A DOG

Something like this may have happened to you. At least, it has happened to me. I was alone in town, and taking a walk in the evening to pass the time. Somebody's little dog was out taking a walk, too, for lack of something better to do. He came up and trotted along just ahead of me for several blocks. He was pretending that he was my dog, and that I was his man. I think he forgot for some minutes that it was all make-believe. We went along without saying anything at all, each enjoying the privacy of his own thoughts. That's one of the nice things about a dog: he feels no obligation to speak unless he has something to say. . . . You think a dog doesn't talk? You must be terribly unobservant. What language? Dogsh, of course. It is a speech made up of tail wags, body wiggles, cocking of ears (for questions), assorted barks, whines, howls, growls, and tongue laving. . . . Don't try to tell me dogs don't talk. . . . When we came to the corner, he flicked his tail (much as bus drivers flick their lights as signals) in farewell, and departed. . . . I shall remember that. For a little while, I belonged to a dog.

* HEAT

It was 102 in the shade—and precious little shade where we were standing—on a recent Sunday in Kansas City. On Monday a friend from Alaska reported receiving a copy of his Anchorage paper complaining of a "heat wave" with an average of 62, and a high of 71 for June. Anybody planning a trip to Alaska? We'd like to go along as valet, cook, colporteur, or personal bodyguard—almost anything to get to go. There are higher temperatures than we have in the Middle West, but the high humidity with our heat causes suffocation and collapse.

* THE MIMOSA TREE

We are always glad when some beautiful tree from lands afar accepts our country as its home and decides to bloom. In oriental literature and in the descriptions of the islands of the Pacific we have read of the Mimosa tree and its wonderful display of color when it is in bloom. The slender fernlike leaves of the tree make a good background for the cerise blooms, which are formed like the old-fashioned tassels that grandmother liked so well on her draperies. . . . Surprisingly, the Mimosa is growing to large sizes in Missouri. Somehow, a tree helps us to understand and appreciate the people who have known and loved it for thousands of years. A love of such beauty leads to good will among men.

IS YOUR FUTURE SECURE? SAFETY TALK NUMBER 5

Are you planning on making a widow of a wife? Are you thinking of making orphans of some children?

No, you wouldn't plan it that way. Very few people do. A traffic death is generally an unplanned killing, but the victims are just as dead whether it was planned or not.

When you take the steering wheel of a car in your hands, think of this: "This thing could kill somebody. It could kill me." Last April the total traffic deaths passed the total killed in our armies in all our wars since 1776.

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Saints' Herald

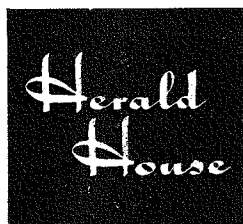
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Independence, Missouri

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Photo by Gerald R. Rose

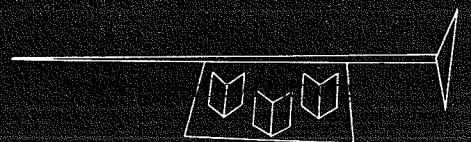
Clouds over the Sandia Mountains

Near Albuquerque, New Mexico

the Saints' Herald

August 25, 1952

Volume 99





We'd Like You To Know . . .

William E. Timms

William E. Timms, with his wife and two children, Patricia Ethel, 11, and Lloyd William, 9, journeyed from rather a distant land to take his place among the Saints in the Center Place. He is now carrying a position of responsibility at the Auditorium. In July, 1951, Brother Timms and his family left their home in Clay Cross, England, and moved to Independence. In England he had been pastor of the Clay Cross Branch for seven years and a counselor in the presidency of the Midland and Southern England District. His ordination to the eldership took place in 1942.

Now Brother Timms is office manager for the Presiding Bishopric and personnel manager for the Auditorium. His background in England—training at Chesterfield Technical College and the British College of Secretaries—plus his keen interest in mechanized accounting and office procedures, have helped him qualify for his important tasks. At the present time he is spending a great deal of time supervising the installation of I.B.M. machines to serve the statistical and tithepayer's service departments.

Of course, like all devoted church men, he is busy evenings and week ends with local branch work.

The Saints' Herald Vol. 99 August 25, 1952 No. 34

EDITORS: *The First Presidency:* Israel A. Smith, F. Henry Edwards, W. Wallace Smith
ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

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

News and Notes

PRESIDENT SMITH EN ROUTE HOME

President Israel A. Smith and party sailed from Southhampton, England, for the United States on Wednesday, August 13. They are expected in Independence about August 20. Traveling with President Smith are Apostle Arthur Oakman and Bishop Henry Livingston.

PRESIDENT EDWARDS CARRIES ON

In the absence of the other members of the First Presidency, President F. Henry Edwards has been taking care of the work of the Presidency at headquarters.

W. W. SMITH IN NORTHWEST

President W. Wallace Smith and Sister Smith are expected to return to Independence from the Northwest this week. They have been in attendance at the reunions in the West and Northwest.

MCDOWELLS OBSERVE ANNIVERSARY

Doctor and Sister Floyd M. McDowell observed their fortieth wedding anniversary July 30. They were married in Lamon, Iowa, by Bishop Albert Carmichael in 1910. Two of their daughters, Mrs. J. Arthur Dickson and Mrs. Hulin L. Crowner, and their families were home for the occasion. Mrs. Max Wise, another daughter, and her husband, Dr. Wise, were unable to attend the celebration, but plan to visit with Brother and Sister McDowell in the near future.

BAPTISMS IN LOS ANGELES STAKE

The First Presidency has received the following information from Los Angeles Stake President Garland Tickemyer: "At the close of the recent children's camps seventeen children were baptized. Two other children from the camp were baptized in a local church and there are five others who were ill but expect to be baptized during the month of August." Brother Tickemyer also reported a candidate from Temple City, and stated that Elder Dick Andersen had reported three to be baptized in September. Norwalk has five more candidates ready for baptism.

APOSTLE HOLMES SPEAKS

Apostle Reed M. Holmes was the speaker at the evening campus service and the Zion's League campfire service in the Center Stake on August 10. He was the speaker at the morning preaching service at the elders' retreat the same day at Lake Doniphan. On August 13 he conducted a religious education service at the Far West Stake Reunion held at Stewartville, Missouri.

SEVENTY HOLDS SERIES

Seventy James Renfroe held a series of meetings in Caraway, Arkansas, from July 30-August 10. Three people were baptized at the close of the series. Brother Renfroe also reported seven were baptized at the close of the Arkansas-Louisiana Reunion held at Hot Springs. He began a series at DeKalb, Texas, on August 14 which will continue through August 24.

(Continued on page 23.)

The Law of Plenty

Give, and it shall be given unto you; good measure, pressed down, and shaken together; and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

—Luke 6:38

THIS IS A GOSPEL OF ABUNDANCE, not of scarcity or want. There is want and hunger everywhere in the kingdom of evil, but in the kingdom of God there is plenty. There is scarcity in the kingdom of evil, where people rob and never have enough, and victims lose and can never save what they have. But in the kingdom of God people give gladly of their plenty, wherever the need occurs.

Jesus understood this well. If he needed a precedent, he found it in the words of his Father, given through the prophet Malachi:

Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.—3:10.

IN THE LITERARY SUPPLEMENT OF a large Mexico City newspaper there was a print of a painting by the Mexican artist, Jesus Escobedo, showing a warrior, sword in hand, who had cut off his own head, and was continuing his sanguinary way down the road to his own eventual destruction.

You can draw many inferences from that picture, and it is a part of the genius of the artist that he made them possible. It could represent a nation going to war, engaging in internal strife, abandoning reason, turning to mass violence and other things.

One lesson, less dramatic perhaps than the others, is that of the danger or restricting our lives and cutting off our own opportunities. Because we give life so little, we receive so little from it. We invest stingily and our dividends are small. We have

not learned the gospel law of abundance and plenty.

IT IS GENERALLY the stupid, lazy, culturally impoverished boy in the class who wants to know, positively and precisely, the absolute minimum that he can read and learn in order to "get by" in the examinations.

It is the girl of limited horizons who inquires petulantly, "Do we need to know that?"

The poor student will insist on keeping as close as possible to the minimums, and all his life will be spent on limited rations, intellectual and spiritual. The good student will always try to give and get the maximum, and his life will be rich, happy, and wonderful. Jesus was talking about minimums and maximums in the lesson above. Scanting Tom and Lazybelle are people who will get out of life only as much as they put into it.

A man or woman worth anything to the world will never ask, "Do we have to know that?" or "Must we do that?" More likely it will be, "Can I learn that?" or "Can I do that?"

IT IS A MATTER OF MARGINS. There is a narrow margin of safety between a bare sufficiency and failure. The person who lives abundantly will want his margins of safety as wide as possible. Some people are content to live with only a dollar between them and want. This has spiritual and intellectual implications too.

We need to change our viewpoint. We think that the ideal of life is to do as little work as possible, to draw as high wages as we can, to rest

whenever there is a chance. In some parts of the country whole families spend as much time as possible, when the minimum daily work is done, sitting on the front porch, day-dreaming and watching the world go by. And the world does go by, inviting them to contribute to the work and adventure of life, but leaving them there when they do not respond. You have seen old boxcars and worn-out locomotives sitting in the switchyards and on railway sidings. They never move out on the great trunk lines where the rails are bright with wear and heavy loads are carried. Some people are like that.

WE SEE THIS GOSPEL LAW in operation in many of our churches. We have visited small but active congregations where a number of people have cultivated their talents and dedicated them to service. Musicians, teachers, practical workers in handcrafts, and members of the priesthood all work together for the building of a way of life in the little church community that reflects the spirit of the Master and the purposes of the gospel. Everybody gives some good, and so everybody receives something good. None are impoverished by what they give, but all are enriched by what they get. They pour blessings and good will into the common reservoir, and all who need may receive.

On the other hand there are branches where nobody tries; where it is the custom to decline to serve in any office; where few serve and receive little but verbal support, if that much. But why go on with uninspiring examples?

"Give, and it shall be given unto you," said the prophet. We know it is true. We can see it everywhere. Let us not permit this day to close without some new orientation of our souls pointing our steps toward the kingdom of God. L. J. L.

Editorial

Doctrine and Covenants Institute

All members and friends of the church are invited to attend the Doctrine and Covenants Institute September 28 to October 3 in Independence. The Sunday meetings, beginning at eleven o'clock, September 28, will be held in the Auditorium, with the Stone Church housing remaining activities. All congregations in the Center Stake will dismiss regular Sunday meetings to permit members to attend.

Daily programs begin at 8:30 a. m. and close with the 7:30 p.m. service.

One of the high lights of the institute will be the introduction and explanation of the new edition of the Doctrine and Covenants on Wednesday, October 1.

Visitors should assume responsibility of arranging for their housing and meals.

New Bishop's Agent, Arkansas-Louisiana District

Notice is hereby given of the appointment of Brother Harold Dale Edwards, Box 193, Bald Knob, Arkansas, as bishop's agent of the Arkansas-Louisiana District, succeeding Brother R. L. Morrison, whose resignation has been received. Solicitors are hereby notified to send their reports for the month of August and each succeeding month thereafter to Brother Edwards at the above address.

We are most appreciative of the good services of Brother Morrison in the years that he has held the office of bishop's agent. We also have appreciated the support given by the Saints to Brother Morrison, and take this opportunity of commending Brother Edwards to them for their consideration and support.

THE PRESIDING BISHOPRIC

By G. L. DeLapp

Approved

THE FIRST PRESIDENCY

By F. Henry Edwards

Today nine more souls were brought into the church. This has been accomplished without a "missionary series." Three of our local elders have held cottage meetings over a period of several months. Our financial situation is improving, likewise our attendance. The Master is being very kind to us in the outpouring of his Spirit. On September 14 we have another baptism service scheduled for at least four candidates.

Our desire and our purpose is to spread the Gospel to this part of "all the world."

A COPY of the *Canada Gazette* for July 17, 1952, has been sent us by Elder E. M. Kennedy, and we note therefrom that Monday, October 13, 1952, has been set apart "as a day of general Thanksgiving to Almighty God for the blessings with which the people of Canada have been favored during this year." We are happy to call attention to this important Canadian festival.

THE PRESIDENCY has received a printed folder which was put out by the businessmen and citizens of Wilburton, Oklahoma, addressed to "The 1952 Reunion (Family Camp) of the Reorganized Church of Jesus Christ of Latter Day Saints, Robbers' Cave State Park, Wilburton, Oklahoma."

This is a fine piece of public relations on the part of the community to welcome a group in its midst to hold a week of religious services. The bulletin says in part: "We have enjoyed and appreciated the associations of your workers and campers in the past and are anticipating the same pleasant relationships again this year."

The closing paragraph is not only congenial but wholehearted in its welcome: "We simply say that we welcome you again, and do pray that the goodly hopes and desires which you bring to this gathering shall be fully attained and realized. We stand available for any service that we can give as a community, or individually, to assist you in attaining these realizations."

Across the Desk

THE FIRST PRESIDENCY

THE MANY FRIENDS of Elder Joseph L. Berry and his wife, Florence, will be saddened to learn of their tragic deaths in a head-on highway collision near Waco, Texas, Sunday, August 3.

After a memorial service at San Antonio, under direction of Elder Charles Kornman, the bodies of Brother and Sister Berry were taken to Cleveland, and funeral services were conducted in Kirtland Temple, Friday, August 8, by Elder Clark Bennett. Bishop J. F. Wildermuth and Elder Harry Black were present at the Temple service, representing the General Church.

Brother and Sister Berry had been in San Antonio since the close of World War II and had won a warm

place in the hearts of all the Saints. At the time of his tragic death Brother Berry was president of the Southwest Texas District, as well as pastor of the San Antonio Branch.

THE FIRST PRESIDENCY is in receipt of an interesting report from Alma Dungan, pastor of the Belleview Branch near Pensacola, Florida:

In June, 1951, the Belleview Branch started working on the task of establishing a branch missionary program, the basic idea being to make every activity of every department pass this test—"Will this activity tend to draw souls to Christ?" Being a small branch with all the usual handicaps, we started slowly. Every part of our branch program is showing improvement at this time. Using only proved methods and procedure we seek for converts to Christ.

To sum up our work thus far—in October, 1951, two persons were baptized; in February, 1952, five were baptized.

Some Ministerial Experiences

By Elbert A. Smith

A sermon given at Liberty Street Church
Independence Missouri

Tape recorded and typed by Arlene Blakeman and Bessie Kannaman

When I came to take up the task of preaching I ran into some difficulties. The first compliment I ever received on a sermon was when a good old sister, who had known me from childhood, said, "Brother Elbert, I did enjoy hearing you *try* to preach." Her language was very well chosen. About all I did for some time was to try to preach.

First Appointment

The church headquarters in those days was in Lamoni, Iowa. My first appointment to preach was out in the country about four or five miles. When the time came to fill that appointment there was a raging blizzard. Old Brother Walstrom had a team of horses and the front end of a bobsleigh; he took Sister Smith and me to church in it. We battled the drifts until we arrived, and then found no congregation. I was relieved. I did not have to preach. We came back home. There is a little sequel to that. I had a very severe cough and did not know what ailed me. I had the whooping cough, which I should have attended to when I was a boy. Not only that, I gave it to old Brother Walstrom, who also should have had it when he was a boy. I did not know what I had, and he did not know what I had given him. A week later when I met him, he said, "Brother Smith, I don't know what ails me. I cough and I cough and then I whoop!" I knew then what ailed him and what I had done in return for his kindness.

First Sermon

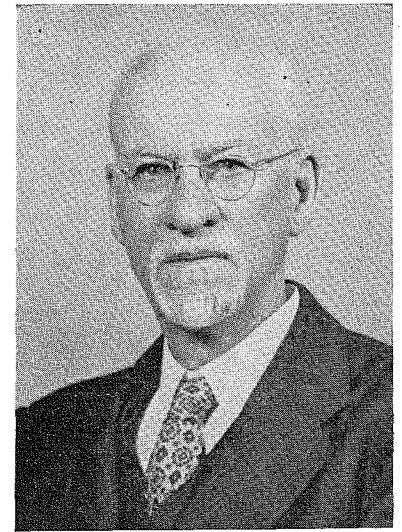
The next appointment was in the spring, at Davis City, about eight

miles from Lamoni. It was over a mud road this time, and a part of the road was known as the Devil's Washboard, up and down hill. Brother Fred Blair and I went in a one horse buggy. We got mired down about two miles out of town and walked the rest of the way in to fill the appointment. I covered the six principles of the gospel and church organization in a twenty-five minute sermon. The "Everlasting Gospel" in twenty-five minutes.

The Davis City Saints apparently were growing tired of having young men sent there to experiment on them—shortly afterward they sent this message to the church authorities in Lamoni: "Please don't send us any more practicing priests." I could not blame them too much. But there is something right here I want to say. When young men are ordained and given the task of preaching, they do not, by virtue of their ordination, become full grown men of power. They have to grow, as I did, and they need patience, prayers, and moral support. It will not hurt anyone to listen to a "practicing priest" occasionally.

Backing Young Men

In my early ministry I preached at one of our reunions. The sermon seemed to please some people. Later I went to my tent. Certain older men gathered on the outside of the tent. They did not know I was inside, and I could not help hearing them. One of them said, "We older men have got to watch out or these young men are going to crowd us right off the map." I felt hurt until I heard Brother James Moler say, "I



don't care how many young men get ahead of me. I'll get behind them and push with all my might." That lifted me up. I decided that was what I would do when I grew older, and I have had pleasure in doing just that thing.

Other Obstacles

I had greater obstacles to meet and overcome than blizzards and mud. The greatest of these lay within myself. I had certain inhibitions. Up to the time I had been ordained to the office of priest I had consistently refused to take any part before a public audience, even as a boy in a little country school. I will confess that when my name came before the Lamoni Branch to be approved for ordination to the office of priest I sent a letter of acceptance, to avoid standing up to say I would accept. Having accepted, I knew I had a battle on my hands, and I determined to fight it out for myself.

I think of the many ministers and departmental workers in the church who need to develop; and to acquire confidence in *themselves* and confidence in *God*. It is not inconsistent with humility to have a well-balanced judgment of our own ability. We are told in the Book of Covenants that all are called "according to the gifts and callings of God unto

them." We need to study our gifts, find out what they are, and how to use them. Then we can gain confidence in using them.

Some people think that all a preacher has to do is to stand up, open his mouth, and God does all the rest. God may do that in an emergency. I had heard Brother Fred A. Smith tell how when he was stationed in Salt Lake City at a time when he was a minister and also in the milling business, one night he was called to preach without any time for preparation. As he stood up to preach he saw a scroll begin to unroll at the back of the church with words on it. He read from the scroll as long as it continued to unroll—and that was his sermon.

Ordinarily I think there is a great deal in the text, "We are workers together with God" which has always been very meaningful to me. God expects us to develop ourselves and the powers within us intelligently, wisely, with courage, and with faith, gaining confidence in ourselves and God.

At Cincinnati Landing

I recall one difficult night down in southern Illinois early in my ministry. I tried to preach at a little schoolhouse at Cincinnati Landing. That sermon was a miserable failure. I went out into the dark on the banks of the Mississippi River; I was desperate, homesick, and wanted to quit. Something like that often happened but the good Lord always said, "Go back and try again," until I began to have confidence in myself and him. I acquired liberty and joy in preaching the gospel, which has been a great blessing and privilege to me.

In the matter of developing confidence in God, I think that, too, is a process of growth. Faith is something we can develop if we think affirmatively and consistently. If we choose to think negatively and to nurture our doubts, probably our faith will diminish and disappear.

Even as Little Children Learn

My confidence in God developed as a matter of experience also. Even as little children learn to love and trust their fathers as they minister to them in little things, so I, as a beginner, learned through small things to go to God with confidence in times of greater need in emergencies in the church.

I shall relate some of these incidents that may seem unimportant, but they helped me to develop confidence in God.

Before I was under Conference appointment I spent one summer in the field, "self supporting." That is, my wife worked and supported the family. I was in southern Illinois, and when the

time came to return to Lamoni to my regular employment as book binder I went to Burlington to take the train home. I needed just six dollars to pay my passage to Lamoni. I thought I would borrow that money from some of the Saints in Burlington and pay it back later.

I met John R. Evans, one of our fine old missionaries. I told him my plans and he said, "No, Brother Smith, do not tell any man your need. We'll pray over it." We did pray over it. We spent the day visiting among the Saints. My train would be leaving sometime in the evening. We went to the home of Brother and Sister Otto, good German people. He was hard working and industrious. Sister Otto was general manager and did the talking. We had our supper there, but we had not told anybody about my need.

At the close of the meal as we started out the door Sister Otto called me back and going to the cupboard took down a jar, removed a five dollar bill, and handed it to me saying, "The Lord told me you would need this." I thanked her appreciatively and went out the door. I was almost to the gate when she called me back, gave me a one dollar bill, and said, "I think you need this also." Thus I had exactly the amount of money I needed to get me home.

This was a small matter, but it brought to me increased confidence in the oversight of God. If I could trust him in little things like this, I could trust him in greater affairs that would come later, just as a child learns to trust his father.

First Wedding Ceremony

This next story has its semicomical side. My wife and I went to San Bernardino, California, in 1900. The church was poor in those days, and our family allowance was twenty dollars per month. One morning my wife and I pooled our resources and found we had only eleven pennies. It was some time before a check would come from the bishop. I said, "I wish someone would want to get married before noon." I never knew why I said that; no one had ever asked me to solemnize a marriage—and I never knew why I set the hour at noon. There is an old saying, "Prayer is the heart's sincere desire." That must have been a prayer.

About eleven o'clock a man I had never seen before and never saw after that day drove up to the gate, called me out, and asked me if I could get out to Old San Bernardino, about four miles away, at twelve o'clock to marry him to his seniorita. He was a Spaniard. I told him I would. "What do you charge?" he asked. I replied, "There is no charge; people pay a fee if they wish, or nothing." He took a five dollar gold

piece from his pocket and asked if that were enough. Without too much show of reluctance, I took it. It was the first and last "pay in advance" wedding I have ever had.

I went down the street a few blocks to where Brother William Gibson lived. He had a horse and buggy and was just driving out the gate. He said, "Get in and I'll have you out to Old San Bernardino in plenty of time." Was that a coincidence that I should have voiced that particular wish that morning and named the hour of noon? I do not think so.

A Prayer Answered

Some years later when I had been appointed pastor in Burlington, Iowa, I was on the road to Kirtland Temple to attend a reunion. On this occasion I was going by train. I went out on the back platform of the train—which was a mistake. That was the day of coal burning engines, and almost immediately I had a cinder in my eye. A cinder is a very little thing sometimes, but not in one's eye. It began to torment me and stayed with me despite all I did to dislodge it. My eye became inflamed, and I saw that while I had a heavy schedule in Kirtland I would not be able to carry it in that condition. I went to the lavatory and tried to wash out the cinder. I offered prayer, and I really expected that cinder to be removed at once, but it was not.

Somewhat disappointed I went back and sat down in my seat. Then a foreign gentleman seated behind me, whom I had not noticed before, leaned over the back of my chair and said, "My friend, I see you are in trouble. I am an optician from the city of Mexico, and if you will permit I shall remove the cinder." I permitted. He opened his little black bag and took out some instruments, deftly rolled back my eyelid and removed the cinder. Then he poured in a little lotion of some sort and I was at ease. Was that a coincidence—an optician all the way from Mexico to help me just after my prayer for help? I think not. Certainly I went about my work in Kirtland with a great assurance that I was about the Lord's business.

The Story of a Baptismal Font

My first real appointment as a pastor was in Burlington, Iowa. I had not been there long when I noticed there was no baptismal font, so I proposed that we install one. The good sisters of the branch, as they usually do, came to my aid and said, "We will pay the expense if you will do the work or see that it is done." I had a volunteer helper, a man not of the church, who was in regular attendance at our meetings. We moved

the pulpit, took up a part of the platform, made an excavation, and placed the font right under the platform.

Very late on Saturday evening I tried to complete that job. It was nearly midnight. When I came to the task of putting hinges on the trap doors that were to close over the baptismal font, I could not find my screwdriver. I searched all through the church for it. It was too late to go to a store. I did not want to go to the neighbors and wake them up to ask them for a screwdriver. Then I thought, God is as much interested in this work as I am. I knelt down to pray, and when I opened my eyes there lay the screwdriver immediately before me. I am just telling what happened—I am not trying to explain it. The tool may have been there all the time and my eyes may have been so tired that I did not see it.

I do not think it is irreverent to see a little humor in the situation. Anyway I could not help it. The pulpit was not yet anchored solidly. Next morning we had our dedication of that font and when I stood up to preach, the pulpit would weave back and forth a bit. That morning the choir chose to sing, "How Firm a Foundation, Ye Saints of the Lord."

When I proposed putting the font in, one of those good sisters said, "What do you want a font for? We have not baptized anyone here for a long time." The first man I baptized in that font was the man who helped to dig the pit. He dug his own grave. I baptized twenty people there before the year closed. I had the great pleasure to baptize five members of one family—a widowed mother, two married daughters and their husbands—formerly Utah Mormons. Over the years other in-laws and children and grandchildren followed until more than forty people were baptized as a result of that one conversion. One of the boys grew to manhood and was pastor of that branch for a long time.

I am a great believer in Paul's philosophy that if Paul plants and Apollos waters, God will give the increase. If the missionary will work and preach the gospel and the pastor will take care of the converts, God will give the increase.

Change in Attitude

Now I want to note some changes that I have observed since I began my missionary work, changes in the public attitude toward this church in particular.

When I went to California in 1900 it was not much like the California of today. I had not been there long until a minister of national reputation, the Reverend Iliff, came to lecture in San Bernardino on "Mormonism." This was in the First Methodist church.

I attended the lecture, young and inexperienced, and for an hour or more I listened to the vilest slander of my family and my church. I am not holding it against the Methodists. I will tell you how they atoned for it later. When Mr. Iliff sat down, I stood up and asked the privilege to say a few words. People shouted, "Put him out." One of my friends, Brother Paulson, jumped to his feet and waved aloft a roll of bills saying, "Here is sixty dollars for the treasury of this church if you will let this young man talk five minutes." They say that money talks, but it didn't talk that day. They shouted again, "Put him out." And that is where I got—out!

That sort of thing happened wherever we had a branch of any size. Soon or late someone would come in with that sort of tirade against us. I sat through numbers of those lectures. Pulpits and the press were closed to us—we had no recourse.

I was back in San Bernardino eleven years later when the ministerial alliance had started a campaign to clean up the city, and it certainly needed it. When the alliance and other civic organizations really got down to the task they elected our pastor, George Wixom, mayor of the city, to do the job of cleaning it up, and he did a pretty good job. There had come that change of sentiment in eleven years.

A Promise

This reminds me of a prediction I heard Brother Joseph, President of the Church, make years ago at a General Conference. He delivered a prophetic utterance, in substance saying, "I want to advise the Saints to gather together in groups here and there and quietly live their religion; if they will do this, God will give them grace and favor in the eyes of the people." I have seen this promise fulfilled.

In the South

In a prayer meeting in my little group on West Walnut Street some years ago a veteran minister of the Seventies, T. C. Kelley, bore his testimony. He said that years before he had been down in the deep south trying to hold missionary meetings. One day he was walking along the highway and a band of armed men waylaid him and warned him to leave the country. When he declined to do so, one of them struck him violently across the mouth. Brother Kelley was more than six feet tall, broad in proportion, and powerful. Immediately his impulse was to return the blow. Then he heard an audible voice say, "When they smite thee upon the one cheek, turn the other cheek also."

He dropped his hand and said to those men, "I'll neither fight nor run

away; do what you will." They seemed disconcerted; had he resisted they might have killed him. As it was, they let him go.

Not long ago I was down in that same southern region—in Brewton, Alabama—at our reunion. One of the leading clubs of businessmen in Brewton invited D. T. Williams, Mark Siegfried, Floyd McDowell, and me to a banquet. In the course of the banquet their chairman told us to ask for anything that we might need that they could obtain for us, and they would see that we got it. Another one said, "If all our people were like you Reorganized Latter Day Saints we could tear our jails down."

God had given us grace and favor in the eyes of those people because the Saints down there were living their religion. Today that is one of the most fruitful and promising mission fields we have.

In the North

Some years ago I was in the city of London, Ontario. I spoke in the church there three or four days, and every day I had the finest kind of front page publicity in the daily papers. A professor from the University of Ontario western division came to one of our meetings and made a talk to us. He invited me to visit the university, which I did, in company with Frank Gray. He took me through the buildings and finally we came to the library. I said, "Let me see what you have on Mormonism." There were old books, exposés by Smucker and others. That was all they had. Then he said, "If you will make a list of the books and periodicals that you think we should have, we will buy them and install them." We did better than that. I made the list, and the London Saints paid the bill.

Not so many years before that John Shields and other of our ministry in that region were persecuted, mobbed and haled into court. This honor given to me was not for me individually. It was a tribute to the lives of the Saints in London, where the church has one of the finest congregations in the world. Brother Joseph was right.

In the Midwest

Several years ago we received an invitation at the Auditorium from the Methodists in Ottawa, Kansas. They were having a seminar of religion and had heard representatives of Catholic and Jewish and various Protestant churches; finally they got around to Reorganized Latter Day Saints. They had heard our programs on KMBC and sent a request that we provide a speaker to tell them

just what we believe. Then men in the Auditorium began to look at me, and as we sometimes do, I said, "Here am I, Lord, *send somebody else*. Send Brother Edwards; send Floyd McDowell." But they insisted that I go, so I went.

The pastor of the Methodist church met me at the station, took me to his study, and plied me with questions for about an hour and a half. Then he took me to his home to dine with his family, then to the church, which was filled with people from various congregations. He said, "Now you may have thirty-five minutes."

He introduced me, and I began to preach. I hadn't preached five minutes until I knew that I had won that audience—not I, but the Spirit which goes with the preaching of the Old Jerusalem Gospel. When I had preached thirty-five minutes and started to sit down the pastor said, "Go on as long as you wish. This is *very interesting!*" When I had finished, someone in the back of the audience stood up and said, "I came here very prejudiced. I am still prejudiced. But I came here prejudiced against these people and now I am prejudiced in their favor. I wish everybody in town had heard that sermon." The Methodist people had atoned for all they did to me years before in San Bernardino. What a change!

When I was preaching under that Spirit I did wish that thousands could hear it. I did not know that my prayer in a way would be answered. The young people of the church took up that sermon and had it published in the tract, "Faith of Our Fathers Living Still." Thousands of copies have gone abroad into many fields.

In Old Nauvoo

A few years ago I was in charge of a memorial service at the graveside of Joseph, Hyrum, and Emma Smith in Nauvoo. There was present in that audience the secretary of the Historical Society of Quincy, Illinois, a man of distinction and wealth. Standing by that grave he said, "I consider Joseph and Hyrum and Emma Smith among the finest citizens that Illinois has ever had." That was a wonderful tribute.

The next day my son Lynn was privileged to go to Carthage where his great grandfather had been slain. The local radio was put at his disposal to tell the listeners what it was that Joseph Smith had wanted to tell the people when they would not listen. All that was a tribute to the character of the Saints in the Nauvoo District who had lived their religion and come to command respect—"grace and favor in the eyes of the people."

In Independence

I think that over the years there has come no greater change anywhere than in Independence. The Saints were driven out in 1833, and in 1838 Governor Boggs issued his infamous "extermination order" that all Latter Day Saints should be driven from Missouri or be "*exterminated*." The order was carried out. Those who did not get out quickly enough were killed. My grandmother escaped across the Mississippi River on the ice in mid-winter with young Joseph and Alexander. My grandfather Joseph escaped from Liberty Jail and made his way across the river to Illinois.

Exactly one hundred years from the time Governor Boggs issued his extermination order, another Governor of Missouri came to Independence and sat down with us at a banquet in the big banquet hall in the Auditorium. That was Governor Lloyd C. Stark. In the course of his speech he said, "I invite you people to help me make Missouri a better place in which to live." That night, on the invitation of President Frederick M. Smith, Governor Stark struck about the first blow struck against the Pendergast Machine. When it came time to rewrite the constitution of the state of Missouri, President Israel A. Smith was one of the delegates to the convention.

In 1945 the President of the United States was pleased to come to our Auditorium with various state and national celebrities and reporters to speak to us. He had just come from the meeting where the United Nations organization took place.

This change in public feeling, which I have noted, opens up to us many doors

that formerly were closed. There are more opportunities. The press is open to use now any time we have news that is worth printing. Pulpits are opened to us in many places. The radio is our servant. Television is available. We have many opportunities that we did not have when I began my missionary endeavor.

Press Forward

While I look back tonight I do not believe we should endeavor to live in the past. Some people make that mistake. I believe in Paul's philosophy, "This one thing I do, I press forward." I am led to believe, and with a great deal of conviction, that this church is on the forward move. I am greatly pleased with the increase in missionary endeavor. I believe that it is much better organized than it was when I started out—much better implemented. It is enlisting a host of young men and women—not alone under Conference appointment, but also local men and women in missionary work.

I am reminded that when Apostle McConley was in Europe the military authorities put on his arm a band bearing the letters V.I.P., which meant, "Very important person." It rather tickled Brother McConley's sense of humor, but he was a very important person before anybody pinned that badge on his sleeve. God had trusted him and called him to be an apostle. If you are busy doing something for God it is very important that you should do it. You, too, may become an important person in church work and in God's favor.

A Boy's Language

IT WAS AT OUR ONSET, Massachusetts, Reunion. A day had been set aside for baptisms. Eight-year-old Frankie Jones wanted to be baptized. His father, pleased by Frankie's desire to become a member of the church, took him aside and asked him some questions about the church and its teachings. The little fellow did not know much about doctrine. "Why do you want to be baptized then?" his father asked.

"To get some of that junk they pass around at the Communion service," said Frankie.

His father was troubled. He had failed to teach his son proper respect for the Lord's Supper. He couldn't let the boy be baptized with that attitude.

He came to me with his problem. "That is no problem!" I said. "Did you tell Frankie he couldn't be baptized?"

"No."

"Fine! You let him be baptized."

"Junk" to the adult mind is not the same thing to the mind of a boy. A boy's pocket is filled with what we would call junk, but it isn't junk to him. He is collecting treasures. Sometimes he is a little confused with adult terminology—as in the case of the Communion emblems.

"Let us go and talk with Frankie," I suggested to the father. We did. Frankie was baptized. We learned that he knew the "junk" was not only bread and wine—to him it was what Jesus gave "on that mean old cross when the soldiers killed him." We both felt that in a few years, after careful teaching, Frankie would recognize that cross as "the emblem of suffering and shame," and the junk would become "sacred emblems of his body and blood." —JOHN F. SHEEHY

Travelogs

Michigan

At a time when our departure for Europe was drawing near, I was importuned by Apostle Mesley to meet with the Saints at Shabbona, Michigan, on Sunday, June 1, for a "re-dedication" of the church there, that shrine having been originally dedicated in June, 1902, by my father. I agreed to go and am glad I did, for it was a memorable occasion.

I was met at Port Huron on Saturday morning by Elders Warren Chel-line and Jacques V. Pement, former pastor at Port Huron, and the second president of the Eastern Michigan District. We visited several local places, and then had a fine fish dinner at St. Clair. En route to Sandusky, we stopped for a visit with Brother and Sister Elmer Davis. This brother is physically afflicted, but his faith is strong and he approaches the future unafraid.

After a good rest at the Pement home in Sandusky we left Sunday morning, Brother and Sister Pement and I, and found a goodly company of the faithful at Shabbona some thirty miles northwest. The church has recently been refloored and painted at a cost in excess of the total original investment. There I found many Saints I had met at other places—the Campbells, Muirs, Harders, Weavers, and others.

The pastor, Elder Arthur Meredith, was in charge, and during the day Brother John Thumm gave a ministry of song that was much appreciated. First was a Communion service with Elder Pement in charge; the service ended with prayer and testimony. The Saints were in a mellow mood, full of memories of former days. Bishop Beck and Elders A. J. Harder and J. C. Rogers took part with many others.

At the next service, when I spoke, all those who had been present on June 29, 1902, were given seats on the rostrum. They were David E. Dowker, Mrs. Charles Mansseau, Mrs. James Cook (formerly Agnes Brown), Margaret Dunlap, *nee* Parrott, Mrs. John Henry, John A. Henry, Myron A. Carr, Charles Ledsworth, Alma Davis, Alma Campbell, Orion Pangman, George Pangman, Thomas Rawson, Mrs. Royal W. Brown, Mrs. Maude Holcombe, *nee* Phillips, Silas Parker, Mrs. Wm. Cargill, Walter Cargill, Roy Cargill, Mrs. Mamie Cargill Ramsey, Mrs. Jamima (Darris) Walker; and Frank W. Bailey. Most of them now reside at distant points.

My talk was largely reminiscent, as I had a copy of my father's editorial account of that dedication in 1902, which gave me an opportunity to read it and ask questions of the people. Formality disappeared, and all entered into the spirit of the occasion.

A basket dinner was served in the Maccabees Hall with Evangelist Harold Muir giving the prayer of blessing.

In order to have a rest I returned in the afternoon to Sandusky with Sister Pement, who needed to see after her two fine boys. I took occasion to make notes for my evening sermon at Sandusky. Bishop Beck spoke at Shabbona in the afternoon service.

Others who took part were Brother Harold Muir and Trayton Rich.

In the evening the church at Sandusky was crowded, and the Saints seemed satisfied with my effort. I was pleased to meet so many of them. Quite a number had been at Shabbona during the day.

Afterward Bishop Beck and Elder Pement took me to Flint, about sev-

enty miles away, where I caught a midnight train. I stopped at Chicago between trains on Monday to secure my German visa and arrived in Kansas City by 5 p.m. where my son thoughtfully met me, and I was soon home for a few short days before I had to "take off" again.

Ottawa, Canada

My next visit was made while en route to Quebec where I was to sail on the Cunard Ship "Franconia" for England. Apostle Mesley had requested me to stop over at Ottawa on the eighth of June. This required me to leave on the morning of Friday, June 6.

When I arrived at Ottawa late on the seventh I was met by Doctor Wallace Shute, one of the three medical men of this now renowned family. This brother took me to his home where I spent two nights and had a most interesting visit with Doctor and Mrs. Shute and their two fine children.

I spoke at the morning preaching service, though the first meeting was a prayer or worship service with Evangelist Walter Swain of Australia in charge. Brother Swain, with wife and son Don, had driven up from Montreal for the day. The afternoon meeting was devoted to numerous addresses, with Pastor Alex E. Caldwell in charge. He was also in charge at the evening meeting, when I again spoke.

Lunch at noon and between later meetings was served by the women of the branch.

While at Ottawa, Doctor Shute gave me much time and showed me something of Ottawa, which is truly a beautiful city.

As I write I am aboard the "Franconia," three days out, off Newfoundland, in foggy weather—but perhaps I should get a new start and try my hand at narrative after I, along with Bishop Livingston, get into our European visit which in some respects will be the greatest of all my travels.

ISRAEL A. SMITH

Evidences of the Divine Authenticity of the Book of Mormon

Part III

By Maurice L. Draper

Translator and Translating

JOSEPH SMITH was unlettered. His education before the translation of the Book of Mormon consisted of a few terms of several months each in a frontier school. However, his mind was keen and alert, and before his untimely death at thirty-eight years of age he had been trained in many fields of higher education, including ancient languages and history. But that he was unlettered in 1827 seems to be unquestioned.

Accompanying the Book of Mormon plates was an instrument called the Urim and Thummim. This is a Hebrew term meaning "light and perfections."¹ Joseph Smith reports that he used this instrument described by Dummelow² as one of the means by which ancient seers or high priests ascertained the divine will, in the translation.

That the translation was a miracle is beyond question. The claim of the book is that its writers used "reformed Egyptian" characters. The translation of Egyptian records by human knowledge in 1827 was scarcely possible. Egyptian literature and archaeological hieroglyphic writing were secrets to modern man until the discovery of the Rosetta stone and its decipherment. The stone was found in 1799 and transported to England in 1802. Study of the stone, which contained texts in Greek hieroglyphic and demotic Egyptian, revealed the key for Egyptian grammar and vocabulary. The French scholar Champollion published his findings on the translation of the stone in the French work, *Lettre a M. Dacier*, in 1822. But the first Egyptian grammar was not published until 1836. Not only the comparison of Book of Mormon characters with Egyptian forms but the appearance of many Egyptian names and some literary characteristics supports the claim that the book was written in "reformed Egyptian." If this be true, however, the miraculous nature of the translation is definitely established, for the means of reading Egyptian texts was not available even to learned men until the Egyptian grammar appeared in 1836 (six years after the Book of Mormon was off the press). Unlearned men even today cannot claim ready access to the informational sources by which the Egyptian characteristics of the Book of Mormon can be checked.

THE USE of the Urim and Thummim in the translation was an act of faith. The mere possession of the instrument did not guarantee ability to translate. Actually, when irregularities occurred in which the translator and his scribe, Martin Harris, failed to meet their divinely imposed obligations, the gift of translation, the Urim and Thummim, and even the plates were taken from them.³ Furthermore, the only direct description from the prophet himself about the procedure in translating indicates that the Lord is careful to preserve the agency of man even in so important a function as divine revelation.⁴ He does not impose upon the prophet a nature and resources inconsistent with the function of free will and the powers of selection and discrimination in the prophet. The translator is not a machine that serves merely as the physical instrument (like a typewriter) for getting the message into human words. Like the sunlight which is colored in its passage through a stained glass window, the message of revelation is expressed in the characteristic terms of the prophet.

In translation by human intellect alone, the finished product is a blend of the original author's ideas and terminology, the grammatical forms of the original language, the translator's terminology, and the grammatical forms of the language of translation. In such a translation there are several features which so identify it. Terminology peculiar to the original tongue and usually lacking in the translation tongue is one. Another is the carry-over of grammatical structure from the original language, even though such structure is not popular in the translation tongue. Still another is the appearance of imagery unusual in the cultural setting of the translator. In the case of translations of a current work from one modern language to another, many of these characteristics are less noticeable as the skill of the translator is greater. But when languages concerned are separated by centuries in popular usage, when the cultures concerned are over 1,500 years apart, when the skill of the translator consists of only a fair knowledge of English words and no academic training at all in the original tongue concerned, then the differences become marked.

THE PROCESS of Book of Mormon translation seems to have been that Joseph Smith, through faith expressed in his use of the Urim and Thummim, was given the ideas couched in the record. Testing these ideas was a matter of growing skill with him, so that he could dictate evidently without hesitation after Oliver Cowdery came to write for him in April, 1829. Undoubtedly he had learned to recognize easily the evidences of inspirational confirmation which he had explained in prophecy to Oliver Cowdery,⁵ during the heartbreaking efforts at translation during the one and one-half years previously. He was able to "study it out in his mind" and in the attitude of continuous prayerful concern the correct concepts caused his bosom to burn within him, while the incorrect concepts were blotted out in a stupor of thought. Despite the efforts of other persons close to Joseph to explain the translation in some other way, this seems to be the only reference to the procedure by Joseph himself.

This means that the concepts and ideas of the original writers were suggested to the mind of the translator by the miraculous gift of "the interpretation of tongues" in which the Urim and Thummim served as the instrument for the concentration of attentive faith and expectancy. These ideas were then expressed in the English terminology available to the translator. Here again is the peculiar blend of original intent by the authors, the transfer of concept from one language to another, the probable carry-over of grammatical forms inherent in the original tongue, and the terminology of the translator. God performed a miracle without invading the basic quality of human intellect and conscience—the function of his agency.

We should expect, then, to find evidences as already demonstrated of the original terminology in the translation. This is particularly true of proper names and of the general literary structure of the book. We should expect also to find evidences of Joseph's limitations as a writer of English. Furthermore, since it is probable that the only sacred literature known to Joseph Smith at the time of the translation of the Book of Mormon was the King James Version of the Bible, we should not be surprised—indeed should expect—to find that the English style he used is similar to seventeenth century English.

NOTES

1. Smith's *Bible Dictionary*, page 318
2. Dummelow's *One Volume Bible Commentary*, page 77
3. *Church History*, I, 24 (Reorganized Church of Jesus Christ of Latter Day Saints, Herald Publishing House)
4. *Doctrine and Covenants* 9: 3
5. *Ibid.*, 9: 3

(To be continued.)
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Question Time

Question:

I have recently heard teachings by various of your members that the Negro race consists of those who have a lineage coming from Canaan, the son of Ham. Certain of your elders also state that Negroes are born into dark-skinned bodies because they were "fence-sitters" during the war in heaven, fighting neither with Satan nor with Michael and his angels. This seems inconsistent with my idea of God. What are the Scriptures to support these teachings?

Missouri

W. S.

Answer:

I have never heard any of our ministers preach or teach that Negroes were pacifists or "fence-sitters" in the spirit world when there was war in heaven. I know of no Scriptures to support the theory. It is one of those *highly* speculative theories—easy to affirm, impossible to prove, difficult to disprove. The theory may appeal to some white people. They must have been good soldiers for the Lord—at one time. But alas, there are no really white people. That is a figure of speech. We are not white even when our blood count is at its worst. We are a variety of colors and shades—pink, cream, saffron, brown, and brick red—and proud of a deep tan. A man, even though he loves righteousness and hates iniquity, if he works under the bright light of the sun from heaven, will find his skin growing darker by the day. The ancestors of the American Negro dwelt for ages under the fierce rays of the equatorial and South African sun.

In any event Jacob gave timely advice to the Nephites when he told them, in substance, to quit worrying about the dark skins of the Lamanites and their follies, and take to thinking about their *own* shortcomings (Jacob 2: 58-61).

As to the second theory mentioned, I do not recall having personally heard any of our ministers advocate it. I do remember the old argument of some slaveholders in America, who were of a religious turn and had a desire to justify themselves. They said that the Negro is a descendant of Ham, cursed with a black skin, and doomed to perpetual servitude. At great expense of blood and treasure America repudiated that theory and set the Negro free. He is now a citizen without prejudice of something

presumed to have happened more than four thousand years ago.

Suppose we analyze the episode involving the curse placed upon Ham—or rather on one of his sons. In the post flood era Noah planted a vineyard. He made wine, became drunk on it and lay in his tent naked. His son Ham saw him in that disgraceful plight and reported to his two brothers—not a serious crime. The two brothers averted their faces, went into the tent, and covered their father. Noah awoke and was angry at Ham. He pronounced a curse, for some obscure reason, not upon Ham, but upon Ham's youngest son, Canaan, who seems to have been innocent in the whole matter. In fact Noah was himself the one to blame. The curse reads as follows:

And Noah awoke from his wine, and knew what his youngest son had done unto him, and he said, Cursed be Canaan, a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem, and Canaan shall be his servant, and a veil of darkness shall cover him, that he shall be known among all men.—Genesis 9: 29, 30, Inspired Version.

Suppose we analyze this curse. It was upon Canaan. His posterity were to be servants of servants. The old slaveholders assumed that meant slaves. A "veil of darkness" was to cover them. It does not say a black skin—that is inferred. Scores of times prophets in the Bible and Book of Mormon spoke of darkness covering people without referring to the color of their skin. The Psalmist said, "Surely darkness shall cover me." He was not a Negro. Isaiah spoke of a time when "darkness should cover the earth and gross darkness the people."

Be that as it may, it was not God who cursed Canaan, the son of Ham. It was Noah. There seems to be no evidence that God sanctioned the curse. Noah was a preacher of righteousness, but not when he was intoxicated. He was in anger, just coming out of an alcoholic stupor, and it sounds as if he was blaming a son and cursing a grandson when the fault was his own.

In editions of the King James Version of the Bible each chapter is introduced by brief headlines indicating its content. These were written by editors or publishers. In the lines introducing Genesis 9 is this about Noah: "Is drunken and mocked of his son." This is a meddling attempt to justify Noah's anger.

In the chapter there is no intimation that any person mocked Noah. In the Inspired Version that wording is deleted. It reads: "Noah's folly, the results of it." It was Noah's folly, not his son's fault.

If we hold that the curse upon Canaan is valid and that it applies to the American Negro we still have the problem of proving that the American Negro is descended from Canaan. The burden of proof is upon those who advance the theory. So far as I have read, the proof is against the theory.

Bible maps and Bible dictionaries seem to be agreed generally in locating the ancient "Land of Ham" along the north coast of Africa and in Egypt. Ham had four sons: Cush, Mizraim, Phut, and Canaan. The curse was upon Canaan. The other three had no part in it.

Which one or ones migrated south in Africa and became the progenitors of the African tribes? It seems to be agreed that the descendants of Canaan crossed over into the Land of Palestine, Phoenicia, and adjacent areas.

The *New Funk and Wagnalls Encyclopedia* places the descendants of Canaan, son of Ham, in Palestine, as "the pre-Israelitish inhabitants of Palestine." In other words, they were the Canaanites whom the Hebrews found in that land. Jewish writers seem to agree with this theory.

The *Encyclopedia Americana* says, "Canaan became the father of the tribes that principally occupied the territory of Phoenicia and Palestine," and adds that the other three tribes of Ham "traveled southward, and from them chiefly sprang the tribes that peopled the African continent."

The *International Standard Encyclopedia* says that among the descendants of Ham the sons of Cush were the *darkest* skinned and the sons of Canaan "the *least* dark."

With all due regard to those who may differ with me in this matter it would seem to me, first, that the curse Noah pronounced on Canaan is open to grave doubt as to its justice and authority. Second, there appears to be, so far as I know, no proof that the American Negro is a descendant of Ham through his son, Canaan, who was cursed. Rather the proof is to the contrary.

There are two things beyond doubt: by the shedding of blood the American Negro was set free politically, and long since the days of Noah a greater than Noah came and lived and died to set men free from present sins and ancient curses. Let us not check up against people of color who accept the gospel any *alleged* misdemeanors four thousand years old.

ELBERT A. SMITH

Daughter of the Pioneers

The Autobiography of Christiana Stedman Salyards

Part VIII

Baptism

Gradually the resolution fixed itself in my mind that sometime I would put that promise to a test. I understood that the next step for me to take would be baptism into the church. I do not know how long I might have procrastinated had it not been that a two days' meeting was held in our branch in October. At the close of that meeting I was baptized.

We went down a little woodland path to a secluded spot on the banks of the Little Blue River. The sumacs were red that morning and the maples were yellow and brown, for it was the beginning of a bright, beautiful day in Indian Summer. We stood on the pebbly shore of the river with its clean, clear waters. On the opposite shore great trees stood like quiet sentinels and witnesses of what was being transacted. Another candidate was baptized before me.

As I stood there in the water, the old cry that had been in my heart five years before arose again. I covered my face with my hands and lifted my heart to God in a wordless appeal. My petition could not find words to express itself and I simply looked up to the Invisible One in earnest desire.

For a moment I stood there with bowed head, oblivious to all else but the one great cry in my heart. Then I uncovered my face and the officiating elder took my clasped hands in his left one as he raised his right hand to heaven and said: "Sister Annie, having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost, Amen." Then he laid me under the water and raised me again out of it.

"Having been commissioned of Jesus Christ, I baptize you!" Those were words of great import to be spoken by the farmer who stood with me in the water. When and how had he been commissioned of Jesus Christ to baptize?

In his personal ministry in Palestine, Jesus had sent forth a body of men upon whom he had conferred the authority to baptize. They had acted under that authority and had conferred it upon other men who followed them; but in the dark ages of the history of the church that authority had been withdrawn, because God ceases to recognize a church and to work with it when it no longer keeps his commandments.

It was an important feature of the Restoration that authority to act for God should again be conferred upon the church, so a messenger from heaven descended in a cloud of light and conferred upon Joseph Smith and Oliver Cowdery the authority to baptize persons in water for the remission of sins. He said there was another priesthood that had power to lay on hands for the gift of the Holy Spirit and that this would be conferred upon them later, which promise was fulfilled. Therefore, after the rite of baptism in water had been performed, we returned to Grandfather's house for the ordinance of the laying on of hands for the baptism of the Holy Spirit; for it is written in the law of the church: "On as many as ye shall baptize with water, ye shall lay your hands, and they shall receive the gift of the Holy Ghost."—Doctrine and Covenants 39: 6.

Jesus spoke of this baptism when he said to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Not only must we be baptized in water, but a new life must enter into us from the Spirit of Christ, and that life must continue in us, preparing us for the kingdom of God.

Wondering

When our guests had departed and quiet had settled down again on our little household, I said wonderingly within myself as I went about my work, "Is this all there is in it?" For I did not yet know what I so earnestly desired to realize. I began at once, on the afternoon of the day of my baptism, to study a book of tracts I had bought from the elders. I was trying to help myself to understand the doctrine of the church. And I went often to my small room and offered brief prayers, always asking the Lord to let me know if the church I had identified myself with was his. I had joined it in faith, trusting the promise that I should know the truth, and for this I prayed steadfastly.

I recall that one evening I went on an errand to the house of a neighbor, and out in the darkness of the night I paused a moment and, with my arm upraised to protect my face, I leaned against the corner of the house and presented the appeal that was constantly in my heart—the prayer for light and knowledge from God.

A Memorable Prayer Meeting

Two weeks passed, and the weather grew colder. On the second Sunday of the month, November 9, there was a light fall of snow, and my grandparents did not go out in the cold to attend the evening service at the church. Only five persons were there that night, and the meeting was changed to a prayer and testimony meeting. I listened eagerly to the evidence offered to the truthfulness of the latter-day work.

It seemed to me I had never been in so satisfying a meeting, and when I had run home through the cold, frosty night I sat on the edge of Grandmother's bed and told her all about it, saying, "O, Grandmother, it was the best meeting I ever was in." Then I went to my little cold room and retired.

Baptism of the Spirit

I was just falling asleep when I was awakened by a power that permeated my whole being until it seemed that every particle of my body felt its searching penetration. It increased in intensity until it seemed that my physical body could receive no more, and I heard myself sigh aloud. At the same time a voice spoke in my heart the familiar words, "His pardoning voice I hear."

Then the power that had filled me began to decrease until I was again in my normal condition, but I was so wide awake that I lay for three hours, thinking over what had occurred and wishing I could go at once and tell my grandparents of it. I knew what had happened to me. I knew that the promise of Jesus had been fulfilled and that now I could say the gospel had come to me not in word only but in power and demonstration of the Spirit. My earnest prayers had been answered, and I knew I had entered the way of truth.

I knew also that there rested on me a new responsibility, and I arose from my bed and knelt before God saying, "Father, you have heard my prayers and have given me to know the gospel is true. Now help me to be always faithful to what I know." After three hours of wakefulness I finally slept. When I told of my experience the next morning as we sat at the breakfast table, my dear old grandfather said gently, "Yes, yes, child, I know what that is. I have felt it more than once, and more than ten times."

Winter in Blue Rapids

My time could not all be given to reading and study. As the cold of winter increased, I had to spend considerable time keeping the little home comfortable. We went into winter quarters in the living room and used the small kitchen we vacated to store wood for our one stove. The extreme frugality we practiced was a revelation to me, and I ought to have

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written home about it, but I allowed Grandfather and Grandmother to order the affairs of their household as they always had done.

We did not suffer that winter, but my little bedroom became so unbearably cold that I went into the living room to sleep on the day bed. We three lived all winter in that one room, but we were comfortable. We were well, warm, and had plenty to eat. Perhaps my greatest trial was making the morning fires. Someone had delivered to Grandfather wood that was not well seasoned, and it did not burn readily. I spent at least an hour every morning getting the fire started.

The Vision of the Roses

I had not been in the church long when I began to hear dissatisfaction expressed over some who, though enrolled as members, never appeared at services or manifested interest in the work. Some advocated drastic measures, and the steps to be taken were discussed. I felt concerned over what my attitude should be if action in the matter was taken. I felt that I should not be neutral, but the course I should take was not clear to me.

One night as I slept there appeared before me as in a dream a bouquet of beautiful white roses, which I understood was to be carried to the church and placed on the pulpit. As I looked at them, admiring their freshness and purity, I noticed on the right hand edge of the bouquet a small number of black roses. They were not withered or drooping, but were black in color. They stood up as fresh and crisp as the white ones.

Thinking they did not belong with the white roses, I put forth my hand to remove them, when a voice at my left shoulder arrested me: "Let them alone; the white roses will shine in the daytime, and the black ones will shine in the night." I withdrew my hand, though it was not at all clear to me how black roses could shine at night.

Later one of the apparently indifferent members of the branch made a trip into western Kansas. When he came back a young woman, the wife of one of his nephews, came with him to visit relatives. One day she was brought to call at our home, and in the conversation that ensued Grandmother asked the young woman if she belonged to the church. She replied, "No; I never even heard of it until Uncle S--- came out and told us of it."

Instantly the vision of the roses flashed across my mind, and when the callers had gone I said to Grandmother, "I saw one of the black roses shining in the night." Uncle S---, apparently indifferent to the church at home, let his feeble light shine out in the darkness of the benighted world.

John Cairns, Missionary

While I was with my grandparents they received a very comforting message that concerned John Cairns, the only living brother of my grandmother, who had held himself aloof from the church from the time of the Nauvoo debacle. I have already mentioned that he was baptized, confirmed, and ordained an elder in one day in Canada by James A. Blakeslee. That was in 1834 when he was about twenty-five years old and the church was in the fourth year of its organization. A sturdy young Scotsman, John entered the missionary field in Canada laboring in the territory between Kingston and the Bay of Quinte. One he baptized was Jehiel Savage, a successful Methodist minister, who readily received the restored gospel and entered actively into the work of the church.

In the spring of 1842 John Cairns moved with his family to Nauvoo and was there received into the high priests' quorum. When a Presbyterian minister of Quincy, Illinois, challenged Joseph to meet him in debate Joseph replied that he would send some of his boys; Josiah Ells and John Cairns were the ones he selected to go. Josiah defended the church in the debate, and John followed as the speaker in a grove near by. On that occasion Governor Ford of Illinois sat on the platform with the young preacher and commended his effort.

In the summer of that year Reuben Hedlock and John Cairns sailed from New York to Liverpool on a mission to the British Isles. There John was appointed to visit the principal cities of England and Scotland. He spent six months in London, traveled in the north of Ireland, and held two debates with a socialist in Dundee, Scotland. The result of his labors was a revival of interest in the work and many additions to the membership of the church.

He was in Kilmarnock, Scotland, when word came of the tragic death of Joseph and Hyrum Smith. He hastened at once to his native city, Glasgow, where a hall had been draped to express the bereavement of the church. There he delivered a memorial sermon to an assembly of about one thousand persons. He continued in his mission field until March, 1845, when he returned to America with a company of Saints. He had been absent about three years and he found conditions much changed in the church at Nauvoo.

Trying Times

There must have been "very disturbed" conditions, as some have written who went through those trying times. Urged to go by those without and counseled to go by designing men within, many

set out on a memorable trek across the great western plains, of which heart-rending things have been written. A considerable number went but not the whole church. Scattered abroad were many who never had been in Nauvoo; some who had started out in the trek to the distant west returned and united with the church when it was reorganized. The widow and children of Joseph Smith retained their home in Nauvoo, and there his sons grew to honorable and respected manhood until the time came when they were called to enter actively into the gathering of the scattered flock.

Further Disappointment

Upon his return from Europe in 1845 John Cairns took in the situation in Nauvoo and withdrew from the church. In later years he stated his reasons in a letter: "Becoming satisfied that there had been a vast departure from the faith, and looking on the self-styled authorities as shepherds I could not trust, I quietly removed with my family to St. Louis." Knowing him as I did, I am not so sure he was quiet when he returned from his foreign mission and found the church in the turmoil of those troubled years.

Still a young man he founded a lucrative business and gained a creditable standing in the city, serving for a number of years as a member of the city council and for a time on the board of health. Ever eager in quest of knowledge he availed himself of his opportunities to store his mind with valuable information. I have been told that missionaries of the church, passing through the city found hospitality in his home and were helped on their way financially, but he could not be induced to enter again into the cause in which he had found such deep disappointment.

Perhaps his prosperity and the enjoyment of his civic activities had something to do with his attitude toward the church, but the time came when reverses swept from him all material gain. The year before I went to Kansas he visited in our home, and I look back with appreciation on the benefit I derived from association with him. I never heard him mention his former connection with the church, but every Monday he bought a copy of the *Chicago Tribune* from the newsboy on the westbound train, and that evening, when others had retired, I read to Mother and him the sermons of prominent pastors of Chicago congregations. This was my first real introduction to the consideration of religious matters.

(To be continued.)

Briefs

Four Candidates Baptized at Reunion

NORTHERN PLAINS DISTRICT.—The district reunion was held June 18-22, under the direction of Elders Houston Hobart, Luther Troyer, F. L. Ballantyne, and Apostle Paul M. Hanson. A new feature of the reunion program was the forum discussion group held two afternoons. Sister Lester Anderson conducted the women's classes. The women's department of the Fairview Branch was in charge of meals. Elder Hobart taught the young people's class until the end of the week when, accompanied by six young people, he left for the youth camp at Elliston, Montana. Brother O. R. Wilcox completed the class instruction.

Sister Violet Ballantyne was superintendent of the children's department, assisted by Lena Brown, Donna Hillman, Jo-Allie Holt, Dorothy Eagan, F. L. Ballantyne, Sister Frank Redding, Mrs. Pearl Caudel, and Chester Hillman.

Joan and Arthur Gutschmidt, Neva Flug, and Vandalia Nelson, all of Williston, North Dakota, were baptized. Elders Wilcox and Ballantyne officiated. At the Sunday morning service several ordinances were performed. Shela Breeze was blessed by her grandfather, Elder W. C. Redfield and Elder W. R. Hillman. Priests O. R. Wilcox and Arnold Jorgensen were ordained to the office of elder. The four candidates for baptism were confirmed.

Representatives of the six groups that make up the district as well as isolated members were present. The record attendance was approximately one hundred.—Reported by DONNA HILLMAN

District Conference Held

TABOR, IOWA.—A special Children's Day service was held June 8 at which six candidates were baptized by Elder Morton Birkby. The candidates were Mrs. Geraldine Foster, her two children Larry and Jacquelyn, Leta Mae Reed, Gary Vanatta, and David Dyke. The candidates were confirmed by Elders Charles Fry, Charles Forney, and Morton Birkby. Following a basket dinner, a fellowship service was held with the theme "Experiences With the Holy Spirit."

The Southwest Iowa District conference convened at Tabor on June 22. Charles Putman, Francis Hanson, and Amos Graybill of the district presidency were in charge.

The young people's activities for June included a wiener roast and fellowship service as well as a hayride.

Sherry Jessen and Wendell Dunsdon attended the senior youth camp June 30-July 7. Margaret Utterback, Leta Mae Reed, Charlene Powers, and Mona Maxwell attended the junior youth camp. Charlene and Mona are nonmember friends.—Reported by JAMES BIRKBY

Good Fellowship Day Observed

BOONE, IOWA.—The young people of the Des Moines District met at the church at Boone on June 1 to participate in a Good Fellowship Day. The opening service offered time for meditation as music was furnished by violinists Leta Joy Winans and Nels Gustafson and pianist Alice Winans. The district music director, Shirley Huhn, led the congregation in group singing prior to the Communion service. The young men who directed the Communion service were Priest David Shippy, Ames, Iowa, college student; Wade

Hankins, young people's leader, Oskaloosa, Iowa; Steve Robinson, Zion's League president, Des Moines, Iowa; Marion Pease, young people's leader, Des Moines; William C. Haden, assistant youth leader, Des Moines; A. Paul Winans, Des Moines District youth leader; Howard Braby, Graceland College student; Priest Eugene Crandell, Boone. The theme for the day was "Hear his voice and open the door today." A basket dinner was held, and Priest Jack Ross of Ames led the group in games. Sister Shirley Huhn conducted the closing song service, and Missionary William Haden gave the benediction.—Reported by A. PAUL WINANS

Attends National Girls Camp

VANCOUVER, BRITISH COLUMBIA.—Mrs. Henry Piedt, wife of Pastor Henry Piedt, 3248 Rutledge Street, Victoria, British Columbia, was in Ottawa where she attended the Girl Guide National Camp as field commandant, responsible for a unit of girls.

As district commissioner and area camp advisor for the southern portion of Vancouver Island, Mrs. Piedt came to the national camp as assistant commandant of a contingent of 150 girls and leaders from British Columbia. Over 1,200 girl guides and leaders attended the national camp which was encamped a few miles outside Ottawa for a ten-day period in late July.—Reported by F. CARL MESLE

Officers Elected at Business Meeting

FIRST BRANCH, CHICAGO, ILLINOIS.—As a result of missionary work by Seventy Wayne Smith during the month of May, three adults were baptized. They were Mrs. Florence Heide, Mr. Oscar Lucas, and Mr. David Vosecky. On June 8, Frances Marcelino, Linda Lindsey, and David Vosecky were baptized by Elder Louis Hancock. Claudia Lee Chandler, Laura Lee Callaci, Mrs. Florence Heide, and Mr. Oscar Lucas were baptized by Elder Elbert W. Chandler. The confirmation service followed the baptisms.

Speakers in the past month have been Elders E. W. Chandler, Louis P. Hancock, J. C. Stuart, Paul Whitman, Seventy G. Wayne

Smith, Elders Paul Goodrich, H. T. McCaig, Sr., and J. W. Pettersson. On June 29 Elder Stuart preached his farewell sermon at First Branch.

Music has been provided each Sunday before the sermon. Solos have been given by Mrs. Louis P. Hancock, Delores Jones, Donald Mee, Mrs. Warren Hinkle, and Priest Wallace Fike; a duet by Mrs. Bernice Delmont and Mrs. Helene Hancock; and a trio by Miss Gladys Forbes, Mrs. Elmer Gelhorn, and Mrs. Ralph Delmont. The women's choir and the mixed choir have also sung special numbers.

During the service on May 18 Barbara Lois, infant daughter of Mr. and Mrs. Reed, was blessed by Elders Chandler and L. P. Hancock. The Communion service on June 1 was presided over by Elder Chandler. Alex Donald, son of Mr. and Mrs. Leo Callaci, was blessed by Elders Pettersson and Chandler. At the morning service of June 29 Stephen Michael, infant son of Mr. and Mrs. J. M. Platt, was blessed by Elders J. C. Stuart and Elbert W. Chandler. Mrs. Platt is the former June Green.

Leonard Wayman visited the branch June 29. He is the architect working on plans for the new church. The women of the branch held a building fund dinner April 18 at the home of Herbert Jones. Other projects for the building fund are in progress.

On June 20 a father and son banquet was held at the home of Herbert Jones.

The annual business meeting on July 20 was presided over by Elders Chandler, Hancock, and Lyle Woodstock. The following officers were elected: pastor, Elbert W. Chandler; counselors, H. T. McCaig, Sr., and Louis Hancock; director of religious education, Louis Hancock; children's supervisor, Alice Skinner; leader of women, Emerine Gundersen; adult supervisor and business administrator, Robert Brown; music director, Helene Hancock; young people's leader, Paul Goodrich; secretary, Ruth Skinner; auditors, Paul Studtman and John Pettersson; branch solicitor, Hulda Edstrom; *Herald* correspondent, Velva E. Castins; book steward, Bob Pawley; building committee, Herbert Jones, chairman, Robert Brown, Edward Kohn, Louis Hancock,

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Athena Striblen, Emerine Gunderson, E. W. Chandler, and Lyle Woodstock; and planning committee, E. W. Chandler, Lyle Woodstock, Emerine Gunderson, H. T. McCaig, Sr., and J. W. Pettersson.

At the close of the business meeting Elder Lyle Woodstock gave a talk and introduced his wife and his family to the congregation. The Saints welcomed the Woodstock family. Elder Paul Goodrich, his wife, and family have also been welcomed to the branch.

Officers for the North Side Circle are president, Mrs. Harry Striblen; vice-president, Mrs. Arthur Swanson; secretary and treasurer, Mrs. Rose Oakes; teachers, Mrs. J. Louis Gauthier and Elder Woodstock. Officers for the Ssenippah Guild are Pauline Jones, president; Maxine Schulz and Olive Battersby, vice-presidents; and Bernice Delmont, secretary. The women's leader for the First Church Women's Club is Mrs. Emerine Gunderson. Other officers are Mrs. Rose Oakes, associate leader; Marcella Brown, secretary and treasurer; and Judith McCaig Schmidt, program chairman. Sister Eleanor Chandler was elected district women's leader. She will succeed Sister Lydia Wight who will retire on October 1.—Reported by VELVA E. CASTINS

Visit Branch in July

STONE CHURCH.—These visitors from twenty states, Canada, Hawaii, and Japan registered at the Stone Church in Independence during July: Mr. and Mrs. James M. Anderson, Mr. and Mrs. Leonard Allen, John L. Baker, Herbert Barrett, Mr. and Mrs. E. L. Bedwell and Keith, Mr. and Mrs. C. R. Billman and family, Mrs. Luella Bloom, Guy Burgess, Lona Burgess, Kenneth M. Cady, Mr. and Mrs. George Carlile, Mr. and Mrs. G. G. Clesson and family, Mr. and Mrs. Henry Conner, Roy F. Davey, Dr. Edith Davis, Mr. and Mrs. R. O. Duncanson, Edna and Norman Durrant, Clayton and Jerry Enlow, Mr. and Mrs. Elmo L. Enlow, Mrs. A. T. Evans, George Faherty, Mr. and Mrs. Welton Foster, Frank Forehand, Mrs. Mary J. Funk, Mrs. Vina Gray, Laura Gueldner, Mr. and Mrs. Cecil A. Gunsolley, Lorna and Olive G. Harris, Carl

Heaviland and family, Mr. and Mrs. Edward Heaviland, Miss Bessie Marie Hill, Mrs. Martin Hynden and Nancy, Mrs. Haru S. Iseri, Grace Jensen, Gemil and Charles Jensen, Mrs. Neva Keen, K. E. Kerrick, Dick Kunkle, Ilah Mae Kunkle, S. C. Leeka, Mrs. Dan Lloyd, Bonnie Maier, Maggie Maier, Paul May, John Midgorden, Mr. and Mrs. A. Miller, Mr. and Mrs. Carl H. Miller and Carla Gay, Mrs. R. Miller, Mr. and Mrs. W. Miller, Wayne and Ernest Miller, Mr. and Mrs. Elmer J. Moran, Lowell Moser, Eloise and Joanne Moser, Mr. and Mrs. Francis Moser, Karen Sue Parker, Mr. and Mrs. T. D. Partridge, Mrs. Annie Peattie, Mr. and Mrs. George Peterson, Mrs. Ione Pitts, R. G. Russell, Lillian Reitz, Gene Rigney, Kisuke Sekine, Miranda Sherman, Doyce W. Siles, Margaret Slover, Mr. and Mrs. H. Wayne Smelser, Edna Yingling Smith, Mrs. Fannie Smith, Mr. and Mrs. A. C. Solomom, Sr., Mr. and Mrs. A. C. Solomom, Jr., Mr. and Mrs. Manley Stayton and Donnie, Richard Stevenson, Barbara Sue Thompson, Edward B. Thompson, Kenneth Todd, Mr. and Mrs. Floyd A. Vallier, Mrs. William Weeks, Mr. and Mrs. E. L. Wilson, William W. Wilson, Marion A. Young.—Reported by MRS. RALPH G. SAVAGE

Blue Water Reunion Held

LEXINGTON, MICHIGAN.—The Blue Water Reunion convened July 26 to August 3. Eight hundred sixty-nine people registered. The reunion opened with a sermon by President F. Henry Edwards who spoke on the theme "Spiritual Growth."

Preaching and teaching personnel from the General Church were as follows: W. Blair McClain, R. Melvin Russell, L. W. Updike, F. E. Butterworth, Warren Chelline, L. O. Brockway, R. B. Flanders, and Roy Cheville. Pauline Arnsen was teacher of the women's classes. Elder Shankland Arnsen of Independence helped in various capacities.

On the first Sunday afternoon a program was presented by a group of college students who told of their plans to be of service to

the church through their specialized training. Their theme was "Today's Frontiers."

The reunion has grown in such proportions that last year separate fellowship services were arranged for young people and adults. This year the plan was continued. The junior League also had its own fellowship service. On Wednesday the senior Leaguers met with the adults, and on Thursday the junior Leaguers did so, thus contributing to the spirit of unity. Separate campfires were held for the junior and senior Zion's Leagues, and an evensong was held in the log tabernacle for the adults. The last evening one evensong was held for all.

A large staff of workers was on hand to assist in the work of teaching the children from nursery age on up. There was classwork, handcraft and music instruction from 8:30 to 11:50 each morning. An achievement program was given by the children on Saturday night. Children's group games were conducted each evening from 6:30 to 7:30 with a children's hour following.

Each evening the twilight class was taught by Dr. Cheville with the exception of Monday, when Brother Edwards taught. The evening preaching was conducted by Seventy F. E. Butterworth who used as his theme "The Testimony of Polynesia." The sermons were illustrated with movies and slides.

Morning devotions were presented by Wayne Updike, and the evening devotions by Blair McClain. The music was directed by R. L. Gault. One evening the choir sang "Remember Now Thy Creator," and at the close of the service a recording was heard of the same number sung by the Tahitian Saints.

The Blue Water Olympics were held on Saturday afternoon. Track and field events took up the whole afternoon. Traditionally a queen is selected by the young people, and this year two were selected, the Misses Phoebe and Jeanne Mervin, of Tahiti, visitors at the reunion.

The health of the campers was under the supervision of Elizabeth Jahn, R.N.

Eleven were baptized on the last day of the reunion in Lake Huron.—Reported by R. MELVIN RUSSELL

Zion's League Has Social

SALEM, OREGON.—On July 29 the Salem and Hopewell Zion's Leagues met at the farm home of Edward and Patricia Guy. There were about thirty young people present, including Missionary and Sister Don Landon; Youth Leader Kenneth Slover; League President Pearl King; Doris Hayworth, vice-president; Madeline Hayworth, treasurer; Dean Coburn, news reporter.—Reported by DEAN COBURN

Elder Dan Belcher Elected Pastor

BRENTWOOD, MISSOURI.—Elder Edwin C. Kent resigned as pastor of the Brentwood Branch because of ill health. Elder Dan Belcher was elected pastor at a branch business meeting June 11, which was under the direction of District President Alma C. Andrews. The branch presented Brother Kent with a leather brief case in appreciation of his services. Elder David Cooke acted as spokesman for the congregation. Brother Cooke was the pastor prior to Brother Kent.

A new women's leader was elected at a business meeting held June 22. She is Sister Altha Dayton. Sister Eutha Wise was the former leader.—Reported by MARGE KENT

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Smoking and Lung Cancer

Letters

PART OF THE MEDICAL FRATERNITY has become somewhat alarmed at the upward trend in the prevalence of lung cancer. Millions of dollars are being spent in various studies of the cause and cure of cancer. However, while several agents are under suspicion as the contributing factors, it is generally agreed that the actual cause or causes are not definitely known.

Studies being made in recent months in California point to the fact that in most cases where men and women have been victimized by lung cancer, there is a history of smoking tobacco. An article in the *Sacramento (California) Bee* of February 27, 1952, puts the accusing finger on the smoking habit. We quote from this source:

Heavy smokers, beware—you may be inviting cancer of the lung.

This warning was delivered in plain terms last night before a Town Hall audience by Dr. Junius B. Harris, veteran Sacramento physician and surgeon, a past president of the California Medical Association and a past vice-president of the American Medical Association.

ALARMING INCREASE

Speaking on recent advances in four fields of medicine—polio, cancer, cortisone, and the antibiotic drugs—Dr. Harris stated cancer of the lung is rising at an alarming rate.

"As yet we haven't enough evidence to show conclusively that the chemicals in the tar from cigarette smoke will cause cancer of the lung," he said, "but the mass of evidence against cigarettes is piling up daily."

In 1900, he pointed out, the disease was seventh among cancer types in the number of deaths caused. Today it is first.

"The curve of this increase parallels the curve of increased sales of cigarettes," he said. "Those sales began to boom around the time of World War I. Last year 1,000,000,000 cigarettes were sold in this country—at the rate of six per day for every man, woman, and child in the United States."

AFFECTS AIR PASSAGE

And of the two types of lung cancer, it is the type which occurs in the air passages of the lungs—where smoke goes—which has risen from seventh to first on the list of killing cancers. The other type, which affects the glands, has not increased.

Charles F. Grabske, Church Physician, said he had heard this problem discussed by many of the best medical authorities in the field. They seem to be unanimous in the belief that the increase in the incidence of lung cancer parallels the increase in smoking. He took the trouble to phone for the latest statistics available to the Medical Association. While these figures differ a little with those quoted by Doctor Harris, they do support his position. According to his sources, Mc-Millen and Crane of Philadelphia, "The

incidence of broncho-genic carcinoma (lung cancer) is second to that of carcinoma of the stomach in men, and fifth among cancer deaths among women. Only 10 per cent of all cancer deaths are due to broncho-genic carcinoma." Doctor Dorn says, "There has been a 22 per cent increase of lung cancer of the air passages among women and a 78 per cent increase among men in the last ten years."

The case against tobacco using among Reorganized Latter Day Saints does not rest on a fear psychology. Sections 86 and 119 of the Doctrine and Covenants are clear and emphatic. Unfortunately, however, men and women do not start the habit on a rational basis but rather from an emotional and social motivation. After the habit becomes deeply ingrained in one's nervous system, it is too much to hope that reading an article will be sufficient to cause one to desire to throw off the habit, even though his health and relationship to God may be at stake. Our feeling is, however, that an occasional article like this in the *Herald* might help some parent in advising his children, or it might help some adolescent or adult who might be toying with the idea that "a million users cannot be wrong." If only one person can be spared the remorse of estrangement from God because of violating his explicit counsel, or the ravages of lung cancer, this article will have been quite worth while.

C. B. H.

Grateful for the Gospel

I was originally a member of the Church of England, but for years I had put off my confirmation as I had doubts about the doctrine of that church. Then I met a young Mormon girl who told me of her church, but still I doubted. When I moved to Detroit I contacted the council and was directed to the Reorganized Church. I talked with the pastor and decided to attend services there for a while. During this time I had the good fortune of hearing Evangelist Ray Whiting. I asked God if I should join this church, for I still had doubts. Then one day a voice seemed to say, "This is my church, and I am well pleased with it." That was all of the message, but it was sufficient for me. The most memorable day of my life was the first Sunday in June when I was baptized.

I have now found my "pillar of strength" and the peace of mind for which I had so long searched.

ELIZABETH DIEDEL

164 Adams West
Detroit 26, Michigan

Wants To Help

I have received a letter from Sister Jessie Bailey of Sioux Falls, commenting on my letter that appeared in the *Herald*. I know she is praying for me in my endeavor to help little children find their way to God.

I shall be glad to hear from any who are lonely and wish to correspond with me. I do want to be a friend to all the poor and friendless, sharing the love that God has given me. Of myself I can do nothing, but with his Spirit guiding I hope to help many.

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HERALD HOUSE
Independence, Missouri

From a Ten-year-old Polio Victim

I am Karen Kay Wakeman, and I am ten years old. I had polio two years ago, and I feel that I need the prayers of the Saints because I can't use my right hand and arm. I have been in the hospital for therapy, and I have been administered to and told that someday I would be all right. I go to church every Sunday; my father is pastor. I go to reunion every year and love to be with the Saints. I wish you would pray for me that I might be blessed with more faith.

Box 287 KAREN KAY WAKEMAN
Uvalde, Texas

Report From Japan

(EDITOR'S NOTE: The following letter telling of the activities of church members in Japan should be of interest to many *Herald* readers having friends or relatives stationed there.)

In May Major Millard Caldwell and W. O. Leonard, passed through Camp Drake on their way to Korea. It was possible for them to have dinner at our home. Elder Crum also was present.

Robert Wehling was in Tokyo on rest and rehabilitation. He and Elder Crum spent the evening in our home. Later he and his buddy had dinner in our home. While on his rest and rehabilitation he also visited the Tice family in Yokohama.

Alvin Stevens has finished his schooling on Eta Jima and will soon be on his way to the States. Recently he stayed overnight in our home while on a three-day pass.

Mrs. Melvin Crum, and daughter, Carol, arrived in Tokyo on June 25 to be with Elder Crum who is working for the government here. He is now living in Honomiya Apartment 303.

Recently we drove out to the camp where Glen Swain was stationed, but we were told that he had gone back to the States.

Gaynor Fox wrote to Elder Crum and informed him that he had finished his training at Johnson Air Base and had been sent back to Niigata.

Robert Anderson wrote to Elder Crum that he was on his way back to the States from Korea.

Elder Crum had a letter from Harold Burr who is now stationed in Osaka in the post office. He had been a patient at the Osaka General Hospital and while there met a nurse by the name of Fitch, who is a member of the church.

John Butterworth passed through Camp Drake on his way to be assigned to the 141st General Hospital.

In July Fred Weddle, who has been flying B-26's in Korea, was here on rest and rehabilitation and spent his time with us. He also met the Crum family while here. In the latter part of July he called me on the phone after flying here from Korea on his way to the States after completing the required number of flying missions.

Robert Baker is stationed at Yokusuka, where he plays in the Navy band.

On a recent Sunday Carl, Melva, and Carol Crum, Thelma Perry, Alvin Stevens, and Ada Sherman met in our home for a picnic luncheon.

If anyone having relatives here or coming over in the near future will tell them to contact Elder Crum at his home (phone 33-5581) or us at Camp Drake (2044) we will be most happy to meet them and try to make their time here as pleasant as possible.

RA 37522268 SFC P. A. SAMUELA
Hq. and Hq. Co. CDRD
8042 AU
APO 613, c/o Postmaster
San Francisco, California

Notice to San Antonio Members

I have a son (name not given) living in San Antonio that I should like to have contacted by members there. His address is 626 Briggs and his telephone number W-20509. He was brought up in the church, but never baptized. His wife and two children are Lutherans. They have had a lot of illness in their family.
328 East Elm Street W. A. FLETCHER
Lodi, California



Interesting Personalities

A Steward in His Vocation

The elders of the church were told in 1887, "let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all."

The stewardship of a vocation has been evidenced in the life of High Priest Frank Mussell, president of the Wisconsin District. Recently Brother Mussell was appointed vice-president and general sales manager of the Allis-Chalmers Manufacturing Company of Milwaukee, Wisconsin. Prior to this, he served as manager of the eastern territory of the company until he accepted appointment as director of the agriculture, machinery, and implement section of the National Production Authority, United States Department of Commerce.

He started to work with the Allis-Chalmers Company in 1936 at the company's Des Moines branch of the tractor division. In 1937 he became agricultural sales manager there and in 1941 was named manager of the Mason City, Iowa, branch. He was appointed eastern territory manager in 1942.

Brother Mussell has found time to give much in service to the church. When he lived in Independence, he served as pastor of the Englewood congregation at one time, and of Spring Branch at another. He was the elder for Group 1 at the Stone Church also. Wherever his occupation has taken him, he has found the church and given of himself. This was true when he lived in Des Moines as it is now in Milwaukee.

Brother Mussell has two married daughters who live in Independence: Mrs. Earl Bandlow and Mrs. Blair Wildermuth. His sister is Mrs. John Blackmore, wife of the General Church Historian.

BARBARA PEAVY

New Sterling Silver

R.L.D.S. Membership Pin

This new membership pin is a replica of the church seal. It is designed to fit into a jacket buttonhole. Ideal for a gift that will be appreciated.

Price \$1.50 (plus 30c excise tax)



HERALD HOUSE

Independence, Missouri

Women In Industry

PART II

TODAY THERE ARE OVER two million women with children under the age of ten who are working in factories, offices, and stores. From my experience and familiarity with the subject, I believe that the decision to work must be made by each mother thoughtfully and prayerfully in the light of her experience and her strength. No decision that a mother ever makes is more important or will react more vitally in the life of the family and in the community.

If you are a mother, take your time and be unselfish in your thoughts. Do not think of how pleasant it will be for you to be away from the routine of home. Wherever you work there will be routine. Do not spend too much time thinking how nice it will be to be dressed up all of the time or to have your hair and nails fixed at the beauty shop. Perhaps your family will love you in your simple dress with your work-worn hands at home, clothed in happiness.

When I returned to our law office, our sons were in high school. My time was my own while they were in school. It was an ideal situation, but one day our older son said, "I don't like to have you at work." "Why, son," I replied, "I am closer to you than I was when I stayed at home. Now I am as close as the telephone. Then I was busy with church, school, and social activities until you returned home from school. I am closer to you now than I was then." "Yes, Mother," he said, "but I love to close my eyes and see you at home."

By Jo Zelma Taylor

(Mrs. Arthur B. Taylor)

IT WOULD BE SIMPLER if no mother with small children would seek employment, but often there is no choice. The social agencies have recognized this and have rephrased the question "Shall mothers work?" to "Which mothers shall work?" So to all women this must be the first consideration: "Is it necessary for me to work?" Let there be no false conception of money earned, not alone what it will buy in dollars and cents, but what it will cost in loss of family unity, in lack of the family spiritual development, and a home built to the honor of God and man.

Will there be an actual money gain? When this is figured it may be wiser for you to remain in the home and find some other way to supplement the income. First deduct your withholding tax. Then deduct the social security that is taken from your salary. There is transportation which must be paid with regularity, and more expensive lunches for yourself and family. There will be an over-all higher cost of food that you will serve your family, for quickly prepared meals require more expensive food. There will be laundry and cleaning for which heretofore you have not had to put out actual cash. There will be additional clothing, for you will not have time to remake and repair. There will be luxury items for your beauty care. There will be that most expensive necessity of all, the baby sitter. I do not like that term, "baby sitter." You will require a mother substitute. When

these are all added up as necessary expenses to be deducted from your gross income, what is your net income? Will you be working for crumbs when you had hoped for cake with frosting?

IF THE ANSWER is still that you want or that you have to work for the salary which remains, then the next step is to take it up with your family. This venture will be successful only if the responsibility is shared willingly. Their co-operation may depend upon the reason you have to earn the money. It may be their way of being a part of solving a financial need; if so it will not be the wife and mother who is earning a salary—it will be an entire family who, by releasing mother from certain of her duties and responsibilities, give her time and energy to produce the needed cash. Ask yourself, "Why do I need to work?" Is it to send the children to school? Is it to pay the installment on the house, car, or television set? Is it to buy luxuries or necessities? Only you know why you work, but be very sure that you *need* to work and that you are not working just to keep up with the Joneses.

Perhaps you are better emotionally adjusted if you can organize your life to include a challenging job. Ask yourself if your children will be happier because you work. If you are an irritable mother when you stay at home with them all day, they may be glad to have a happy substitute mother during such hours as you are gone. Perhaps they will gain security from a more patient caretaker. Simply having children doesn't make mothers. As deeply as we feel that woman's primary duty is motherhood, all are not adapted to that demanding role. It is the one most important job in this world for which we do not think it is necessary to have much training. When the

Home Column

www.LatterDayTruth.org

wee child is placed in the young mother's arms we suddenly feel that a halo is raised around her head and she is capable of meeting all problems.

PLACE FIRST THINGS FIRST. Place your child's need first. It may be that you cannot stay at home and take care of the child, but it does mean that you must take care of the child—and I mean YOU, for you, the mother, are the only one to see that your child is cared for. Now this adequate care means a woman who gives love, training, and security while you are away; not just a place to park the kids until you return at some indefinite time. There must be a loving dependable mother substitute. It should be done by individuals. It may need to be done by community and church-sponsored nurseries, but however it is done, there must be an extension of home life.

You never drop the responsibility of motherhood; you simply add more responsibility. Have you the health, the stamina to carry on this double job? Will the children be deprived of childhood security? Children have such pride in their homes, their own sand piles, their mother's cookies, their father's strength, their own pets, their parents' attendance at school affairs. Will they feel unloved, unwanted? Will they lose the desire to report home after school? Will you lose touch with their companions? Will your husband feel less important because he is not the sole breadwinner? Will the community be benefited or harmed by the resulting home conditions by reasons of your absence and your lack of parental care? Will there result a broken home, a delinquent child? Will church attendance be slackened and a family lost in Zion?

YOU HAVE BEEN COMMISSIONED by those who stayed at home to return to them with specific messages, not generalities. When they ask you what was said about "Women in Industry," I want you

to say that the speaker placed emphasis on putting first things first.

Here are some questions to be answered by the one who asks, "Shall I work?" Is it necessary? Why do I want to work? Why do I need to work? What will I take from my family? What will I add to the happiness and well being of my family? Who will take my place? Will I be satisfied, healthy, and happy away from my family? Will my husband be secure? Will my children be assured of my love? Will they be trained to accept their responsibilities in the community and in the church? Will they become good wives and good husbands? Will I maintain regular church attendance and interest? Will the community be assured of stable homes and good citizens, not a broken home and delinquent children? Will divorce result? Will my child break the law through lack of my guidance and knowledge of his companions?

The answer to these questions must be met squarely, unselfishly, prayerfully. Your first duty is in the home. Have you enough left over for the second job? Can you be a mother and then a breadwinner?

The future destiny of the child is the work of the mother—the future destiny of civilization is the child of today. We are to blame if these children, for lack of loving care, are physically unkept, morally untrained, and spiritually starved. The home and church must meet this problem by early Christian training.

To the childless women of this church I give a challenge. Would you be a loving, dependable mother substitute for children who need the physical and spiritual care and love which you can give? If you feel that you could answer this in the affirmative, then help the mother in industry to fulfill her contract to keep the children in a home built for the honor and glory of God.

In Psalm 113:9 we read: "He maketh the barren women to keep house, and to be a joyful mother of children. Praise ye the Lord."

Aluminum Cooking Utensils

Ever since Mildred Nelson Smith's article, "Designs Against Aluminum," appeared in the *Herald* January 21, 1952, we have had occasional protests against the validity of her claims that aluminum utensils were harmless for cooking. We notice that the current issue (July 23, 1952) of *Better Business Bureau Bulletin* of Kansas City, Missouri, has nearly a full-page article under the heading, "Facts Refute Claim Food Cooked in Aluminum Vessels Is Harmful." The Bureau states that it gets frequent letters or phone calls concerning this subject. It mentions the pamphlet distributed by the Research Publishing Company of Toledo, Ohio, entitled "Early Grave Via the Modern Kitchen," which builds up quite a case against aluminum utensils, declaring that they "may cause cancer, ulcers, and other ailments." According to the bulletin the pamphlet then quotes college professors, naming "William J. Gies of Columbia University, a teacher of biological chemistry, and Dr. Albert P. Mathews of the College of Medicine, University of Cincinnati, a teacher of biochemistry." The Bureau wrote these and others named in the bulletin. Several letters were returned unclaimed and one professor mentioned was dead. Professor Gies stated, "Have never had experiments on toxicity from aluminum cooking vessels. Aluminum cooking utensils have been in daily use in my own home for many years." Professor Mathews replied: "It is true that about 20 or 30 years ago I did give evidence before the Federal Trade Commission that sufficient amounts of aluminum compounds taken in foods were harmful . . . but I said nothing about the use of aluminum vessels in cooking, and I do not believe that such use has any deleterious effects."

It seems strange that this rumor of evil should be so persistent in the light of the flimsy evidence which is generally presented against the use of aluminum vessels. C. B. H.

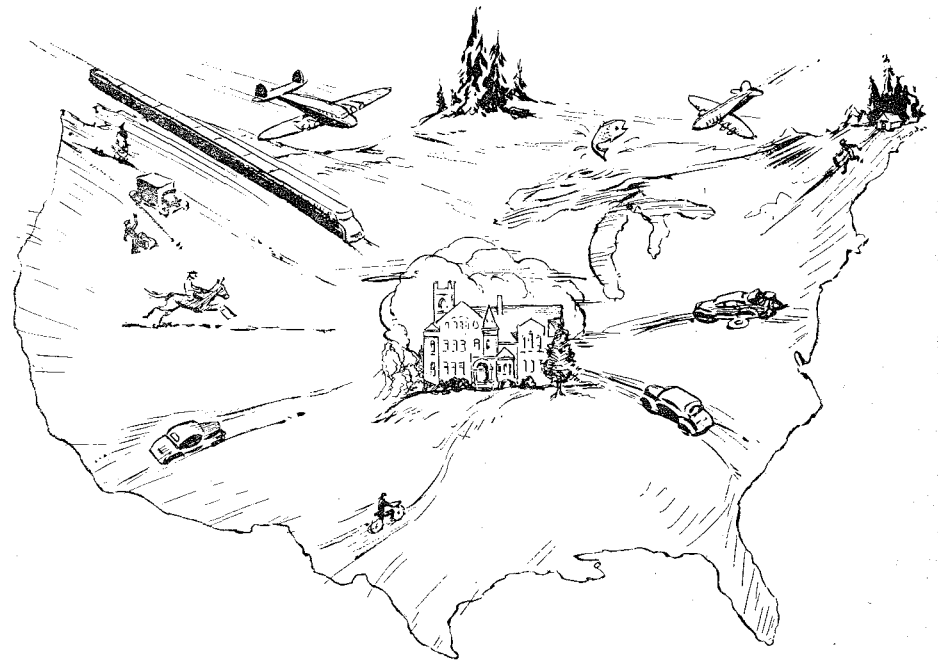
Going to The College Student Conference?

This article should be of interest to all young people, especially those now attending or planning to attend a college or university other than Graceland.

From college and university campuses all over the United States and Canada church young people will converge upon Lamoni, Iowa, for the annual College Student Conference being held on the Graceland campus from 5:30 p.m. Saturday, August 30, to 3:00 p.m., Monday, September 1.

Called by the First Presidency and conducted by the Committee on Ministry to College People—of which Dr. Lawrence Brockway, University of Michigan, is chairman—the conference is intended to serve all college students and graduates outside of those currently enrolled at Graceland where they may receive this type of ministry year round. The last conference was held at Kirtland, Ohio, a year ago.

Personalities from the professions and General Church who have agreed to attend include President W. Wallace Smith, Bishop Walter



Johnson, Dr. Evan Shute, Harley Morris, Dr. Lawrence Brockway, Dr. James Van Biber, Edwin Browne, Dr. Myron Curry, Richard Ankney, and Carl Mesle. From the Graceland faculty President E. J. Gleazer, Jr., Dr. Roy Cheville, and others are expected to be in attendance.

Conference Theme

The conference theme, "Frontiers in Zion's Performance," is expected to challenge the best thinking of both students and leaders. Many students will participate as leaders in discussion, in worship, and in fun, as well as in the roll of speakers. The steering committee has outlined what it believes to be a balanced program. An opening mixer, a community sing, and a campfire program are scheduled to assure relaxation and fellowship. A morning worship period, an afternoon vesper, and two fellowship services are being planned to provide maximum oppor-

tunity for rich worship experience. Five major discussion periods, including small group "buzz" sessions, are also provided.

Conference keynote speaker will be Dr. Evan Shute of London, Ontario, on "Restoration Principles in Modern Times." All who know Evan Shute are aware of his keen mind, his deep devotion to the church, and his ability to stir and inspire. His speech will be given Saturday evening at 8:30 o'clock, immediately after dinner and the mixer which open the conference. Registration will begin at 4:00 p.m. Saturday, August 30, with dinner scheduled for 5:30 p.m.

Dr. Shute to Set Stage

Dr. Shute's speech will set the stage for the first discussion period Sunday morning, when the entire conference will be divided into small groups and then brought back together to consider, "What Restoration Principles Are Distinctive Today?" The findings of this session will be listed and will form the basis of further discussion periods.

Other major discussion topics now listed include three designed to ex-

New Horizons

plore the necessary performance required of college people who hold to the Restoration. They will be on "Frontiers in the Search for Security," "Frontiers in Witnessing" (as demonstrated in the lives of trained individuals), and "Frontiers in Community Living."

On Sunday evening several students are being asked to present their own thinking on the current mission of the church in a symposium of student opinion, entitled "As I See It."

The climax of the general sessions is expected in the open forum, Monday morning, when in something of a "hair down" session, questions submitted either in writing or from the floor will be tossed before a panel of "experts."

Campus Group Leaders to Meet

All discussions will not be in the field of theory. Practical examples and applications will be sought. Among these will be a session for student group leaders and pastors of college town congregations on "Campus Group Organization and Activities."

Two fellowship services are planned to add to the enrichment of worship experiences. The first, Sunday morning, will have as its theme, "Walk in the Light." The second on Monday afternoon will conclude the conference as each individual shares in the theme, "Part of This Is My Job."

Registration

Registrations for the conference should be sent to Dr. L. O. Brockway, Chemistry Department, University of Michigan, Ann Arbor, Michigan. The registration fee is \$2.00. Housing in a dormitory will be \$1.00 per night (guests must bring their own linen), and six meals will be served for \$4.50 a person. Reservations should be made early to insure a peak religious experience and the best student conference ever.

CARL MESLE



Shirley Campbell, sixteen-year-old Zion's Leaguer of Fergus, Ontario, who placed second in the senior women's 400-yard free style swimming competition in the Canadian Olympic tryouts in June.



Joan Campbell, fifteen-year-old Zion's Leaguer who placed third in the Olympic tryouts. At youth camp she and her sister assisted with waterfront leadership.

Young People in the News

The Campbell Sisters

PROMINENT IN ACTIVITIES, especially athletics, at the new Ontagin Youth Camp held this year for the first time at Port Elgin, Ontario, were two of Canada's foremost junior swimming champions, Shirley and Joan Campbell, daughters of Mrs. Florence Campbell of Fergus, Ontario, and the late Thomas Campbell.

Starting to swim at the age of six, both girls have shown from the beginning outstanding ability in this field. Shirley, now sixteen years old, won the Canadian Junior Championship for the 400-yard free style event, breaking all previous records for this in 1951 with a 5 minute 13 second timing. In 1950 she was also Canadian champion in the one-mile free style for junior women, which she won in competition at the Canadian National Exhibition at Toronto. On June 25, 26, and 27, 1952, she competed in the Olympic trials at Hart House, Toronto, placing second in the Canadian Junior Championship final 400-yard free style and in the Canadian Senior Championship 400-yard free style.

Joan, Shirley's fifteen-year-old sister, has also added to the family honors. In 1951 she placed first in the Canadian National Exhibition 100-yard free style, first in the Dominion championship 100-yard free style race for junior women at Vancouver, British Columbia, and second in the Ontario championship. In June, 1952, she placed second in the Ontario championship, and third in the Dominion during the Olympic swimming trials at Hart House, Toronto.

Both girls have been on the Ontario 200-yard swimming relay team since 1946, and on the 400-yard relay team which won the Ontario Championship in 1951, placing first in both the Ontario and second in the Canadian championships in the recent Olympic trials.

Shirley attended Fergus public school and was graduated this June from the commercial department of Fergus High School. She has recently accepted a stenographic position with Beatty Brothers, Ltd., in Fergus, and hopes to save up enough money to attend Graceland College soon.

(Continued on page 23.)

Bulletin Board

Help Needed at Independence Sanitarium

There are openings for three stenographers and an admitting clerk at the Independence Sanitarium and Hospital. The stenographers must be able to do general stenographic work. The admitting clerk must be able to meet and interview people and to type; however, she does not need to know shorthand or bookkeeping. Those interested should phone or write O. L. Ralston, Comptroller, The Sanitarium, Independence, Missouri (phone IN 3600).

Servicemen's Address

Pvt. Grant M. Salzman
RA 18393057
R and M Operations Co.
51st Sig. Bn, Corps
A.P.O. 358, c/o Postmaster
San Francisco, California

Pvt. —2 Thomas E. Pyle
U.S. 55221414
549th M.P. Co.
Ft. Clayton, Canal Zone

A/2C Howard D. Moore
A.F. 17298945
Hq. Sq. Sec., 354 Fifth A.B. Group
Goodfellow A.F.B.
San Angelo, Texas

Changes of Address

Mr. and Mrs. Wayne E. Simmons
423 South Kansas
Weslaco, Texas

Mr. and Mrs. T. Evan Thomas
1551 Bates Parkway
Englewood, Colorado

Mr. and Mrs. Harry A. Dennis
Lamoni, Iowa

1952

COLLEGE STUDENTS' CONFERENCE

Theme:

"Frontiers of Zionie Performance"

This annual conference is for college and university students. Registrations and \$2.00 should be sent to: Dr. L. O. Brockway, Chemistry Department, University of Michigan, Ann Arbor. Rooms in dormitories—\$1.00 per night. Six meals—\$4.50 per person.

GRACELAND CAMPUS

August 30-September 1

LAMONI, IOWA

Old Heralds Needed

The following issues of the *Saints' Herald* for 1944-45 are needed by the Editorial Department, Herald Publishing House, Independence, Missouri:

Vol. 91, number 30, July 22, 1944, and number 51, December 16, 1944.

Vol. 92, number 33, August 18, 1945; number 35-37, September 1, 8, and 15, 1945; number 39, 40, September 29, 1945, and October 6, 1945; number 42 through rest of 1945.

Brooklyn Services

New York City Saints hold Sunday services in the Highland Park Branch YMCA, 570 Jamaica Avenue, at the eastern edge of Brooklyn. Visitors may obtain further information by telephoning Jamaica 3-4963 or Dewey 9-8471

Request for Prayers

Prayers are requested for Mrs. Wayne Adams and her ten-year-old son, Eddie, who were injured in an automobile accident August 3 and hospitalized at Manning, Iowa. Their home is at 11415 Peery, Kansas City, Missouri.

Mrs. Samuel Hunt of Emmett, Idaho, requests prayers for her son who received an arm injury several years ago that has never healed. Because of the pain he has not been able to work the past month. He is married and has three children; it is urgent that he recover so that he can return to his job.

Mrs. Maurine Williams, 1165 Warden Avenue, San Leandro, California, requests prayers for her husband, Charles, who was seriously injured at his work on July 14 and has not regained consciousness since the accident. He is a patient at Providence Hospital in Oakland, California.

WEDDINGS

Tomlinson-Learning

Joan Ann Learning, daughter of Mr. and Mrs. Benjamin Learning, and Bruce Harlan Adrain Tomlinson, son of Mr. and Mrs. Charles H. Tomlinson, all of Niagara Falls, Ontario, were married July 26 at Toronto, Ontario, Elder J. L. Prentice officiating. They are making their home in Niagara Falls.

Robley-Every

Margaret Louise Every, daughter of Mr. and Mrs. Aubrey C. Every of Norwood, Rhode Island, and Albert Linscott Robley, son of Elder and Mrs. George F. Robley of Cranston, Rhode Island, were married July 12 at the Reorganized Church in Providence, the groom's father officiating. They are making their home in Norwood.

Olivier-Burgess

Ora L. Burgess, daughter of Mrs. Lillie M. Burgess, and Lewis B. Olivier were married June 14 at the Reorganized Church in Moline, Illinois. Elder Fred C. Bevan performed the wedding ceremony.

Holm-Hare

Martha Lucille Hare, daughter of Mrs. Laura E. Hare of Royal Oak, Michigan, and Stanley H. Holm, Jr., son of Mr. and Mrs. Stanley Holm of Portland, Oregon, were married May 29 at the Reorganized Church in Lamoni, Iowa, Dr. Roy A. Cheville officiating. Both are graduates of Graceland College. They are making their home in Lawrence, Kansas.

Barnes-Anderson

Margaret Belle Anderson of New York, New York, daughter of Mrs. Oscar Anderson of Des Moines, Iowa, and Harry Grinnell Barnes of New York were married August 2 in the Chapel of Christ Church, the Reverend Dr. Kenneth Neal Alexander and Elder E. LeRoy Squire officiating. The bride, a graduate of Graceland College and the University of Iowa, is manager of special events in the Public Relations Department of Lever Brothers Company. The bridegroom, who received his Ph.D. from the University of Iowa, is a consultant in New York, where they are making their home.

Wood-Howe

Irene Allen Howe, daughter of Mrs. Rose Allen of Jackson, Michigan, and Edson Wood, son of Mr. and Mrs. David Wood of Greenville, Michigan, were married August 2 at the home of Elder and Mrs. E. R. Carter in Lansing, Michigan, Elder Carter officiating. They are making their home in Greenville.

Smith-Sader

Lorraine Sader, daughter of Mr. and Mrs. Ralph Sader of Midland, Texas, and Max Smith, son of Mr. and Mrs. M. D. Smith of Odessa, Texas, were married June 26 at the Reorganized Church in Stanton, Texas. Elder Iral Parker performed the double-ring ceremony. They are making their home in Midland.

The bride's grandparents, Mr. and Mrs. John L. Durrell of Lancaster, California, celebrated their golden wedding anniversary on the same day.

Braidwood-Jeske

Florence Jean Jeske, daughter of Mr. and Mrs. Paul M. Jeske of Port Huron, Michigan, and Van Ralph Braidwood, son of Mr. and Mrs. Ralph G. Braidwood of Yale, Michigan, were married at the Reorganized Church in Port Huron. Evangelist John R. Grice read the double-ring ceremony. The groom, who holds the office of elder, is a graduate of Graceland College and Wayne University.

BIRTHS

A daughter, Deanna Lynn, was born on June 1 to Mr. and Mrs. Lee Counts. She was blessed on July 13 by Elder Robert Evans at Sherman Oaks, California.

A son, Donald Ray, was born on July 19 to Mr. and Mrs. George Russell of Tucson, Arizona.

A son, William Galdon, was born on June 19 to Mr. and Mrs. John Ritter of Tucson, Arizona.

A son, Ricki Allen, was born to Mr. and Mrs. Albert Seidle of Tucson, Arizona.

A son, Richard William, was born on May 8 to Mr. and Mrs. Lyle L. Hartman of Tucson, Arizona.

Mr. and Mrs. Roger Lundeen of Robbinsdale, Minnesota, announce the birth of a son, Robert Roger, born July 18 at Minneapolis, Minnesota.

Mr. and Mrs. Clyde J. Smart of Reno, Nevada, announce the birth of a daughter, Linda Janine, born August 7. Mrs. Smart is the former Gladys Kovar of Denver, Colorado.

A son, Harry Morgan, was born on May 31 to Mr. and Mrs. Daniel Morgan Stacy of Louisville, Kentucky. He was blessed August 10 by Patriarch H. W. Burwell and Elder J. B. Welch. Mrs. Stacy is the former Edith Odom of McKenzie, Alabama. Both parents attended Graceland College.

Capt. and Mrs. Charles Irwin of Argonia, Newfoundland, announce the birth of a son, Rex Stephen, born August 1. Mrs. Irwin is the former Bessie Robinson of Independence. Capt. Irwin is on leave of absence from Graceland College while serving in the Air Force.

A son, David Glen, was born on July 22 to Mr. and Mrs. Robert G. Peterson of Kimberly, Idaho. He was blessed on August 10 at Hagerman Reunion by Patriarch Silas D. Condit and Elder Lysle Gilmore.

A daughter, Janet Margaret, was born on July 22 at Ottawa, Ontario, to Mr. and Mrs. Lawrence McCooeye. Mrs. McCooeye is the former Leona Carkner.

Mr. and Mrs. E. E. Morse of Austin, Texas, announce the birth of a son, Ladner Emanuel, born July 22. Mrs. Morse is the former Lillian Maxwell.

A daughter, Kathleen Kay, was born on May 12 to Mr. and Mrs. William G. Kemmish of Council Bluffs, Iowa. She was blessed on July 20 by Elders V. D. Ruch and Amos Graybill. Mr. Kemmish attended Graceland College 1948-50.

A daughter, Catherine Lucille, was born on June 2 to Mr. and Mrs. Samuel Palfrey of North Charleroi, Pennsylvania. Mrs. Palfrey is the former Page Pascoe.

A son, Robert Michael, was born on July 8 to Mr. and Mrs. Robert M. Moore of Des Moines, Iowa. Mrs. Moore is the former Dorothy Brooks of Webb City, Missouri.

Mr. and Mrs. Harold T. Rhode, Jr., of Kansas City, Missouri, announce the birth of a daughter, Debra Ann, born July 22. Mrs. Rhode is the former Janice Arrasmith. Both parents are graduates of Graceland College.

Mr. and Mrs. Charles Hudson of Eldorado, Kansas, announce the birth of a daughter, Charlene Gail, born August 2. Mrs. Hudson is the former Lora Gail Sapp.

DEATHS

ATKINSON.—Catherine, died recently (date and place of death not given) at the age of seventy-five. She had been a member of the Reorganized Church since she was eighteen. She was the mother of eight children, all members of the church.

HARTSHORN.—Roy, son of Fred and Anna Hartshorn, was born October 4, 1884, and died July 1, 1952, at Marathon, Iowa, where he had spent all of his life except for a few years at Cameron, Missouri. In March, 1933, he was married to Helen Schwarz; two children were born to them. Following the death of his wife, Helen, he was married in September, 1940, to Ruth Lewis, who survives him. He had been a member of the Reorganized Church since May 20, 1901.

Besides his wife he leaves a son, Elbert, and a daughter, Leona Blacker, both of Portland, Oregon; a stepson, Eldon Lewis of Phoenix, Arizona; a sister, Lottie Daniel of Cameron; and four grandchildren. Funeral services were held at the Methodist Church in Marathon, Elder B. T. Fish and the Reverend Robert Smith officiating. Burial was in the Marathon cemetery.

APPLEMAN.—George Mitchell, was born July 31, 1863, at Gallon, Ohio, and died July 26, 1952, at the Independence Sanitarium. On May 6, 1890, he was married to Margaret Brown; four children were born to them. He had been a member of the Reorganized Church since November 23, 1897, and had served as a priest since October 25, 1903.

He is survived by his wife; three daughters: Mrs. Lillian Livingston of Boring, Oregon; Mrs. Florence Roop of Seattle, Washington; and Mrs. Elma Sharp of Kansas City, Missouri; a son, Loyd E. Appleman of Portland, Oregon; a brother, William Appleman of Portland; nine grandchildren; and eleven great-grandchildren. Funeral services were held at the Roland Speaks Chapel, Elder Hubert Case officiating. Interment was in Mound Grove Cemetery.

POTTS.—Albert C., son of Albert and Lilly Potts, was born August 8, 1891, in England, and died May 17, 1952, in St. Mary's Hospital, Jamaica, Long Island, after a brief illness. He came with his parents to the United States when he was a child, and on October 24, 1909, was baptized a member of the Reorganized Church. From then until his enlistment in the First World War he served Brooklyn Branch as secretary and recorder. On November 23, 1921, he was married to Anna Thuman; two children were born to them.

He is survived by his wife; a daughter, Betty Jean Frisbie; a son, Donald Albert; two sisters: Emma Hartley and Dorothy Pettit; and two grandchildren. Funeral services were conducted by Elder Perce R. Judd and Evangelist LeRoy Squire at the Walker Chapel in Woodhaven. Interment was in Long Island National Cemetery, Farmingdale, Long Island.

WINSHIP.—Robert H., Sr., was born September 14, 1874, at St. Marys, Pennsylvania, and died May 27, 1952, at his home in North Charleroi, Pennsylvania. He was married on March 8, 1899, to Elizabeth Harris, who survives him. He had been a member of the Reorganized Church since September 6, 1890, and since November 13, 1910, had served as a priest.

Besides his wife he leaves three sons: Charles H. of Fayette City, Pennsylvania; Clarence I. and Robert H., Jr., of North Charleroi; a brother, Samuel of Fayette City; a sister, Mrs. Mary Givens of Baltimore, Maryland; eleven grandchildren; and two great-grandchildren. One son, Henry M., died December 14, 1951. Funeral services were held at the Lock Four Reorganized Church, Elders James F. Menzies and Floyd F. Bradford officiating. Burial was in Belle Vernon Cemetery, Pennsylvania.

LARSEN.—Anne Dorothy, was born March 4, 1862, in Norre Uttrap, Denmark, and died June 29, 1952, at Maywood, Illinois. She had been a member of the Reorganized Church since 1910. Her husband, Jens Larsen, and seven children preceded her in death.

Surviving are two sons: Peter and Carl, both of Council Bluffs, Iowa; a daughter, Mrs. Bertina Lorenzen of Maywood; a sister, Hannah Hansen of Council Bluffs; twelve grandchildren; and twelve great-grandchildren. Funeral services were held at Senne Chapel in Maywood, Elder Lloyd L. Hadley officiating. Interment was in Mount Emblem Cemetery, Elmhurst.

MURPHY.—James Mervel, son of Mrs. Nellie Hazzard of Wallaceburg, Ontario, was born July 4, 1893, and died June 22, 1952, at Wallaceburg. He had been a member of the Reorganized Church since his youth and had held the office of priest since August 1, 1918.

He is survived by his wife, Ada; a son, Jack; a daughter, Helen; and his mother, all of Wallaceburg; and five sisters: Mrs. Maude Booth of Wallaceburg; Mrs. Bertha Evans of Detroit, Michigan; Mrs. Carrie Green of Independence, Missouri; Mrs. Della Griffin of Hollywood, Florida; and Mrs. Mae Nette of Holly, Michigan. Funeral services were conducted by Patriarch Robert Brown. Interment was in River View Cemetery, Wallaceburg.

ROBINSON.—James Monroe, son of James Stephenson and Martha Anderson Robinson, was born April 15, 1866, in Grundy County, Illinois, and died July 18, 1952, in Independence, Missouri, after a long illness. He was married on August 7, 1888, to Emma Jane Thomas; ten children were born to them. His wife, Emma, died in 1905. He was baptized into the Reorganized Church on June 4, 1895. He was ordained a priest on October 12, 1902, and an elder on June 18, 1905. He was pastor of the congregation at Wier City, Kansas, for several years, became a member of the First Quorum of Elders in Spring River District in 1912, and in 1913 served as a self-supported missionary. In 1915 he moved to Oswego, Kansas, and although the church has no branch there, he conducted meetings in schoolhouses, and once in the Methodist Church. In 1920 he made his home in Independence where he served as a group elder. Following the death of his first wife he was married to Amanda Caroline Smith on September 18, 1909, who died in 1948. Five children also preceded him in death.

Surviving are three sons: W. C., E. L., and J. H., all of Independence; two daughters: Mrs. George W. Leigh, Sr., of the home and Mrs. Iva Reeves of Torrington, Wyoming; two brothers: Aaron Robinson of San Diego, California, and Frank Robinson of Pittsburg, Kansas; two sisters: Mrs. Martha Jane Bird of Pueblo, Colorado, and Mrs. Patsy May Holler of Pittsburg; twenty-eight grandchildren; and fifty great-grandchildren. Funeral services were conducted by Patriarch A. K. Dillee and High Priest Lester Whiting at the Dixon Kepyel Chapel in Independence. Interment was in Mound Grove Cemetery.

ROACH.—George Washington, son of William and Sarah Roach, was born December 14, 1861, in Hillsboro, Indiana, and died July 25, 1952, at his home in Independence, Missouri. He was married on February 2, 1884, to Dicy Olive Phillips, who preceded him in death on March 22, 1945. He had been a member of the Reorganized Church since 1896.

He is survived by a daughter, Mrs. Ralph M. Barnard of the home; one son, Leland Roach of Anaheim, California; a sister, Mrs. Harriet Austin of Yeoman, Indiana; a brother, Cyrus Baker Roach of Monon, Indiana; and five grandchildren. One daughter preceded him in death. Funeral services were conducted by Elder Hubert Case and Patriarch A. K. Dillee at the Roland Speaks Chapel. Interment was in Mound Grove Cemetery.

WILEY.—Glen C., son of John and Sarah Wiley, was born March 3, 1874, in Cass County, Michigan, and died May 23, 1952, at his home in Summit City, Michigan. He was married on May 8, 1901, to Alice Walter; three children were born to them. He had been a member of the Reorganized Church since October 27, 1909, and was active in church work as long as his health permitted.

He is survived by his wife; two sons: Harold of Lansing and John of Mt. Pleasant; a daughter, Edna of the home; two sisters: Mrs. Laura Robinson of Mt. Pleasant and Mrs. Jennie Nesbitt of Traverse City; a brother, Robert, of Miami, Florida; and five grandchildren. Funeral services were held at Kingsley, Elder E. H. Doty officiating. Burial was in Greenwood cemetery.

News and Notes

(Continued from page 2.)

OMAHA YOUNG PEOPLE VISIT ZION

A group of young people from the Omaha, Nebraska, Branch, under the supervision of Brother and Sister Esmond Crown and Brother and Sister Frank Fry, visited Independence August 9 and 10. The South Crysler and Stone Church women's department provided meals for the group and under the leadership of Brother and Sister Eldron Robison, Stone Church junior pastor and wife, and Barbara Barnhard, entertainment was provided. On Sunday morning the group met with the Stake-Wide Zion's League in an early morning prayer service under the direction of Lee Hart, stake youth leader. Elder Evan Fry gave the theme talk. Assisting in the service were Roy Schaefer and Hal McKain. A breakfast was served to the young people following the service.

KANSAS CITY STAKE NEWS

A new mission has been opened at Prairie Village in the Kansas City Stake at 7746 Wornall Road, under the leadership of Elder Herbert C. Lively.

The Kansas City Stake is also featuring a "campus series" which is being held at the Shawnee Drive Branch. People from the following four branches are attending the series: Central, Malvern Hill, Prairie Village, and Shawnee Drive.

Young People in the News

(Continued from page 21.)

Joan was graduated from Fergus public school this year, and is entering Fergus High School in September. She hasn't decided what to specialize in, but says that youth camp this year has made her Graceland minded.

Both girls were baptized at the age of eight at Eldora, Ontario. With their mother they have attended reunion every year and participated actively in church activities. To Mrs. Campbell goes much of the credit for their success because of her steadfast guidance, continued faith, and perseverance. Shirley is Zion's League pianist and has helped out in junior church work. Joan is an enthusiastic member of both the Zion's League and church school.

Besides church work, these busy and talented girls find time to follow several hobbies. Both like to sew and figure skate.

Those who attended Camp Ontagin were proud to have had the privilege of fellowship with two such fine, devoted young people.

—MARY HILL

We're on the Air . . .

MONTANA, Kalispell.—KGEZ, 1340 on the dial, 1:15 p.m. (MST) Saturday.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 9:30 a.m. (EDST) every Sunday.

TEXAS, Weslaco.—KRGV, 1290 on the dial, 9:00 a.m. (CST) Saturday.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

ALABAMA, Mobile.—WKRG, 710 on the dial, 7:15 a.m. (CST) Sunday.

MASSACHUSETTS, Fall River.—WALE, 1400 on the dial, 9:45 a.m. (EST), August 13 and 25

AMERICAN FORCES NETWORK, EUROPE.—AFN, Tuesday Evening Vespers, 1845-1900 hours.

IOWA, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

AUGUST 25, 1952

(815) 23

P.S.

* MILLIONAIRE

Add a new word to your vocabulary—"millionaire," spelled with an "n." A nillionaire has no millions at all. The word was invented recently by "Vogue Magazine," and means a person with little money who, by the use of intelligence, personal charm, selection of clothes, and consorting with the right kind of people, has a fair chance of living a gracious, comfortable, and happy existence. "Vogue" will tell her how to do it.

Now if the men's magazines would publish something like this for the rod-and-gun side of the household instead of the trash they usually dish up, we might have better men.

There is a spiritual angle on this, too. Not one of us needs to be poor. Remember the old song:

My Father is rich in houses and lands,
He holdeth the wealth of the world in his hands;

An heir to a mansion . . . still I may sing
With Jesus my Savior, I'm a child of the King.

* APHTHOUS FEVER

The editorial eye goes roving over many things in life, and frequently encounters strange names and words. You never know when you will have use for some of those words, and it pays to give attention. . . . In an agricultural publication there was the term "aphthous fever." Surely there could be no literary use for that term, and we passed by it. But only a few days later we needed it again. . . . What is aphthous fever? It is more widely known under the popular name, "foot-and-mouth disease." Yes, editors get it too, but the symptoms are different. In this case, the editor puts the foot in the mouth. Very embarrassing. Have you ever had an attack of aphthous fever?

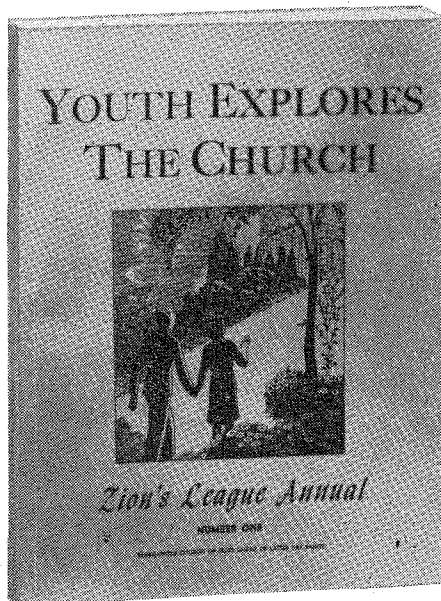
* BUT YOU MUSTN'T LAUGH!

Not many people are willing to have others laugh at them. Contempt is cruel, and ridicule is a major offense in any society. People have been killed for laughing at the wrong time and in the wrong way.

Even King David would not endure it. There were times before he came into his power that that he felt the sting of bitter laughter, and it is possible some of his enemies later lost their heads for an indulgence in untimely mirth. In the fortieth Psalm he said this prayer: "Let them be desolate for a reward of their shame that say unto me Aha, aha."

Both civilization and Christianity are founded upon respect for human personality, among other principles. Jesus made a strong statement on the point in the Sermon on the Mount; for in Matthew 5:22 he said, "Whosoever shall say, Thou fool, shall be in danger of hell fire." Some people are more hurt to be laughed at than to be sworn at. They can forgive anger, but the cold contempt of critical laughter may rouse them to fighting fury or revenge. It may not be right, but that's the way it is.

This is a phrase, a principle of life, to remember always: "Respect for personality." Tyrannies, dictatorships, and exploiters have scant respect for personality. No organization is fit to endure, nor is it worthy of loyalty and service, unless it observes this principle.



Is your League equipped with the Zion's League Annual Number One? This paper-bound book directs all youth activities for the whole year. It is centered around the theme "Youth Explores the Church."

If you don't have a copy . . .

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Herald House

Independence, Missouri

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Photo by Harry L. Shippy

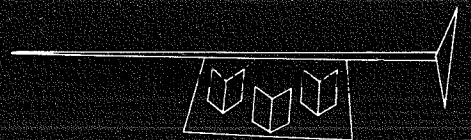
Blue River

South of Kansas City, Missouri

the Saints' Herald

September 1, 1952

Volume 99



News and Notes

PRESIDENT SMITH HOME

President Israel A. Smith, Apostle Arthur Oakman, and Bishop Henry Livingston arrived in Independence on August 19 at 9:00 p.m. on the train from New York. They arrived in New York on August 18 on the "Queen Elizabeth" from Europe. President Smith reports that the trip was interesting and proved of value to the men who visited, to the Saints on the Continent, and to the entire church. The group visited in various Continental countries and then attended the Enfield, England, Reunion after which they left Europe and returned home.

PRESIDENT EDWARDS AT LAWRENCE

President F. Henry Edwards was in Lawrence, Kansas, August 16 and 17.

W. W. SMITH IN NORTHWEST

In a letter received from President W. Wallace Smith on August 16, the following is reported: "The Silver Lake Reunion closed on a high note. There was a good attendance and the reunion was a financial success." President and Sister Smith were assisted by a staff composed of Apostle and Sister E. J. Gleazer, George A. Njeim, Ray Vern Webb, Aleah Koury, J. F. Curtis, Marcus Cook, Granville L. Swenson, Monte Lasater, Sam Clark, and Carl Hammil. Brother Smith also wrote, "By the time you get this we will have closed the Oregon work camp reunion. It is certain to be a success." On the staff at this camp were Brother and Sister Smith, George A. Njeim, D. D. Landon, James N. Kemp, Monte Lasater, and J. L. Verhei. Sister Smith instructed the women's classes at both camps.

ATTEND SOUTHERN INDIANA REUNION

Charles Neff, assistant to the First Presidency, accompanied by his wife attended the Southern Indiana Reunion August 11-17 at Riverdale Park, Mitchell, Indiana. He directed the youth activities at the reunion, and Sister Neff taught the women's classes.

DR. McDOWELL WORKING WITH PRIESTHOOD EDUCATION

Dr. F. M. McDowell preached at the Central Missouri Stake Reunion held at Lake Venita, Odessa, Missouri, on the opening Sunday, July 26. On Monday he conducted priesthood and young people's classes. He was one of the instructors at the Center Stake priesthood retreat at Lake Doniphan, August 9 and 10. He spent several days in Lamoni, Iowa, working with members of the new Graceland College Board of Trustees, summarizing studies made during the past year. Dr. McDowell is working with administrative officers in the Center Stake of Zion planning and organizing the year's program of priesthood education.

MELCHISEDEC PRIESTHOOD HOLDS RETREAT

Approximately 140 men of the Melchisedec priesthood of the Center Stake met at Lake Doniphan, August 9 and 10. Under the direction of Fred O. Davies of the stake presidency, the following served as a staff: the three quorum leaders, Wynne Jones, Clyde Baker, and Victor Talcott, Stake President Charles V. Graham, Kenneth Byrn of the stake bishopric, Dr. F. M. McDowell, Elder Arthur Rock, and Apostle Reed M. Holmes. Recreation and a stake review were held on Saturday. A campfire service closed the day's activities. Sunday's services included a prayer and testimony meeting, several classes, and a sermon.



We'd Like You To Know . . .

Audrey Perry Howard

ONE OF MRS. HOWARD'S QUALIFICATIONS for being Herald House office manager came about by being the youngest of a family of seven—and the only girl. When a girl has six brothers and all of them are teases, she learns to be always on her guard. Her mother died when Audrey was only sixteen, and she felt for a time that there was neither God nor justice in the world. But this happened in Chicago before she came in contact with the gospel. Yes, she had united with a church the Sunday following the funeral of her mother, but it was under duress of altar calls and the repeating of the invitation hymn until it became embarrassing.

In 1925 she married Frank H. Howard; three years later his company transferred him to Kansas City, and the family settled in Independence. They have three children: Mrs. Dorothy Eyssell, Mrs. Frances Stewart, and Richard P., who was graduated from Graceland this spring. In 1932 she was left to support her family and was employed at general office work. Her children had been invited to the Stone Church school and liked it. Margaret Wilke had come to board with her, and Audrey attended church occasionally with her. It took the 1938 General Conference Communion service to make that deep spiritual impression which caused her to investigate further. She and her three children were baptized on Children's Day, 1941.

In 1946 she came to Herald House as bookkeeper. Last fall she was promoted to office manager and head of the order and accounting department. She has represented the Publishing House at five reunions in sales capacity. These have been enjoyable experiences because of the many fine contacts made with church members and particularly the reunion leadership. "I have enjoyed my work at the Herald more than anything I ever did," she said, "and I hope that I can continue to please."

The Saints' Herald Vol. 99 September 1, 1952 No. 35

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith
ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

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

Keep Your Standards

"Thus saith the Lord God, . . . I will . . . set up my standard to the people."—Isaiah 49: 22.

WHEREVER YOU GO, you will find great differences in the quality of clothing, machinery, houses, home life, and—not least important—people.

The best things, like the best people, are in the minority. The supply is perennially short. You will have to search for them. And when you look for anything you will be confronted with constant persuasions to accept a substitute less good than what you want, or something inferior at a cheaper price.

In ultimate effect, the substitute will probably be more costly, will suffer more breakage and wear, will require more frequent service and repair, will fail you at a crucial moment, will have a shorter life of usefulness. You will have trouble and disappointment from it.

IN SPITE of your unhappy experience with many cheap and inferior things, and with people that fail and cause trouble, it would be a mistake of the most serious kind to lose faith in life, in the good products afforded in the markets of the world, and in people. Somewhere, if you will search for it and insist on it, you will find what is superior. Somewhere, if you will look for them, you will find the good people—sincere, genuine, and true. Somewhere you will find the originals that the imitators copy. Somewhere you will find the truth that error and falsehood seek to simulate.

A TRIP once led to a part of the country where the public util-

ity furnishes electric current at twenty-five cycles instead of the standard sixty per second. This fact may seem simple and unimportant until you know the greatness of the consequences. (All deviations from the standard are costly.) The lights flicker, and reading is uncomfortable. One is tempted to lay the book aside and quit trying. When people move into that area or out of it, refrigerators must be rewired, and many household appliances must be sacrificed and replaced.

How the situation began, few people now remember, but they are all affected by the consequences of a decision that, at the time, may not have seemed at all momentous. It was a decision to adopt something not standard. The results are not satisfactory. But it would cost the company and its patrons many millions of dollars to change now. Useful equipment would be rendered worthless. The people debate one way and another. If they keep the present system they suffer. If they change, they must pay a heavy price. That was a costly mistake made by somebody in the beginning.

In machinery manufacturing, and especially in automobiles, an effort is being made to standardize many types of bearings, threads, bolts, fittings, and other parts. It will be a great help when many parts of one car can be used on another. In publication, the mills furnish paper in standard sizes, which offer important economies to the buyers.

In higher education great effort has been made, and success has at-

tended, in creating standards that are recognized everywhere. Students can go from one university to another, enhance the value of their study under good instructors, and increase their experience. One difference persists that causes inconvenience and loss to transferring students. Some universities operate on the semester system, with its term of eighteen weeks, and others use the quarter system with a term of twelve weeks. It will be troublesome and costly to attain uniformity, and on one side or the other a large sacrifice would have to be made. It remains to be seen whether the people concerned will make this contribution to progress.

IT IS IN THE FIELD of moral and spiritual life that you will encounter the most inferior things and the strongest temptations to accept what is poor, false, and harmful.

Temptations always appear in an easy, harmless, weak guise. The consequences are cleverly hidden until the bill must be paid. Sin comes in a setting of glamour. This was known in early times, and in the seventh chapter of Proverbs there is a classic description of the "young man void of understanding" who goes "as an ox goeth to the slaughter . . . till a dart strike through his liver." Glamour and death are the accompaniments of low standards in thought and conduct.

It isn't always easy to be good, but righteousness has its happiness and its lasting rewards. The descent to low standards may be easy, but it does not guarantee an easy way of life. The climb upward is difficult, but the higher levels of thinking and living give one a purer air, a distance of vision, and a closeness to the divine that can be obtained in no other way.

L. J. L.

Editorial

Official

Auditorium Progress Report

In the report of the Presiding Bishopric to the General Conference of 1952, we set forth as one of our goals the raising of funds for the completion of the Auditorium. We quote from that report as follows:

We summarize herein again those areas of endeavor which challenge us presently and in the immediate future. . . .

Completing the Auditorium, insofar as possible and commensurate with our ability. We have set our goal for \$200,000, by way of special offerings, in each of the years 1952 and 1953, this to be exclusive of any appropriations that may be made.

Throughout the General Conference considerable interest was expressed by many of our people in respect to this particular goal which was set for our accomplishment as a church. Since that time we have been watching with a great deal of interest the reaction of the Saints as evidenced in the contributions received. Up to and including the month of June, the total amount we have received for this purpose was \$48,076.37. A small portion represented sums from a few districts that carried over from their quotas of the year 1951, but the substantial portion of this represents the contributions in 1952.

Recently letters were sent to bishops, bishop's agents, district presidents and the members of the Council of Twelve, showing the amounts received in each district for this year in comparison to the quotas assigned. We are sure that each member of the church is interested in the results attained in his particular district, and undoubtedly this information has been passed on to the membership by the officers to whom this information was given.

Our success in attaining this goal is dependent upon every member participating in contributing according to his ability. We prefer that these contributions be given to the local solicitor or bishop's agent and

a receipt issued promptly. In situations where a solicitor or bishop's representative is not available, contributions may be sent directly to church headquarters.

As an aid to participation on the part of children and all church school members, small banks have been provided. These are available upon request to the office of the Presiding Bishopric.

We do not feel that we have adequate funds available to justify the starting of construction. The plans for the foyer and the front of the building are about completed. A model of the building is being made, which should give a fine perspective of the building. It is our hope to publish a picture of this model in an early issue of the *Herald*.

In view of the fact that a little less than 25 per cent of our total quota was raised in the first six months of this year, it leaves 75 per cent for the last six months. We call this to the attention of the members of the church, because we are of the opinion it is their desire that we proceed as quickly as possible with this work which has been so long under way.

THE PRESIDING BISHOPRIC

By G. L. DeLapp

Doctrine and Covenants Institute

All members and friends of the church are invited to attend the Doctrine and Covenants Institute September 28 to October 3 in Independence. The Sunday meetings, beginning at eleven o'clock, September 28, will be held in the Auditorium, with the Stone Church housing remaining activities. All congregations in the Center Stake will dismiss regular Sunday meetings to permit members to attend. Daily programs begin at 8:30 a. m. and close with the 7:30 p.m. service.

One of the high lights of the institute will be the introduction and explanation of the new edition of the Doctrine and Covenants on Wednesday, October 1.

Visitors should assume responsibility of arranging for their housing and meals.

Appointment of President for Southwest Texas District

Following the tragic death of Elder Joseph L. Berry, we have asked Elder J. E. Wilder to serve as district president until the next district conference, when an election for this office can be held.

We extend to the Saints of the Southwest Texas District, and particularly those of the San Antonio area, our very deep sympathy in the loss of Brother and Sister Berry.

THE FIRST PRESIDENCY

By F. Henry Edwards

Across the Desk

THE FIRST PRESIDENCY

A recent report from Elder J. D. Anderson, President of the Kansas City Stake, includes the following paragraph:

You will be interested to know that the new group which was started in the Prairie Village area is making progress in attendance and enthusiasm. At present meetings are held at Seventy-eighth and Wornall Road. We have great hopes for this new group and trust we shall be able to raise funds toward acquiring a church site in the not too distant future.

Jean Hurshman, who is in Guatemala City with her husband Lloyd and their family, and with Brother and Sister George Young, writes that Mr. José Aranda was expected to be baptized Sunday, August 13. Behind this baptism lies some very earnest and persistent work on the part of the Youngs and the Hurshmans and Steve Robinson, son of Bishop Stephen Robinson of Des Moines, Iowa, supported by others who have been interested in the testimony being borne by these young people. This is an important gain for our endeavors in Spanish-speaking countries.

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A Conquistador's Testimony

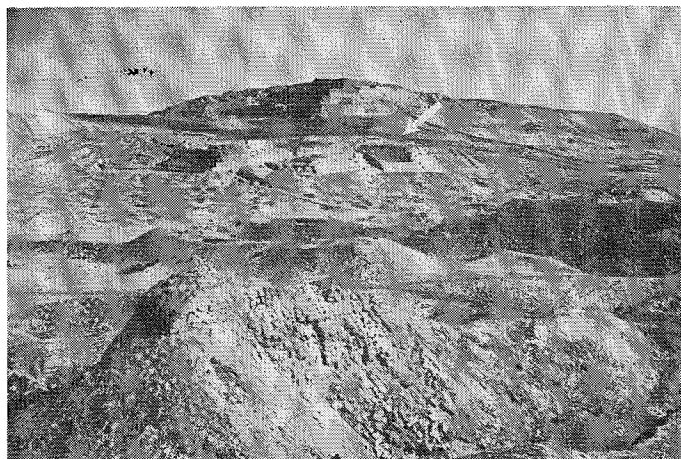
By Paul M. Hanson

Illustrations from photographs by the author.

IN 1528 the Inca Huaya Copac, ruler of the Inca empire, received news of the arrival at Tumbez, on the coast of what is now Ecuador, of Francisco Pizarro and his less than two hundred followers.

After the death of the Inca, serious rivalry developed between two sons, Huascar and Atahualpa, to whom in a will by their father each had been assigned rulership of parts of the empire. Huascar was defeated in battle, and Atahualpa became the ruling Inca. He and some of his troops were sheltered near Cajamarca. To seize him would be to capture the authority of the empire. He accepted an invitation to meet the Spanish commander. At a signal, after reaching the plaza of Cajamarca, the Inca was taken prisoner. "Mere numbers, though great, were of no avail to Atahualpa's cause in the presence of firearms and horses and of the raucous shouts of 'Santiago and at them' which the Christians constantly uttered."¹ Even after the Inca was taken prisoner, "The carnage did not cease; for hundreds of unarmed or lightly armed native warriors were hacked to pieces with swords or trampled into slime by the horses without being able to deliver one effective blow for their lord."²

To obtain his freedom Atahualpa offered to fill with gold and silver the room in which he and his captors were held—probably twenty-two feet long by sixteen feet wide to the height of his extended arm. Upon Pizarro's accepting his offer the Inca gave orders to his subjects throughout his dominion to bring their golden ornaments, silver and precious stones, even from their sacred temples to Cajamarca. His obedient subjects responded until the room was filled with treasure. Much of this came from the famous temple of Pachacamac, about twenty miles south of Lima, a temple antedating the occupation of this region by the Incas. The city of Pachacamac is one of the larger ruins and noted archaeological sites of Peru, reaching into remote pre-



1. Ruins of Temple of Pachacamac, indicated by arrow

Inca times, and was a celebrated holy city at the time of the Spanish conquest. It was the Mecca of ancient South America to which, like Cholula in Mexico, pilgrims journeyed from distant places to worship at the temple. Widely accepted designations of the Creator-God are Wiracocha and Pachacamac. In going by auto from Lima to Pachacamac one passes sandy hills and plains, fields of cotton, and irrigation ditches; at the time of the Conquest this region is described as one of green fields and groves. In approaching the ruins one sees crowning a high hill ruins of an Inca temple, which likely faced the sea near by. Though the whole area is now largely a mass of shapeless ruins, Pachacamac possesses to the thoughtful visitor much of fascination and interest. Men also journeyed to Cuzco to gather the Inca's ransom, plates of gold and vast vessels of silver. It is said that probably hundreds of millions of dollars in gold, silver, and gems gathered for the ruler's release were hidden when news of his defeat was received. (See illustration 1.)

After the room was filled according to contract, instead of giving the monarch his liberty, the conquerors tried him on charges of alleged crimes and condemned him to death; and, since he was an idolator, he was to die by fire. The priest, Vicente de Valverde, a member of Pizarro's band, offered Atahualpa the comfortless consolation that if he would accept the faith of a merciful Christ and be baptized, he could choose to be garroted instead of burned. The Inca accepted the proposal and was publicly strangled in the main square of Cajamarca.

What a change there would have been in the course of Peruvian civilization if Atahualpa had strangled Pizarro! (See illustration 2.)

FOLLOWING THE EXECUTION of the Inca, Pizarro and his adventurous followers marched down and occupied Cuzco, the ancient and magnificent capital of the Inca empire.



2. Pizarro, in armor, in front of the Cathedral in Lima, Peru

All around them were palaces, temples, fortifications, and all manner of other constructions necessary to the maintenance of a polity whose central idea was service to all classes of its subjects in every form of activity. It is tragically true that this polity was not continued by the conquerors.³ All Spaniards who saw Peru in the first years of the Spanish occupation praised it unless some mean-spirited motive led them to do otherwise. All just men of those there and then present with the invading element united in saying that the Incaic System, as compared with that which came after it, was the better.⁴

Cuzco at this time was a large, beautiful city which, with its suburbs extending to the plains and near mountains, had a population of about 300,000. Contempt was shown by the Spaniards for all that the natives revered. Temples were desecrated, and palaces were converted into private residences, convents, or monasteries; some were used for stables. Most unimpressive, indeed, are the Spanish constructions surmounting the marvelous stone walls and foundations of the Inca edifices. Strikingly illustrative of this is the convent of San Domingo in Cuzco, rising upon the ruins of the famous Inca Temple of the Sun.

Among the parks none possessed so much tradition as the Plaza de Armas; the public life of Cuzco centered within its limits. Here the rich ceremonial festivals of the Incas were celebrated. In this plaza gallows were set up by the Spaniards and executions enacted to which the public congregated. Everything of value was looted.

In many parts of Cuzco walls of Inca origin are still to be seen; some are of great length, and where they appear on the same street opposite each other, one may be sure of gazing upon a street much as it was before the Conquest.

Such destruction was wrought by the invaders that information on some subjects is irretrievably intertwined with archaeology.

The problem of the origin of ancient civilization in America needs further scientific investigation. Some of the ancient people of Peru and Bolivia and their monumental works had so long preceded the Incas that they were lost to all but tradition. Back of the period of the Inca empire is a mysterious past. If only the ancient ruins of Cuzco, Sacsahuaman, Ollantaytambo, Chan Chan, and Tiahuanaco could speak!

A NOTICEABLE FEATURE of the ruins of pre-Columbian times along the western coast of South America, as well as in Mexico and Central America, is of temples and ceremonial centers indicating that religion entered deeply into the life of the people.

Prominent among the Indian traditions found by the first Spaniards was one of a white and bearded man who had appeared to the Indian ancestors, came from the east, exercised miraculous power, and after teaching and ministering to them and promising to return, disappeared mysteriously. After his departure temples were erected to his worship in which statues of him were placed.

In Peru this personage was known and worshiped as Wiracocha.

Dr. Daniel G. Brinton says of his expected return:

As in Mexico, Yucatan and elsewhere, so in the realms of the Incas, the Spaniards found themselves not unexpected guests. . . .

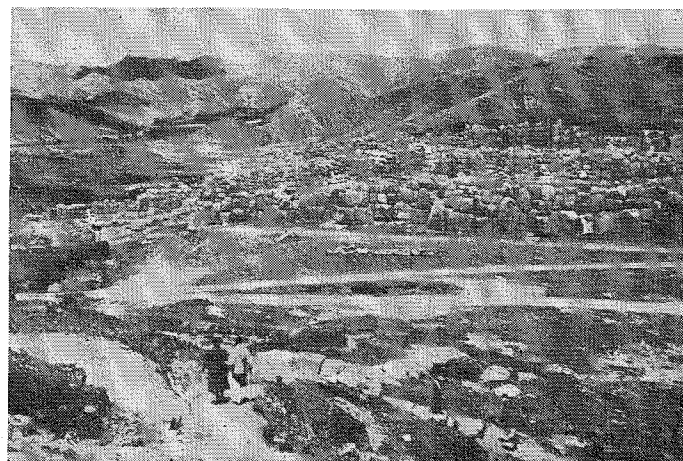
The Quichuas expected the return of Viracocha, not merely as an earthly ruler to govern their nation, but as a god who, by his divine power, would call the dead to life.⁵

According to tradition the fall of the pre-Inca people was definitely associated with the religion of Wiracocha. The purity of the ancient religion became degraded and was abandoned. Disobedience is indicated as the cause of the ruin. On one known occasion there was a notable public movement to reclaim the people to the worship of Wiracocha.⁶

When Atahualpa was about to proceed to Cuzco to be installed as the ruling Inca, a report was brought to him of the coming of "a people with different clothing, and with beards":

The chief of them was believed to be Viracocha, which means the god of these people, and he brought with him many Viracochas, which is as much as to say "gods." They said this of the Governor Don Francisco Pizarro, who had arrived with one hundred eighty men and some horses which they called sheep. . . .

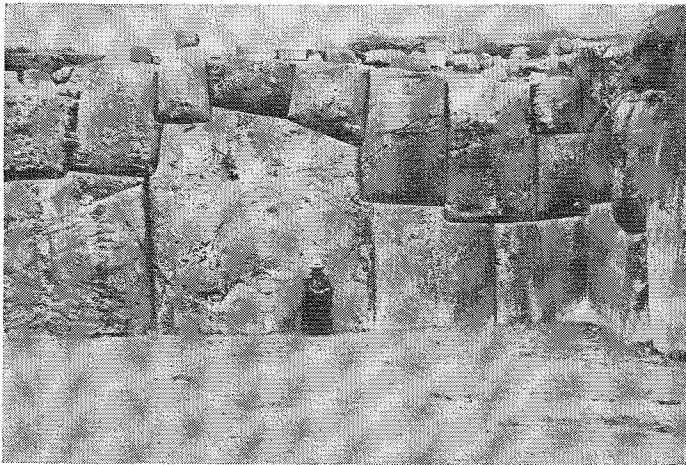
When this became known to Atahualpa he rejoiced greatly, believing it to be Viracocha coming, as he had promised when he departed.⁷



3. A partial view of Sacsahuaman

THE BOOK OF MORMON sets forth that Jesus Christ in person ministered to his people in America soon after his resurrection. If the miracle of the resurrection of Jesus be accepted, the point of view turns to his visit among his people in America as additional to his numerous appearances after his resurrection among his disciples in Palestine. To his apostles he "showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God."⁸ The appearances of Jesus in Palestine and America disclose in part where he was during the "forty days."

It is now over one hundred twenty years since the Book of Mormon with its singular claims was published to the world, at which time little was known of the archaeology of the New World. Since the publication of this book in 1830 there has been a remarkable and widespread development of interest in America's pre-Columbian races, similar to the interest in mankind's past revealed in the excavations, explorations, and discoveries in the Eastern Hemisphere.



4. A section of the lower wall of Sacsahuaman

In comparison with the achievements marking the Inca civilization those of the Spaniards make a sorry showing. The record of the invaders is one of conquest and exploitation of the native peoples.

In caring for the interests of the Holy Catholic faith, the cathedral in Cuzco, located on the east side and dominating the Plaza de Armas, stands on the site once occupied by the temple of the Creator-God, Wiracocha. Nothing of the ancient temple remains except some stones used in building the church. The cathedral is built almost entirely of stones taken from the pre-Spanish fortress, or shrine, of Sacsahuaman, near the top of a hill, dominating and rising in majesty over the city on the north. This ruin consists of three zig-zag stone walls, one behind and over the other, extending one third of a mile or more on the hill, flanked by a deep valley at each end. (See illustration 3.) Looting of stones for building purposes from Sacsahuaman by the Spaniards went on through generations, none being left but what resisted the most unscrupulous vandalism. This ruin, even in its present condition, is regarded as the most imposing monument of its kind in the world; indeed, there are grounds for claiming it ranks with the pyramids of Egypt as an "illustration of human power."

(See illustration 4.)

The tragedy of the destruction by the Spanish conquerors is summed up with no uncertain sound in the testimony of

Mancio Serra de Leguisano, the last survivor of the original conquerors, who signed his will at Cuzco on September 18, 1589, with the following preamble:

First, and before I begin my testament, I declare that for many years I have desired to take order for informing the Catholic and Royal Majesty of the King Don Felipe our Lord, seeing how Catholic and most Christian he is, and how zealous for the service of God our Lord, touching what is needed for the health of my soul, seeing that I took a great part in the discovery, conquest, and settlement of these kingdoms, when we drove out those who were the Lord's Incas and who possessed and ruled them as their own. We placed them under the royal crown, and his Catholic Majesty should understand that we found these kingdoms in such order, and the said Incas governed them in such wise that throughout them there was not a thief, nor a vicious man, nor an adulteress, nor was a bad woman admitted among them, nor were there immoral people. The men had honest and useful occupations. The lands, forests, mines, pastures, houses, and all kinds of products were regulated and distributed in such sort that each one knew his property without any other person seizing or occupying it, nor were there law suits respecting it. The operations of war, though they were numerous, never interfered with the interests of commerce nor with agriculture. All things from the greatest to the most minute had their proper place and order. The Incas were feared, obeyed, and respected by their subjects, as men very capable and well versed in the art of government. As in these rulers we found the power and command as well as the resistance, we subjugated them for the service of God our Lord, took away their land, and placed it under the royal crown, and it was necessary to deprive them entirely of power and command, for we had seized their goods by force of arms. By the intervention of our Lord it was possible for us to subdue these kingdoms containing such a multitude of people and such riches, and of their lords we made our servants and subjects.

As is seen, and as I wish your Majesty to understand, the motive which obliges me to make this statement is the discharge of my conscience, as I find myself guilty. For we have destroyed by our evil example, the people who had such a government as was enjoyed by these natives. They were so free from the committal of crimes or excesses, as well men as women, that the Indian who had 100,000 pesos worth of gold and silver in his house left it open merely placing a small stick across the door, as a sign that its master was out. With that, according to their custom, no one could enter nor take anything that was there. When they saw that we put locks and keys on our doors, they supposed that it was from fear of them, that they might not kill us, but not because they believed that any one would steal the property of another. So that when they found that we had thieves amongst us, and men who sought to make their daughters commit sin, they despised us. But now they have come to such a pass, in offence of God, owing to the bad example that we have set them in all things, that these natives from doing no evil, have changed into people who now do no good or very little.

This needs a remedy, and it touches your Majesty for the discharge of your conscience, and I inform you, being unable to do more, I pray to God to pardon me, for I am moved to say this, seeing that I am the last to die of all the conquerors and discoverers, as is well known. Now there is no one but myself in this kingdom or out of it, and with this I do what I can to discharge my conscience.

I had a figure of the sun made of gold, placed by the Incas in the House of the Sun at Cuzco, which is now the convent of San Domingo. I believe it was worth 2,000 pesos, and with what I got at Caxamarca and in Cuzco, my share was worth 12,000 pesos. Yet I die poor and with many children. I beseech your Majesty to have pity on them, and God to have pity on my soul.⁹

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Travelogs

Lamoni Church

After some years of planning, in which the Presidency took unusual interest, the new church at Lamoni reached a point where services could be held in it, and accordingly a "first meeting" was set for Sunday, March 2. I was privileged to take with me an old friend and former associate, Bishop James F. Keir, and we found Lamoni covered with new snow to the depth of some eight inches. Storms did not deter, however; Saints from near and far were there and overcrowded the spacious structure. Because it was a general church project, and because Lamoni has been such an important factor in the life of the Reorganized Church, I deem it fitting to leave to local authority to supply an adequate write-up. General authorities present were Apostle Paul M. Hanson, Bishop G. L. DeLapp, Patriarch Elbert A. Smith, and myself.

General Conference consumed our attention and energy, in preparation and in session, until the seventh of April. And on the twenty-seventh I went to Lansing, Michigan, where I occupied at the morning hour. Here I was a guest at the home of old friends, Bishop and Sister T. A. Beck, and in the afternoon Brother Beck and I both took part in a dedication service at Charlotte, Michigan, mission. I note that Pastor Francis H. Bowman presided. I spoke generally on altars and shrines; Bishop Beck offered a feeling and appropriate prayer of dedication.

After the service, our party in two cars, the Becks and Elder Garnet Smith and wife of Grand Rapids, escorted me to Battle Creek where I took the train for home.

My stay at home was brief, however, as I had accepted an assignment for Hagerman, Idaho, at a rally planned for the two Idaho districts. I was met at Gooding, Idaho, at noon on Friday, May 2, by Sev-

enties R. F. Ralston and Luther S. Troyer, the latter having just been assigned to that area at the late General Conference. Soon we were in Hagerman where I was taken into the home of Patriarch Silas D. Condit and wife for my stay.

My activities began on Saturday morning when I addressed the priesthood at ten. I spoke again at 8:00 p.m. when the meeting was held in the Legion Hall, I believe. Sunday witnessed the usual run of meetings, and I spoke again at 11:00 a.m. A Communion service followed at 2:00 p.m., when I presided.

Saints were here from Boise and Pocatello and all points of the compass. Elder P. W. Moore was also here.

Elder James Everett planned an evening ride to Salt Lake City and I was invited to go along, which I did. We arrived in that city about midnight, and I was again a guest in the home of Brother and Sister Ralston.

On Monday Elder Everett took me to see James Wardle, Dick Nies, Bob Fredenburg, and others. I had lunch at the restaurant owned and operated by Sister Adah Mueller and husband and took an afternoon train for Denver and home.

En route I stopped over at Lincoln, Nebraska, on a business item, had lunch at my niece's, Sister Rogene Prucha, and then was driven to Omaha for the night at the home of my sister, Audentia Anderson, and her husband Ben. The Prucha children, Claire and Ned, made the trip with us.

One evening is a short time for a family to visit. Early the next morning I was on my way home via the Missouri "Eagle."

I spent Sunday, May 11, at home, and on May 17 I proceeded to Decatur, Illinois, for another "first meeting," again being associated with Apostle Chesworth. I was billeted at the home of the pastor,

Elder O. C. Henson, Jr. I was much interested in this household with its four young daughters.

The eighteenth was busy with church activities: first a prayer service at 9:45 a.m., then this 11:00 o'clock service when I addressed the Saints.

At 2:00 p.m. cornerstone laying services were held when with others I assisted in putting into position two stones, one an ordinary stone properly inscribed with the name of the church, etc., and the other a stone of historical interest in that it had been taken from the Nauvoo Temple; it was properly shaped and inscribed to show its origin. The date, 1842 (date the Temple was begun), was included in the inscription.

At this service were some representative men of the city including the Honorable Elbert S. Smith, member of the Illinois State Senate, and the Reverend E. I. Abendroth, Dean of Chapel, Millikin University; both were presented by Pastor Henson and made short addresses. Others who took part were Apostle Chesworth; Arthur Henson, president of Central Illinois District; Elder K. A. Newton; Don Hendricks; and Evangelist O. C. Henson, Sr.

During the day's services others who participated were Elder Frank Shank, pastor at Springfield; William Spicer, and Gilbert Elam.

At the close of the afternoon service I was driven to Joliet for a train to Chicago where I stopped over night before going on home.

The brother who thus helped me was Sanford Vandel, son of my boyhood friend, Brother George Vandel, who lives at Sioux City, Iowa. Sanford, formerly a railroad employee and now a watchmaker, lives at Bloomington, Illinois. I was indeed glad to get acquainted with him.

Pictures were taken at Decatur, and I hope one of them will be used in connection with this account or possibly with a special story which I have asked Pastor Henson to supply for the *Herald*. Brother Henson

(Continued on page 22.)

Helping the Underprivileged Peoples of the World

the National Conference on International Economic
Excerpts from an address by William O. Douglas to
and Social Development, at Washington, D. C.

Introduction

A letter from President F. Henry Edwards to Managing Editor C. B. Hartshorn provides an introduction for the quotations presented here from the address of Mr. Douglas:

Immediately after General Conference I went to Washington, D.C., and attended the International Conference on Social and Economic Problems. . . . It was an instructive and inspiring experience. . . .

I was particularly impressed by the message of Justice Douglas. It was very moving indeed. Since that time I have looked over the releases covering the speeches and the activities of the national conference with the hope that some of the material would fit in to the needs of the *Herald*. . . .

I think Justice Douglas did two things for us. He helped us to see that a mass approach is inadequate. It is a multiplicity of devoted and purely personal approaches that count. This is tremendously important for the kingdom. And, too, Mr. Douglas helped us to see that any program of human betterment must center in the specific needs of people.

Brother Wilford G. Winholtz of Silver Spring, Maryland, also present at this conference, took the trouble to secure a copy of Mr. Douglas's address for President Edwards.

Hunger in the Karakorams

This summer I was where few Americans have been. I was on the Sinkiang border—up in the Karakorams in an area called Gilgit, Hunza, and Nagir. The habitable portion of the region is about a half mile wide and a hundred to two hundred miles long. The valleys are around 5,000 feet above sea level and the canyon walls go up as high as 28,000 feet. It is a bleak, desolate, terrifying country. Those people, in February and March, have nothing left to eat. It is one of those food deficit areas. They have enough for ten months, and the problem in March and April is to find enough out-croppings of new weeds or flowers to carry them through. Something can be done from the industrial point of view that can help them. An American, John Clark, from St. Charles, Illinois, a geologist, a graduate of Prince-

ton, went in there two years ago. He taught these people simple industrial skills—how to make a pipe, how to turn a lathe. Up to last summer, no wheel had ever been seen in parts of this area. John Clark brought them a few of the rudiments of industrial civilization because they needed exports—something they could trade—a pipe, a piece of cloth—and send over the high passes of the Karakorams and the Himalayas, down to the Punjab in exchange for food. When this self-financed American left that region in November, 1951, he couldn't get on his horse until he had walked six miles because the people were lined up to shake hands with him, and kiss him, and thank him for coming in.

There is no other experience of mine abroad that has been as moving, from the American point of view, except one. And that was when a Negro lawyer from Chicago, Edith Sampson, stood up in New Delhi, India, and defended America on the race issue before a hostile audience.

Danger in Uncontrolled Industrialism

Industrialization is a big problem. In the Gilgit area it means doing the kind of a thing that John Clark did, teaching the people simple skills and how to utilize a few of their resources, not opening up great power projects or mines that some absentee group of stockholders will exploit. I suppose that those of you who have seen Bombay, Calcutta, Delhi, and the other big population centers of India and Asia will appreciate, as I appreciate, the great dangers of quick industrialization. If private capital were turned loose and if the physical potentialities of that part of the world were exploited in the full sense, there would easily develop in a few years the greatest sweat shops in the world. . . .

Problems of Industrialization

Industrialization even on the farms presupposes a lot in the Middle East and Asia. In 1950 I was near Kermanshah in Iran. That's up in the northwest—a big, broad valley that looks very much like the valley that stretches south from San Francisco to Los Angeles, a beautiful valley, rich in bottom land. There is a big landlord there, but not the vicious type of absentee landlord that has placed a curse upon the Middle East and Asia.

He has some model villages near Kermanshah. When I asked him about

his American farm machinery that he had imported, there was sadness in his eyes. He had \$500,000 worth of it, and it was all broken down; and there was not a mechanic in Persia who could fix it.

This problem of industrialization is very complicated. It includes many aspects. We have oversimplified it in our thinking. It can be done, but it will take many years and must have slow beginnings. When you see the Middle East and Asia, you begin to understand how wise a man Gandhi was and why he started talking about industrialization at the level of the home and the village.

Unjust Distribution of Aids and Benefits

In this part of the world of which I speak, eight out of ten of the babies die before they reach the age of one. We could take the simple public health measures that we know in this country, send a half dozen experts from country to country, and stop those babies from dying. Control the water supply, learn how to vaccinate for dysentery, and so on, and all would be well. But if we stopped there without more, we would be doing nothing but increasing the number of people among whom we would have to ration the poverty. We could send out our agricultural experts and we could increase the production of the land 10, 20, perhaps 50 per cent. In large portions of this part of the world of which I speak, the net return to the man who works the land is between 5 and 10 per cent of the crop; most of the rest goes to the absentee landlords. Most of them live in Paris, Rome, or Beirut. Those people who get the 5 to 10 per cent of the crop have barely enough to live on. They don't have enough to send their children to school. They don't have enough for medical care or hospitals. They don't have enough to provide what we call material civilization, such as bathrooms, water taps, electric fans, radios, rugs on the floor. These people live in dirt and misery. Increase the production of that land 10, 25, or 50 per cent and most of it will go to the man who owns the land. Some of those countries are owned by 200 men for whom 3,500,000 people work. Increase the productivity of that land and you make 200 men wealthier. Why should American taxpayers undertake that kind of a project?

America Must Not Try to Stabilize Feudalism

Those who want to stabilize that situation are the most dangerous people in the world. They are the ones most apt to accelerate the trend of that part of the world to Communism. You can't stabilize feudalism in the world today and expect to survive. . . .

One who is down at the bottom—as you would be if you were a peasant in the Middle East—would have to take desperate measures to escape. The desperate measures are to get rid of the feudalism. I have heard American officials talk about underwriting the status quo in the Middle East and Asia. That means in plain language underwriting the two hundred men in charge of a country—stabilizing the political control of a government of the landlords, by the landlords, and for the landlords. Ladies and gentlemen, it can't be done.

A Revolution

This is a revolution against control by a few men of the destinies of the great masses of the people. I've been among them—I've eaten with them—I've walked with them—I've slept with them. They are wonderful people—as fine as the people in our communities here. . . . Are we for the people or for the landlords? Don't think we can avoid the issue. We'll have to take sides. It can't be avoided. If we help them increase production, the peasants will ask, "For whose benefit is this increased production going to accrue? Is it going to accrue to us, or is it going to accrue to the man who lives in Paris?"

Our Duty to Liberate the Oppressed

I hate to think America will go down in history as the nation that made the first atomic bomb or had the finest bathrooms or the greatest television sets or the fastest motor cars. Surely America should be remembered and measured by things more important than that. What is America? What is this thing in your hearts and souls? I think America is what we put into the Declaration of Independence. It wasn't written just for ourselves. Abraham Lincoln didn't think so. When he was running for some office in Illinois about 1856 he made a wonderful speech in which he said the Declaration of Independence was designed not for Americans alone but was a document that would inspire other people to shake the weight and burdens from their shoulders the world around—the people of all races and all tongues. That's the idea of America we should spread abroad.

The Evitable Cycle

By Ladd Duryea

THROUGHOUT THE HISTORY of man a familiar cycle in his relationship to God has occurred again and again with devastating results. This cycle of four phases is now in the fourth and destructive phase for the world as a whole, but, we hope, it is—and will stay—in the second and prosperous phase for the church.

The four broad phases of this cycle are characterized as follows:

1) Man is repentant and humble and worships God in faith and sincerity.

2) Man continues to worship God and receives abundant blessings—physical, mental, and spiritual—for his righteousness.

3) Pride, greed, and worldliness creep into man's behavior, and he no longer gives credit for his prosperity to the Lord. He even comes to deny his need of God and sometimes his very existence.

4) Great destruction is heaped upon man because of his wickedness. There are "wars and rumors of wars" and often famines and pestilences. In the closing part of this phase sometimes the survivors or a particular society repent, thus going into phase one of another cycle.

This cycle, roughly analogous to the economic cycle, has occurred so often in the societies in man's history that one might wonder if it is inevitable. Perhaps the most outstanding examples of this cycle have taken place in different Nephite groups. Several times nearly all or parts of the Nephites were abundantly blessed and lived in happiness, security, and righteousness for periods ranging up to hundreds of years. But always sooner or later their prosperity went to their heads and hardened their hearts until they suffered hardships, often at the hands of the Lamanites, because of their wickedness.

IN SPITE of the many examples of this cycle found in Book of Mormon as well as biblical and secular history, though, no believer in the kingdom of God can accept this vicious circuit as unavoidable. Expressing a belief that society can never serve God faithfully and enjoy his blessings indefinitely without becoming proud, selfish, and evil is the same as expressing a belief that Jesus did not know what he was talking about. Throughout his message is the conviction that man not only can improve but also can remain in righteousness forever. In fact, it is apparently possible for man to become relatively perfect, for Jesus said, "Ye are therefore commanded to become perfect, even as your Father who is in heaven is perfect."—Matthew 5: 50.

Inherent in the church's doctrine and in its reason for being is belief in man's ability—with God's help—to attain and maintain indefinitely a high degree of righteousness. All hope for the kingdom of God on earth has as one of its premises faith in man's ability to become and remain "pure in heart."

There has been one outstanding example of a society which refused to go through the entire cycle of man's relationship to God. That example, of course, is the city of Enoch, which never passed beyond the cycle's second phase. It was so righteous for so long that the Lord "dwelt in the midst of Zion" until the city was taken to God.

But even considering that the four phases of the cycle are avoidable, there is still great danger to every society or organization that it or a portion of it will slip unconsciously into the pride, greed, and worldliness of the third phase. Very few religious institutions have been able to resist the urge to go along with the cycle. The danger is present with the church today and must be combated by every member. Every person who allows material success to boost his pride, financial and physical security to shrink his estimate of his need of God, and worldly popularity to inflate his feelings of self-importance is individually sliding down the curve toward the third and fourth phases of the cycle. In addition he is hindering the establishment of the kingdom of God, thus harming others as well as himself.

ONLY BY CONSTANT DILIGENCE can we remain in the second phase of the cycle. The physical abundance and security in our country tends to lull us into exaggerating our own self-sufficiency and underestimating our need of God. And the minute we begin to view the Lord as a luxury in the church and in our lives rather than as an indispensable necessity, we begin to skid into the third and fourth phases—into destruction and away from the kingdom of God. But the minute we reverse the trend—the minute we begin to become "diligent and humble, and exercise the prayer of faith" (Doctrine and Covenants 101: 13)—we begin to draw closer to the kingdom on earth.

We must make service to God more than a hobby, or the cycle's second phase begins to slip from our grasp. The purposes, hopes, and plans of the church are much too great, too noble, too divine for service to the church to be placed beside stamp collecting, fishing, bird mounting, and poetry-writing as hobbies. Service and devotion to the Lord is too important

(Continued on page 19.)

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Evidences of the Divine Authenticity of the Book of Mormon

Part IV

Book of Mormon Literary Style and Joseph's Education

By Maurice L. Draper

OBJECTIONS have been urged against the Book of Mormon because it carries considerable uniformity of style throughout, despite the fact that it was written by several authors whose lives extended over more than one thousand years of Nephite history and over twenty-six centuries, including the Jaredite record. There are, however, several reasons to expect a great deal of uniformity throughout the book. They are: (1) The entire record was translated by one man. His terminology and literary resources would have a leveling effect upon some of the differences in the original text. (2) A great deal of the record received by the translator was abridged by a single man. This would tend to level differences in the writings of the original authors. (3) The writings of nine of the eleven authors covered a period of only about 400 years, in which basic changes would not be as great as those observable at the extremes of the time interval covered. Most of the book falls in this period. Such changes as did occur would probably not persist markedly through the abridgments and the translation in many instances.

SINCE IT IS ADMITTED that Joseph was unskilled in handling any language at the time of the translation of the Book of Mormon, we would expect to find evidences of this in the style of the Book. And so we do. There are clumsy phrases.¹ There are errors in grammar.² There are repetitions of phraseology.³ Furthermore, since Joseph's experience with sacred literature was largely confined to the King James Version of the Bible, the phraseology abounds with seventeenth century English forms.

On the other hand, there are some reasons to expect a diversity of style in some degree in relation to the construction of the Book. In this case, the education of the translator would not be so apt to make any significant change in the differences inherent in the original account. These reasons are: (1) Part of the record is direct narrative. Part is abridgment. There should be a discernible difference between the two. (2) Part of the record deals with people of Hebraic origin with a historical background in the Middle East up to about 600 B. C. Another part deals with a colony from the Tower of Babel. In this section any references to historical or

cultural influences or experiences involving the Israelites or events transpiring after the Babel experience would be highly questionable. Also the account of the Babel colony was abridged by a different man than the one who abridged the greater part of the rest of the record. We would expect to note differences in their literary style. These are differences which the limitations of the translator would not be apt to seriously affect.

THERE ARE SUCH DIFFERENCES. The direct narrative parts of the Book of Mormon are written in the first person.⁴ The abridgments are written in the third person.⁵ The direct narratives contain no editorial comments. The abridgments contain a number of such comments, including some matter introduced by Mormon to explain why he is organizing the material as he does.⁶ The record of the Babel colony is properly clear of any reference to the Israelites and has discernible differences in the style of personal names in comparison with the Nephite colony.⁷ The editorial style of Moroni differs markedly from that of Mormon. In the book of Ether, the Babel colony account, Moroni's editorials are clearly recognizable. In one place he even breaks into the middle of a sentence of historical matter to comment on the idea, continuing his editorial for more than two pages as a spiritual exhortation and personal testimony about the historical event referred to.⁸

IT CAN BE SEEN that Joseph's limited academic and technical skill would on the one hand tend to preserve some differences in style, and yet at the same time would tend to create unity of style in other respects. In each instance, the differences and the unity of style as they occur are consistent with the other facts involved—that is, English phraseology, structure of the book, historical setting, and so forth.

The prophet Isaiah told of the response of two men to the appearance of the "sealed book."⁹ When the words of a part of the book which was not sealed were delivered to a learned man, and he was asked to read the book, he was to say, "Bring hither the book." Then, when told about its miraculous appearance he would say, "I cannot read a sealed book." But when these words were delivered to an unlearned man, he would say, "I am not learned."

The prophecy was fulfilled when Martin Harris took copies of the characters to Professor Anthon for examination. Upon hearing the story of the revelation of the gold plates, the learned man repudiated the whole matter, saying, "I cannot read a sealed book."¹⁰ When the unlearned youth, Joseph Smith, received the book, he was blessed in his faith and humility with the power of God in interpretation. No man, however learned he may have been in 1827, could have fictionally produced a record like the Book of Mormon. No man could have known the facts necessary for historical accuracy. Consistency with facts now revealed about cultural and literary data, not then known, is remarkable in the Book of Mormon. Many facts about civilizations then scarcely known to have existed in pre-Columbian America, but included in the book, were not available from other sources at that time.

Had the Book of Mormon been a work of fiction, it could not stand the examination of its historical, literary, and cultural features. But about the unlearned man, the Lord said, "I will proceed to do a marvelous work among this people; yea, a marvelous work and a wonder . . . the deaf shall hear the words of the book; and the eyes of the blind shall see out of obscurity and out of darkness; and the meek also shall increase, and their joy shall be in the Lord; and the poor among men shall rejoice in the Holy One of Israel."¹¹

Such a marvelous work and a wonder is the translation of the Book of Mormon through the power of God in one who said, "I am not learned."

NOTES

1. "Yea, I make a record in the language of my father, which consists of the learning of the Jews and the language of the Egyptians."—I Nephi 1:1.
2. "For it suffeeth me to say that we are a descendant of Joseph."—I Nephi 2:2.
3. "And it came to pass"—innumerable repetitions.
4. See I Nephi 1:1, 15, 67; 3:155; Jacob 1:2; 2:48; Enos 1:1; Jarom 1:1; Omni 1:1, 6, 11, 13, 18.
5. This point requires careful examination of the book with the idea in mind of observing the "person" in which the abridged sections are written. Examples are Mosiah 1:1; 7:81; Alma 8:18; Helaman 5:2; III Nephi 2:1; Ether 1:6; 1:22; 4:88; 6:91.
6. Words of Mormon, pages 204-206.
7. Differences in Jaredite and Nephite names are noted with respect to endings. Nephite names ending in vowels or vowel sounds more frequently than Jaredite names. Also Nephite names, belonging to a later and more mature culture, are more complex as shown by the syllabic chart:

	1 syllable	2 syllables	3 or more syllables
Jaredite names	21.7%	58.7%	19.6%
Nephite names	2.8%	41.4%	55.8%

8. Ether 1:95-2:5 inclusive is editorial, though the first paragraph of editorial breaks into the middle of a sentence of historical narrative in paragraph 1:94.
9. Isaiah 29:11-23; Inspired Version (Herald Publishing House)
10. Church History, I, 19 (The Reorganized Church of Jesus Christ of Latter Day Saints, Herald Publishing House)
11. Church History, I, 19 (The Reorganized

The End

Daughter of the Pioneers

The Autobiography of Christiana Stedman Salyards

Part IX

Accepted by the Reorganization

From our home Uncle John went to live with his daughter in Hannibal, Missouri. She was a member of the Reorganized Church, and there he renewed acquaintance with Elder John Taylor, whom he had known in Glasgow, Scotland. Elder Taylor was pastor of Hannibal branch and Uncle John attended its services. He found there the same spiritual power that had attended the church he had joined in his youth in Canada.

He asked to be received into the Reorganized Church, and his letter of application was forwarded to the presidency of the church in Lamoni, Iowa. President Joseph Smith, who as a growing boy in Nauvoo had known him, answered, "Take the man in and ask him no questions." He was received into the church on his original baptism, and that was the good news that came to us while I was with my grandparents in Blue Rapids.

I have seen the picture of a bark stranded on a lonely shore at nightfall; beneath it were the lines:

Each wave that we danced on at morning
ebbs from us
And leaves us at eve on the bleak shore alone.

The pleasures and activities of life were all past for Uncle John, but the shore was not bleak when he found rest and peace in the church he had loved and served in his youth. But the vanished years in which he might have continued his service could not be recalled.

Early Spiritual Experiences

I have been told that the little black church has long since disappeared from the flats in Blue Rapids and that only a hole in the ground marks the spot where stood the tiny house that sheltered my grandparents and me that outstanding winter of my life. The Little Blue River arose at some time in a flood that did a work of devastation, and when a new building was erected it was in the better part of the little city.

As I had sat in that obscure little church in prayer meetings the Spirit had come and burned in my heart, and I sat in silent wonder, not understanding until I read the words of the men with whom Jesus walked to Emmaus: "Did not our heart burn within us while he talked

with us by the way." I had other experiences which made me aware that I had entered into a spiritual life.

I was a guest one evening in the home of a family of Saints. They lived in a house that was built partly of logs. Alone in the living room while supper was being prepared, I picked up a small Bible that lay on a stand near me and began to read in the first chapter of the first letter of Peter. In the closing verses I read: "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you."

The words came with such a power that it seemed as if they were spoken directly to me: "This is the word *which by the gospel is preached unto you.*" As I read I was able to understand the startling emphasis with which the Spirit spoke in the heart of Martin Luther, "The just shall live by faith"; also in the heart of Joseph Smith, "If any man lack wisdom, let him ask of God."

The whole environment under which I entered the church was calculated to impress upon me the truth so important for a young person to realize—that the beauty and glory of this world are transient and destined to pass away and that lasting beauty and glory are in the realm of spiritual things. The virtues the gospel of Christ would instill into our spirits are those that survive the passing of time. This is the beauty that does not know decay or change, the beauty with which we will adorn ourselves if we are wise.

I was young at this time and enjoyed beautiful things as all normal girls do. Just before leaving home I had bought an expensive silk dress, but I never wore it during my stay in Blue Rapids. When I began to understand the principle of equality the gospel teaches, and when I read that the Lord is not pleased to see some of his people very poorly dressed and others in rich attire, I said I never would buy another silk dress. When silk came into common use I modified my attitude somewhat, but I still think it is better to clothe ourselves in the mantle of generous love for our fellow creatures than to robe ourselves in garments of beauty that adorn only our physical bodies.

"The Spirit surviveth the things of an hour." It lives on in glory and power and makes Christ the one altogether lovely and the chief among ten thousand.

Putting on the Armor

My stay in Kansas came to an abrupt end. I went home with what has been termed "a humble set of values," a realization that "the simple, homely, unpretentious things of life are the most important."

I was called home by telegram. Father was sick. I went in March, and my sudden departure was made easier by the fact that my grandparents were with friends in Clay Center and remained there until the arrival of spring permitted them to go back to their little home.

In my Illinois home, spring budded and bloomed into summer, and June had come before Father was able to take his first drive. It was a great event in our family. We went to bed that night with lighter hearts than we had known in many months. We believed health and strength were coming back to Father and happiness to us all.

But the quiet of the June night was broken suddenly by hoarse cries and shoutings on the streets. We sprang from our beds to see a ruddy glare on the southern sky. Father knew intuitively what it was. It was a catastrophe he had dreaded and had guarded against.

Father's Career Finished

The cry was "Fire! Fire!" and he knew it was at the boatyard. Either the immense icehouse or the steamboat, on which the owner had just spent more than twenty thousand dollars, was burning. He was right. The "Joe Fleming" was ablaze and burned that night to the water's edge, set afire by a youth half crazed with drink.

What did the burning of the "Fleming" mean to us? It meant that the owner of the ice plant decided not to buy another steamboat but to hire his towing done. It meant that one man less would be required in the superintendency of his ice work. Father resigned in favor of my brother.

Father's working days were over. Many a family knows the pathos of the time when "the prop that doth sustain the house" suddenly is removed, when the one to whom the whole family has looked as a source of strength is shorn of power to do, when he who has sturdily borne the burdens of life can bear them no longer.

Those who have had the experience know what readjustments must be made as those burdens are transferred to other shoulders. They know what lessons must be mastered by the young as they learn to be leaned upon and by the old as they learn the equally hard lesson of leaning upon others. We learned those lessons in the days when Father could no longer work.

(To be continued.)

Question Time

Question:

What is the resurrection that Jesus referred to when he said, "I am the resurrection and the life"?

Washington

Mrs. W. O. S.

Answer:

It is an affirmation of the power of life and death which he held because of his divinity. He had power over his own body "to lay it down, and to take it up again." This power extended to all men also, for he says the Father had "given him power over all flesh," and that "all who are in their graves shall hear his voice, and shall come forth." The resurrection is universal for all men.

Christ's power went farther than the mere restoring of life. He is not only the resurrection, but *the life*. He is able to give a far greater life than men now have, which greater life is called eternal life, or everlasting life. However this eternal life will not be attained by all, but only by the righteous. Their eternal status is gauged by their works and character formed in this life. Those who are still under sin in that day cannot enter the kingdom of God, for nothing sinful can dwell there.

CHARLES FRY

Question:

In the history of the beginning of the Restoration Movement we are told that God condemned all creeds. How does it happen that he was so exclusive in putting his ban on all other churches? What is his relationship to them today?

Pennsylvania

W. M. H.

Answer:

The answer hinges on two things: (1) God is consistent and unchangeable in his attitudes toward sin; (2) we must differentiate between the personal righteousness of an individual and that of man-made organizations. Christ's attitude toward the Pharisees, for instance, was one of contempt and at times aggressive attack so far as their organized movement was concerned. This was no doubt because so many truths had been taken from their teachings and so many other ideas entered in place thereof. Yet we do believe now—and Christ believed then—that every man would be judged and rewarded according to his works.

What really was meant in the statement referred to in the question was that the organized movements did not have the sanction of God because they failed to lead men into the fullness of the gospel and had a tendency to cause them to be satisfied with far less than the full gospel. Yet there were good men and women in many of those organizations who, we believe, will be rewarded for their good works.

Christ's relationship to the other churches today must of necessity continue the same. When the disciples found those casting out devils in the Lord's name, he said, "Forbid them not . . . for he that is not against us is on our part." Men and women of any or no church will be rewarded for the good they do in the world, yet the organized movements will tend to keep many good people from accepting the fullness of the gospel. In this regard they are condemned, and the situation can never change except as the creeds of the various organizations come into a unity with the divine plan of the gospel.

WARD A. HOUGAS

Question:

Jesus said, "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." Is this kingdom of God different from the Zion we are looking for?

Washington

Mrs. W. O. S.

Answer:

The term "kingdom of God" is used in several slightly different relations, sometimes referring to the church, or more specifically to the ideal and goal of the church, and sometimes to the organic kingdom which the church is to produce. In the first instance the church is the kingdom in prospect, holding the "keys" or powers by which the ultimate kingdom is made possible. Its whole work is toward this end, and he who seeks to build up the church, to extend and bring into practice its truth, and to establish the righteousness of God is seeking the kingdom of God and building for Zion. In the second instance it applies to Zion which the Lord says is the kingdom of God (Doctrine and Covenants 102: 9).

The relation of church and kingdom is perhaps best shown in Revelation 12: 7, I.V., in the figure of the woman and

her child, the woman being the church, and the man child born of her, the kingdom of God. Of necessity the kingdom must have its first stage of development in the fostering church, and in time reach an independent existence.

The name is more generally applied to the kingdom in heaven which is more nearly perfect than it can ever be on earth. This is sometimes called "The Church Triumphant," while the kingdom on earth is "The Church Militant."

CHARLES FRY

Question:

When Christ was baptized (Matthew 3: 45, Inspired Version) John "saw the Spirit of God descending like a dove and lighting on Jesus." Was that the first time Christ received the Holy Ghost, or did he have it before his baptism?

California

Mrs. D. S. B.

Answer:

Upon a later occasion when God's voice had spoken from heaven, Jesus stated, "This voice came not because of me but for your sakes" (John 12: 30). This was no doubt true also of the experience referred to in the preceding question and would seem to have been specially for John's benefit, for it had been promised to him as a sign. (See John 1: 31-33.)

Actually we cannot conceive of Jesus being separated from the Holy Ghost at any time. Jesus was with the Father in the beginning and was and is the Creator of all things. (See John 1: 3, 10; Colossians 1: 16.) The Holy Ghost, being the mind and power of God and Jesus Christ, was with him before the world was. He was conceived by the Holy Ghost when taking upon himself the nature of man. Just as John was "filled with the Holy Ghost from his mother's womb" (Luke 1: 15) so was Jesus, only in greater power.

(All quotations are from the Inspired Version.)

HAROLD I. VELT

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel members signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

Stepping Stones for Ezekiel

Part I

JOHN HOBART, a strong, intelligent, young Negro, joined the Northern Army to be with his master, Alexander Hobart. Before they left home Alexander's father, Dr. Ezra Hobart, called John into his study.

"John," he said, "I want you to go with my son as a free man and not as a slave. I want my family to be clean, body and soul, of this infamous traffic. Although Alex may fight against his own kin, I'm proud to have him take a stand against this evil thing. You and he have grown up as close as brothers. Now take this paper to your wife and tell her to guard it carefully for her own sake and your little son. You and your family are free; you are no longer property of mine. None of us know the outcome of this struggle, John, and you do not have to go into this war, unless you feel down in your heart a duty to your people."

The black man struggled with emotion before he could speak, then he said, "May the Lawd bless you, Marster Ezra, for your goodness, but I go with my Marster Alex, where he go, be I free man or slave, and I stay with him so long as he need me."

"Thank you, John," said the Doctor. "Good-by, and God bless you."

DR. EZRA sat alone in his study one dark night, heartsick and weary. The Northern Army had made its way to the extreme southern part of Alabama, and a battle had ensued in the city of Mobile. It had been some time since he had heard anything concerning his son Alex. He was aroused from his gloomy thoughts by an insistent tapping on the windowpane. He put out the light and went to the window, raised it slightly and asked, "Who is there?"

The answer that came from the dark shadows was scarcely above a whisper "Father, it's Alex. Let me come in."

The Doctor quietly found his way to the outside door and opened it cautiously. "Give me your left hand," he said. "Then I will know if you are my son."

The hand that was laid in his own was cold and thin, but the little finger had not changed—it was still crooked, and the Doctor drew his son from out of the darkness into the warmth of the room.

It was hard to recognize the dirty, unshaven man. He was sick and wounded. The Doctor made him comfortable for the night on the couch in the study, but early the next morning took him to the attic where he remained in

hiding. Alex had not fully recovered when the glad news came that the war was over and freedom for the black people was won.

WHEN CAPTAIN ALEXANDER HOBART was able to be about, he took his cane and hobbled down to the family burying ground to stand beside a mound where the grass was new and green. He read the words on the crude wooden headboard:

"Erected to the memory of John Hobart, a brave soldier and a Christian gentleman. May his soul rest in peace."

Alex removed his hat and bowed his head. Memories crowded into his mind and brought back the old pain in his heart. His company had been ambushed, and John had stopped the bullet intended for him. He took a pencil from his pocket and wrote another line on the headboard, "He gave his life for the man who called him brother." Not long afterward, a granite stone replaced the wooden marker and the same epitaph, including the Captain's last line, was engraved upon it.

Though the war was over, the aftermath was not pleasant for either side. Families were separated by bitter quarrels, and in many localities food and clothing were scarce. Many colored persons were ignorant, bewildered and helpless against the unscrupulous overseers who hired them for the cotton fields, worked them almost beyond endurance, and then cheated them out of their wages. Malnutrition and sickness were soon rampant.

Alex and some of his sympathizing friends set up a clinic in their own community under the guidance of Dr. Ezra where the poor blacks could come for medicine and advice. But education and religion were slow in coming to Alabama. The first church which was built for the southern Negroes was not erected until 1873, and it was across the Savannah River in Georgia.

A retired schoolteacher offered his services in teaching the children. He said, "Our only hope of making it a lasting benefit is to teach the children; they in turn will help educate their parents."

A large cotton shed was made over into a crude assembly hall and discarded furniture dragged from dust-covered attics. The children of the cotton pickers were eager to come and learn about the funny little marks on the blackboard, because they were sure of milk and corn pone for lunch.

By Mabel Williams Crayne

TO THIS PLACE John Hobart's widow came bringing their six-year-old son, Ezekiel, called Zeke. They learned to read and write together. Mrs. Ezra, the doctor's wife, brought the family Bible and read to them of a God who loved all his creatures and called them his children, regardless of race or color.

A box of books came from friends up north. The gaily colored, illustrated books for children made Zeke more eager to learn how to read.

At fourteen Zeke was strong, broad shouldered, and tall like his father and had learned to ride and care for the doctor's horses. Firefly, a skittish young mare, was not yet safe for driving. Only Zeke had been on her back when the daughter of their neighbor, Colonel Atherton, became so infatuated with the horse that she begged to buy her. The doctor refused to sell the mare so the girl had to be content with bringing her sugar cubes and combing her long, beautiful mane.

One day Zeke heard her say to Alex, "I know that I can ride Firefly. Just see how fond she is of me."

Alex answered with a laugh, "Firefly is only flirting with you, Miss Kathryn. She knows how to get that sugar you have in your pocket. You had better not trust her. She has never had a woman on her back."

Kathryn tossed her pretty head and answered, "I'm not afraid, Captain Alex. I can ride any horse on our plantation. Someday I'll show you that Firefly is really fond of me."

One morning Alex went to Mobile on business. Dr. Ezra was several miles away on a call, and Zeke took the cows to the back pasture, as usual. As he came back by the highway he heard a woman scream and saw a horse rear up, then come running toward him. It took but a moment to realize that it was Firefly with Kathryn on her back. Zeke wheeled his horse about and started him running. When the frightened Firefly came alongside, Zeke reached out and caught her rein near the bit. For more than a mile the horses ran together pounding out a rhythm on the hard roadway. When Zeke finally managed to turn about and stop near Kathryn's home the humiliated girl slid off the mare's back and ran into the house without a word. Zeke walked on home leading the sweating horses.

COLONEL ATHERTON called to apologize for his daughter's behavior. "I am sorry, Doctor," he said, "that my willful daughter takes advantage of our neighbors. She has been reared to think that she has only to speak to get everything that she wants. I am beginning to realize that both my wife and I have neglected the child. You have no doubt spent more time with your colored boy, Zeke, than I have with Kathryn. That was mighty quick thinking for a boy of his age."

"My theory has always been that environment rates 99 per cent in molding the character of a child," answered the Doctor, "and a Negro boy can be taught to think and act for himself, just as well as our white children, if he is given the same consideration."

"You may be right," said the Colonel, "and there may be some truth in that old adage, 'As a twig is bent so the tree will incline,' but I'd like to take Zeke out of this environment and put him on his own—let him follow his own inclinations and see what he makes of himself."

"He is still pretty young to have adult judgment, Colonel," said the Doctor, "but what is your idea?"

"I have a friend up in Harrison County, Iowa," Colonel Atherton replied, "who has a lot of ideas like yours. The blacks and whites all go to the same school there. My friend can keep an eye on the boy without his knowing it, and we'll soon find out how much weight childhood environment carries. I've seen some pretty reckless fellows come out of the finest homes."

"That's true," said the Doctor, "but perhaps the fine homes were all that the parents contributed to their children's welfare. Many a southern woman has turned her job of motherhood over to a colored mammy and reared pretty good citizens, but it was taking a chance. If Zeke and his mother are willing, I will accept your challenge. We'll call Zeke now."

WHEN ZEKE CAME IN the Colonel extended his hand to the boy and said, "I want to thank you for saving my daughter's life. I hope she has learned a lesson."

Zeke had been unaware that he might be saving Kathryn's life. All he had thought of was his beloved Firefly who might have stumbled in her plunging and broken a leg.

"I believe you have the qualifications for making a good man, Zeke," continued the Colonel. "How would you like to go to a school where the black and white pupils study together? You will learn the ways of the North, and the people there will learn much about the South from you. Would you be willing to spend at least three years in a little town in Iowa?"

There is a colored family there where you may have board and room."

Zeke was speechless and could only stare at the speaker.

"We'll give you time to think it over, Zeke," said the Doctor, "but it's a fine opportunity for you. You'll be fifteen next month, and soon after that the fall term of school will begin. Go talk it over with your mother."

Zeke managed to say, "Yes, suh," to the Doctor and "Thank you, suh," to the Colonel. He then hurried from the room. He did not go directly to his mother. Instead he made his way slowly down the road to the burying ground and his father's grave. He and his mother had come here often; she had talked to him of his father and made him seem real to the boy. He knelt down and said, "Pappy, I sho' need you. Please help me be a good soldier like you, and what Dr. Ezra wants me to be. I know you'll understand an' not call me no coward 'cause I'm scared to go way off to that school where white folks' youngins 'll stare at me and whisper 'bout me. I'll miss you and Mammy an' all the folks jest turrible, Pappy." The tears rolled down the boy's cheeks as he continued to kneel in wordless misery. Then he remembered what Mrs. Ezra had read from the Bible just that morning. "He that overcometh shall inherit all things, and I will be his God and he will be my son." He wondered if that meant if he could overcome being afraid and trust God, he would learn to be a good soldier. He wiped his tears on his shirt sleeve and went to his mother's cottage to talk things over.

Mrs. Hobart gave Zeke a beautifully bound Bible on his birthday with his name and age written on the flyleaf. His big smile as he stammered his thanks told her that she had touched his heart with her gift.

"Missis Ezra," he said, "could I ask you somethin'?"

"Of course," the gracious lady replied. "What is it, Zeke?"

"It's about the elders, Missis Ezra," said Zeke. "If my Mammy gets bad sick while I'm gone, where you goin' to get the elders?"

"What do you mean, Zeke? What elders?" asked the puzzled woman.

"The elders you read about in the Bible," answered Zeke. "I found it in James 5: 14, 15." He opened the new Bible and turned to the quotation, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up, and if he has committed sins, they shall be forgiven him." Where are those elders, Missis Ezra?"

A slow flush crept over the good woman's face as she answered, "I don't know, Zeke, honest I don't, but I have often wished I did."

When Zeke left for his big adventure, Alex took him to the train and said, "The Colonel insists on paying your room and board, but other than that you are on your own. It is up to you what you do with your time. It may be tough going among strangers, Zeke, but we are counting on you to make good."

WHEN ZEKE got on the train he found one section marked "White" and the other "Black," and for some time he sat all alone in the black section. He tried watching the changing scenery and fitting words to the shrieking train whistle and the rumbling sound of the car wheels, but nothing helped to take away the uneasy feeling in the pit of his stomach.

At school the white pupils didn't bother him; they just ignored him. His size and strong hands may have looked forbidding. The principal and the teachers were all women. They put him in a very low grade where there were several small black children without trying to find out how much he already knew. The children giggled to see such a big fellow in their class. The Colonel's friend must have seen this and reported it, because an explosive letter came to the principal, after which Zeke was given a test and put in a higher grade.

ONE DAY he noticed a sign over a store building that read: "Come, let us tell you of a God who speaks today. Services Sunday afternoon, 2:30; Sunday evening, 7:30." He was never sure that he would be welcome anywhere but decided that he would come back and listen just outside the door. A young man came and seeing Zeke standing there said, "Come on in, Brother. You're welcome." Reassured by his pleasant smile, Zeke entered, but sat on the back seat listening to the young man play on the portable organ. Only six people came. The speaker was an older man who explained that the Gospel of Christ was the same as Christ taught when he was on earth and the church of Christ was organized after the pattern laid down by Christ. In that church were teachers, elders, and apostles. He assured them that the Spirit of God was with those who believed on him and kept his commandments and that angels visit the earth. He told of a boy only fourteen years old who saw and talked with an angel, and of the plates he found that contained a history of a people who had lived in America long before the Indians.

(Continued on page 19.)

The Home Library

The Library Key, by Zaidee Brown. Seventh edition, revised. (The H. W. Wilson Company, New York, 90c.)

Using Books and Libraries, by Ella V. Aldrich. Third edition. (Prentice-Hall Inc., New York, \$1.65.)

FROM THE WORLD'S TYPEWRITERS and presses, drawing boards and paint brushes, recording machines and cameras, rolls daily a white-hot tide of recorded ideas, facts, and emotions, ready for our reading. It is not too difficult to keep abreast of these current records in our fields of interest—we merely subscribe to the periodicals and buy the books devoted to the subjects we want to know about. The real difficulty comes when we need to refer to records which have cooled down and disappeared from sight, inundated by the succeeding output.

To the library-wise that is no problem at all. They have learned to turn to that institution for information, because they know that its chief function, its primary reason for existence, is to *provide the world with finger-tip control of the records that man has been making ever since he learned to write.*

The homemaker who is intentionally building up the home library to serve the family's group and individual needs often finds that certain books are required only temporarily or are quite beyond her purse. If she is accustomed to using a good public library, her dilemma is solved. She makes use of this community facility—for which she has paid with tax dollars—just as she does of the local bus line or taxi service when the family car is in use by some other member of the household. And if she is fortunate enough to live where there is a great city or county library system she will be served bountifully from its huge collection of materials.

But no matter what the size or range of the community library's resources, she cannot make the most of them unless she is skilled in their

By Grace Pennell Tousley

use, just as she must be skilled in the use of kitchen equipment and food materials if she is to serve enticing meals out of the market's offerings.

These library-use skills can be learned. But, as in carrying on any other activity, motivation must be strong enough to power the mind and muscles to the accomplishment of the task. Motivation for the homemaker's eager pursuit of the learning of library-use skills will depend upon her understanding (1) of what the library can mean to her in terms of everyday good living, and (2) of her relation and obligation, as a citizen and taxpayer, to this educational institution.

This understanding derives from a knowledge of librarianship, its functions and implementing activities which are carried on by librarians in library buildings. In the space allotted to "The Home Library" column there is room for only a brief overview of the library profession.

LIBRARIANSHIP is no exception to the general rule that followers of all vocations invariably complain, "Nobody understands us." That is literally true. No one but the worker himself has much conception of what a given job demands in educational preparation, manual skills, energy output, physical facilities, and time.

This misconception is especially disastrous when applied to librarianship for three reasons:

(1) The universal need for reliable and quickly available information.

(2) General control of libraries issues from non-librarians who too often share the general public's uninformed and apathetic opinion that the qualitative job requirements of librarianship are the ability to read and write with a little above average skill and the willingness to take

direction and a back seat. (Scouting the country, one finds that this is not a highly exaggerated picture of the public's devaluation of librarianship which inevitably has resulted in the appallingly poor library service in many public, school, and small college libraries.)

(3) The fact that the library profession does not carry on an ear-splitting campaign of publicity to educate its boss—that same public—in the profession's functions and needs if it is to discharge those obligations it has assumed. This business of two groups understanding each other is a two-way street, but in this case, one group—the public—is not traveling it, nor is the other—the library profession—hiring a piper; instead, it is trying to drown out the calliopes of a thousand more aggressive groups with only its gentle, well-documented voices.

ONE HAS BUT TO READ the program of action, termed "Four Year Goals" which was developed by the American Library Association, and adopted in January, 1948, to get some idea of what this country vitally needed only four short years ago in widely expanded and greatly improved library service, a program which was to be attained in part, at least, by 1951. (Ask your librarian to let you read the March, 1948, issue of the *A. L. A. Bulletin*, and see if your community library service measures up.)

Your obligation to the public library in your community is strikingly illustrated by a paragraph from a paper presented at the Joint Meeting of the Public Libraries and Trustees Division of the A. L. A. on January 30, 1948, and reprinted in the *A. L. A. Bulletin* in the March, 1948, issue.

The author is Robert D. Leigh; the title of the paper is "Public Library Inquiry." In writing of the professional function of the librarian, he says: "The librarian's exercise of his professional judgment is a *delegated function*. The community library as a public institution is subject to public control of its

policy and emphasis. It will and should be checked by the informed lay opinion of the community. And care should be taken in the organization to see that overhead library boards or committees give adequate expression to the community's variety and desire."

IT IS EVIDENT that the library service in your community is no better than the community allows it to be. The Jackson County, Missouri, library system is one evidence of the truth of that statement. Residents of Independence had been talking about a new library for ten years, without result. A few years ago one of the school board members "got tired," he said, "of these years of vain talk about the subject" and decided to get busy and make the community's dream of good library service come true. Soon the drums were being beaten locally for action. Today, Jackson County has an excellent start on a tax-supported county library system under the direction of an alert and experienced librarian. The main library is in an uptown location in Independence; branches and bookmobile service assure county-wide availability of the fast-growing stockpile of informational and recreational materials.

This example of getting and maintaining good local library service shows what *one* informed and determined person can do to start the community to thinking pointedly on the matter and making its decision a reality. A postcard request to the American Library Association, 50 East Huron Street, Chicago, Illinois, will bring you the Association's catalog of publications about libraries. After reading a few of them you will feel that you are something of an informed person on the library subject, and your appreciation of the library service you now enjoy, or the determination to secure for your community the service it needs, will be immeasurably enhanced.

BASIC EDUCATION for professional librarianship leads to a bachelor's or master's degree in library science; many go on to securing a

doctorate. A midwestern state university now offers a program of training which does not lead to a degree in library science, but does enable teacher-librarians to satisfy the requirements of the North Central Association in that respect, and supplies the training needed to operate a small public or school library.

Libraries have a long history, going back to ancient Babylonia and Egypt with their royal, sacerdotal, and commercial records made on tablets of stone and clay, and on papyrus. Of these earliest "books" only the tablets survive, but they refer to coexisting papyrus records.

Today's library holds records in many forms: books, pamphlets, clippings, serials (publications appearing periodically), music, flat pictures, films, filmstrips, slides, microprint, phonograph, wire, and tape recordings, and even three-dimensional objects, such as medals.

THE ACTIVITIES common to *all* libraries are listed and described in the 75-page American Library Association publication, *Descriptive List of Professional and Nonprofessional Duties in Libraries*, under thirteen headings: Administration, Personnel Management, Self-Development of Staff, Public Relations, Selection of Material, Acquisition of Material, Cataloging and Classification, Mechanical Preparation of Material, Registration and Circulation, Reference Work, Assistance to Readers, Physical Upkeep of Material, and Care of Shelves and Files.

In the small library all of these duties are performed by the one librarian; in the large organization, the activities are departmentalized.

This book was written not only for the use of the librarian in making job analyses, but has many other values, as it gives an over-all view of what goes on in libraries and is thus indispensable to anyone who has

anything to do with making policies in public, school, or special libraries, and in vocational guidance work. The price is \$1.50, direct from the Association, which publishes its material on a nonprofit basis.

BY NOW, I hope, you are enthusiastic about learning how to use your community library with competence and are properly weighed down by your sense of responsibility to it. The two publications which I have selected to recommend for your self-propelled schooling in library-use skills and listed at the head of this article are so very inexpensive and individually excellent that the ownership of both could not be considered an extravagance. One of them should be the personal possession of each high school or college student in the family, and the other find a safe place on the home library shelf with the often-used books: dictionary, the atlas, and the Three Standard Books.

A few hours of study will give the serious student a delightful feeling of assurance in using books and libraries anywhere. Let your public library serve as the laboratory of the course. Tell your librarian what you are trying to do, and after she (it is usually a woman) recovers from her amazement she will be glad to help you. I can predict, with assurance, that she would be *delighted* to conduct classes of earnest students, school age or adult, in using the library. The women's departments of the church might profitably start such classes in their congregations, with one of their members or the local librarian as leader or instructor. I can assure you, speaking as a librarian, that the venture is unbelievably worth while, and the experience an interesting one.

The two books may be purchased from Herald House, Independence, Missouri.

Home Column

Briefs

Branch Officers Elected

INDIANAPOLIS, INDIANA.—At a recent branch business meeting, presided over by District President Chester Metcalf, the following officers were elected: Elder Wayne Smelser, pastor; Laura Belle Bunnell Brown, church school director; Velva Smelser, treasurer; Rebecca Nolan, secretary; Mae Rhodes, women's leader; Priest Robert Creviston, Zion's League leader; Elder Charles Nolan, board of trustees; Elder Robert M. Anderson and Elder John Thompson, auditors; and Priest Leon Pollard, Sherril Dillingier and Deacon Gordon Rhodes, financial committee.

Recently baptized were William Churchill, Charlene Hall, Billy Bunnell, Betty and Mary Lutane, Janice Kay Baxter, and Benjamin Kutscheid.

The remodeling of the church building is progressing rapidly. The new pews and rostrum furniture are in, and the rostrum is carpeted. The stoning of the outside is expected to be completed in September.

Outstanding recent activities have included a crazy hat supper and a mother and daughter tea, sponsored by the women's department.

We have enjoyed the visiting ministry of W. O. Robertson, Louisville, Kentucky; Fred Passwaters, Detroit, Michigan; H. W. Burwell, Louisville, Kentucky; and Chester Metcalf, New Albany, Indiana.—Reported by BETTY ANDERSON

Priesthood Clinics Being Held

CHICO, CALIFORNIA.—On May 4 the branch was visited by Mr. and Mrs. C. Bethel of Lamoni, Iowa. "The Significance of the Cross" was Brother Bethel's topic as guest speaker. He is pastor of the Saints' Home in Lamoni.

Special Mother's Day services were held with Bishop J. Stanley Kelley bringing the message at the eleven o'clock hour. Preceding the worship service the church school gave a Mother's Day program in which the adult and junior choirs sang. Gifts were presented to the oldest and youngest mothers present, and to the mother with the most children.

The Union Choir Festival presented its annual program on the evening of May 11 at the Presbyterian church. Several of the choir members of the branch participated.

Evangelist William Patterson visited and conducted preaching services during May 15 to 30.

Chico Branch welcomes Mr. and Mrs. Harry Jones and daughter of Miami, Oklahoma.

Baptismal services were conducted for Mrs. Arthur Olsen on May 18. Pastor H. D. Hintz performed the baptism with Evangelist Patterson giving the confirmation May 25.

Three new members were added on Children's Day when Deana Glatz, John Copper, and Billye Ruthe Corron entered the waters of baptism, Priest H. M. Brown performed this rite in the natural setting of Chico Creek. Elders Walter J. Menzies and H. D. Hintz conducted confirmation services on July 6.

The junior and adult choirs participated in the Children's Day program presented by the church school, following which the pastor gave a sermonette.

Elder E. L. Hamilton, pastor of Yuba City, was guest speaker June 28. A priesthood clinic is being held alternately between Chico and Yuba City the last Sunday of each month.

Several young people, children, and adults attended the various group camps at Happy Valley Reunion Grounds. Mrs. Ira Sliger was a teacher in the junior department.

Mr. and Mrs. John H. White were honored at a party celebrating their forty-second wedding anniversary at the home of the pastor July 3. Many members and friends were present.

Graduating high school students of the branch were Jack White and Cora June Hintz, who are both planning to attend Graceland this fall.

Marjorie Hintz attended the Northern California District Alumni Association meeting in Berkeley on July 13.

Visitors recently to the branch have been Elder and Mrs. Ralph White and daughter, Edna Mary, of Washington, and District Bishop and Mrs. E. C. Burdick.

Glen Ray, son of Mr. and Mrs. George Drobny; Robin Marie, daughter of Mr. and Mrs. Robert Fagg; and Lewis Dennis, son of Mr. and Mrs. Robert Smith, were blessed by Elders H. D. Hintz, T. R. White and Walter J. Menzies, respectively.—Reported by HELEN E. HINTZ

Seventy Holds Series

BALTIMORE, MARYLAND.—Seventy W. T. Guthrie spent the week of February 10 in special missionary services. His theme for the week was "Building the Kingdom of God."

Ralph Graeson was baptized by A. A. Mehlich, pastor of the branch, on May 9 and confirmed the following Sunday.

A board of trustees has been successful in the purchase of eleven lots instead of the original four which they had been commissioned to buy. They were purchased for practically the original sum of money designated to purchase the four. Plans for the erection of a church building are in the process.

The annual business meeting was held on June 22. A. A. Mehlich was sustained as pastor, A. L. Mehlich as secretary, and John Edwards as treasurer. The following officers were elected: Bob Vitek, church school direc-

tor; Lilly Vitek, music director; Wonza Simmers, publicity agent; A. H. D. Edwards, Sr., historian; A. L. Mehlich and Paul Edwards, trustees; Hobart M. Rogers and Bob Vitek, financial committee.

The Laurel Club donated \$800 to the building fund which was raised by making and selling chenille flowers, bake sales, and gift shop operated during the month of December.

Babies blessed were Linda Joyce Fisher; Sharon Anita Montgomery; Michael Edgar Simmers; Jackson A. Keller; Jennifer Lee Heseltine; John Toy Long; Jan Edwards, who was blessed by her grandfather, Elder A. G. Edwards, Sr., and great-grandfather, Elder A. H. D. Edwards, Sr.; and Linda Marie Edwards; who was blessed by her grandfather, J. C. Edwards, Sr., and great-grandfather, Elder A. H. D. Edwards, Sr.

Elders A. G. Edwards, Sr., and A. H. D. Edwards, Sr., are holding cottage meetings.—Reported by WONZA SIMMERS

Three Districts at Reunion

GULF STATES.—The 1952 Gulf States Reunion was held June 28-July 6 at the church property in Brewton, Alabama. For the first time in the history of the reunion three newly organized districts, Mobile, Pensacola, and Alabama Districts sponsored the reunion. Personnel were Elders Percy E. Farrow, of Independence, Missouri; J. A. Pray, president of the Mobile District; Lee Oliver, president of the Pensacola District; Marvin L. Salter, president of the Alabama District; Bishop J. E. Baldwin, of Mobile, Alabama; Evangelist A. D. McCall, of Milton, Florida; and Miss Aleta Runkle, of Independence. Apostle Farrow presided over the morning worship services and occupied the pulpit nightly for the preaching services. Bishop Baldwin taught the general class, and Brothers Pray and Farrow conducted the men's class. Brother Oliver was the instructor for the young people's class and directed all young people's activities. Sister Runkle taught the class for women and assisted Gwynne Odom, of Brewton, with the music arrangements. Radio services were con-

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HERALD HOUSE

Independence, Missouri

ducted every morning from the local station WEBJ with visiting ministers presenting the worship message. Through the courtesy of the management of radio station WATM of near-by Atmore, Alabama, the entire eleven o'clock service the closing Sunday was broadcast with Apostle Farrow preaching. Sister Irma Tillman, of Bayou La Batre, Alabama, directed the children's department, and about 160 youngsters were in attendance daily. Elder M. L. Salter, of Birmingham, served as junior pastor. Mrs. Ben L. Jernigan, of Brewton, directed the women's activities. Hillary Cook, of Pensacola, Florida, was dining hall administrator and was assisted by Sister Eunice Sellers, of Montgomery, Alabama. The meals were prepared by Elder W. T. Blue, pastor of the Negro Saints in Pensacola, with the assistance of his family. Brother and Sister George Parker, of Mobile, were in charge of the refreshment stand, and Elder Brewton Greene and George Tillman headed the housing committee. Some 300 campers attended daily, and approximately 1,500 attended the week-end services. A record offering of over \$1,000 was received at the closing service of the reunion.—Reported by J. A. PRAY

District Reunion Held

SOUTHERN CALIFORNIA DISTRICT.—The district reunion convened at Pacific Palisades on Sunday, July 20, for a week of classwork, prayer and preaching services. The theme of the Reunion was "Spiritual Growth Through Stewardship."

District President John Davis was in charge, assisted by Elders Herald Wixom and Rodney Engel, Evangelist L. J. Ostertag, Bishop D. B. Carmichael, and Brother Warren Tait, director of music.

Ministers to the reunion included President Wallace Smith, Evangelist William Patterson, Seventy Glen Johnson, and Elder P. S. Whalley. Elder Glen Holmes, director of religious education for the Los Angeles Stake, conducted classes in teacher training. These visiting ministers gave inspirational help in all services and made an outstanding spiritual contribution to the reunion.

Two hundred and fifty saints were registered,

but on the last Sunday there were over 400 church members in attendance.

The women of the district, under the direction of their leader, Sister Nelson Van Fleet, gave a reception for the visiting ministers and district officers. Orchids flown in from Honolulu, a gift to the family of Apostle Maurice Draper, decorated the punch table. Sister Rodney Engel and Sister Herald Wixom served punch and cookies. In a daily class held for the women, Sister Rosemond Smith was the teacher.

Brother Tait organized a junior music group, and on Saturday evening the children joined the adult choir for a program of singing. Sister Fern Roberts was responsible for the children's classwork with Mrs. Charles Calkins acting as storyteller each morning. Evangelist L. J. Ostertag acted as children's minister. The reunion committee set aside one afternoon to give the older Saints an opportunity to witness a junior classwork demonstration and to see the handcraft. Assisting Sister Roberts were the following: Edith Ross, Eura Glover, Mary Lou Walton and Sister Walton, Edna Richie, Fern Winegar, Mary Brinkerhoff, Bernice Bonham, and Herald and Dorothy Wixom.

Events that were especially enjoyable included the half hour of group and choir singing held each evening under the direction of Brother Tait with Sister Gladys Hawley as leader; Graceland night, the young people's nightly get-together under the guidance of their leader, Brother Hugh Kensler; and the talks made each night by the book steward, Brother Harry Hampton, who with Sister Hampton, had charge of the book store.

Each evening Brother and Sister Kenneth Arkley, with the help of their son Kent, took charge of a service for the children which included stories, songs, and movies.

Sister John Davis was responsible for the children of nursery age. Sister Rodney Engel, R.N., was in charge of first aid.

Visitors included Sister Bernice Bonham, Sister Anna Belle Peers, and Dr. and Mrs. Charles Grabske and son Robert, all from Independence, Missouri.—Reported by PHYLLIS CARMICHAEL

The Evitable Cycle

(Continued from page 10.)

to be placed in a secondary position in anybody's life. The kingdom requires the full heart.

Behold, the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land.—Doctrine and Covenants 65: 7.

If we begin to slip over the crest of the curve of this cycle into the third phase, we are slipping away from Zion. If we remain in the second phase—and I believe that with individual exceptions we are—we are making a spiritual incline out of the cycle and climbing closer and closer to the kingdom of God on earth. And as the number of individual exceptions decreases, the faster we shall climb.

Stepping Stones for Ezekiel

(Continued from page 15.)

The story was new and wonderful to Zeke. He had found "the elders." After the service the men came and spoke to the people but only Zeke's shining eyes showed more than a casual interest. He came again that evening, and there were eight listeners. After the service the speaker came to him and said, "You seem very much interested, my boy. Would you like to learn more about this message brought by an angel?"

"Yes, suh," said Zeke. "I sho' would."

"Good! I'll give you these books, and I hope you'll study them," said the man. "I'll write my name and address in one of them. Tell me, where is your home?"

Zeke was happy to tell him about his southern home and family, and how he came to be in this little Iowa town.

"You have indeed found the elders spoken of in your Bible," assured the man. "Remember, God knows no difference in race or color. When you need him, pray."

The next day the sign was gone from the store building; the witnesses for Christ had moved on hoping for more fertile fields. Zeke spoke to his landlady about them. He wanted to tell her about "the elders" in the Bible, but her answer was, "I guess you mean them Mormon fellers that was here. I wouldn't have no truck with that religion." He said no more, but carefully guarded the books he had been given. He would take them home to show Mammy and Mrs. Hobart.

(To be continued.)

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HERALD HOUSE

Independence, Missouri

The Road Goes on Ahead

By Carol Freeman

THAT EARLY SEPTEMBER DAY unfolded a chilly, misty dawn—not a very good beginning for a trip back to school. By the time the station wagon was piled to its roof with suitcases, boxes, tennis rackets, overshoes, and the many other items girls find to carry to college, a drizzling rain was falling. The weather made conditions for our journey far from ideal. Driving was hazardous because of the slippery pavement and blanketing mist. But the open road and world of new experiences were ahead of us. And we were eager to follow and learn.

My companions were Margaret and Helen, the type of friends with whom one enjoys sharing thoughts and experiences. We were leaving Independence to return to Graceland for our sophomore year. The thrill and expectancy of our early return to college kept us chattering idly for the first several miles. Then, as driving became more difficult, we ceased talking and concentrated on the road ahead.

Anyone acquainted with U. S. Highway 69 between Independence and Lamoni knows that it is considered to be a dangerous route. There are just enough straightways to entice the driver into speeding and just enough unexpected hills and curves to throw him off his course. By this time we had each traveled the road enough times to feel assured of our knowledge of the danger zones. However, the rain and mist of that day checked our confidence, and we relied on the alertness of each other for our safety.

AS WE RODE ALONG, I reminisced of the preceding year and remembered the day I had first gone to Graceland. The road ahead had

been unfamiliar then. The future had seemed as strange and uncertain as each twist and turn of the highway. I sat on the edge of the car seat and watched every house, barn, and tree go by. Each roadside stopping place beckoned to me. I was aware of every crossroad, and all country lanes held a mystery for me. I half-

Here Is the Writer . . .

CAROL FREEMAN, now of Independence, formerly of Houston, Texas, is a 1952 graduate of Graceland College where she was a member of the Crescent Club, editor in chief of the "Acacia," and a Silver Seal winner in journalism. Her principal hobby is playing the cello, which she has studied at Houston Conservatory, the Conservatory of Music at Kansas City, Kansas University, and Drake University. Since graduation from Graceland she has done advertising and layout for Herald House.



heartedly wished to be detained, but my way was well charted. The road went straight ahead.

On that day of deceptive mist and rain, as we three depended on each other for help, I sensed that among us we had surpassed the road's enticings. One year of living with the highest ideals, standards, and types of people contrasted against lower types of existence had helped us to make our principal decisions, set our goals, and be satisfied while attempting to attain them. For me alone, the trip would have been difficult

and dreary. But with the familiarity of past experiences and the oneness between myself and my two companions, the journey was an inspiration.

HELEN, MARGARET, and I mentioned many things that morning. We talked of the friends who had helped us to straighten out the twists in our own roads and taught us why the curves were necessary. We thought of many friends who were facing similar situations as we—as they, too—traveled an open highway.

We voiced our belief in the doctrines of the church, but emphasized points of concern that existed in our own minds. We asserted our faith in the active program and goals of the church, but realized there was much more we could do to make these plans succeed.

We discussed the need of trying more intensely to improve ourselves in the next year through service, participation, and study. We felt ourselves privileged to be in a position to be able to serve others more completely, participate more actively, and study more avidly.

Then we rededicated all the times of our lives to the high ideals of Reorganized Latter Day Saint womanhood and instilled the challenge of better living in the hearts of one another.

As we talked the miles away, the rain disappeared and the sky partially cleared. Through the vanishing mist, the road opened before us, and our way was much easier. The stopping places kept beckoning to us, but we passed them by. We could only heed a more powerful calling. Our goal lay straight ahead. We realized that this ultimate stopping place was challenging the best in our minds and souls, and we were eager to arrive there.

New Horizons

TODAY, as I think back to that time, I can well remember that the main highway didn't turn west on the outskirts of Lamoni and lead up to Graceland's hill. It didn't swerve east, nor did it turn back and retrace its route. The road went on ahead. It went on to new places and more experiences. It led to different danger zones and perhaps more treacherous territory. I realize that the learning involved in making one part of the highway safe to travel will make the next section less difficult.

The reunions, youth retreats, and youth camps I have attended have all been cherished, valuable stops to me. But my travels do not lead to any of these places. The courage, faith, and strong ideals I have gained from all of them have sent me on ahead inspired with new and better convictions to do new and better things. My road is charted with stopping places at future reunions and conferences, but it continues to go ahead.

The places I have stopped to study and learn to develop my talents have also been edifying. I have been stimulated to think past the horizon and to work to build my own road through talks with keen minds and explorations in the printed world of questions and possible answers. But my road doesn't lead to any famous conservatory or illustrious professor's studio. These are only stopping places.

I have stopped for two short years at Graceland. There I have been able to melt all my thoughts and goals into a streamlined, flexible plan for building a Zionics Reorganized Latter Day Saint life. I have spent some time rechecking all the things I learned before these past two years. I have tried to discard all the detrimental things and instill all the beneficial ones more firmly. I have gone ahead of my abilities with my desires, but I have seen and learned the vision of the future.

Highway 69 doesn't end in Lamoni. Nor does my road end there either. I visualize what is in my future. The road goes on ahead.



Celia Fry



Delores Tandy

Young People in the News

Celia Fry and Delores Tandy

CELIA FRY AND DELORES TANDY of Independence made an extended tour of the east this summer. With David Freeman, Douglas Hagan, and two William Chrisman High School instructors, they journeyed to Boston for the National Forensic League Tournament which was held June 23-27.

This was the third year that Celia, daughter of Elder and Mrs. Evan A. Fry, had attended the national tournament. Her first trip was to Kenosha, Wisconsin, and the next to Los Angeles. At the Kenosha contest she progressed to the semifinals in original oratory. The next year she won second in the nation for extemporaneous speaking. At Boston this year she again won second place in this same division.

This was the first trip to the national contest for Delores, daughter of Mr. and Mrs. Paul Tandy. She and David were entered in debate and progressed two rounds past the preliminaries.

Both girls had entered the Missouri State NFL Contest at St. Louis in the spring and had been declared champions in their respective fields, thus making them eligible to attend the national contest.

Their trip included many other spots of interest besides Boston. They traveled through Washington, D.C., and had an audience with Mr. Truman. From Washington they traveled to Atlantic City, and from there went to New York where they viewed "Everything from the Bowery to the Empire State Building." After the tournament they made one more side trip to Niagara Falls, then returned home via Kirtland Temple.

Both girls have made splendid contributions to school, community, and church life. This past year at school Celia was president of the National Forensic League chapter, a junior member of the National Honor Society, a member of the Spanish Club, and William Chrisman High School Orchestra, and an honorary member of the As You Like It Dramatic Society. Delores was active in student council, being co-chairman of the elections committee, vice-president of the National Forensic League Chapter, chairman of the William Chrisman High School Orchestra, sponsor captain for the annual ROTC ball, a member of the Spanish and Latin Clubs, a junior member of the National

Honor Society, and honorary member of the As You Like It Dramatic Society.

At high school graduation this June both were classified as being in the upper 5 per cent of their class. Both gave commencement talks and were designated as co-winners of the Independence Music Club scholarship. Celia was also given an award by the Independence Bar Association for being the outstanding speech student.

In community activities both girls belong to the Independence Music Club and play in the Independence Symphony Orchestra. They also sang in the Messiah Choir last Christmas. For the past three years they have been awarded first ratings at Missouri state contests for their piano playing.

Celia and Delores attend the West College Street Church, and are city-wide Zion's League officers. Celia is vice-president, and Delores is music chairman. Both are members of the worship committee, which plans the 9:30 programs each Sunday morning. In addition, they often play the piano or direct the music for various church services.

As an Oriole, Delores attained First Rank Builder and earned the Light of Life Award. She is now helping her mother with an Oriole circle. Celia taught a church school class of junior boys.

This summer the two girls have been working part time at the Auditorium: Delores in the Department of Religious Education, and Celia in the Stake Youth supervisor's office. They will attend Graceland this fall.

Delores and Celia are close friends, and each is pleased whenever the other adds another achievement to an already long list.

MARY COOPER

Travelogs

(Continued from page 8.)

succeeded in getting some favorable advance publicity in the *Decatur Review* with cuts of Apostle Chesworth and myself. He also wrote words of a song to be used with the tune, "Open My Eyes," as follows:

O Lord, we gather here this day,
Intent to worship in thy name,
We come with humble, contrite hearts;
And with glad voices we do sing,
Our strength is in these walls of thine,
Our joys and sorrows shared by all;
We feel thy eternal purpose now,
We hear thy call.

With willing hands we help to build,
This edifice to fortify
Against the evil of the day,
To bring thy kingdom ever nigh.
Accept our offering, Lord Divine,
We humbly bear thy cross with thee;
O guide us in the path of light
Eternally.

ISRAEL A. SMITH

Bulletin Board

New Church Addresses—Chicago, Illinois

First Chicago Branch
Austin YMCA
501 North Central Avenue
Chicago, Illinois

Chicago Brainerd Branch
8805 South Throop Street
Chicago, Illinois

Brooklyn Services

New York City Saints hold Sunday services in the Highland Park Branch YMCA, 570 Jamaica Avenue, at the eastern edge of Brooklyn. Visitors may obtain further information by telephoning Jamaica 3-4963 or Dewey 9-8471.

We're on the Air . . .

CALIFORNIA, Stockton.—KGD, 1140 on the dial, 1:15 p.m. (PST) Sunday.

MONTANA, Kalispell.—KGEZ, 1340 on the dial, 1:15 p.m. (MST) Saturday.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 9:30 a.m. (EDST) every Sunday.

TEXAS, Weslaco.—KRGV, 1290 on the dial, 9:00 a.m. (CST) Saturday.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

ALABAMA, Mobile.—WKRK, 710 on the dial, 7:15 a.m. (CST) Sunday.

MASSACHUSETTS, Fall River.—WALE, 1400 on the dial, 9:45 a.m. (EST), October 1.

MASSACHUSETTS, Fall River.—WSAR, 1480 on the dial, 8:15 a.m. (EST), September 10, October 22.

AMERICAN FORCES NETWORK, EUROPE.—AFN, Tuesday Evening Vespers, 1845-1900 hours.

IOWA, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

Now Available-

Missionary Book of Mormon

This month, the missionary edition of the Book of Mormon is released for sale to all customers. The book is printed to give to nonmembers. It comes in red binding; handy size is 4 $\frac{3}{4}$ "x7".

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Cash must be included.)

Herald House

Independence, Missouri



1952

COLLEGE STUDENTS' CONFERENCE

Theme:

"Frontiers of Zion's Performance"

This annual conference is for college and university students. Registrations and \$2.00 should be sent to: Dr. L. O. Brockway, Chemistry Department, University of Michigan, Ann Arbor. Rooms in dormitories—\$1.00 per night. Six meals—\$4.50 per person.

GRACELAND CAMPUS

August 30-September 1

LAMONI, IOWA

Missionary Series at Ottawa, Ontario

Seventy William McMurray will conduct a series of missionary services at Ottawa August 31 to September 14 inclusive. Sunday services will be held in the Oddfellows' Hall, corner of Churchill and Danforth Avenues, Westboro, and week-night services in either the hall or private homes. Members in the surrounding territory are invited to attend. Further information may be obtained from the branch secretary, Mrs. O. J. Flegel, Britannia Road, Britannia Bay, Ontario, or by telephoning Parkway 23091.

Rich Hill District Conference

The district conference will be held at Rich Hill, Missouri, on Sunday, September 14, beginning at 9:15 a.m. with a prayer service. Apostle Arthur Oakman will give the 11:00 o'clock sermon, and the business session will begin at 2:00 p.m. There will be a basket lunch at noon.

ARTHUR B. DENNIS
District President

Book Wanted

Mrs. Delia Willis, 3140 South Grant, Englewood, Colorado, would like to obtain a copy of *A Marvelous Work and a Wonder*.

Change of Address

Frank Swain
223 Sands Street
Fort Bragg, North Carolina

ENGAGEMENTS

Thomason-Hyde

Mr. and Mrs. Charles Hyde of Lamoni, Iowa, announce the engagement of their daughter, Janice, to Lt. Myron Thomason, son of Mrs. Vera Thomason of Independence, Missouri. Janice attended Graceland College and is now in nurses' training at the Independence Sanitarium. Myron, a graduate of Graceland and the University of Kansas, has just returned from Korea and will be stationed at Ft. Benning, Georgia.

Jackel-Engelhard

Mr. and Mrs. Louis F. Engelhard of Ellsworth, Michigan, announce the engagement of their daughter, Doris Rae Jean of San Antonio, Texas, to Raymond Tillman Jackel of Corpus Christi, Texas, son of Mr. and Mrs. Rufus T. Jackel of Edinburg, Texas. Doris is a graduate of the Independence Sanitarium School of Nursing, and Raymond is a graduate of Graceland College. The wedding will take place in October.

WEDDINGS

Coven-Rieske

Glendora Rieske, daughter of Mr. and Mrs. Franklin Rieske, Sr., of Lewisburg, Ohio, and Glenn R. Coven, son of Eugene R. Coven of North Charleroi, Pennsylvania, were married August 2 at the Reorganized Church in Dayton, Ohio. Elder Rieske, the bride's father, read the double-ring service. Both bride and groom are graduates of Graceland College. They are making their home in North Charleroi where the groom is continuing his studies.

Wright-Nipper

Dorothy Nipper, daughter of Mr. and Mrs. J. F. Nipper of Buhl, Idaho, and Pfc. William O. Wright of Conception Junction, Missouri, were married August 1 at the Reorganized Church in Hagerman, Idaho. Elder Lyle Gilmore performed the wedding ceremony.

Leslie-Everhard

Janice Everhard, daughter of Mr. and Mrs. Mark Everhard of Diamond, Missouri, and John T. Leslie, son of Mr. and Mrs. J. E. Leslie of Joplin, Missouri, were married June 6 at the Christian Church in Diamond. Elder James Daugherty performed the wedding ceremony.

Lacy-Bybee

Betty Bybee, daughter of Mr. and Mrs. Auty Bybee of Joplin, Missouri, and Allen B. Lacy, son of Mr. and Mrs. Ray Lacy of Waco, Missouri, were married at the home of the bride's parents on July 13. Elder Fred Graves officiated.

Williams-Simpson

Maxine Simpson, daughter of Mr. and Mrs. Floyd Simpson, and Rufus Williams of Racine, Missouri, were married on July 11.

BIRTHS

A daughter, Denise Eileen, was born on August 7 to Mr. and Mrs. Vern Rogers of Beloit, Wisconsin. Mrs. Rogers, the former Barbara Jackson, is a graduate of Graceland College.

A son, Brian David, was born on July 25 to Mr. and Mrs. David K. Larmour of Edmonton, Alberta. Mrs. Larmour is the former Gladys Cobb.

DEATHS

HANSON.—Dr. Frank H., son of Frederick and Christina Hanson, was born January 12, 1876, near Council Bluffs, Iowa, and died August 6, 1952, at Magnolia, Iowa, following several years of illness. He was graduated from the University of Nebraska Medical College in 1902 and took his postgraduate work at Poli Clinic in Chicago and Northwestern University College of Medicine. He served on the staff of the Lord Lister Hospital in Omaha for many years, was past president of the Harrison County Medical Society, and served as its secretary for twenty-five years. On November 18, 1903, he was married to Jennie E. Scott, who survives him. He had been a member of the Reorganized Church since October 15, 1893.

Besides his wife he leaves a son, Harold, of Logan, Iowa; two brothers: Paul M. Hanson of Thurman, Iowa, and George F. Hanson of Point Arena, California; and two sisters: Mrs. F. F. Wipper of Fresno, California, and Miss Ethel Hanson of Point Arena.

BARRETT.—William Floyd, son of William Adney and Jane Fidler Barrett, was born February 22, 1876, near Adel, Iowa, and died August 2, 1952, in Broward General Hospital in Ft. Lauderdale, Florida. He had been a member of the Reorganized Church since August 10, 1930.

He is survived by his wife, M. Viola; a son, Frank J.; and five grandchildren, all of Ft. Lauderdale. Funeral services were conducted by Lester Tankersley and H. L. Kelly at Fannin Chapel in Ft. Lauderdale. Interment was in Lauderdale Memorial Park.

MOORE.—William Shelton, was born July 31, 1924, in Iola, Kansas, and died July 23, 1952, at St. Francis Hospital in Wichita, Kansas, of injuries received in an automobile accident near Wichita. He was a graduate of Humboldt High School, Chanute Junior College, and Kansas State Teachers' College.

During World War II he served in the European Theater and was a member of the Army Reserves and Veterans of Foreign Wars. He had been a member of the Reorganized Church since 1933. At the time of his death he was an employee of Boeing Aircraft in Wichita.

He is survived by his parents, Mr. and Mrs. W. C. Moore; a brother, Chester O. of Iola; a foster brother, Merle Lowe of Fulton, Kansas; and two sisters: Mrs. Roy Trammell and Mrs. Hugh Follman of Humboldt. Funeral services were conducted by Elder Myron LaPointe. Burial was in Mount Hope Cemetery, Humboldt.

BECKER.—Rosa, was born June 29, 1880, at Tecumseh, Texas, and died July 13, 1952, at Fossil, Oregon, while visiting her daughter. She was married on December 18, 1893, to Carl F. Becker. In 1901 they moved to Oregon, and in 1913 to Woodland, Washington, where she was residing at the time of her death. She had been a member of the Reorganized Church since 1904.

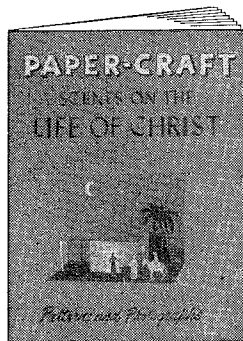
She is survived by her husband, Carl; five sons: Arthur of Sequim, Washington; Milton of Woodland; Willard of Warrensburg, Missouri; Harry and Roy of Kalama, Washington; four daughters: Marie Garthright of Seattle, Washington; Marguerite Smith of Fossil; Hattie Bowie of Ojai, California; and Mollie Mitchell of Woodland; two brothers; two sisters; twelve grandchildren; and one great-grandchild. Funeral services were conducted by Elder J. L. Verhei. Interment was in the Kalama cemetery.

GENSON.—Julia C., daughter of Anthony and Adelaide Ewing, was born March 20, 1861, at Hull's Prairie, Ohio, and died June 15, 1952, at Traverse City, Michigan. She was married on August 4, 1881, to Samuel Genson of Sugar Grove, Michigan, and was baptized a member of the Reorganized Church in 1896.

Surviving are a son, Warren Genson, and a daughter, Mrs. Blanche Hill, both of Mason County, Michigan; fifteen grandchildren; and thirteen great-grandchildren. Funeral services were conducted by Elder Charles Martin. Interment was in Sugar Grove cemetery.

LOY.—Lorraine, daughter of Mr. and Mrs. Archie L. Gulembo, died July 11, 1952, in Owosso, Michigan, at the age of twenty-nine. She had been a member of the Reorganized Church for eighteen years.

She is survived by her husband, Charles Loy; a son, David; a daughter, Cheryl; her mother, Lillian Gulembo; three sisters; and one brother. Funeral services were held at Stephen's Chapel in Scottville, Elder Charles Martin officiating. Interment was in Sugar Grove cemetery.



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* THE CRYSTAL BALL

Sometime you must have heard of the "crystal ball." It is a round piece of glass, mounted on a small pedestal, into which a Hindu mystic looks to see the future, find lost jewelry, or learn something about the dark gentleman who is soon to come into the life of the lady who is inquiring. Some who have used them have confided that there is nothing in the crystal ball that has any power. It is merely a convenience for concentration. A glass of water would do as well. Everything that comes is from the mind of the mystic.

I was amazed recently to read a weekly letter published in the National Capital for businessmen. In the letter a single incident in the administrative offices was interpreted as affecting a dozen or more lines of major industry and high finance, with predictions falling to right and left in copious array. It was all very neat, orderly, and speculative. It was as reliable, and no more reliable, than the swami's crystal ball.

Amazement goes further as one contemplates some of the great weekly news magazines. Not content with reporting what has happened and analyzing it, but eager to keep ahead, they devote much time and space to what is going to happen. It is the crystal ball again.

Of course, we are concerned with what is going to happen. Success or failure in many a business depends upon the ability to look ahead and see what will happen. Yet the effort to predict the future leads to many errors and false leads. The crystal ball is an entertaining device, but not a reliable guide.

* CONVERSATIONS

On a bus it was our fortune recently to sit by a nun. Generally nuns travel in pairs and talk only to each other. We supposed the rules forbade them to speak to strangers and prepared for an interval of silence. But this one spoke, and soon we were engaged in a discussion of the Scriptures, religion, and other things. The charms of this lovely small Mary could not be hidden, nor her good will repressed, even under the voluminous folds of her religious garb. She was a nurse, returning to her hospital after a short vacation—a "retreat"—at one of the convents in the city. "All kinds of people come to a hospital, needing care," she said. "Some are kind and easy to care for. Others make it more difficult for themselves—and us. When the body is sick, the mind often suffers too."

Then she was much interested, as a professional nurse, in an explanation of the Parable of the Good Samaritan as the story of a hospitalization: The traveler, beaten and robbed, was the patient. The Samaritan was a first-aid man. Wine was the antiseptic, oil an unguent. The donkey was the ambulance. The inn was the hospital, and the innkeeper was the nurse and hospital staff. . . . Then we told her of the beautiful tribute to the physician in the Apocrypha—Ecclesiasticus 38, a sketch written many centuries ago by a sensitive and discerning teacher in Jerusalem.

When she left the bus at her destination, she expressed her enjoyment of the visit, shook hands, and said good-by. If more representatives of religion could be as kind, churches would be filled.

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Independence, Missouri

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Photo by A. J. Corbett

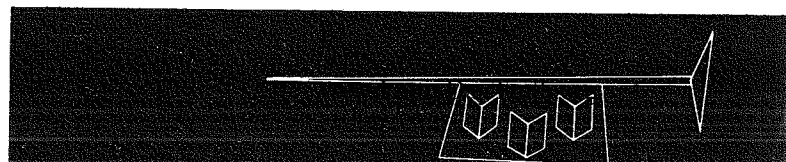
Sunset Reflections

Tiona Reunion Grounds, Australia

the Saints' Herald

September 8, 1952

Volume 99



We'd
Like
You
To
Know . . .



F. Edward Butterworth

FEW OF OUR MISSIONARIES have had the experience of being able to organize and train a band outfitted with uniforms to play for the governor of a state or province as did Seventy Edward Butterworth on Christmas Eve of 1949. In the official journal of Tahiti the following day this notice appeared: "Our compliments to *Te Ekareisia Sanito* for the lovely program of orchestral music. The orchestra appeared in uniforms of blue and gold and was the central attraction of the evening. We shall look forward to more concerts from *L'Orchestre Sanito*."

Besides being an accomplished musician he is an inspiring missionary preacher. His first appointment was in 1940 in the Northwestern Mission. Perhaps fate took a hand then, for he was appointed as pastor at Oklahoma City, where he became acquainted with Lilly Raye Howard, to whom he was married in 1944. They have three children: Gary Edward, 4; Cheryl Jean, 2, and Janis Kay, 4 months. Brother Butterworth graduated from high school in Independence, Missouri, in 1936 and took university courses at both Oklahoma City and Kansas City Universities. Following his marriage he was ordained a seventy, and he and his wife went to the Tahitian Islands, where he remained until a year ago. His present appointment is Detroit International Stake.

Born in Woodbine, Iowa, in 1918, he came to Independence in his youth and was baptized at the Walnut Park Church, where he was an active worker in young people's activities until the time of his appointment to the field.

While in the Islands he was instrumental in getting some doctrinal and historical literature published in the native tongue.

He is a personal friend of Mr. Bengt Danielsson, one of the members of the Kon-Tiki Expedition who floated to Polynesia on a balsam wood raft from Peru. His lectures with colored slides of Island scenes are always popular.

The Saints' Herald

Vol. 99 September 8, 1952 No. 36

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith
ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

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

News and Notes

OAKMAN REPORTS ON TRIP

Apostle Arthur A. Oakman reports that President Israel A. Smith, Bishop Henry Livingston, and he visited ten different European countries while on their recent trip. High points of the trip, according to Brother Oakman, were the priesthood institute at Birmingham, England; the dedication of the new church at Hannover, Germany; and the mission reunion at Enfield, England. He stated, "The three of us are encouraged by the strength of the church in Great Britain where Elder Don Lents has been excellently received. Brother Louis Zonker and family are in Hannover living in the mission house and he is at present touring southern Germany with Brother Oskar Stuve." Apostle Oakman plans to return to Europe at the beginning of the new year.

W. W. SMITH RETURNS HOME

President W. W. Smith and family will leave from the Northwest en route home this week.

PREACHES AT TOPEKA

Elder Charles Neff, assistant to the First Presidency, preached in Topeka, Kansas, August 24, in conjunction with a two-week missionary series which had been conducted by Seventy James Daugherty.

THEYS FAMILY IN STATES

Seventy Gene Theys and family have returned to Independence from Europe. Brother Theys reports that they left Rotterdam August 12, and went to Paris completing passage on the U.S.S. "United States." On August 15 they took a train from Paris to Le Havre. They arrived in New York on August 19 and reached Independence on August 22.

ATTEND AUDIO-VISUAL CONFERENCE

Apostle and Mrs. Reed M. Holmes, Mr. and Mrs. Stele Bryant, Arthur Rock, Mrs. Jeanne Scott Miller, and Kenneth Raveil attended the Ninth Annual International Audio-Visual Workshop at Green Lake, Wisconsin, sponsored by the National Council of Churches. The major emphasis at this year's workshop was placed on visualizing the Bible and the missionary aspect of visual aids, according to Brother Holmes. The workshop convened August 31-September 5.

RALSTONS LEAVE INDEPENDENCE

Seventy and Mrs. Russell Ralston and family left Independence August 27 to return to Salt Lake City, Utah, where Brother Ralston is appointed. They have been in Independence during the illness and death of their young daughter, Lynne Rae, who was fatally stricken with polio.

RAYTOWN GROUP MOVES

Seventy Al Scherer of the Kansas City Stake reports that the Raytown, Missouri, congregation has outgrown its former accommodations and has moved to 6398 Thomas Street. Brother Scherer reports that progress in this group is outstanding and that they have doubled the number of classes in the church school.

"GREEN PASTURES" GIVEN BY LEAGUE

The Walnut Park Zion's League presented "Green Pastures" at the Campus in Independence August 18 and 19. Approximately 1,500 people attended the two performances. The

(Continued on page 23.)

When Satan Came to Church

"There was a day when the sons of God came to present themselves before the Lord, and Satan came also among them."
—Job 1: 6

IF YOU WERE PRESENT the day that Satan came to church, you had an experience you will not forget in a long time. We couldn't see him of course; but we could feel him, like the torrid invisible wind moving the branches of the trees, withering the flowers, drying the perspiration on our faces without cooling us and making even our eyes feel hot.

The windows were open, but still the little church felt like an oven. The congregation had made a sacrifice in comfort to dress up in Sunday clothes and come. Anything that could serve as a fan was used, from the funeral cardboard-on-a-stick kind to an open, dog-eared hymn book. As the pastor looked down at his people, the broken rhythm of their moving arms and fans was like a troubled sea, and the gift of insight often accorded to the presiding officer warned him that this Sunday would not be one of the better days at church. Defensively, he sent up a prayer for help, and he would certainly need it before that hour was closed.

PROBABLY it began—few but the pastor were aware of the precise instant that a sinister presence wafted in through the open door on the breath of that hot, dry wind—when Sister Whimper's youngest child, a baby son in arms, started to cry. Having been teased at home by older brothers and sisters, his voice had developed a loud, belligerent quality meant to reach Mother's ears even if she was down at the barn gathering eggs. Mr. Whimper never came to church to help take care of the other four of his progeny, and they were restless and noisy too. Located at the right front of the church, they provided a sound barrier over which it was very difficult for those behind to hear the minister's voice.

AT THE LEFT FRONT another kind of disturbance was going on. Sister McCackle, whose faintest whispers could be heard in the back row, gossiped *at* (not *with*) Sister Mild, who hadn't the courage to reprove her. Back of them sat Brother Critical, who was irritated because he could not hear the sermon. He did not go far enough to understand the trouble, and took the easy course of blaming the pastor. "He isn't much of a preacher, anyway," Brother Critical mused. "I don't know why we keep on electing him." And from this moment he let his thoughts go wandering out the window to a field where the thirsty corn, standing with its roots in dry clods, held up wilting leaves to the scorching sun.

Sister Poor was unhappy because she didn't have a new frock, and she couldn't help resenting the fact, especially on this Sunday, that other women were better dressed. Sister Envie criticised Sister Rich's hat. Brother Bulbous, uncomfortable in his fat, had a grievance against the world from which not even the church was exempt.

As you think back to that day and try to analyze the situation, you will remember all these things, and some dozens of other details that made a consistent pattern of the emotional and spiritual condition of the church at that time. Surely, if there is anything at all to the scriptural explanation of the forces of Good and Evil, as you can see it, Satan came to church that day.

FOR SOME MOMENTS—sensing the spiritual condition among his people, feeling the sinister presence that had intruded itself into the hour and the place of worship—the pastor looked down at his congregation with a distressed heart.

He prayed silently while he was preaching—have you ever faced an emergency where you had to divide mind and spirit between your prayer and your sermon? Until you do, you will never realize the spiritual resources that God has given you. But to resume—while he was preaching and praying, the Spirit spoke comfort to him, and he sensed the peace that would come after this trial had passed. As in the case of Job, Satan would make a great effort, would seem to win, but would lose in the end.

THE PASTOR looked down at his congregation again. Understanding came to him, and he apprehended that there were some among the people so spiritually alert that they knew what was happening. He saw lips moving in silent prayer, and he knew they were praying for him and the church. The spiritual strength of his people, aided by that divine Power that comes in great emergencies, were uniting for a purpose. In a little while, the sinister presence had been overcome, and departed invisibly as it had arrived. Another influence replaced it.

Little things happened. The Whimper baby, tired, fell asleep. The other children quieted down, aware of a difference in atmosphere. Those who had gossiped felt ashamed. As the pastor's sermon gained in spiritual power, a blessing was felt by the people. Even Brother Critical reconsidered his severe attitude. He would shake hands with the pastor at the close of the service.

It was quite a day, a memorable day, when Satan came to church. He came; he found little threads of discord he could pick up; he found some hearts he could touch. But he had not reckoned with the Spirit of God, nor with the spiritual resources of the people. He could not keep the things he found. He had to give them up. So he went away. And that closes the account just about the way it should be closed. L. J. L.

Editorial

Official

Notice of Appointment of Bishop's Agent, Kaw Valley District

Notice is hereby given of the appointment of Claude Norris, 515 Ohio, Lawrence, Kansas, as bishop's agent of the Kaw Valley District. Solicitors are hereby notified to send their reports for the month of August and each succeeding month thereafter to Brother Norris at the above address.

Of recent years Bishop Howard Miller of Kansas City Stake has served as financial representative in this new district. We take this opportunity of expressing our appreciation for the service he has rendered in this office.

We have appreciated the support given by the Saints to Bishop Howard Miller during the period of his service and take this opportunity of commending Brother Claude Norris to the Saints for their favorable consideration and support.

THE PRESIDING BISHOPRIC
By Walter N. Johnson

Approved
The First Presidency
By F. Henry Edwards

Doctrine and Covenants Institute

All members and friends of the church are invited to attend the Doctrine and Covenants Institute September 28 to October 3 in Independence. The Sunday meetings, beginning at eleven o'clock, September 28, will be held in the Auditorium, with the Stone Church housing remaining activities. All congregations in the Center Stake will dismiss regular Sunday meetings to permit members to attend.

Daily programs begin at 8:30 a. m. and close with the 7:30 p. m. service.

One of the high lights of the institute will be the introduction and explanation of the new edition of the Doctrine and Covenants on Wednesday, October 1.

Visitors should assume responsibility of arranging for their housing and meals.

Across the Desk

THE FIRST PRESIDENCY

FROM A RECENT REPORT reaching our desk we present some data on church growth in America with comments on its significance to the church.

Nearly three out of every five Americans are members of a church or other religious body—a new high in the history of the nation.

This fact was emphasized in a recent report of the National Council of the Churches of Christ in the U.S.A.

According to the report, church membership in America in 1951 increased 2 per cent over that of the previous year. Our church record for the same period indicates a 2.11 per cent increase, which means that our missionary effort was on a par—actually a little above—with the average increase for all religions. An interesting factor in this part of the report, however, is the fact that the growth of religion continues to outstrip the nation's growth in population. This has been the case since 1940, but was not true during the previous ten-year period.

"There is statistical evidence," said the report, "that the people of the United States turned to the churches in a period of war, international crisis and the atomic age—1940-1950—to a much greater extent than during either the depression years of the 30's or the relatively prosperous years of the 20's. Church membership has increased throughout the nation's history and during the past 100 years has been steadily upward, but never so rapidly as since 1940. Between 1940 and 1950 church membership increased 34 per cent; population 15 per cent. Church members now constitute 58 per cent of the population, compared with 49 per cent in 1940 and 47 per cent in 1930."

Our members will be interested to know that our growth has not fol-

lowed the above stated trend. Our increase during the 40's was 14.8 per cent, or less than half the national average. However, those were war years when we were operating with a smaller appointee group. Also, the type missionary work, the methods used, and the fact that we do not practice infant baptism nor count blessed babies as members, are all important factors. Many other churches grow quickly during a period when the birth rate turns sharply upward.

Nina G. Smith Memorial Loan Fund

The Independence Music Club is pleased to announce the applications for loans from the Nina G. Smith Memorial Loan Fund will now be accepted.

The idea of a loan fund was conceived by a group of Sister Smith's friends—all members of the Music Club—who wished to establish a perpetual memorial to the memory of one who was a fine musician and always interested in the musical education and development of young people.

This loan has been established as a trust for the education of worthy young people in musical endeavor. It is hoped the fund will be increased through gifts of individuals and organizations.

The terms of the trust have been approved by the Independence Music Club and also by President Israel A. Smith.

The trust is administered by a board of three trustees: Mrs. Nell Kelley, Mrs. Mark Holman, and Mrs. Pearl Gardner, all of Independence, Missouri.

All applications are to be sent to Mrs. Glen Faler, 608 Porte Cima Place, Kansas City, Missouri.

MRS. J. T. WESTWOOD, JR.

President of the Independence Music Club

The Unplumbed Depths

By Ward A. Hougas

From a sermon given at Denver, Colorado, May 18, 1952

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, those who are out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

—II Timothy 4: 1-8.

THE STEPS that lead to God are sometimes obscure and difficult to discover. Most of us fail rather miserably in trying to find them. Judged by eternal standards at the end of our lives, we shall find we haven't done very well.

Paul was near the end of his career. He looked back with some measure of assurance and a degree of triumph, realizing somewhat that in spite of what had happened in his life, he had finished on an "up note." Tradition suggests that he spent his final days in a dungeon hewed out of solid stone. A single pillar left in the center of the cell had attached to it a kind of stone table. On this table he wrote his last letter to Timothy, apparently a short time before he was marched out on the Appian Way for his last journey.

In this epistle he poured out his soul, trying to impress upon Timothy—and through him upon us and generations yet unborn—that despite the cost, living for Christ is worth while.

I like the way Moffat, in his translation, writes it: "The last drops of my sacrifice are failing; my time to go has come; I have fought the good

fight; I have run my course; I have kept the faith. Now the crown of good life awaits me."

Paul's Great Adventure

For Paul it had been a long journey with many years of pushing out over land and sea. Many times he was in difficulty—shipwrecked, beaten, imprisoned. Nearly everything that could happen to a man happened to him. Often he was discouraged and ill and it seemed to him there wasn't any way he could go on. Yet he was always triumphant, always teaching, always stimulating, always reaching out and lifting somebody up with a love which marked him as different from other men.

What was it that kept him going and led him step by step closer to divinity? What was it that enabled him, after his journey in life was over, to face his closing days with no admittance of fear, gloom, or regret?

To Paul life was a great adventure. Despite his hardships he believed the adventure of life 1,900 years ago was worth while. The picture hasn't changed; as long as man

continues to reach out and attempt to approach God, there will continue to be something strange and alluring in this life which enables him to come up face to face with death and still talk about that experience in terms of triumph.

Some years ago when I was living in St. Joseph, Missouri, I was called one afternoon to visit a member who had been in poor health. That afternoon he was sitting in his armchair as usual. I asked him how he was, and he said smilingly, "All right." Then he said, "Brother Hougas, when a man faces death, he wants to talk about the things which have to do with his relationship to his Master." And for more than an hour we talked about death, the resurrection, and what his condition would be in the world to come. Within two hours after he said good-by to me, he was in the Sunset World learning how nearly right I had been in the explanation I had attempted to bring to him. He had faced what he knew was inevitable with no sign of fear or doubt. While he had made mistakes, he had also experienced some triumphs; and as he came to that last hour, he was absolutely unafraid.

Greatness or Oblivion

This statement by John always confronts us: "And whoever wants to save his life shall lose it, and whoever will lose his life for my sake, shall find it." We have the life of the rich young man contrasted with the life of Paul. One refused the call; the other accepted it. The materially rich man returned to his possessions and became poor indeed. We return to our possessions rather continuously too. Our prizing material possessions is evident in practically every move we make. We have money for everything, generally speaking, except the kingdom of God. We have time for everything, generally speaking, except the kingdom. We have energy; but we spend it for everything except the one thing which will take us toward God.

The rich young man who came to Christ is never mentioned again in Scripture. The one who accepted the call has been known down through the centuries; and his strength, support, and encouragement are still lodged in millions of souls. No doubt as long as time shall last his name and the stimulation of his ministry will be spread upon countless pages in many languages. The difference between the two men was one decision.

Follow the footsteps of Paul in the spiritual realm. He began not as Paul the Apostle, but as Saul the persecutor. He moved from that wicked condition to one of the most exalted positions a man could ever reach. Follow his progress in his secular life from a well-trained son of man to a well-trained son of God. Even when the way was bloody he continued to move forward under a radiance which gave him strength and power.

It Is Sacrifice

Much of the suffering and difficulty in the world comes to us through blind tradition, jealousy, prejudice. Sometimes it seems that we have little control over them. I think sometimes that humanity is willfully wicked as well as innocently blind. Between these two positions life at times becomes exceedingly difficult. It is almost impossible to draw a line between ignorance and willful sin, because ignorance can eventually become willful wickedness. Why do we deprive ourselves of the opportunities to live?

We trade our chance to worship for almost anything. We trade our opportunities for fellowship for things that have no eternal value whatsoever. We do not learn because of other things we wish to do. We do not accept the challenge of the kingdom because we think it is a sacrifice. It is.

I talked with a family not long ago about the education of their children. One of the parents said, "It's such a sacrifice to send a child

to college." I agreed and then asked, "But did you ever stop to think what a sacrifice it is to send a child out into the world untrained, not ready to face life, unable to meet the challenge of today?"

People say to me, "It's a terrible sacrifice to rear children." It is. If you have reared a family, you know something about it; but did you ever stop to think what a sacrifice it is not to rear children? Did it ever occur to you that these sacrifices are small and insignificant compared to the sacrifices we must make because we shut the very doors of life against ourselves for the years ahead? Life could become rich for many of us, yet we refuse to pay the price. We refuse to sacrifice simple things although by so doing we could make sure that our future life would be rich.

People have talked to me about sacrificing to go into the ministry. They haven't sensed a tenth of the experience when they talk about sacrificing to go into the ministry. True, they would have to give up some things, but think of the things which come to them in return; think of the values received for laying aside simple things.

The Depths of the Spirit

When I closed the doors on my business some twenty years ago, I thought I had made quite a sacrifice. I look back now and realize that the greatest thing God ever did for me was to encourage that decision which enabled me to push aside some things that looked so good, so rich to me, in exchange for values which then I did not possess capacity to understand and appreciate. The people who say that sacrifice for things of eternal value is too great have not reached the point where they understand what comes in return.

Life *is* worth while. It is a great adventure that becomes rich only as we reach the point where we are willing to exchange some worldly values for spiritual ones. We isolate ourselves from the kingdom, and not solely geographically. We can live right beneath the eaves of the center

of operation of the kingdom of God and still isolate ourselves so completely from the kingdom that its values are not ours to enjoy. A person can be isolated anywhere. Some mentally isolate themselves from the movements of the kingdom. Some spiritually close the doors.

Kingdom-building is not a matter of geography; it is primarily a matter of attitude, of whether we will or won't; of whether these simple things that close the doors for us will be allowed to continue to keep them closed. As long as there are sacrifices too great to pay, those doors will be closed, keeping us from true riches of life now and in the future.

It is amazing how particular parents are that their children eat balanced diets and how little interest they have at times concerning their children's spiritual needs. I expect this congregation in one month spends enough on vitamins to make quite a payment on the church debt. Yet the spiritual vitamins are neglected because of certain costs in time and energy.

We say that sin is a measure of the things keeping us from God or that sin is the distance between ourselves and God. It doesn't matter how we say it. What is important is that, as we approach God, we become different. The closer we come to Divinity, the more different our activities become. The man who approaches God is different than when he stood afar off. Even though in approaching he falls back, he never will be exactly the same again.

We need to realize that we have a relationship to people; and if we are to be triumphant in life that relationship must be enriched as the days go by. Each day must see us come closer to the divine standard.

A Picture Haunting the Mind

Saul created quite a disturbance among the Christians because he took a very severe attitude toward them. Then one day he witnessed the stoning of Stephen. Stephen died, but he died triumphantly. He died praying and forgiving. No

doubt when that ordeal was over, Paul tried to push the picture of it from his mind and go on about his business. But somehow he just couldn't ignore it. It continued to haunt him until finally he realized that his way of life was wrong. Then came the experience on the Damascus Road—an experience which finally brought him to his knees and caused him to see the light.

I wonder if this light was as bright as we sometimes think it was. As a boy I was given to understand that it was so strong that dandelions curled up and turned over on their side. But maybe that light wasn't so bright. Maybe the big difference was that this man had been so haunted by the things which had crept into his soul that he had begun to move down into the unplumbed depths and became willing to see. When people are willing to see, the light doesn't have to be very bright. Perhaps on that day Saul was willing to see, to understand, to respond.

I think sometimes the big difference between Saul, the persecutor, and some of us lies in that after all he *was* willing to see. We, in spite of the brightness of the light, at times close our eyes. There is nothing new in this process of Divinity speaking to the human mind. God has always spoken to men and women when they were willing to listen and respond.

Greatness Is Listening to God

The great lives have been lived by men and women who have been willing to see, to listen, and to move out in the light that has come to them. It is an old, old story that a successful man is simply one who is willing to listen to God. In a Longfellow diary we find this: "John Ware of Cambridge preached a good sermon today." Longfellow had written that a number of times in his diary, but this day he wrote five more words which made it important. He said, "I applied it to myself." That is the difference between a great man and a little man, between a godly man and an ungodly

man. That is the difference between a man who dies triumphantly and a man who dies squirming and fearful, without faith, without hope.

I wonder how long we will continue to be able to forget the haunting memories of those who look toward us for help—those who are spiritually hungry, discouraged, sad; those who have made mistakes and had moral breakdown; those who have been rather unsuccessful in facing life. It is easy to push them out of the picture, to forget their faces turned toward us for help. We just push them aside and go on our way. Some day there may come to us a realization that we just can't push them aside any longer. It may not be the stoning of another Stephen, but it may be something equally as unforgettable—something which will live with us day and night.

There came to me as a young man a rather definite picture of my life's work, but because of certain ambitions I pushed it aside. Yet through the years that thing remained continually with me. By day and night I could see that haunting picture as it kept coming back to me, and I knew deep in my soul that eventually I must answer the call. I went into the banking business but I didn't like it so I went into the publishing business. But satisfaction never came into my soul until finally I was strong enough to open my eyes. I am not comparing myself to the apostle Paul, but I am saying that the light wasn't very bright for me that day.

Today I am haunted by the thousand tasks which I am seemingly unable to get done. I have been thinking about the isolated families in my territory—which now runs from the New Mexico line to the South Dakota border, out into Kansas, across Colorado, and over into Wyoming. There are thousands of Latter Day Saints and other people who are looking for the ministry of someone—someone who, in many instances I am sure will never see them. There are at least twelve places in this district today where I

really needed to be. Such things concern me.

Are We Keeping Faith?

I wonder if we are keeping faith. Are we keeping faith with the children? Are we keeping faith with the older folk whom at times we seem almost to abandon—not because we want to, but because we don't have our program arranged in such a way that we can minister to them as they have a right to expect? Are we keeping faith with the young people who find themselves lost in the process of building homes, rearing babies, buying automobiles? We have lost scores of them from the church. Are we keeping faith with persons who face discouragement, who make mistakes, who haven't been quite able to stand up to the impact of life?

We should help these people. It is our business to go down into the unplumbed depths and there meet God. We must come back from such experiences so filled with the spirit of the Master that we move out and help people in every walk of life up the steps toward God.

Paul said, "I have not been disobedient to the heavenly vision." At some time you must have had a glimpse of the worth-while life which makes the worldly things for which you struggle seem insignificant. Under the impact of that spirit you have said to yourself, "Now these are the things I wish to do." Then came the morrow, and you found yourself again under the usual influences, so you slid right back into the same old groove of life and moved along. That one wonderful glimpse of life as it should be was your heavenly vision. Were you obedient to it?

Choose for your friend him that is wise and good, and secret and just, ingenious and honest, and in those things which have a latitude, use your own liberty.

—Jeremy Taylor

Travelogs

Central Missouri State College

Doctor G. W. Diemer, president of Central Missouri State College, Warrensburg, Missouri, had invited me to give the Baccalaureate Address at midsummer graduation. I had become acquainted with Doctor Diemer during my attendance at the Missouri Constitutional Convention; for this reason, and because his College has served and is serving so many of our young people, I felt honored by his request. On Sunday evening, July 29, 1951, I was present in the "outdoor theatre" on the Campus at Warrensburg, a most beautiful setting for such an occasion, and addressed quite a large assembly of graduates, their relatives, and friends, my subject being "Lords of Destiny" (this address has been published in the *Herald*).

I was treated graciously by President and Mrs. Diemer, and also by Reverend Robert Arbaugh who had a part in the program.

After the meeting I met a number of the Saints in a social way before driving home to Independence, and felt well paid for my preparation, the time necessary, and the visit to our neighboring city.

Campus

Sunday evening, August 26, 1951, I occupied at the Campus in Independence. Memory is not too vivid as to my sermon; but I believe Stake President Graham had assigned something related to the why and wherefore of the gathering; I fear I did not cleave to my subject too closely. Bishop Harold W. Cackler presided with his usual urbanity. Elder Sanford Downs prayed, and the Saints sang songs of Zion under the direction of Brother Clayton Wolfe. The weather and summer setting were delightful. Elder Myron Zerr closed the service. The Mount Washington choir presented special music.

I record this Campus event for the reason that I have heretofore hardly carried my share of Campus assignments.

Delegates Meet

Delegates who participated in writing the present constitution of the state of Missouri in 1943 and 1944, desirous of

keeping alive associations formed, organized an association and, beginning in 1945, have met annually. When we met in 1950, I was selected president for a year. Thus it was that I took the burden of preparing the program for the delegates when we met on Friday, September 21, 1951, the date being the eighth anniversary of the day we met and organized the convention. I presided at the meeting. I felt complimented to succeed such a man as Judge Thomas C. Hennings, who served the preceding year and who is the father of the junior United States Senator from Missouri. I was well pleased at the end of my tenure to see the presidency go to one of Missouri's greatest citizens, Senator Allen McReynolds of Carthage.

Wood River, Illinois

It was but a short journey from Jefferson City where the delegates met to St. Louis where I was met by Apostle Don O. Chesworth on Sunday morning, September 23. We were taken to Wood River, Illinois, where he and I took part in the dedication of a church at Fifth and Lorena Streets.

Again my memos of this event have been lost or mislaid and I can but record the occasion briefly. It was my first ministry in association with Brother Chesworth since he took his place in the Council of Twelve, and I was well pleased to note the seriousness with which he witnesses for Christ.

The Wood River Branch is "pastored" by Elder Fred Immer, Sr. District President Frank McDonald, who was in charge of the service, took me back to St. Louis by car, and I was home ere midnight bells rang out.

Dedication at Ottumwa

Early in 1951 Apostle D. T. Williams and I were in attendance at the opening services in the new church at Ottumwa, Iowa, and again we were invited to come to that city, this time to take part in dedication services on Sunday, September 30.

Bishop G. L. DeLapp took us by car. We had the unusual pleasure of being accompanied by Independence's first citizen, Mayor Robert P. Weatherford, Jr., who designed the edifice. The branch

pastor, Elder Edward Stark, has directed the activities toward this consummation so "devoutly to be wished."

The day was eventful in its activities, and as I fortunately have succeeded in preserving a copy of the program, I can write with assurance. First there was a worship service with Apostle Williams and Pastor Stark in charge. At 11:00 o'clock Bishop DeLapp spoke and at 2:00 p.m. I gave the address at the service of dedication. Mayor Weatherford was presented, also the Honorable Herschel Loveless, Mayor of Ottumwa; both spoke briefly.

District President David J. Williams was present throughout and took an active part. Brother Byron Barker, chairman of the building committee, presented the title deed to Bishop DeLapp, Pastor Stark gave a pledge of safekeeping, and Apostle Williams offered the dedicatory prayer. The choir from Chariton Branch, directed by Dwight Vredenburg, added much to the occasion. Brother Thomas L. Burgin of Burlington was guest soloist.

Elder Myron LaPointe, pastor at Wichita, formerly of Ottumwa and at one time active in the project, was present.

Soon after the closing services, we were on our way home.

Spokane, Seattle, Portland

Through the offices of Apostle E. J. Gleazer and Elder J. L. Verhei, president of Oregon District, it was arranged that I should visit the district conference at Portland to begin on Friday, October 19. Also it was agreed I should make stopover visits at Spokane and Seattle. This required me to leave as early as the fourteenth.

I arrived at Spokane late on Tuesday; was domiciled for the night at the home of Brother Ted Beck, son of Bishop and Sister T. A. Back; occupied the pulpit there Wednesday evening with Elder Verne Webb in charge; and left right after the service for Seattle. I met new friends and a number of old ones at Spokane.

At Seattle I was met by Apostle Gleazer and Bishop Monte Lasater on Tuesday morning. Elder Paul Wellington is pastor there, and in order that I could relax betimes, I was put up at a hotel, a provision I sometimes appreciate after strenuous days though, of course, I always enjoy the hospitality of the Saints.

I spoke in the Masonic Temple to almost a capacity crowd that night, and shook hands with many people, some old acquaintances. I trust my ministry was helpful.

In looking over the conference program I note that on Friday night there was a district priesthood-and-wives ban-

quet. Elder F. E. Chapman, a resident of the district for fifty years, was "M.C." An old-time appointee, Elder Marcus H. Cook, offered prayer. Elder P. G. Hager spoke. I was presented and spoke briefly, and Evangelist W. H. Barker closed with benediction.

Business was begun on the next day. I note that I spoke to the young people at 10:00 and addressed the women at 11:00. An elaborate lunch and then business meeting followed. On Sunday I spoke at 11:00 o'clock. District President Verhei, Bishop M. E. Lasater, Elders James N. Kemp, Miles Whiting, Harold Carpenter, Sisters Verhei, Leona Carpenter, Carolyn Larson, Elder Paul Fishel, Evangelists W. H. Barker and Mark Yeoman, and many others took an active part to make it a notable conference.

The next day the Verheis whisked me by auto to an ocean-side place where we rested, ate excellent food prepared by Sister Verhei, and watched the waves beat against the shore and the rain against the house. Late the second day we drove back to Portland. Soon I was en route home via San Francisco.

Whenever it is possible to do so I contact my cousin, Dr. Herbert S. Salisbury. Herbert, a grandson of my great aunt, Katherine Salisbury, is well educated, knows well the history of the church and all about Nauvoo and Carthage, having held various educational and political positions in Illinois and having served as president of Graceland College for a few years. While resident at Lamoni, he courted and married one of my wife's closest friends, Sister Leona Scott. The Salisburys live at San Rafael; one son, Scott, and a daughter live there also. Another son, Winfield, is now on the teaching staff of the University of California.

I was delayed by circumstances, however, from seeing Cousin Herbert immediately, and availed myself of an opportunity to visit some old friends. I caught the train for Carmel-by-the-Sea where I had a very interesting and friendly visit with Samuel Wood and his wife. This good man for a time had not been able to see "eye to eye" with us, but being a man of basic integrity he refuses to give approval to unfair criticism from whatsoever source, and, as I judged from the conversation we had, is simply "standing by." I was interested in learning more about his attitude. He and his good wife have raised some very fine children who are making their mark.

Before I left to go back to San Francisco Sister Wood invited me to dinner, and I was glad to break bread with these splendid people. Since I saw them last October I have had some correspondence with Brother Wood which I feel has been mutually beneficial.

Washington

On the theory that it helps to maintain good public relations, I accepted an invitation from the State Department at Washington to attend meetings by that Department on national and international questions, October 30 to November 2 inclusive, and came to have a much better understanding of what the national government is trying to do toward better international relations. Our church is thus recognized as one of the churches that should be included and should be advised as to public questions.

Coldwater, Michigan

Early in the fall of 1951, Elder Luther Troyer, president of the Northern Indiana District, invited me to attend the fall conference there. I accepted and was met by Brother Troyer at Battle Creek on Saturday, December 1, and taken to Coldwater, Michigan, in time to witness the business session at 3:00 p.m. Brother Troyer had the business well organized, and conducted the meeting with ability and dispatch.

I addressed the Saints at 7:30 p.m. on Saturday, 11:00 a.m. and 2:00 p.m. on Sunday, and was a house guest of Brother and Sister Troyer until he and I left on Monday.

Here I had the pleasure of meeting Sister Scott, widow of a long-time appointee, Seventy S. W. L. Scott, some years deceased. I was pleased to get acquainted with Brother Troyer's counselors, Elders Edward J. Griff of Coldwater and V. Lee Coonfare of St. Joseph, Michigan, pastors and Saints too numerous to mention; and Rolland Dirrim, treasurer; Muriel G. Collins, women's leader; Charles L. Blanchard, church school director; Geneva Swaim, editor of "Gospel Link," and Harriet Schrader, music director.

On Monday Brother Troyer and I visited several towns and cities, meeting certain of the Saints, and that night I occupied at Fort Wayne where G. E. Burt is pastor. The next night (Tuesday), I met with the Saints at Mishawaka, Indiana, where F. E. Myers is pastor, thus ending a very busy schedule and one that I hope was profitable to the Saints.

Brother Troyer got me aboard the train for Cincinnati on Wednesday, en route to the West Virginia District.

West Virginia District Anniversary

Elder Samuel M. Zonker, president of this district, had corresponded with me for some weeks relative to this assignment. Many years ago I had been employed at Parkersburg, West Virginia, and I looked forward with considerable interest to a visit there. The occasion

was the sixtieth anniversary of the organization of the district, which took place in 1892 at Goose Creek Church some fifteen to twenty miles from Parkersburg. It began on Saturday, December 8, at this now famous Goose Creek Church. Since an account of the services were written up by the historian, Sister May Griffin, and published in the *Herald*, I shall not go into details further than to say I was guest in the home of Brother and Sister C. S. Rice. Brother Rice is pastor of the Parkersburg Branch. Here I met Apostle Draper; Seventy James Menzies; Elder Samuel Martin, pastor at Wheeling; Harry B. Smith; Carl Anderson; L. H. Phillips; C. R. Swick, pastor at Clarksburg; John Freiber; Evangelist R. E. Rodgers, Otto Melcher, and others *intm* (meaning too numerous to mention).

This visit to West Virginia was terminated when Elder Floyd T. Rockwell, president of the Southern Ohio District, and Sister Rockwell took me to their home at Dayton where on Monday night, December 10, I addressed quite a large assembly at our church there. The next day I took the train via Chicago for Independence and home.

Thus closed my travels for 1951.

ISRAEL A. SMITH

TEMPTATION

The highway was jammed with Sunday traffic, and the little boy and his dog walking peacefully along the side seemed a strange contrast to the hustle and bustle. Suddenly the dog turned sharply and quick as a flash darted into the heaviest of the traffic. By some kind intervention of fate he crossed the dangerous street and treed a scared cat on the other side.

Brakes squealed, the boy yelled, and drivers swore—but the dog heard none of the clamor until the cat was well out of reach. Then sensing danger close by, he winced at the cars now moving again and tried to find a way back to his master. We lost him to our view, but he had given us food for thought. Temptation, packaged enticingly enough, made this animal forget danger to self. But this was only a dog, without God's great gift of reason and wisdom. People of intelligence also find reason gone if temptation entices with enough glamour and adventure. Fear comes only when deeds are done and results of evil start rushing by.

ALICE ZION BUCKLEY

Stepping Stones for Ezekiel

Part II

IT WAS NOT until the beginning of the last term that Zeke was able to break through the barrier that lay between him and the white pupils of his own age. A large house across the street caught fire, and the wind was fanning the flames toward the school. The teachers hurried the children out of the building and closed the doors to prevent a draft from making it a greater fire hazard. Several of the older pupils ran to the next street to watch the big blaze, but Zeke had an uneasy feeling and stayed with the teachers and their charges. A little white girl near him began crying, "I want my sister. Where's my sister? She didn't come out." Zeke didn't hesitate, "Don't worry, little missy," he said, "I'll find her." As he ran toward the building the onlookers seemed paralyzed for they saw the schoolhouse roof was on fire. As he opened the door the black smoke poured out and blinded him. "Please, God," he prayed, "the elder said if I needed you, just pray. I sho' need you now."

Those who watched did not hear the black boy's humble prayer, but they saw the wind change suddenly and blow the blinding smoke back down the long hallway and hold it there. The fire on the roof began to subside. He found the little girl lying on the floor and, picking her up in his arms, carried her to safety. There was a tense hush for a moment, then someone shouted, "Hurrah for the southern guy!" Zeke hurried away before they had a chance to talk to him, but the next issue of the town newspaper gave him full credit for saving the child. A clipping was forwarded to the colonel by his friend.

After the school roof was repaired and the children returned to their studies, Zeke was almost embarrassed by their friendliness. It seemed a miracle when the older boys asked him to join their ball team, and the principal decided that he should be in that grade with them.

In this new environment Zeke's school work improved greatly. When his three years of probation were ended, he had a good report card to take back to the colonel. Money saved from delivering groceries on Saturdays and during vacations was more than enough to pay his way home and buy little gifts for his mammy and Mrs. Hobart.

SINCE DR. EZRA had found a competent man with the horses, the colonel suggested that Zeke divide his time between them. During the week he was handy man in the colonel's law

office and went on many important errands. On Saturdays he helped Dr. Ezra in his clinic and learned about pills and powders. On Sundays he taught a class of little boys and tried to help them see Jesus as he did. Only to his mother and Dr. and Mrs. Hobart did he show his treasured books that told of the angel's message and the plates, but he prayed that someday elders might come and help them to understand better.

It was not long before Zeke's prayer was answered. An epidemic of typhoid broke out in the eastern part of the state, and Dr. Ezra was asked to come and help. He was no longer young and lacked the resistance of youth against long, strenuous hours. Soon after he came home he was stricken and lay delirious, burning with fever. Alex, who had married and lived in Selma, came home to help, but Mrs. Hobart scarcely left her husband's bedside.

When the doctor they had called in said nothing more could be done, Zeke poured out his heart to Alex. He told of the lonely hours at school and the kindness of the elder who had given him the books. "Please, Captain Alex," he said, "can't we send for the elders now? Dr. Ezra's mighty poorly."

"Yes, Zeke," said Alex, "I know he is, but I doubt that you can get anyone here in time to help my father. However, you have my consent to try."

ZEKE LOST NO TIME and had a letter at the mailbox when the carrier came. "Please, God," he prayed, "let it find the elders."

The next day two men came to the door and explained to Alex that they were elders from the Reorganized Church of Jesus Christ of Latter Day Saints. They gave their names as Elders Gene Overton and John Brownson. Alex was bewildered. How could they have received the message so soon? He invited them in, then asked who had sent them word that they were needed.

"We were in Pensacola," replied Elder Brownson, "and received a letter from one of our elders up north asking us to call at this place and ask for Zeke Hobart. He had met Zeke in Iowa. The Spirit of the Lord urged us to come at once."

"I am glad you have come," said Alex. "Please be seated. I'll tell my mother and find Zeke." He soon returned with both his mother and Zeke.

As Mrs. Hobart came into the room she looked almost too ill to stand on her feet. Elder Overton went to her and said, "We have come to pray for you and your husband, Mrs. Hobart, and

By Mabel Williams Crayne

with your permission we will anoint your head with consecrated oil and ask God's blessing upon you."

"Yes, please do," was her reply. "I can't go on much longer, and I am afraid my husband will die. God sent you because we need you so much."

After the anointing Elder Brownson prayed earnestly for both Mrs. Hobart and the doctor, and with his hands still upon her head he spoke by the Spirit. "Be of good cheer, my sister, for God has heard your cries unto him and has granted the desires of your heart. You are precious in his sight, for you have done a good work. You have many years before you, and through you the pure gospel of Jesus Christ will be handed down from generation to generation, and your name shall be recorded in the Lamb's Book of Life."

Mrs. Ezra wiped away her tears and said, "Come with me to my husband's room. He has not recognized me for several days."

They knelt at the doctor's bedside and Elder Overton offered prayer. After the anointing, Elder Brownson with trembling voice spoke by the Spirit, "Oh, God, we pray that you rebuke this disease which lays so heavily upon this, thy child, and raise him up unto health as there is much work for him to do in the building of thy kingdom."

As the elder finished speaking, the doctor opened his eyes and looked about him, then held out his hand to his wife and said, "You've been gone a long time, my dear. Who are these men?"

Elder Overton explained, "We are elders. God sent us here to pray for you, Dr. Hobart. You have been a very sick man."

"I'm glad you have come," said the doctor. Already his face had lost much of its feverish look and he soon fell into a restful sleep.

MRS. HOBART persuaded the elders to stay for a few days and tell more about this wonderful gospel that had brought the Spirit of a living God into their troubled household. After several long talks with the elders, Zeke was baptized. He was confirmed in Dr. Ezra's room at the doctor's request. The Spirit came again to Elder Brownson, and he said, "I say unto thee, Ezekiel, my son, that thou hast a work to do among thine own people, and much will be accomplished by thy right living. God will be with thee, and steppingstones will be laid down for thy feet. Thou must be

patient and continue to work, and the time will come when thou shalt see thy people lift up their heads and rejoice. They shall rise to a higher plane of intelligence and right living and be given a share in the good things of life. Be prayerful and keep close to thy God, and the eventide of thy life shall be sweet unto thee."

The next day the elders left for Chattanooga, Tennessee, where they were to hold meetings. They promised to visit Hobart House again on their next trip to the South.

One Sunday morning in church a young mulatto girl stood beside Zeke. While they were singing he noticed how well their voices harmonized and turned to look at her. By the rapt expression on her face he knew she was not conscious of his sudden interest. Her eyes were fixed on the picture of Christ that hung back of the pulpit. He was startled by feeling an arm across his shoulder from the other side, but there was no one there beside him. He heard a voice clearly above the singing, "For you, my son, this girl has been chosen as a help-mate." Zeke hurried out as soon as the service was over without looking her way again. He couldn't understand this new experience that had come to him. "Please, Lord," he prayed, "did you speak to me, or did you let my pappy come back just long enough to help me pick the right girl? Or did I just have a foolish notion in my mind? I know I felt an arm across me. Help me, Lord, to know about the girl."

He and the girl, Juleanne Winters, became close friends and some time later he told her all about the voice that came to him in church. "Juleanne," he said, "do you suppose God did speak to me, and you are to be my girl for keeps?" Juleanne answered, "Yes, Zeke, for keeps." And it was "for keeps" that she became Zeke's wife. For many years they worked together among the sick and the poor of their people, teaching them cleanliness, right living, and faith in a living God.

HOBART HOUSE still stood sturdy and strong, defying time and decay. Its broad acres that once knew the singing of the cotton pickers and most of the spacious grounds about the homestead had been sold; only one acre remained. A modern five-room cottage had replaced the cabin where Ezekiel Hobart was born. His granddaughter, Lucindy, and her husband, Milo Marsh, lived in the cottage with him and were caretakers of Hobart House.

Angela Hobart Marlow, granddaughter of Alex, was the owner. She and her husband, Henry Marlow, and their three children came often to their country place. Its wide verandas, spiral stair-

way, and sparkling candelabras were reminders of the early days, and the old time hospitality seemed to linger within its walls.

Uncle Zeke was on his front porch daydreaming and letting the sun put warmth into his old bones. Sometimes in his dreaming the present faded away and he was back again with Juleanne. He had seen his people slowly rise above the privations and abuse that prevailed long after the bonds of slavery were broken. The prophecy given when he was confirmed was being fulfilled, and in his old age he saw many of them in positions of importance.

Uncle Zeke's daydreaming was suddenly interrupted by the banging of a screen door, followed by the sound of flying feet and a childish voice, "We're here, Uncle Zeke, we're here, and mother says we can stay and have twilight hour with you."

Phyllis Marlow was the youngest of the family and a vision of pink and white loveliness with long golden curls. For her Uncle Zeke could weave stories of the swamp creatures and the little people of the woodlands. And for her he reverted to the quaint dialect of his mother.

"Bless yo' sweet ha't, little miss," the old man said. "It's sho' good to see you. How be all de folks?"

"Everybody's fine, 'cept my sister Adele," said Phyllis, "and she's awful worried. She drank a lot of carrot juice and made her skin turn yellow."

"Now don't you go a believin' any sech of a nonsense," said Uncle Zeke.

"Well," Phyllis said looking worried, "Grandma Marlow did say it was the Lord chastising her 'cause she goes to church and sings that song, 'Prevent me lest I harbor pride' and then stands before the mirror admiring herself—and on account of her asking God to give her patience and then coming home and getting cross at everybody."

Uncle Zeke scratched his head in deep meditation, then said, "Could be, Little Missy, could be. Some folks asks the Good Lawd fo' patience like it warn't nuthin' but a bag o' gumdrops, but how he know we got patience les' he give us sumpin' to be patient about?"

Uncle Zeke's homely philosophy was getting too profound for Phyllis and she said, "I guess I'll go swing under the magnolia tree." She took a deep breath of the fragrant air, "Oh, Uncle Zeke, it's so heavenward out here. The magnolia blooms look like white pigeons up in the tree and they smell so scrumptious." Then she ran away to the swing.

By the time their evening meal was over in the big house and the dishes stacked in the drier, the sun was a round ball of red and gold, low in the west. Shadows began to creep out and stretch

across the grass; finally they blended into that delightful time called twilight.

The family gathered about on Uncle Zeke's porch. Twilight hour was a tradition handed down from the old days when the cotton pickers sat out in the cool of the evening, resting from their labor and giving voice to their joys or their sorrows in melodies that will never die. The Marlows made it their Sunday evening worship service.

After a prayer of thanksgiving to God for the material comforts they enjoyed and for the privilege of walking in the Latter Day light, Henry Marlow read from Paul's message to the Corinthians:

For yourselves know that the day of the Lord cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. Therefore let us not sleep, as do others; but watch and be sober putting on the breastplate of faith and love and for an helmet, the hope of salvation. Rejoice evermore. Pray without ceasing. In everything give thanks, for this is the will of God in Christ Jesus concerning you.

Henry laid aside the Bible. "Now we will have our twilight hymn," he said.

Day is dying in the west,
Heaven is touching earth with rest;
Wait and worship while the night
Sets her evening lamps alight,
Through all the sky. . . .

Twilight hour was over, and with Phyllis shouting a last good-by to Uncle Zeke the Marlow car rolled down the driveway, homeward bound.

"You'd better come in, Grandfather," said Lucindy. "You've had a big day."

"I'll be coming soon, Cindy," said Zeke, "I just want to wait and worship. Could you sing that last line again? Somehow I crave to hear it."

Lucindy sang softly in her rich contralto voice:

When forever from our sight,
Pass the stars, the day, the night,
Lord of Angels, on our eyes
Let Eternal Morning rise . . .

Then she went into the house to talk over the happenings of the day with Milo. After waiting some time for her grandfather to come in, she said, "I guess the old dear has gone sound asleep. I'd better waken him." As she stepped out on the porch the beauty of the night, the stillness, the crescent moon, and the bright stars filled her soul with peace. Lucindy patted her grandfather's shoulder. "Come, it's getting late," she said. "You must come in." There was no response. Ezekiel Hobart had crossed his last steppingstone, and it led to the sunrise of eternal morning.

The End

Spiritual Growth Through Stewardship

An address given at Stone Church during General Conference

By Bishop G. L. DeLapp

I VALUE THIS OPPORTUNITY to talk to the women of the church because I have found in my experience in church work that its success is dependent in large measure on the influence of women in the lives of priesthood and families.

This morning I wish to talk about some phases of God's physical creation that can also be brought into our thinking as it has ever been the desire of the Almighty, our Creator, to bring beauty into everything. As I think of some aspects of temporalities, I have come to know and understand that there is beauty in the temporal law which God has given us. If we can understand just a little bit better and appreciate just a little bit more fully that the temporal law of the church has specific and definite purposes—that it is to bring beauty into the Zion about which we sing—in so doing we take the commonplace out of that which oftentimes we consider only commonplace, and out of it something develops which is beautiful and lovely.

The definition of Zion that I like best is that found in the Doctrine and Covenants: "The Lord called his people Zion because they were of one heart and one mind, and dwelt in righteousness, and there was no poor among them." This, I think, has come to be the objective of the church. This represents all that we dream about, all that we hope for, all that we work for. When we conceive of that definition to its full extent, we find that it comprehends life in all of its facets and sets up for us the procedures and the avenues that are available to us through which we can achieve the objectives that are contained therein.

I would like to have you think of the purpose of the temporal law this morning in these terms—that the

purpose of the temporal law is to provide opportunity for people to give expression to the spiritual force and power resident within them. It is not to take something away from a person; it is not just to carry on the work of the church in its many departments, in its missionary program, in the whole process of the establishment of the kingdom. The basic and fundamental purpose of the financial law or temporal law as we refer to it, is that through its utilization there may be given to us the opportunity to give some expression to the spiritual force and power which is resident within every person. Thereby it becomes a tremendous force for good. I have wished many times that somehow there would come to me the power to convey to the members of the church the spiritual significance of stewardship.

AS A BOY I sat at the feet of the missionaries of the church, hearing them discuss the subject which is most interesting and has always been the most interesting subject that can be discussed when people get together—the building of the kingdom, the establishment of Zion. I remember in those early years of my life as the occasional missionary would come into our home (we were quite isolated from association with the Saints) sitting and hearing him describe the beauties of Zion. There was the beginning of the yearning within my heart that the time would come when there could be fulfillment and realization of the objectives set forth that this was Zion.

"The Lord called his people Zion, because they were of one heart." What did this mean to me? Well, little by little it took on new meaning. It meant that there would come a time when people would have a

unity of purpose, a unity in their desire to understand God. This would not be just in theory or theology; men and women would understand him in their daily associations. They would be of one heart—a heart which endeavors through love and consideration for one another to work that all may be of one mind, that the mental faculties, the gifts and talents of all may be utilized in the achievement of the eternal purposes of God—not just a few ministers in the church, not just a few people who have been given endowments greater than the average, but all, unifying their efforts to the achievement of the purposes of God. There must come a time when righteousness will prevail—a time when, being of one heart and motivated by love, people will become intellectually co-ordinated in the achievement of this great task. A condition of righteousness must be developed which will exemplify all the teachings of Jesus Christ.

Today we know all of this is not to be achieved unless there is a fulfillment of this other portion of the definition, that "there was no poor among them."

IN JUST A FEW CENTURIES we find unfolded for us the purpose of God, and as we see that unfoldment we give consideration to the part we are to play in this great ongoing movement of the church. We turn to the Scriptures that we might find therein some light that would give us an understanding of our responsibility, our personal responsibility. It is this responsibility—yours and mine—that I wish to discuss.

I remember another thing that happened when I was a boy. I have told my wife the story many times. One never knows how many times he tells his wife the same story. She is patient. She always smiles each

time the story is told. I remember that I had broken the mop at home. In those days money was very scarce; there wasn't any inflation. My brother and I were invited to make a little trip. We were going to visit some friends on a farm, and when we got over there in the morning (about seven miles away) it seemed that it would be nice to spend the week on the farm. My brother who was older said to me in the middle of the afternoon, "Come on, Leslie, we are going home. I know the train leaves shortly, and we probably will have a half hour in town." We were both homesick; seven miles in those days was quite a trip. We thought, having been away for such a long time, we would take home some gifts; so I, with a practical turn of mind, bought my mother a mopstick. My brother, not quite so practical, bought her one of these starfish shells. That evening when we got home after our long journey, not even having been away overnight, I gave this mopstick to my mother, and she accepted it with a smile on her face.

Here was one of the beginnings of my appreciation of what temporalities can do in human relations, how one can use them in giving expression to what is in the heart. I have laughed about this incident many times; but I have been more inclined to cry about it, for out of that experience I have come to know something of the real value of those things which mean much in a temporal way.

What is the purpose of the temporal law? It is to build character: it is to provide a means of discipline that the soul of man can be refined through the processes which come through the utilization of things of physical character. With most of us character is developed as we make choices, and many of these choices relate to temporal possessions and their use.

TODAY we are in this building which was erected many years ago through the sacrifices and the devotion of men and women. A

part of God's creation was transformed into utilitarian shape, not just that it might be set up as a building to shelter us, to keep away the wind, the rain, storm, and cold, but that it might also provide facilities through the use of which man could worship and come in contact with God. It is true that we could go out into the woods and worship. When we do go out to worship close to nature, we have an appreciation of the greatness of God and his goodness, but the talents which were God-given have enabled men to use all of his great creation for special purposes—this pulpit, these pews, made by man, but created in form first by the Almighty.

Today we are spending billions of dollars for the armaments of war. Someday we are going to learn that all of these things of temporal character can be utilized for the development of the spirit of man. This brings me to the point of responsibility which you and I have in regard to this. It has its very beginning in the home, in family life, and from the home and from family life there comes expression which draws members of the church together in a greater degree.

People have said to me, "My child is only eight years old; why should he pay tithing?" Would you like to have the answer to that question? The reason Johnny should pay tithing is not that there should be imposed upon him a tax, an involuntary contribution, but that he should be taught the fundamentals of stewardship in relation to his responsibility that through this process his soul may grow and expand and he may become conscious of the fact that he is dependent not only upon God but upon those around him. Why is it that we suggest to members compliance with the temporal law of the church? If it doesn't have

some other meaning than simply that of financing the church, then I'm not interested in it.

IN 1950 when we were overseas, we came right up against the terrific results of the devastating effects of war. We saw not only great piles of rubble and destroyed cities but something which was even more terrible. We saw the imprint of sin, and suffering, and sorrow on the faces of thousands of people. I remembered that there was given to this church the commission: "Go preach—preach the gospel of Jesus Christ unto all nations." Then I came back to this country. In the city of New York I went down into the subways where I saw other millions of people not doing the will of God. One goes into the slums of the cities—New York, Chicago, and even Independence—and says, "Well, if people would work they could do things; they are just lazy." One does not build the kingdom of God by passing the blame to those who know not the ways of God. It is done through devotion and through supporting a movement which is of God. It is only through the support of such a movement that the sins of the world, of the conditions of war, of the conditions of poverty can be alleviated. The kingdom will be only when men and women arise to a sense of their responsibility and recognize that, this being the church of Jesus Christ, they must move forward in preaching the gospel of Jesus Christ. To this we must relate the teachings of the temporal law.

We recognize that there comes a time in the lives of our children and in their experiences when they are going to make their own decisions. We are concerned as they wobble around, trying to become men and women. We pray to God that they

(Continued on page 17.)

Home Column

Question Time

Question:

When was Joseph Smith first publicly accused of having more than one wife? By whom and for what reason?

Did any books written before his death in 1844 accuse him of living in adultery or polygamy? If so, why?
Illinois N. L. A.

Answer:

It would be impossible for anyone to state when Joseph Smith was first accused of practicing or teaching polygamy. Doctrine and Covenants, Section 111, paragraph 4, indicates that as early as 1835 the church had been "reproached with the crime of fornication and polygamy." These rumors were false. However, to refute them, the church in August 17, 1835, adopted by unanimous vote of the assembly, the document on *Marriage* which declares that "we believe that one man should have but one wife and one woman but one husband, except in case of death, when either is at liberty to marry again." This document was ordered published in the Doctrine and Covenants of 1835.

Joseph Smith, Jr., was charged with many crimes which charges were proved false. It is quite possible that gossip and rumor accused him falsely of polygamy. The first publication to our knowledge accusing him of advocating polygamy was the *Nauvoo Expositor* of June 7, 1844, published by the Laws, Higbees, and Fosters at Nauvoo. These charges were officially denied in the *Nauvoo Neighbor* of Wednesday, June 19, 1844. We do not know of any other publication accusing Joseph Smith of polygamy before his death.

JOHN BLACKMORE

Question:

Do General Church authorities seek to discourage our young people from marrying in the church buildings of other denominations when one of our own is available?

Washington

L. S. R.

Answer:

We know of no general rule nor official action that has ever been taken by the church respecting the use of church

buildings of other denominations for marriage ceremonies. Marriage has sacramental values, however, that are most effectively emphasized in the place where the participants are accustomed to worship. Values are also to be obtained from association of the significant experiences of life with the church home. This suggests the advisability of using the home church wherever accommodations are at all suitable.

We are aware, however, that many of our services are held in temporary halls, and that even some of our churches are not adequate in space nor in architectural design to meet the physical requirements for a dignified and beautiful ceremony. Under such circumstances we see no reason why the use of the church building of another denomination would violate any standard of saintly conduct so long as a minister of one's own faith is officiating. We have occasionally resorted to the use of the font of a neighboring church where our own does not have a baptistry. We have also shared the use of churches of other denominations on a rental basis as a temporary measure where hours of service did not conflict.

The final right of choice undoubtedly rests with the bride and her family, but it would be unwise for them to act without prior consultation with the branch president. The important thing is that the wedding should be in a place that will lend dignity to the ceremony. A theatrical atmosphere is to be avoided, and ceremonies performed in airplanes, roller rinks, and other unusual places are frowned upon by the church. The minister, therefore, has the right and the responsibility of deciding whether or not the place and the plans for the wedding conform to standards of good taste, and he may refuse to officiate if in his considered judgment the ceremony could not be performed with credit to the church.

GARLAND E. TICKEMYER

Question:

My neighbor says it is a sin to teach that the soul is immortal. He quotes Ecclesiastes 9: 5, ". . . the dead know not anything . . ." and Psalm 146: 4, ". . . in that very day his thoughts perish." Please explain.

Michigan

MRS. J. G.

Answer:

Denial of the existence of the human spirit was a doctrine of the Sadducees which Jesus condemned. Whenever he spoke of this matter it was always in affirmation of a living spirit in man which continued to live after death. He promised the penitent man on the cross: "Today shalt thou be with me in Paradise." In the parable the rich man and Lazarus were very much alive after they died, and they conversed with Abraham who had been dead nearly 2,000 years. Christ counseled his apostles not to fear men who had power to kill the body "but are not able to kill the soul." Reproving the Sadducees for their attitude he said, "They do err, not understanding the Scriptures." The living spirit of man, whether in the body or apart from the body, is a teaching which runs throughout the Bible, as also the Book of Mormon and the Doctrine and Covenants.

The statement, "The dead know not anything," should be interpreted in the light of its context. The author was referring to the body and not to the spirit, as plainly appears in Ecclesiastes 8: 8, "There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death." And again in 12: 7 (concerning death), "Then shall the dust return to the earth as it was; and the spirit shall return to God who gave it." Can you believe that the man who wrote these statements did not believe in a human spirit which lives after death?

Psalms 146: 4 and Isaiah 38: 18 must be interpreted in the same way, as referring to the physical man. David wrote in another Psalm, "My flesh also shall rest in hope [of the resurrection], for thou wilt not leave my soul in hell; neither wilt thou suffer thine holy one to see corruption."

CHARLES FRY

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel members signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

Letters

Notice to Members in British Columbia

My son, Ronald Bartlett, and his family moved recently from the Peace River country to Nelson, British Columbia. He is not a member of the church, so I ask the prayers of the Saints that he may become interested in the gospel. If there are members in or near Nelson I shall appreciate their contacting him. His address is:

Ronald E. Bartlett
General Delivery
Nelson, British Columbia
Valleyview, Alberta E. M. BARTLETT

Note of Thanks

We wish to take this opportunity to thank our many friends and relatives who have been so kind and helpful to us in our time of need. The expressions of sympathy, acts of kindness, prayers, and beautiful floral offerings have meant much.

To all those who also gave gifts of money we wish to say that a memorial fund for our daughter, Lynne Rae, has been set up, and one room in the polio ward at the Independence Sanitarium is being furnished in her name. We thank you for helping us establish this fund. We are grateful to all and happy to know that this fund will help the continuing fight to save lives of those afflicted by this dread disease.

RUSSELL AND FLORENCE RALSTON
AND FAMILY

A Blessing of Healing

On June 4 of this year I fell and broke my arm while watering my flowers. It was a bad break, and the skin on my wrist was severed so that my watch was buried in the flesh. My children took me in the house, and a son-in-law, Elder Kenneth Henry, administered to me. Since I am seventy-one years old I knew that it would take a long time to heal unless I received divine help. I prayed that, if I were worthy, I might receive a blessing so that the bones would heal completely and my arm would be straight. At the hospital my arm was packed in ice until the next day when it was set.

I wore a cast for only three weeks and three days. My doctor marveled at the way the bone mended. Now I can use it all the time. I am thankful for this blessing, and I want to live a life worthy of God's goodness to me.

MRS. W. H. WILLIAMS
2407 Overton Road
Independence, Missouri

The Need for Religious Education

I think more members would gain a greater knowledge of the gospel if they made an effort to study the religious education program. If they prayed and meditated they could gain understanding and joy beyond all earthly happiness. I have had experiences in my study that I wouldn't exchange for anything the world has to offer.

I was never certain that the Reorganized Church was true until I began studying. Even with the first lesson I gained assurance, and I rejoiced in my new-found knowledge. As God's chosen people, we should be continually thankful that he has been so good to us. My prayer is, as was Paul's, that we forget those things that are behind and reach forth to those before us, pressing toward the mark for the prize of the high calling of God.

Box 56
Persia, Iowa ROSE MARTENS

Interesting Personalities

Harry Barto

A "personal service" is what one receives from Harry Barto of Independence, Missouri, at his grain and coal company. Since 1939 he has had his own business. Previous to this he did wholesale and retail work for twenty-six years with feed and grain companies in the Kansas City, Missouri, area. Besides just plain hard work, he attributes much of his success to practicing his religion in everyday business and keeping the financial law.

He was born August 30, 1895, in Lamoni, Iowa, and was baptized in Independence in June, 1904. He was graduated from Independence High School (William Chrisman) in 1912 and later attended Spaulding's Business College in Kansas City. On May 31, 1919, he married Vivean Weed, who, he affirms, is his best helper. They have two married daughters.

Brother Barto is interested in civic affairs, and is now serving as president of the Knife and Fork Club. He is a member of the Rotary Club, and a past president of the Chamber of Commerce. He is also chaplain of District 5, Missouri Department of the American Legion, and once held the post of state chaplain. In past years he has served as local post commander, finance officer, and trustee. He believes that his associations in civic activities have enabled him, through actually mixing with others, to show them the Zion principles taught by the church.

Church activities come first, however. In 1917 he was ordained a deacon, and on April 8, 1928, an elder. He has served as assistant pastor to John Sheehy at the Stone Church, and as assistant pastor of Zion, supervising forty-six groups. At the Conference of 1932



he was ordained a high priest and a member of the Standing High Council. He was a radio announcer for Stone Church broadcasts for about fifteen years, and for ten years taught a class of teen-age boys at Stone Church. Now he is serving on the General Church Board of Publications, is a member of the Central Development Association, and plans to participate in activities at the Blue Ridge congregation. He maintains that seeking first the kingdom of God does bring the worth-while things that follow after.

Brother Barto is reluctant to dwell on his past activities. "Things of the past only stand as guideposts. Life holds too much in the future to look back."

BOOK OF MORMON

Story-Builders

There are eleven units of our own Book of Mormon suede-o-graphs available now following the script book, *Between the Covers of the Book of Mormon*. The characters are printed in black and white on a special suede-finish paper. No duplication of characters has been made.

These eleven units can be had separately or as a set. Prices vary.

Entire Set, \$8.75

HERALD HOUSE

Independence, Missouri

Daughter of the Pioneers

The Autobiography of Christiana Stedman Salyards

Part X

Defending the Faith

I chose to go to a school in Dixon, Illinois, and I had hardly been enrolled in my classes when I was made conspicuous by my religion. It happened in American colonial history class. I had been asked to recite on the purported revelations of Mrs. Anne Hutchinson. I stood waiting to be excused when the professor asked if I believed Mrs. Hutchinson was inspired. I said I did not believe so, and then, like a bolt from a clear sky, came a question I had not anticipated: "Do you believe any man since the days of Jesus Christ and the apostles has been inspired?"

I have read somewhere that, should a French woman and an English woman come unexpectedly to a mud puddle, the French woman would take in the situation at a glance, skirt the puddle with her twinkling toes, and reach the other side without a trace of mud on her dainty shoes; but the English woman, without hesitation, would plow straight through.

I think I was like the English woman when I was called unexpectedly to answer the question, "Do you believe any man since the days of Christ and the apostles has been inspired?" Without hesitation I answered, "Yes, sir."

Professor Scott looked at me with his keen black eyes and then put his question again, stating it very slowly and distinctly as if to help me to take in its meaning, and again I answered without hesitation, "Yes, sir."

He looked at me a moment more searchingly than before; then he took a step forward, leaned across the intervening space of an empty seat and asked with strong emphasis, "Who, since the days of Christ and the apostles, has been inspired?"

I had been wondering since entering the school if, among so many young people, there was not one Reorganized Latter Day Saint besides myself. Now I took one quick glance over the room to see if I could catch a look of recognition in any face, but there was nothing to encourage me. I saw only the blank look of surprised interest in the dialogue between the professor and me.

I turned back to him and said, "I suppose there is not another person here who thinks as I do, but I believe Joseph

Smith, the man whom the world despises today, was a prophet of God."

For a moment he stared at me, and then, recovering himself, he said, "You may be seated." I sat down nervous and quivering from the scrutiny to which I was being subjected.

I was no more than seated when a student on the far side of the room began waving his arm and snapping his fingers to attract attention. He asked, "What was that she said? I did not hear what she said."

I do not know what it was that stung me, but something did, and I came back to my feet to say, "If Mr. B or anybody else wants to know why I believe as I do, let him come and ask me. I think I can assure him it is not through ignorance." I said that because I knew there were those who regarded Latter Day Saints as a body of ignorant fanatics, and I knew their religion to be a challenge to the best intelligence of men.

Professor Scott was making his way across the room to answer the inquiring student. He looked over his shoulder to tell me it was not customary for a member of the class to take the floor without recognition from the teacher, but his manner was very kind and he also said, "I am glad Miss Stedman is in the class, for heretofore we have been at liberty to abuse the Mormons to our hearts' content. With someone to take their side we may learn things we have not known before."

Then it was noon, and the class was dismissed. As I walked down the long halls to my room, I passed groups of students congregated at the door of the dining room, waiting to go in. Word had preceded me; I saw covert looks and heard stage whispers of "What did she say she believes?"

A few days later Professor Scott announced that he would like to have me stop at his desk. When I did so, he asked if I would review an article on Mormonism he would bring me. I answered that I would, and then I put to him the direct question, "Do you know there are two churches, entirely distinct, called by names almost identical, and both known as Mormon?"

When he said he did not know it, I said, "I wish you to understand that the church of which I am a member has no connection with Utah, but has its headquarters in southern Iowa."

"I have heard," he said, "of a people who lived in Plano, Illinois, some years

ago who were known as Mormons." I told him they were people of my church, who had removed as a body to southern Iowa and had their headquarters at Lamoni.

I was very late to dinner that day, and so was Professor Scott. We became so interested in our subject that we could hardly end the discussion. Making our way along the halls and down the steps, we halted frequently to give undivided attention to what we were discussing. I was deeply interested in presenting the church in its true light, and he was interested as a teacher of history in following a clue to something he had not known before.

Discussions of the Book of Mormon

I carried him copies of the *Herald* and other reading matter, and when I went home at vacation time I started back with my mother's Book of Mormon, but in some way it was lost on the journey. However, he followed up the clue he had received from me and informed himself somewhat concerning our church.

As the class in history neared the story of the expulsion of the church from Nauvoo I grew very anxious. I thought of it by day and dreamed of it by night. I had been in the church only about a year and a half, and the greater part of that time I had been an isolated member. My only opportunity to learn had been by reading the *Herald* and studying the books and tracts published by the church, but my interest was so great that I had applied myself and had gained some information, for which I was thankful in my hour of need.

The Solomon Spaulding Hoax

The day of the discussion arrived, and, as was to be expected, the young people of the class told the stories they had read in encyclopedias and histories pertaining to the coming forth of the Book of Mormon and the establishment of the church. One of them told the story of the *Manuscript Found*, a romance written by Solomon Spaulding, which had disappeared from a printing office to which it had been intrusted, and which was assumed to have been stolen.

It was claimed by some that this manuscript had been made the basis of the Book of Mormon, and witnesses were produced who testified that they recognized certain expressions and proper names peculiar to the Book of Mormon as having been in the story written by Solomon Spaulding. The college students had read these stories and repeated them in the class discussion. They repeated also the assertion they had read that the Book of Mormon teaches the doctrine of polygamy. I was the last to be called

upon. Then the professor turned to me saying, "Now, Miss Stedman, what have you to say?"

I arose and told our version of the coming forth of the Book of Mormon and the beginning of the latter day work. I explained the Spaulding story by telling the class that within the last year the manuscript of that story had been found most unexpectedly in Honolulu, Hawaii, in the possession of Mr. L. L. Rice. It had come into his possession when he bought out a printing office in Ohio many years before and had removed a large collection of books and manuscripts to Hawaii.

In looking through those old pamphlets and papers Mr. Rice found a faded manuscript which proved to be the "Manuscript Story" of Solomon Spaulding. He deposited it in the library of Oberlin College, Ohio, to be read by anyone who might wish to examine it.

Concerning the manuscript he found Mr. Rice wrote: "Two things are true concerning the manuscript in my possession: First, it is a genuine writing of Solomon Spaulding; second, it is *not* the original of the Book of Mormon. My opinion is, from all I have seen and learned, that this is the *only* writing of Spaulding, and there is no foundation for the statement of Deming and others, that Spaulding made another story, more elaborate, of which several copies were written, one of which Rigdon stole from a printing office in Pittsburgh."

I told the class that President Fairchild of Oberlin College had furnished the officials of the Reorganized Church certified copies of the *Manuscript Found*, that it had been printed and placed on sale that all interested persons might read it and know there is no foundation for the story that it was the origin of the Book of Mormon.

The Question of Polygamy

I cited the class to the teachings of the Book of Mormon on the matter of polygamy, which it plainly denounces.

I told them Joseph Smith had been dead eight years before the Utah church brought forth the document that taught polygamy. I told them also that Joseph Smith's three sons were members of the Reorganized Church.

At the close of an interesting period the professor asked the class to show by uplifted hands how many had learned things they did not know before, and I think every hand went up. He closed the session by giving them a piece of good advice, warning them to make it a rule not to judge a person before having heard his side of a matter—"for," he said, "you might condemn someone as good as yourself, if not better."

(To be continued.)

Spiritual Growth Through Stewardship

(Continued from page 13.)

will remember some of our fundamental teachings in their times of need. God is very kind and just; if he has given them greater responsibilities, he has also given them greater opportunities. I have often felt that the good which may lie within our own children arises out of what has been divinely implanted within them and nurtured by good Christian family relations.

DO WE WANT to build the kingdom? Do we want to achieve it? Well, we can, and more than that I think we are achieving it. There is imposed upon women of the church a tremendous responsibility. Many years ago when we held meetings in the lower auditorium of this Stone Church the women brought into the treasury of the church every dollar they could save as a result of work, faith, and sacrifice. Week after week these monies were brought to the bishop to help pay off the church debt. Then one day when a banker said to me, "I don't see how your church ever pulled out of the condition it was in, and when I talked to you at the time I don't believe you knew how it could be done either," I said, "There is just one thing—I knew something about the sacrifices and devotion, particularly of the women of the church. I knew that if we were given time there would be brought into the coffers of the church the monies necessary to pay off our debt, because I know of that underlying purpose and that devotion and spirit of consecration which would bring to the church release from its bondage. I knew that because I knew the people and of their consecration."

I knew people in the little branch where I lived in Minneapolis who would give anything and everything they possessed to save this church. There are people of that caliber in the church today. God has said that there is a way of equitable distribu-

tion of funds, and that distribution comes through compliance with the financial law. One is never required to give out of his needs if he complies with the law. He gives a tenth of the increase which has been made possible through the God-given talents to the person; the tithe comes only out of increase, and ultimately surplus, too, arises out of increase.

Even the abilities that man has to create the increase or the surplus are God-given. In and of ourselves we can do nothing, but with these talents which are God-given we can move together in their utilization to build his kingdom.

"The Lord called his people Zion because they were of one heart"—and so we move forward in the spirit of love. "The Lord called his people Zion because they were of one mind"—the mind which directs the will to do and to achieve, the mind which directs the soul in discipline through compliance with the financial law. That's the foundation of the financial law—to discipline one that he may have strength. So we move forward to a condition of righteousness because there are those in the church who recognize the spiritual motivation of compliance with the financial law, who recognize that it is indeed the process by which there can be liberated a spiritual force and power which can change the tide of world history if we choose to take that course.

As we move forward in the accomplishment of all the objectives of the church, which objectives are set forth in that definition, we reach out among our brothers and our sisters to lift them above the levels of poverty. In so doing we accomplish the great and eternal purposes of the church. In the home there is opportunity for teaching, for consecration, for worship, for participation in the stewardship plan. Its purpose is to release humankind from the bondage of sin, war, and destruction. It builds the soul of man and liberates the forces which will make possible the establishment of Zion.

Briefs

Seven Baptized at Reunion

ARKANSAS-LOUISIANA DISTRICT.—The district reunion was held at Camp Clear Fork near Hot Springs, Arkansas, from July 20 to 27. A congregation of Saints represented the following states: Texas, Oklahoma, Tennessee, and Missouri.

A general prayer service was held each morning, and young people's prayer services every other morning prior to the general service. Bishop Joseph Baldwin was the instructor of the general class which was followed by divided classes with the young people under the direction of Seventy James Renfro, the men taught by Evangelist H. I. Velt, and the women taught by Mrs. H. I. Velt. Sister Aleta Runkle instructed a class on music in the afternoons. Recreation was under the direction of Jack Willis and Gillen Emde. Mrs. Hazel Withee conducted choir practice before the evening preaching service which featured Apostle P. E. Farrow as speaker. Sister Runkle was in charge of the evensong.

A baptismal service was held Saturday evening at which seven persons were baptized. A special Communion service was held Sunday so that the isolated members might attend the service.—Reported by BETTY McLAUGHLIN

Choir Presents Concert

RIVER ROUGE, MICHIGAN.—The choir presented a musical program, "With a Song in Our Hearts," on May 22. The funds raised were used to pay for new choir robes and also to help with remodeling the interior of the church. Featured on the program as soloists were Della McIntosh, Beverly Knierim, Barbara McGee, Don McIntosh, Gary Sampson, Richard Gault; women's trio, Myrtle Guy, Della McIntosh, and Lorene Stewart. The choir was directed by Don McIntosh. Choir members included sopranos Mary Chiparo, Myrtle Guy, Beverly Knierim, Barbara McGee, Fayrene McIntosh, Sue Perritt, Alice Shanteau, Lorene Stewart, Elsie Kalamick, Dorothy Lever, Gloria McCarter, Della McIntosh, Dessie Perritt, Janice Collin; tenors Robert McGee, Wayne Shanteau; and bass Gary Sampson.—Reported by DONALD E. MCINTOSH

Vacation Church School Held

NATIONAL CITY, CALIFORNIA.—The National City Mission held vacation church school June 30-July 11.

The enrollment of twenty-five pupils included nine from nonmember homes, not attending any church school; only eight had previously attended. Since then six have been added to the attendance, due to influence of the vacation church school.

The daily program began with songs and prayers by the entire group, after which they divided into two classes for the lesson stories. Then after a short recess and a snack of cookies and fruit drink, the rest of the time was devoted to handicrafts.

The lesson theme was "Embarking in the Service of God and the Building of Zion," so a picture of a ship was used as the "Ship of Church." Each class used a cardboard compass with the arrow to point to the name of which one of the Three Books in which the daily Scripture was found.

The junior class, with Hazel Forqueran as teacher, chose officers of the ship to correspond with the officers of the church. They made

large posters with the lesson scriptures and pictures to illustrate each.

Lucille Beach was teacher of the seventeen primary children, who made crepe paper sailor hats to wear during classes and chose a captain to hold the helm. They used a wall frieze on which to print the lesson Scripture and place illustrative pictures and articles. The handicrafts also carried the theme of the lessons. For the lesson of the "Good Shepherd" they covered cardboard lambs with little balls of cotton, sewed on a black button eye and tied a little bell on the neck. The lesson on "Giving of our best to the Master" suggested making "get well" cards, so each child made one and gave them to a little girl who had the measles. The frieze pictures suggested ways to help someone.

The lesson story of Joseph Smith was illustrated by each child's making a crayon drawing of the sacred grove with Joseph kneeling in prayer; one boy added the two personages surrounded by light above the figure of Joseph Smith. For the missionary lesson the children made invitations to church school to give to friends and wove baskets for fishermen's creels.

Each class made washable cloth books with crayon pictures to be donated to a children's hospital. The junior girls made baby jackets to be put in the storehouse for needy. They also made plaques, and bookmarks, and corsages of nylon hose.

The primary class made framed pictures of their handprints, inscribed, "My hands will work for Jesus."

On July 13 the regular church school hour was given to the achievement program.

The opening prayer was given by all the children; then they sang a group of songs. Lucille Beach gave a report of the primary class, followed by a group of action songs by the children.

Hazel Forqueran gave the junior class report. Four junior girls sang "I Want to Be a Christian."

A short talk was given by the pastor, Elder E. M. Shimel, and the closing prayer, by Evelyn Mann, one of the junior pupils.

The display was left in the church until after the Wednesday evening prayer service to enable pastor P. S. Whalley of the San Diego Branch, and Bishop J. Stanley Kelley to see the work the children had done.—Reported by GRACE KELLY

Babies Are Blessed

COFFEYVILLE, KANSAS.—Three babies were blessed in a service on Sunday morning, August 17. They were Deborah Ann, three-month-old daughter of Mr. and Mrs. George Tesh; Katherine Jane, two months, and Joyce Ann, two years, daughters of Mr. and Mrs. Lloyd Sublette. Elders W. A. Connell and C. L. Anderson assisted the pastor, Myron Cadwell, in the service.

Robert Ralston sang a solo and was accompanied at the piano by his mother, Mrs. Arch Ralston, who had written appropriate words for the number. Mrs. Ralston is the grandmother of Deborah Ann Tesh.

On May 18, 1952, Gary Dallas, infant son of Elder and Mrs. Myron Cadwell, was blessed by his father.

William Bunch was ordained a priest on Sunday, August 3, at Caney, Kansas. He was ordained by Missionary Ralph Bobbitt and Elder Myron Cadwell. Brother Bobbitt was present for the Communion service in Coffeyville that morning and presented the theme talk and a vocal solo.

Three children were baptized on June 15 by Priest Glen Johnson. They were Carol Ann Johnson, Patricia Lou Richardson, and Ronald Leroy Stark.—Reported by MRS. MYRON CADWELL

Four Candidates Baptized

TOLEDO, OHIO.—Brother E. Y. Hunker, President of Seventy, was in the branch during the latter part of May.

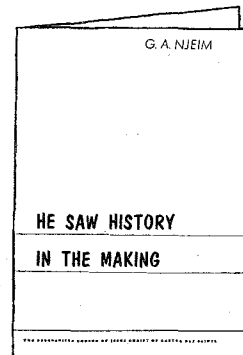
On May 24 and 25, the young people from the district met at Toledo under the leadership of Elder Carl Mesle, General Church youth leader.

The women turned in \$1,235. The quota was set at \$1,200. The leader of the women is Sister Pearl Emahiser.

He Saw History in the Making

by George A. Njeim

He Saw History in the Making, a new Herald House publication, concerns the prophetic message of Joseph Smith. It reveals his character through the Book of Mormon and Doctrine and Covenants. Every church member will want a copy for personal evangelism and missionary endeavor.



75c

HERALD HOUSE
Independence, Missouri

On July 19, four candidates were baptized. They were John Albert Nyler, his two sons Jon Wayne and Lynn Roger, and Charles Edwin Winquist.

Many of the Saints from Toledo attended the Kirtland Reunion.—Reported by GLADYS I. HOLMES

First Annual Youth Retreat Held

RED RIVER DISTRICT, MINNESOTA.—The first annual Red River youth retreat was held in the 4-H Building at Detroit Lakes, Minnesota, August 9 and 10. The theme for the week end was "Witness for the Restoration." A potluck dinner started the retreat Saturday, followed by an afternoon of volleyball, swimming, and softball. The evening services consisted of two talks, one by Mabel Restimyre on nursing and the other by Elder Charles Young on health. A campfire and fellowship closed the day's activities.

Sunday's services were a prayer meeting, general class, and a sermon by Priest Lloyd Young at the morning hour. His theme was "A Witnessing Youth." Recreation was held in the afternoon. District officers are leader, Druie Black; president, Tom Peterson; vice-president, Mavis Kohler; secretary and treasurer, Beverly Schiebold. Committee heads are recreation, Sally Omans; worship, Lloyd Young; publicity, Warren Schiebold. Priesthood attending the retreat were Elder Charles Young, Priests Lloyd Young and Ted Tester, and Deacon Tom Peterson. Girls' counselor was Ada Carlson and boys' counselor was Elder Ray Sachow. There were thirty-two young people in attendance.—Reported by WARREN SCHIEBOLD

Stake Reunion Held

CENTRAL MISSOURI STAKE.—It would be extremely difficult to sum up a reunion in a few words. The experiences are so personal. There is so much one would like to retain for the rest of his life that he might share it with others.

This much I can say briefly and with much assurance: We reached some new heights in spiritual growth at the Central Missouri Stake Reunion held this year from July 26 to August 3. If this is an example of what is being experienced church wide, as I believe it is, then surely the church is on the forward move toward the kingdom of God.

At this reunion, no specific charge is made for meals. People contribute an offering each day for their food. Women of the different congregations, with help from the Zion's Leaguers, work together in the kitchen and dining hall under the supervision of one who has the responsibility of being in charge of the meals for the week. I saw the different groups working together in this capacity, without the best of serving facilities, in unity and harmony.

Each noonday the men who were experienced carpenters and builders donned the garments of their trade and spent the afternoon working on church buildings which were under construction at Kingsville and Richmond. This had been planned by the stake officers as a part of the reunion program.

Then on the closing day of reunion, the men worked taking down the tents and clearing the grounds. In approximately two hours, the large meeting tents, as well as the tent village of 100 tents sheltering about 400 people, were taken down and the evidences of their week's stay largely removed. These work experiences were an enjoyable part of our spiritual growth through stewardships.

The reunion was well attended. The attendance each year continues to increase. The average daily attendance was approximately 500. On the first Sunday there were 1,250 present and on the second Sunday about 1,125.

Surely those who had the responsibility of choosing this year's theme for reunion were divinely inspired in their choice. Our concept of "Stewardships" grew during the week as we participated in classes and prayer services and listened to the fine sermons of each evening. Seventy Philip Moore, stake missionary, was the evening speaker.

Challenged by such prayer meeting themes as "Spiritual Growth Through Being Humble and Teachable," "Spiritual Growth Through Being True to God," "Spiritual Growth Through Love and Service," "Spiritual Growth by Responding Now," and others, we found ourselves asking questions such as these: "Do I want to grow spiritually? Does my life reflect the light of Christ? Am I true to the covenant I made at baptism? Am I honest with God? Do I make good use of my time and talents? Am I willing to give myself at once, without reservations to go where he wants me to go; say what he wants me to say; do what he wants me to do?"

Under the influence of the good spirit, we examined ourselves critically and determined to do our best to retain that good spirit and continue our climb in a steady course toward our goal of Zion.

We saw children and young people responding to this good spirit; some of them experiencing for the first time a real awakening to the call to serve.

One change from the schedule of previous years, which drew a lot of favorable comment, was the fact that on Wednesday evening we had prayer service instead of preaching. The preaching service was held that morning.

In addition to the stake officers present, we were blessed with the ministries of Evangelists Elbert A. Smith, Arthur Stoff, and A. C. Martin, the preaching and teaching of F. M. McDowell, and the teaching in women's work and music of Aleta Runkle.

Yes, it was good to be at reunion. Central Missouri Stake should go forward in the coming months as it has never done before, for each one who attended should be a better person, stronger in spiritual stature because of his experience there. If we can multiply this number by all the people whose lives we touch and influence, surely the results will be evident.—Reported by CARRIE BAIRD

Evangelist J. F. Curtis Visits Branch

JOPLIN, MISSOURI.—An evening service was presented by the Gideon Society on June 15, with Elder Fred Graves in charge. Joseph Dwyer gave the talk explaining the work of the society in putting Bibles and Testaments in schools and other places to encourage people to read the Scriptures. At the close of the service Walter Calvin received the contributions of the congregation.

Eleven young people of the branch attended the youth camp at Wakonda in June. Barbara Tedder, a young girl, was baptized June 29, the Sunday following the close of camp. Two girls, Michele Black and Margo Irvine, sang at the baptismal service. At the Communion service in July, Michele, Margo, and Barbara sang a trio, accompanied by Sister Lorene Carrow at the organ. Several of the families in the branch attended the reunion at Racine July 19-27.

Center Stake President Charles V. Graham was the guest speaker on August 10. He was visiting the branch accompanied by his family. He also preached at the district reunion.

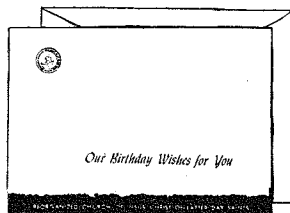
On May 25, Dr. and Mrs. Athol Cochran observed their golden wedding anniversary with forty-five guests, including their five daughters and one son and their families.

Evangelist J. Frank Curtis was with the branch on April 30 for prayer and testimony service. He remained over the next Sunday and baptized his grandson Jack Cochran. He also preached that evening.

Tom Cochran, one of the Zion's Leaguers, received the Elks award for being the outstanding leader among the boys in Missouri.—Reported by RACHEL TROYER

Pastor's Birthday Greeting Cards

This exclusively designed card carries the best wishes of the church to everyone on his birthday. Printed in blue and white with the church seal on the front.



5¢ each, 50 for \$2.25, 100 for \$4.25

HERALD HOUSE
Independence, Missouri

ship. The Junior Leagues are asked not to use the regular Zion's League Membership Cards.

The chief purpose of the suggested minimum age is to encourage senior high and college age young people to remain active Leaguers. Their membership sometimes tends to be discouraged by the presence in the League of too many junior high age young people. It is also felt that too many junior highs are exposed to the League program before they are socially and perhaps mentally ready to absorb it with the result that by the time they arrive at the proper age they tend to feel they have had enough and are ready to drop out. We also hope that the junior high age will be encouraged to participate in the programs designed for their ages and that branch leadership will give additional consideration to providing these programs for the recommended age groups.

INVESTITURE SERVICE

SUGGESTED SETTING: A table with two large candles and perhaps the Zion's League shield pinned on the tablecloth so that it hangs in the front. In the center of the table a tray with the membership cards arranged in an attractive manner with purple and gold ribbons or flowers arranged in among them. The service may be held in candlelight if desired.

PARTICIPANTS IN THE SERVICE: The Zion's League officers, leader, and a reader. (The reader is to give the trust at the conclusion of the service. One of the commission chairmen may be used for this.) Prelude to the service might include such hymns as "Give of Your Best to the Master," "Take My Life," and "Just As I Am."

ORDER OF SERVICE

Opening hymn—"I Would Be True"

Invocation—Zion's League leader
President—(comes to the front of the rostrum and gives a speech incorporating the following points) You are to become official members of the Zion's League tonight. A membership card signifying your al-

legiance to this Zion's League will become yours. This will serve as admittance to Stake (or district) activities, but more than that, it will be a material evidence that you *belong* to a group of young people who are building better lives, and that you are acquainted with a program which is making a finer person of those who participate in it. Sometimes there are adjustments to make when you meet with a group of people, but your indication of interest in the League has let us know that you want to belong, that you are concerned with its activities, and that you want to make its projects a success. The growth of the League depends upon the degree to which you accept your membership. Our service projects cannot succeed without your enthusiasm and endeavors. Our recreation is no success unless you join the fellowship and fun. Our study accomplishes nothing without your application. Our worship does not exist without your participation. The League is dependent upon you. For you—each one of you—are the League. Your standards are its standards; your goals, its goals; your accomplishments, its accomplishments. As you accept your membership card, may we together build a better Zion's League by becoming better persons.

Quartet—"Now in the Days of Youth," *Youth Hymnal*, No. 169.

Vice-President—(coming forward to stand beside the President, who remains standing during the quartet) Many of you have come to Zion's League for several years, and, though your membership as Leaguers is recognized, this service is planned to help you recognize the value of your League and your responsibility in its development. In behalf of the officers, may I welcome each of you to a greater degree of service, to a more active League, to

grander times together. You are members as indicated by these cards. The League motto is "Youth United in Action for Christ." The Master gave the blueprint for successful living. May you become a living example of the League motto.

The treasurer then presents the cards to the new members and they sign the book, or the secretary enters their names in the book. (The League should have some record of its members.) The leader shakes their hands, and the following trust is read by some member, preferably one of the commission chairmen.

TRUST: This is your League—not just another "good time" but the kind of fun that lasts—clean recreation with clean kids. This is your League—not some "dull program," but an avenue of learning. This is your League—not just another activity, but a growing experience with the Creator. This is your League—not some halfhearted endeavor, but a chance to serve a worthwhile cause, a chance to serve a worth-while cause, a chance to grow, to find a deeper meaning in love for others and understanding of need. This is your League—not a boring evening, but rich, wonderful experiences that enlarge your capacity to love, that build stronger friendships, that make your personality finer. This is your League—it offers you exciting adventures as you learn of brave deeds, great lives, new truths. This is your League—without you, its hopes fall short. Remember that you belong. Cherish your membership; stand for your League's standards. For you set them, and this is your League.

Closing Hymn—"Rise Up, O Men of God."

Suggested Prayer—May the great God of all Zion's Leaguers be with us till we meet again. By his Spirit led, may we forge ahead along the paths that lead to him.

New Horizons

Bulletin Board

West Virginia District Conference

The annual West Virginia District conference will be held September 27-28 at Parkersburg. The schedule is as follows: Saturday—3:00 p.m. (EST), business session for election of officers; 7:00, song service and sermon by Seventy James Menzies; Sunday—8:00 a.m., priesthood meeting for council; 9:15, fellowship; 11:00, sermon by Apostle D. T. Williams; 2:00 p.m., class; 3:00 p.m., vesper service. Sunday dinner will be served in the lower auditorium of the church. All members in the district are urged to attend the conference.

MAY R. GRIFFIN
District Secretary

We're on the Air . . .

CALIFORNIA, Stockton.—KGD, 1140 on the dial, 1:15 p.m. (PST) Sunday.

MONTANA, Kalispell.—KGEZ, 1340 on the dial, 1:15 p.m. (MST) Saturday.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 9:30 a.m. (EDST) every Sunday.

TEXAS, Weslaco.—KRGV, 1290 on the dial, 9:00 a.m. (CST) Saturday.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

ALABAMA, Mobile.—WKRK, 710 on the dial, 7:15 a.m. (CST) Sunday.

MASSACHUSETTS, Fall River.—WALE, 1400 on the dial, 9:45 a.m. (EST), October 1.

MASSACHUSETTS, Fall River.—WSAR, 1480 on the dial, 8:15 a.m. (EST), September 10, October 22.

AMERICAN FORCES NETWORK, EUROPE.—AFN, Tuesday Evening Vespers, 1845-1900 hours.

IOWA, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

Southwestern Iowa District Conference

The annual Southwestern Iowa District conference will be held at the church in Underwood, Iowa, on Sunday, September 14, beginning with a fellowship service at 9:15 a.m. Apostle Roscoe E. Davey will speak at 11:00, after which there will be a basket dinner. At the 1:45 business session officers will be elected for the coming church year and other district business attended to. Members of branches and nonresident Saints in the district are urged to be present for all services.

CHARLES F. PUTNAM
District President

Change of Address

Mr. and Mrs. James Pycock
59 Barton Avenue
Toronto 4, Ontario

Books Wanted

The Presidency would appreciate locating three or four copies of Lucy Smith's history of Joseph Smith. Anyone having them should communicate with the First Presidency, The Auditorium, at an early date.

THE FIRST PRESIDENCY

REQUEST FOR PRAYERS

Mrs. Martha Harpold, 1611 Clay Avenue, Charleston, West Virginia, asks to be remembered in prayer.

George H. Roberson, 120 West Sixth, Hutchinson, Kansas, requests prayers for the spiritual guidance of himself, his loved ones, and his friends.

Mrs. T. S. Reeves, Box 1243, 2726 East B Street, Torrington, Wyoming, requests prayers for her husband who has a chronic liver ailment.

ENGAGEMENTS

Hester-Phillips

Mr. and Mrs. Clare Phillips of Davison, Michigan, announce the engagement of their daughter, Ann E., to Franklin D. Hester, son of Mr. and Mrs. Elwood Hester of Flushing, Michigan. Franklin is attending Graceland College.

Coon-Krause

Mr. and Mrs. J. H. Krause of Grand Rapids, Michigan, announce the engagement of their daughter, Loretta, to Donald Coon, son of Mr. and Mrs. L. J. Mettler of Knoxville, Iowa. Both attended Graceland College.

Berray-Morrison

Mr. and Mrs. Norman Morrison of Independence, Missouri (formerly of Vancouver, British Columbia) announce the engagement of their daughter, Vera Susan, to Robert William Berray, son of Mr. and Mrs. Claude Berray of Waterloo, Iowa. The wedding will take place September 14 at the Enoch Hill Reorganized Church in Independence.

WEDDINGS

Binkley-Hilla

Geraldine Hilla of Niles, Michigan, and Kenneth Binkley of Angola, Indiana, were married August 2 at the Reorganized Church in Clear Lake, Indiana. The groom's father, Elder H. C. Binkley, assisted by Elder Arthur Middleton and Priest Carl Binkley, performed the double-ring ceremony. Kenneth is a sophomore at Graceland, and Geraldine is receptionist at the college.

Yim-Lew

Ramona Lew and George Yim were married August 9 in Iowa City, Iowa, by Elder Daniel Waite. Ramona is a graduate of Graceland College and the Independence Sanitarium School of Nursing. George is a graduate in pharmacy and is now working on his Master's Degree.

Hammond-Gamet

Joyce Gamet, daughter of Mrs. Jessie Gamet, and Cpl. Robert Hammond, son of Mr. and Mrs. John Hammond, were married June 29 at Southeast Portland Church. Elder Lester Comer performed the double-ring ceremony. Mrs. Hammond is a 1952 graduate of Jefferson High School in Portland. Cpl. Hammond was on duty in Korea the past year. They are making their home at Ocean-side, California, where he is stationed with the Marine Corps.

Ezell-Bravard

Carmen Bravard, daughter of Mrs. Bertha Bravard of Mt. Vernon, Illinois, and Kenneth Ezell, son of Mr. and Mrs. Nobel Ezell, also of Mt. Vernon, were married June 10 at the Reorganized Church in Mt. Vernon. Pastor W. W. Colvin performed the double-ring ceremony. They are making their home in Mt. Vernon.

Faulk-Humphrey

Phyllis Humphrey, daughter of Mr. and Mrs. Hale Vickery of Birmingham, Alabama, and Conrad Richard Faulk, son of Mr. and Mrs. Joseph E. Faulk of Tulsa, Oklahoma, were married August 24 in the Trinity Methodist Church in Birmingham, Elder Marvin L. Salter officiating. They are making their home in Pittsburgh, Kansas, where the groom is a senior at Kansas State Teachers' College. Both are graduates of Graceland.

BIRTHS

A son, Don Carlos, was born on June 15 to Carl and Colleen Leonard of Stanton, Texas. He was blessed by Elder Douglas Church.

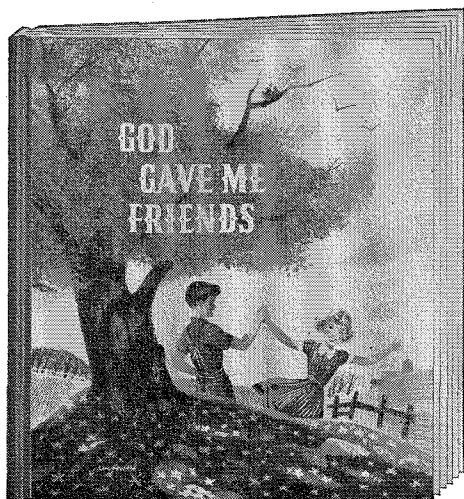
A son, Francis Vernon III, was born on May 2 to Lt. and Mrs. Francis V. Presler, Jr., of Ft. Collins, Colorado. He was blessed on August 10 at the Reorganized Church in Denver by High Priest Ernest Crowmover. Mrs. Presler is the former Lorraine Harbinson of Loveland, Colorado.

A daughter, Terry Leigh, was born on June 26 to Mr. and Mrs. Richard Monroe of Mt. Morris, Michigan. Mrs. Monroe is the former Dolores Oliver.

A son, Douglas Deleth, was born on May 31 to Mr. and Mrs. Martin Beatenhead of Flint, Michigan. Mrs. Beatenhead is the former Arlene Ross.

Sgt. and Mrs. William Smith of Mt. Morris, Michigan, announce the birth of a son, William Earl, born August 1. Sgt. Smith is serving in Korea. Mrs. Smith is the former Eunice Pushman.

Mr. and Mrs. William Bison announce the birth of a son, Alan Wayne, born August 16. Mr. Bison is serving on the U.S.S. "Columbus." Mrs. Bison, the former Shirley Grove, is residing in Flint, Michigan.



God
Gave Me
Friends

Every child will enjoy this verse book about the people he sees everyday—the postman, mailman, his family, etc. A book that is suitable for any gift occasion.

Herald House
Independence, Missouri

\$1.25

A son, David Wayne, was born on June 17 to Mr. and Mrs. Ivan Bird of Nashua, Missouri. He was blessed August 10 by Elders D. W. France and C. S. Hawker.

A daughter, Paula Joan, was born August 10 to Mr. and Mrs. Robert E. Taylor of Vancouver, Washington. Mrs. Taylor is the former Wanda Fishel.

A daughter, Pamela Gene, was born on August 6 to Mr. and Mrs. Elbert Jackson of Fanshawe, Oklahoma.

A daughter, Sherrie Diane, was born on May 7 to Mr. and Mrs. Gerald Goodson of Bay Minette, Alabama. She was blessed on June 22. Mrs. Goodson is the former Betty Joyce Newton.

A son, Jimmie Len, was born on March 24 to Mr. and Mrs. Leonard Clark of Bay Minette, Alabama. He was blessed on June 22.

A daughter, Rebecca Eilene, was born on July 1 at Yuma, Colorado, to Mr. and Mrs. Allen Gundersen. Mrs. Gundersen is the former Norma Lutz.

DEATHS

TUSS.—Alfred J., was born June 29, 1909, at Madison, Wisconsin, and died June 17, 1952, of a heart attack at a hospital in St. Paul, Minnesota. On February 14, 1933, he was married to Jeanette Wirth; five children were born to them. He had been a member of the Reorganized Church since October 13, 1935, and had served as a deacon since November 14, 1943.

He is survived by his wife; two daughters: Carolyn and Barbara; and three sons: Jack, Russel, and Edward, all of the home in Madison. Funeral services were held at the Fitch-Lawrence Chapel, Elder Myron Curry officiating. Burial was in Forest Hill Cemetery.

LUM.—Maud L., daughter of Elisha J. and Octava Dexter Culver, was born February 10, 1870, at Hartford, Vermont, and died August 13, 1952, at her home in Independence, Missouri. On July 3, 1892, she was married to Sherman Lum, who preceded her in death. She had been a member of the Reorganized Church since August 5, 1900, and since February 25, 1920, had made her home in Independence.

She leaves no immediate survivors. Funeral services were conducted by Elders Arthur E. Stoff and Glaude A. Smith at the Henry Stahl Chapel in Independence. Burial was in Mound Grove Cemetery.

RALSTON.—Christian Arthur, was born October 26, 1881, at Lamar, Missouri, and died July 5, 1952, at Delta, Colorado. He was baptized into the Reorganized Church on August 1, 1897, was ordained a teacher on January 23, 1916, and an elder on February 23, 1919. He was a charter member of the Wiley (Colorado) Branch which was eventually moved to Lamar. Here he served as pastor to the end of his life. On November 25, 1906, he was married to Lona Lovell, who survives him.

Besides his wife he leaves a daughter, Jessie Valut of Wray, Colorado; and two sons: Robert and Arthur of Los Angeles, California. Funeral services were conducted by Elder Ward A. Hougas at the church in Delta. Interment was in the Las Animas cemetery.

RALSTON.—Lynne Rae, daughter of Russell F. and Florence M. Ralston, was born February 28, 1946, at Berkeley, California, and died August 3, 1952, at Mercy Hospital in Kansas City, Missouri. She loved her Jesus and spoke of seeing him and feeling his presence with her constantly.

She is survived by her parents; two brothers: Alan Frederick and David Mark; her maternal grandparents, Mr. and Mrs. O. A. Gamet; and her paternal grandmother, Mrs. Lydia E. Ralston. Funeral services were held at the Speaks chapel in Independence, Elders A. E. Stoff and A. W. Sheehy officiating. Interment was in Mound Grove Cemetery.

RUSSELL.—Jennie, daughter of Christian and Eliza Hanson, was born September 7, 1880, at Greenville, Michigan, and died August 2, 1952, at Standish Hospital. In 1900 she was married to Elijah Russell, who survives her. She had been a member of the Reorganized Church since she was eight and for thirty-six years was in charge of the music department of Twining Branch.

Besides her husband she leaves a daughter, Arlene Pestruie of Standish, Michigan; three sons: Howard of Flint, Michigan; Jack of Prescott, Michigan; and Robert of Omer, Michigan; two sisters: Anna Jacobs of Tawas City, Michigan, and Emma Wilson of

Hood River, Oregon; and eight grandchildren. Funeral services were held at the Twining Methodist Church, Elders John Blackstock and Alex Morgan officiating. Burial was in Cedar Valley Cemetery.

STECKEL.—Emma Rebecca, daughter of John R. and Catherine L. Bradley, was born December 21, 1870, at Amber, Iowa, and died August 2, 1952, at Lamoni, Iowa. On February 28, 1894, she was married to David Peter Steckel at Amber; later they lived in Onslow, Bloomington, and Evergreen before making their home in Lamoni. She assisted her husband in managing the Lamoni Telephone Company and was appointed to the office of vital statistics as registrar of Fayette and Bloomington Townships as well as Lamoni. She held this position for twenty-one years before ill health forced her to resign. She had been a member of the Reorganized Church since she was nine years old and had served the church at various times during her life as a teacher, chorister, organist, librarian, secretary, and president of programs.

She is survived by two sons: Howard E. of Lamoni and Leon R. of St. Joseph, Missouri; a daughter, Esther L. Simpson of St. Joseph; a brother; a sister; three grandchildren; and several great-grandchildren. Her husband and one daughter preceded her in death. Funeral services were conducted by Elders David W. Gamet and Robert Farnham.

GRAY.—Clyde Earl, son of John and Cynthia Stephenson Gray, was born March 15, 1881, at North Salem, Indiana, and died August 1, 1952, at Danville, Indiana. In 1898 he was married to Anna Elizabeth Nichols; five children were born to them. A son, Cecil Earl, and a daughter, Clara Gray, preceded him in death. His wife, Anna, died on July 23, 1923, after which he married Pearl Simmons Roberts on May 5, 1924. He had been a member of the Reorganized Church since 1926.

He is survived by his wife, Pearl; two daughters: Pearl Shrader of Phoenix, Arizona, and Merle Genkes of Detroit, Michigan; a son, Frank of Columbus, Ohio; a twin sister, Mrs. Ida Terry of Indianapolis, Indiana; twenty grandchildren; fourteen great-grandchildren; and a stepdaughter, Patriarch A. W. Gage conducted the funeral service in Danville. Burial was at North Salem.

KEIM.—Harriet Olive, daughter of Julia and A. J. Moore, was born August 29, 1877, at Willow Creek, Montana, and died August 4, 1952, at Indianapolis, Indiana. She spent her youth in Lamoni, Iowa, and attended Graceland College there. She met and married Francis Keim in Texas; five daughters were born to them. Since 1917 they had made their home in Indiana.

She is survived by her husband; five daughters: Mrs. Harriette Allen of Shelby, Michigan; Mrs. Julia Sutphin and Marjorie Keim of Indianapolis, Indiana; Mrs. Gladys Sargent of Green Bay, Wisconsin; and Mrs. Ruth Campbell of Denver, Colorado; and four grandchildren. Funeral services were conducted by Elder Wayne Smelser. Burial was in Washington Park Cemetery, Indianapolis.

TILDEN.—Helen Mary, daughter of Frank and Anne Behne, was born November 29, 1891, at St. Joseph, Missouri, and died July 19, 1952, at Springfield, Missouri. She was married to Roy L. Tilden on June 5, 1910; four children were born to them. She had been a member of the Reorganized Church since 1917.

She is survived by her husband; two daughters: Virginia Waters of Wheatland, Missouri, and Dorothy Swinney of Springfield; two sons: Phillip F. of San Diego, California, and Harold D. of Wichita, Kansas; two sisters: Miss Georgeanna Behne of St. Joseph and Mrs. John Bell of Troy, Kansas; and nine grandchildren. Funeral services were conducted at St. Joseph by Elder William Twombly. Burial was in the Ashland Cemetery, St. Joseph.

LASLEY.—Doddie Charles, son of Lura and Charles M. Lasley, was born June 2, 1930, in Roswell, New Mexico, and died August 20, 1952, at Marshall, Missouri. He was blessed in 1932 at El Dorado Springs, Missouri. He was an invalid all his life.

Surviving are his parents and a brother, Gilbert Lasley of the United States Navy, stationed at Orange, Texas. Graveside services were conducted by Priest Herbert Ridge. Burial was at Marshall.

Correction

A typographical error appeared in the Albert Potts obituary (August 25 issue, page 23, first column). Mrs. Potts' maiden name was Anna Truman rather than Anna Thuman.

News and Notes

(Continued from page 2.)

play was directed by Virginia Henson, with the choir under the leadership of Elmer Sloan. The cast of fifty young people took the play to Fairland, Oklahoma, August 23 and 24. On Saturday night they performed to an audience of 180 people. On Sunday they presented the church school hour which was a group discussion led by High Priest Fred O. Davies, pastor of the Walnut Park congregation. The eleven o'clock service was also presented by the young people. A. L. Henson is the Zion's League leader.

REPORTS PROGRESS IN CANADA

Z. Z. Renfroe, president of Seventy, was in Independence during the week of August 11 after three months in Canada where he conducted several series of meetings, visited in branches, and attended three reunions. He held series at the following places: Weyburn, Saskatchewan; May 10-17, Regina, Saskatchewan, June 24-31; Grassland, Alberta, July 7-14; and Ribstone, Alberta, July 18-28. He attended the Winnipeg and Saskatoon, Saskatchewan, and Sylvan Lake, Alberta, reunions. Associated with Brother Renfroe on the staff were Seventy C. Houston Hobart of Deer Lodge, Montana, and Elder Howard Fisher, newly appointed missionary of Saskatoon, Saskatchewan. Brother Renfroe reported that eleven candidates were baptized at the close of the reunion at Sylvan Lake.

BISHOP JOHNSON AT REUNION

Bishop Walter N. Johnson returned to the office August 18 after being at the Park of the Pines Reunion where he taught a class. He was accompanied on the trip by his wife and children. Sister Johnson was the teacher for the women's class.

MRS. VOLT TEACHES WOMEN

Mrs. Harold I. Velt represented the General Council of Women at the Eastern Colorado Reunion at Palmer Lake, Colorado, August 16-24. She was the instructor for the women's classes.

TRI-STAKE TOURNAMENT HELD

A Tri-Stake All-Star softball and volleyball tournament was held at the Campus in Independence August 23. Far West Stake and Kansas City Stake challenged the Center Stake of Zion. The activity was under the direction of the Center Stake Zion's League cabinet and Lee Hart, Center Stake youth leader.

IN SERIOUS ACCIDENT

Word has been received that Mrs. Alice Burgess and her daughter, Mrs. Dan Belcher and children, Danielle, Alice, and Samuel, were involved in a serious automobile accident near Mission, South Dakota, August 26. A St. Louis girl, who was with the party as a baby sitter, was killed in the accident, the message from the sheriff at Mission said, Sister Burgess had attended reunions at Hagerman, Idaho, and Deer Lodge, Montana.

P.S.

Elroy Hansen
Rt. #4
Denison, Iowa

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*** ON SERMON LISTENING**

How long can you listen intently to an interesting sermon? The time varies individually, but for most people twenty minutes is a limit. (And sometimes, when the language rolls on and on without making much sense, I wonder if the preacher himself is listening, or just taking a vacation with words.)

After twenty minutes, when the speaker begins to repeat himself, indulges in redundant exhortation, or explains the obvious in pedantic, minute detail, your mind edits the sermon and says to you, "All right, you can skip this." Then your thoughts wander off to greener pastures of contemplation where the forage is not so dry. A conscientious listener will realize with a start that he is not hearing the sermon, and will sit up; swallow his yawn, and try it again. But unless the speaker is doing well, it will be futile.

H. V. Kaltenborn, anticipating some windy nominating speeches at the Chicago convention, quoted a now proverbial saying on sermons: "If the souls of the congregation are not saved in the first twenty minutes, they are likely to remain unredeemed." How true. Too true.

We have discovered that anything the preacher says after twelve on a Sunday morning is lost, because people's appetites are roaring in their ears for food, the seats are becoming hard, and the children are restless. The preacher would best say the benediction and leave the remainder of his message for another time. In fact, if he doesn't quit, people will not only ignore what he is saying—they will forget all that he had said before!

Are you a preacher? Put out your message in twenty minutes. The rest will be mere chin music to the people, and they are easily bored with it.

*** THE ESCAPIST**

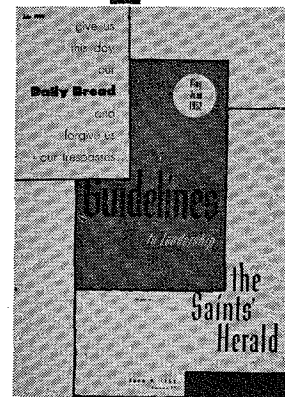
Do you ever look at civilization and wonder how much longer you can stand it? Radio, TV, auto traffic, accidents, divorces, taxes and war—paying more and more for less and less all the time—sinuous radio announcers looking down the back of your neck (figuratively, of course) while you brush your teeth, all the blatancy of advertising and the screaming hysteria of news commentators. And now, finally, the muddiest political campaign since Lincoln's time.

Somewhere in the Southwest there is a peaceful little valley where radio dims out among the high peaks, and TV channels cannot reach. No phones, no streetcars, no subways, no express highways, no crowds. Just peace, quiet, and rest. . . . Come to think of it, nothing else, either. Only rocks and sand. You couldn't grow a parsnip on a thousand acres. Oh, well, we wouldn't like it there either.

*** THE UPWARD TURN**

If you want to be happy, try to look happy. Don't go around with the corners of your mouth at half-mast. It is no use to buy a gay youthful outfit while you carry around a drab, colorless, unhappy set of ideas in your mind.

Have you
drawn a line
between your
church
publications?
Subscribe to
all three
today.



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Herald House
Independence, Missouri

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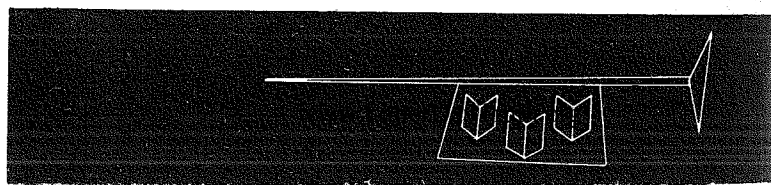


Photo submitted by Gilbert Gordon
Photographer Unknown

A Mountain Peak in the Bavarian Alps

the Saints' Herald

September 15, 1952
Volume 99



News and Notes

JOINT COUNCIL IN SESSION

The Joint Council began sessions on September 8. The Council of Twelve began its session September 2.

W. W. SMITH HOME FROM WEST

President W. Wallace Smith is back at the office, having returned from the West where he and Sister Smith attended reunions for the Southern California, Northern California, Silver Lake, and Portland districts. Brother Smith preached and taught classes at the reunions and Sister Smith taught the women's classes. He was in Detroit for the annual International Stake Conference on September 14.

REPORT FROM APOSTLE HIELD

Apostle Charles R. Hield has received word from Elder and Mrs. George Young and Priest and Mrs. Lloyd Hurshman of the baptism of Jose Aranda who has been most helpful in translating tracts from English into Spanish. Brother Aranda was baptized August 24.

Brother Hield was the apostle at the Arizona Reunion which was held at Mt. Lemmon, Tucson, August 10-17. He reports that the reunion was a third larger in attendance than the year before and that it was on a high spiritual plane. He stopped en route to the reunion and preached at La Junta and Durango, Colorado. On his return home, he stopped at Las Cruces and Albuquerque, New Mexico, where he preached.

He reports that two Spanish-speaking students are enrolled this year at Graceland. They are Susanna Mendiola of Mexico City, Mexico, and Henrietta Almanza of St. Joseph, Missouri.

MESLEYS AT REUNIONS

Apostle and Mrs. C. George Mesley attended three reunions during the summer—Port Elgin, Ontario; Erie Beach, Ontario; and Cash, Michigan. They also made official trips to Ottawa, Ontario; and to New York. Brother Mesley reports that a fine spirit prevailed at all three reunions.

RECORD ATTENDANCE AT REUNION

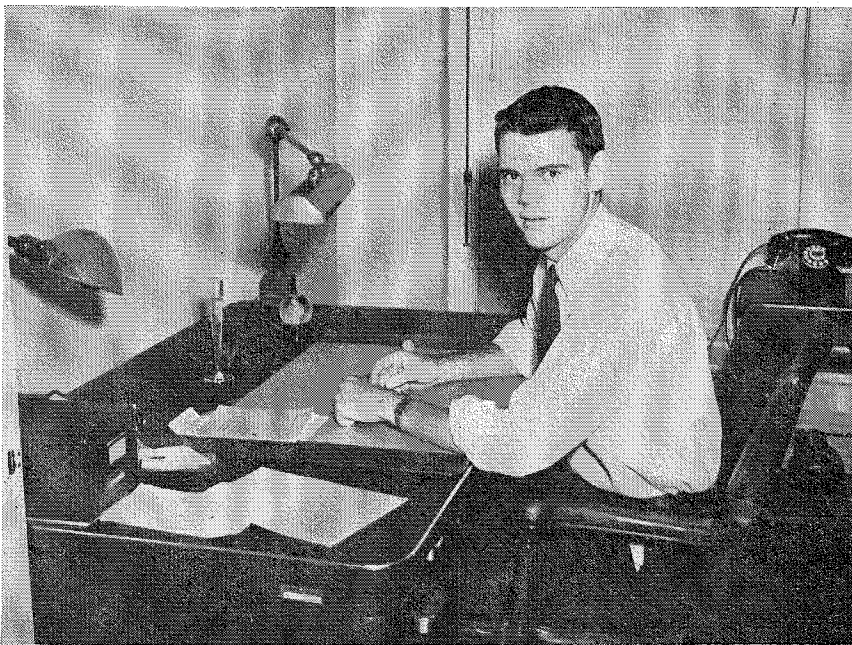
Apostle Percy E. Farrow reports that approximately 150 people attended the Southern Indiana Reunion held at Mitchell, Indiana, August 11-17. The attendance was increased to 300 on the last Sunday and the offering for the morning reached \$500. Brother Farrow noted that this was the best attendance and best response in the history of this particular reunion. Appointee ministry included Apostle Farrow, Bishop J. E. Baldwin, Elder C. D. Neff, and Seventy J. H. Yager. Chester Metcalf is the district president.

Brother Farrow also reports that the Indianapolis, Indiana, Branch has recently put new oak pews in their remodeled church and are now preparing to veneer the exterior of the church with Bedford stone.

EVANGELIST HUNKER IN THE EAST

Evangelist E. Y. Hunker was at four reunions this summer. They were held at Bethesda, Ohio; Brooksville, Maine; Onset, Massachusetts; and Kirtland, Ohio. He left Independence September 5 to return to the eastern mission to begin work at Jonesport, Maine. He will be in the field until Christmas and will hold services at Jonesport, Stonington, and Vinal Haven, Maine; Norwalk, Connecticut; Niagara Falls and Buffalo, New York; Pittsburgh and Scranton,

(Continued on page 23.)



We'd Like You To Know . . .

Ladd LaVerne Duryea

IT IS STRANGE how people get together, and seldom do they travel by the shortest line. Comstock, Nebraska, is not far from Independence, but it took a series of incidents to open the way for Ladd to come to the Center Place. Uncle Sam's military needs played a part as also the illness of the Herald House managing editor. Here is the story.

Ladd did a commendable job in high school and was class valedictorian in 1948. He received the Elks' award and the Regents scholarship and started college training at the University of Nebraska in Lincoln. The Regents award helped him each year to work his way through the University. He majored in journalism and worked a year as part-time reporter on the *Lincoln Star*. Then the government asked for his services, and he quit his job to start military training. At the last minute he was told he would not be called for another three months; but Herald House needed him, so he came to assist in the editorial department.

Ladd's grandmother (Mrs. John Matheson) and her family, who had belonged to the church many years, kept their homes at Comstock open for meetings. During the latter part of Ladd's high school career he was put in charge of the newly opened church school, though he and his wife (the former Betty June Petit) were not baptized until January, 1950, while attending Lincoln Branch.

In addition to getting his A.B. degree last June, Ladd was graduated "with distinction" in the upper 10 per cent of his class, and in the upper 5 per cent of his journalism class, being named "the outstanding male journalism graduate." He received a gold key for scholarship from the Lincoln newspapers. He is a member of both the professional and honorary journalistic fraternities and Phi Beta Kappa. In November, 1950, he was ordained to the office of priest. The next chapter in his life will start in October. His draft board has notified him his number will be up then.

The Saints' Herald Vol. 99 September 15, 1952 No. 37

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith
ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

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

No Uncertain Sound

*"For if the trumpet give an uncertain sound,
who shall prepare himself to the battle?"*

—I Corinthians 14: 8.

WE WERE LISTENING to a man who had many years of experience in the newspaper business. He was talking about the essentials of success. "If you are to succeed in the newspaper business," he said, "you must believe in it thoroughly. You must believe that it is an honorable profession, and that it makes a worthy contribution to the life of the community. Moreover, you must believe in your community and in its people. You must know them well, understand them, and like them. Unless you do this, you run a risk of almost certain failure."

This emphasis on the importance of belief has a familiar ring. It had its origin long ago. Jesus was once talking to the disciples and said, "If ye believe not . . . ye shall die in your sins" (John 8: 24).

RATHER SADLY one thinks of the many things that men are called upon to believe, and required to believe if they are merely to win their daily bread from the world: some of them of questionable truth, some of them outright falsehoods, some of such transitory importance and ephemeral character that they are beneath the dignity of the free and mature mind. In sales meetings men are told to believe that such a brand of soap or soup is the very best, the supreme quality of its kind. If they don't believe it, they can't make others believe it. This goes for insurance, cars, clothes, books, oatmeal, aspirin, sedatives, and political

ideology. The demand for belief is sometimes an entrance, sometimes an intrusion, sometimes an invasion of the mind and spirit of man.

What a person believes ought to be something of great and permanent importance. It should be something that endures. Nobody likes to believe in something that may go out of business tomorrow.

Some of the things that people say they believe remind us of the woman who said, "I can believe anything if I put my mind to it."

We soon distrust a man if he tells us that he believes one thing on one day and something opposite the next day. However, we respect a man for being willing to learn, to acknowledge an error, or to correct a mistake. A mistake may be made innocently, but if he persists in it against the weight of convincing evidence it becomes a lie.

THIS EMPHASIS ON BELIEF is not something that modern religion has borrowed from business. It is something that modern business has borrowed from ancient religion. It was good two thousand years ago. It is good today. If it did not work, we may be sure that practical business men would discard it with a brusqueness and a lack of sentiment that would cause astonishment.

The promises of the gospel are thickly studded with the word. "Only believe, and she shall be healed." "Believe, and ye shall receive."

If we are confronted with a task and think we can't do it, we will not be able to get it done. But if we believe that we can, we shall probably find a way. There is only one difference: whether we believe or not. That is practical psychology.

ST. PAUL understood this matter very well. He knew that if the trumpeter was afraid, or poorly trained, he would blow a weak note, flutter it, quaver, or split it in half. Put a bold, confident, and courageous man in his place, and he would blow a blast that would pierce the ears of the soldiers, bring them to their feet, and send them charging into the lines of the enemy. The trumpet was an expression of morale. "If the trumpet give an uncertain sound, who shall prepare himself to the battle?"

Now we are brought, in the manner of all editorials, back to the church. Some people bear testimonies that are strong and sure. Some are faint, weak, and uncertain. What will the people who listen think?

One of our rousing old-time hymns uses these words: "Send the sound, the world around, from the rising to the setting of the sun."

There is no "uncertain sound" in those lines. Perhaps we need to sing that song more frequently. The words carry faith, belief, and conviction.

Sometimes writers and speakers use words of an uncertain sound in their writing and speaking—words like "purported" or "alleged." This is out of a desire, probably, to keep claims on a modest level. The motive is good; the effect is not so good. If we are to tell the gospel story, let us tell it as if we fully believe it. Belief and faith cannot be simulated. Conviction must come from the depths of the soul. That is why Jesus said, "Only believe."

L. J. L.

Editorial

Official

Graceland College Enrollment

Every effort has been made since 1946 to provide for the increasing number of church young people who include two years at Graceland in their educational plans. Additions to the physical plant have included a cottage-type classroom building, central heating plant and headquarters for the department of physical plant, student center building, dormitory for men, and a cottage-type dormitory for women. Notwithstanding these additions, the present plant is fully utilized.

More students applied for admission to Graceland for the 1952 fall semester than could be served by our college facilities. Over fifty applications were received after accommodations were exhausted. It was the judgment of the college administration and the executive committee of the Board of Trustees, meeting in the emergency, that in view of the experience of the past, no more than 585 students could be adequately served by the college during the current year. Graceland, by the way, is one of the few colleges of the country reporting an increase of enrollment.

Although it is deeply regrettable that all students who qualified for admission to Graceland could not be served this year, it appears very advisable to limit enrollment to the number that can be cared for with reasonable adequacy. It is the hope of the college faculty and the Board of Trustees that members of the church will continue to evidence their interest and support and will sympathetically understand the necessity for the measures adopted.

EDMUND J. GLEAZER, JR.,

President, Graceland College

Doctrine and Covenants Institute

All members and friends of the church are invited to attend the Doctrine and Covenants Institute September 28 to October 3 in Independence. The Sunday meetings, beginning at eleven o'clock, September 28, will be held in the Auditorium, with the Stone Church housing remaining activities. All congregations in the Center Stake will dismiss regular Sunday meetings to permit members to attend.

Daily programs begin at 8:30 a. m. and close with the 7:30 p.m. service.

One of the high lights of the institute will be the introduction and explanation of the new edition of the Doctrine and Covenants on Wednesday, October 1.

Visitors should assume responsibility of arranging for their housing and meals.

Across the Desk

THE FIRST PRESIDENCY

THE PRESIDENCY has just received word from St. Louis which is in tribute to the girl mentioned in "News and Notes" column last week.

The tragic accident which took the life of Sandra Langguth of the Brentwood (Missouri) Branch has deeply saddened the hearts of all who knew her and her family. Sandra was returning home from the reunions at Hagerman, Idaho, and Deer Lodge, Montana, when she was killed in an automobile accident. Although she was young in years, just thirteen, she willingly served the church with every talent God had given her. She was pianist in the children's division of the church school and accompanist for the congregation. She was also outstanding in vocal work and dramatic ability. The sweetness of her character and her enthusiasm in the cause of Christ will be a constant inspiration to those she has left.

Her grandfather, Elder Ivor Cooke, was pastor of the Brentwood Branch for many years until his death. Her uncle, Elder David Cooke, was pastor in recent years. Sister LaRue Langguth, her mother, is giving a very fine contribution as children's division superintendent, as junior choir director, and in many other ways. We extend our heartfelt sympathy to the Langguth family and relatives.

From Robert McGraw, Los Angeles, California:

During the past month we were fortunate enough to fall heir to a periodical called *Signs of the Times*. In this publication was an article entitled "In God We Trust," ably and capably written by Linnie Keith.

As we read through the article we found ourselves starting to think and trying to imagine just how much people in everyday life think they do, but do not succeed completely, in trusting God.

Have you ever stopped to think what would happen if the words, "In God We Trust," were stricken from the currency of the United States of America? Needless to say, a near-panic would result and people would take time off to attend meetings of protest. Why can't we apply the same thing to ourselves? Let's take time off and have meetings of protest when the occasion demands it. When, and if, we stop trusting in God in the right manner, let's sit down and talk it over with ourselves. If we are honest, we will find that in some cases we have been either impatient or expecting miracles.

Let us keep this thought in mind when we are asking God for something and asking him to trust in us: "If it be thy will, dear God, then let it be forthcoming. If it is not, we will then realize that we do not have a true conception of our trust in you."

We have, at times, found our most fervent requests to God remain unanswered. For this there is only one reason. God did not think that they were what we should have or experience. We never need to doubt the efficiency or reliability of God. Learning to trust him we need only to learn to be patient in all our endeavors.

Let's not keep our fingers crossed when we ask for trust in God.

From Elder Don Lents in England:

I have made a complete survey and tour of the Northern District . . . visiting and preaching in every group and branch. Warrington is coming right along. We have received the approval of the Town and Country Planning Commission and the Town Council to erect our new building. We have the money in hand, but the Ecclesiastical Board with the Bishop of Liverpool as Chairman has deferred our license. We are waiting now to hear what the reason is. Eric Howe will go with me, and we shall probably see the Bishop and try to work out some kind of a system or agreement.

www.LatterDayTruth.org



The Great Affirmations of Religion

By John Blackmore

A sermon given at Stone Church on July 20, 1952

EVERYONE is born with the inherent right to happiness and reasonable freedom of thought and action. Yet apprehension and fear stalk the lands of the world. In our imagination we hear in the distance the ominous sound of busy armament factories, marching men, and the dread explosion of bombs. Across the horizon we also hear the loud arguments of men in the quest for men's hearts and minds. The strident sounds of brazen international propaganda are heard above the din of conflicting economic theories and philosophies of life.

One of the weaknesses of our civilization today is that we are constantly confused and lost amid the maze of different ideas and of conflicting interests. This "lost" feeling brings us much worry and unhappiness. We are all more or less perturbed. The preacher finds his ministry difficult, for people are not gospel minded. The business man worries whether he shall experience more inflation or a terrific depression. The worker is unhappy about the rising cost of living and skyrocketing taxes. Amid it all the pastor often comes in contact with people who have lost faith in any "churchy" explanation of the realities of life. These numerous folk scoff at the usual religious phrases: "Except a man be born of water and the spirit" or "Saved by grace." These scoffers are often socially good

people—not wholly irreligious, not wicked. They are more often disappointed people.

Saints, what would you say if a Negro from darkest Africa, or a Hindu, acquainted with the philosophies of the East, were to ask you, "What does your religion offer?" We can best answer in terms of the *great affirmations of religion*—those spiritual and practical affirmatives of religion which are universal in their operation and significance.

TRUE RELIGION

True religion in its application and expression is always changing. It can never be static in its mode of expression. He who would keep it static is untrue to its spirit and will fail in its realization. To be sure, the basic fundamental principles of religion must remain stable. But religion in its true form—religion at its best—is larger than all our personal religions put together.

As disciples we are all servants of its ideals—always striving but never attaining to its fullness of possibilities, always studying but never coming to a complete understanding of its full message, always learning more truth and attempting to apply our increased knowledge. Religion is always in the process of refinement.

THE FIRST GREAT AFFIRMATION

Here, my friends, is the first Great Affirmation—*God is*. True and vital religion affirms God. This affirmation is the first rudimentary principle of all religions—*elementary* in the fact that it is the first dawning belief of the primitive man; *profound* in that the enlightened mind may reach to the very limits of the intellectual horizons and yet

never in the sweep of enlightenment come to a full knowledge of God. From the prophets of the past, from the seers of the ages, and from the humble millions of common folk past and present comes the same testimony and the same affirmation. From the laboratories of science and from the halls of learning comes the same message, *God is*. To be sure, their detailed ideas of God may be as wide apart as the poles, but the primary affirmation stands as universally true—*God is*.

God is above definition, and those who would place him in some particular spot in the heavens have failed to vision that the earth is a globe and people looking into the heavens (celestial sphere) are gazing in all directions. The folk in Australia when they look "up" see the southern constellations of the heavens with its Southern Cross, while the North Americans looking into the sky see the northern constellations, the Big Dipper, and the North Star. The people in Palestine—from which Jesus "rose up"—peer in another direction. The heavens are all around this global earth.

THE SECOND GREAT AFFIRMATION

The second Great Affirmation is that *man is*—both soul and body, both spirit and matter, both mortal and immortal, created a little lower than the angels.

This affirmation comes to us in many singular ways in many different forms. Sometimes it is in a very primitive manner—like the Indian brave who upon dying enters the happy hunting ground, or like the primitive Chinese who follow the custom of placing food upon the

graves of their departed so that they may have nourishment for the great journey and adventure into the future. We find it in the primitive and sinister beliefs of the prewar Japanese that to die fighting for their Emperor (the Son of Heaven) meant a rapid flight to the land of their benighted ancestors.

However, the proclamation of the Christian religion is basic in life and in all religions. "There is a spirit in man and the Spirit of God giveth him understanding." And as Alma (Book of Mormon, page 315) speaks in terms of "immortal memory," he suggests that we shall remember all our guilt: ". . . having . . . a perfect remembrance of all your wickedness." This carries the natural implication that we shall remember all of the religious experiences of life. Without this affirmation of belief life would be without meaning, without motive, without hope.

There are two ways of viewing life. The first is to regard life as probationary—always a preparation for the future. The second is to regard it as a passing experience with no extended future—a life ending in blankness. The first view is that of genuine religion. Present life is always a probation for the unexperienced future, reaching through eternity—and this is eternity. I am postulating the thought that the life of the present is always probationary in its relationship to the life of the future in this world or the hereafter. Satan sinned in heaven and was cast out and that day fell from heaven.

Some look forward to the heaven of peace, of comfort, of ease. But I read that there was war in heaven; Michael and his angels fought against Satan and his angels. If there was war once, there could be war twice and perchance three times. For, while intelligence exists in a variety of personalities, there will always exist the possibility of a rebellion against God's laws. Intelligence in personality presupposes free agency, the right to act on one's

own initiative. Our today is built upon our yesterdays, and our today—present—will always be the foundation of our tomorrows throughout eternity.

So the great affirmative of true religion is that man is immortal. The soul of man is spiritual in nature and is the basis of his glory, intelligence, wisdom, his loves, hopes, dreams, and joys.

THE THIRD GREAT AFFIRMATION

The third Great Affirmation is that man, the greatest of God's creations, *may commune with his God*. Religion affirms that man, the crowning glory of God's boundless creation, may commune with the Omnipotent God. Amid the grandeur of the universe, amid the beauty of the flower gardens, man stands pre-eminent. Man, in the glory of God's creative energy and his exploring intelligence, dares even to enter the presence of God, seeking for the explanation of law and the discovery of truth. He dares to believe that he is made in the very image and likeness of God. Man looks out into the heavens and measures the distance to the stars. He prophesies the course of the planets and weighs the earth on which he stands. He enters the garden and enjoys the beauty of the rose. He enjoys its fragrance and dreams a dream of a more beautiful flower and a more delightful aroma.

He stands on a mountain peak with a sense of awe at the immensity of space. Then descends and builds a plane to fly higher than the highest peak. His thoughts are loftier than the loftiest mountains, and he daringly invades the stratosphere. He measures the speed of sound waves. He notes the flight of birds and builds supersonic wings to travel faster than any bird and faster than sound.

He theorizes, he loves, he hopes, he dreams dreams. It is the immortal spirit within him. He is the offspring of God, son of the Eternal, created in his image and likeness. Man strives to reach the mountain

top, and after the climb he feels the pulse of the Infinite.

True religion affirms that the soul or spirit of man may commune with God. To be completely happy, creative man must have communion with his creative God. He must become the companion of the eternal God, for both are immortal. Man in spirit is the emanation of the very God. To reach his greatest degree of happiness, to thoroughly satisfy the longings of his soul, man must voyage occasionally into the great expanse of the infinite. His soul must somehow touch the hem of God's great garment.

THE EVOLUTION OF COMMUNION

Religion affirms with no uncertain voice that man's soul can commune with the great eternal intelligence of God. We may go into the age of the jungle man as he peered into the mysteries of nature with awe and a dim and primitive idea of God. Though his religion was a maze of ill-conceived superstitions, and the horizons of his knowledge were very limited, yet, basically he possessed the belief that somehow there was a direct relationship between himself and his God. So, in his primitive attempts to commune with his God, he offered sacrifices—a babe thrown to the crocodiles, burnt offerings of the best of the flock, offerings of wine and of food. Sometimes the attempt to commune with God was accompanied with strange fanatical tortures inflicted upon his own body.

We slowly travel up the scale of enlightenment and find men praying and listening. The armies of Islam turn toward Mecca and pray to Allah, their God. The followers of Buddha pay homage at the shrine of Buddha and try to attain Nirvana. Man at the highest point of his spiritual culture no longer communes with his God by bloody sacrifices or through idols of gold, stone, or wood. He prays. He communes in thought and in meditation. He listens to the "still, small voice" speaking to his soul. In confidence he says, "Though I walk through the

valley and shadow of death, I will fear no evil." Communing with God he exclaims, "Thy rod and thy staff they comfort me."

As religion affirms that man may commune with his God, so it declares that God may commune with man. "There is a spirit in man and the Spirit of God giveth him understanding."

It is inconceivable that the great Infinite Intelligence, the all-powerful and ever-present God, may, in communing with man, place a thought in his mind that will expand his knowledge to limitless horizons, leading him from the jungle of sin, ignorance, superstitions, and fears to the heights of an elevated peak to which he has not yet attained. Only in dreams do we vision Zion as an ideal, static society. Zion must always be an expanding concept as we attain to greater spiritual maturity. And those of every new generation will create their own Zion as they respond to the inspiration and spiritual vision within them.

DIVINELY PLANTED EMOTION

Not only may God plant an idea, a thought, a truth into the mind of man, but he may also plant an emotion into the heart of man. Love, joy, and peace are all emotions enriched by the soul's communion with God. Man's ways must not only be in harmony with the mind of God but be in harmony with the *love feelings* of God. For an expansive love of universal dimensions is of God. With God, love knows no limitations; it includes the universe in its scope. Christ in celestial glory was found in hell, preaching to the spirits who needed ministry. Yes, friends, Christ may be found in hell urging souls upward. Then we may rightly understand the Scriptures:

God is love . . .
God is light . . .
God is spirit . . .
The glory of God is intelligence.

That we constantly commune with God in fervent prayer, and that he may ever commune with us through the "still, small voice" is my prayer.

A Nurse's Twenty-third Psalm

An address given by Ida Hart of West London Hospital, Hammersmith, England, on Sanitarium Sunday, April 27, 1952

*The Lord is my shepherd;
I shall not want.*

We all know these words. We have heard them and sung them from childhood; and wherever we spend our lives, they are as applicable as when David the Psalmist wrote them.

Today our thoughts are naturally led into the consideration of life within hospital walls. Since I have witnessed for some years the drama of life and death with its intervening phases of suffering and recovery, I should like to try to tell you my interpretation of our well-known Twenty-third Psalm.

We sing again and again, "The Lord is my Shepherd," but until we think about it, we only dimly realize that the Lord has indeed directed our every movement, and were it not for his guiding hand, none of us could have reached our present position.

During my school days I had no intention of becoming a nurse, but one day I answered an advertisement for probationer nurses and was led into a career which has brought me endless satisfaction and happiness. Many times I was so discouraged and nervous I thought I should never learn. I was afraid to do things with people watching me, and examinations were nightmares. But I was always helped through my difficulties, until the day came when I was addressed as sister. That did not end all my troubles, however; responsibility brought added cares. Fortunately I have always had God's help. There are moments in the hospital when it is difficult to know what to do or say. These are the moments I dread—of giving bad news to a mother, husband, or wife. "Dear Lord, whatever shall I say?" I have prayed; and always some words or actions have been given me, and I have been able to bring some measure of comfort.

He maketh me to lie down in green pastures; he leadeth me beside the still waters.

As I became more experienced I grew to see that very often sickness was a blessing in disguise. Harassed mothers were grateful for the peace and rest and quietness of hospital beds. In war time weary soldiers were restored to health of mind and body, away from the clamor of the battlefield. Today much bodily sickness is the direct result of mental illness, and our efforts are constantly directed to securing peace and freedom from worry for our patients.

During illness many people have time for reflection such as they have never had before, and they leave the hospital refreshed and ready to face their daily life. Character is often born of suffering, and I marvel constantly at the patient endurance on all sides.

He restoreth my soul.

No doubt we all have our own interpretation of this phrase. To me it means that we have moments when our faith is renewed. We all have times when it is difficult to draw near to God and believe in him. We may even doubt if he is there at all, and we can see no purpose in following the path of righteousness. We remember the words in the story of the creation—"God created man in his own image, in the image of God created he him—male and female created he them." But we may not always feel the certainty of these things. Our faith often ebbs in the face of difficulties which surround us.

There are moments in a hospital which I wish I could bring to you with the assurance I have felt myself. There is that moment when a baby is born, and there is a second

breathless expectancy before its first cry is heard. There are the times when a very sick man or woman suddenly takes a change for the better. I know no words to describe the thrill of seeing a very ill patient begin to improve. Even incurable disease has some purpose. I do not know the reason for death and suffering, but I have been uplifted countless times by the sweetness of character of the most ill patient in the ward.

He leadeth me in the paths of righteousness for his name's sake.

How difficult it is to do all the things I should do even when the path does lie straight before me. I hold a great responsibility as I follow my daily work. I am not dealing with inanimate things, but with men, women, and children, and I must remember that Christ said, "Inasmuch as ye have done it unto one of the least of these—ye have done it unto me." It is not easy when I am busy and Number 24 seems especially tiresome, or Number 11 is full of aches and pains. If I am not watchful I can carry so much power to hurt that it is frightening. I must always strive to remember my call to paths of righteousness and service to others.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Death is a frequent visitor in the hospital. I have shared the last hours with many men and women. There is always the sadness of separation, but God knows what is best for all of us, and death comes most often as a friend—a release from pain and suffering. About a year ago I read those significant words which can change our whole lives: "This is my work and my glory, to bring to pass the immortality and eternal life of man." It will be a wonderful thing when all men hear them. My pa-

tients know when I am near them in their last hours, and I have the power and privilege of bringing them wordless comfort. There are no words which can help or make any difference, but God is there with me and with my patient. He helps us over a difficult situation, and if there is nothing to say, He directs me to do small things which will bring assurance of my sympathy.

Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over.

Pain is a bitter enemy which destroys morale and is hard to bear, especially if it is of the chronic kind which drags on for months or years. Fear of the unknown—fear of the untried journey into the operating theater—or even of the unknown trolley which suddenly makes its appearance at the bedside—may unnerve a patient. Pain can be relieved and procedures explained, but it is in the unknown recesses of the mind that the greatest enemy lies.

I haven't time to tell you of the tortured men who return from war with its horrors so keenly etched on their minds that they can find no rest, or of people whose present cares revolve eternally until they are in a maze of despair. I have spent many hours listening to the outpouring of troubled minds, and have seen peace come at last. There has not been anything I could say to ease their burdens, but God hears "our murmurs and our complaints" and many have fought and faced their difficulties without perhaps being aware of his help.

Perhaps I should quote my own experience. Fifteen months ago I was hospitalized. The pain was something I had never experienced before, and I was rebellious. I wanted to nurse—I did not want to lie down and be nursed. But God knew better; there was a decision I had to make. I had been tormented by it for a year or two, struggling to make up my mind about this church. I had never been ill before,

and it seemed to me that I was made to take time from my work to study what I should do about being baptized.

Today is my first birthday as a church member. God has indeed led me through a wonderful pattern of life to this present moment. I was directed to become a nurse through his will, and my association with the church began five years ago as I worked with a Reorganized Latter Day Saint nurse. We shared many hours of professional happiness and sorrow. Today we are trying together to tell you of the work the Lord has to be done in the Sanitarium and in all schools of nursing.

What more can we ask? What more can we need?

Surely goodness and mercy shall follow us all the days of our lives; and we WILL dwell in the house of the Lord FOR EVER.

Canadian Girl Guides

A Bit of History

In September, 1909, a number of girls appeared at the first Boy Scout Rally in London, England, desiring to have an organization similar to the one for the boys through the Boy Scout movement founded by Sir Robert Baden-Powell in 1907. He adapted a program to the needs of the girls, and early in 1910, the Girl Guides Association was formed with Miss Agnes Baden-Powell as its first president.

During 1910, companies were formed in Suomi-Finland, Australia, South Africa, and Canada. One of the two companies organized in Canada that year was in Toronto, present headquarters of the Canadian Council of the Girl Guides Association.

The present Girl Guides organization provides program for three ages: Brownies, 7 to 10; Girl Guides, 10 to 16; and Rangers, 14 to 20. Girls of 15 or older may also be Cadets with particular training for leadership.

Question Time

Question:

What is divine love and how can it be attained?
Washington Mrs. W. O. S.

Answer:

If we could take God's justice, his mercy and compassion, his goodness and good will, his impartiality, his condescension, his pity, his forbearance and long-suffering, his liberality and beneficence, his graciousness, and his self-sacrifice and combine them all in one sublime quality—that quality would be love.

"God is love." He is the embodiment of all goodness, and every good thing possible for him to do for man he does. His whole being, his whole activity pertaining to man, is actuated by that infinite quality. It is the perfection of character which shines out in all his creations; without this life would be a misery.

The love of God is manifested in the natural world. The earth with its marvelous resources, answering every human need, was made for man. The mineral deposits, the varieties of stone, the clays and sands, and so forth, have made possible great things by man that enhance the joy of living. The innumerable vegetable creations designed for food, healing, clothing, and building, for beauty, for taste and smell, of which the Lord has said, "It pleaseth God that he hath given all these things unto man," are provided in profuse abundance. God's gifts in nature are universal for all men, both the "good and the evil," the "just and the unjust."

A greater and deeper manifestation of Divine love has come to the world, not by creation but by revelation. It has come by the Lord's personal visitation to representative men to whom he revealed his person, his character and purpose; by angelic messengers sent by him; and by the Holy Spirit declaring divine truth, by whom also it was confirmed to others who believed. Greater than all was the coming of the Son of God to dwell in human flesh as a man, revealing God in terms of man. The inestimable gifts coming by these means bless mankind not only in this life but in eternity also.

The love of God flows as a continuing stream of blessing to those who believe and obey him. But God's purpose in giving it is realizable only as man applies

the gift in his own dealings with his fellow men. It must be put to use, for only in this way can we make the quality our own. Love is exhibited only in activity; if allowed to become passive, it is the same as dead. Divine love imparted to man, if unused, is wasted and results in condemnation rather than blessing. By exercising the gift and making it our own we put on Christ, becoming like him in character. Paul said, "Love is the fulfilling of the law"; John said, "This is the love of God that we keep his commandments." "If we love one another, God dwelleth in us, and his love is perfected in us." "Let us not love in word only but in deed."

CHARLES FRY

Question:

How can we account for the great population of the earth at the time of the Tower of Babel if all but Noah and his family were destroyed in the flood? Since there were only four couples saved, this seems quite an accomplishment in just 150 years.
Indiana Mrs. D. Z.

Answer:

With practically no information as to the extent of the population at the time of building the tower of Babel, and with no chronology giving us the number of years since the flood, it is impossible to arrive at a satisfactory estimate of the number in either case. However there is nothing in the account to indicate that the population was larger than the circumstances would lead us to expect.

A check of the genealogy of the period inclines us to estimate the length of time to be longer than the 150 years as mentioned—perhaps 200 years, possibly more.

The rate of increase of population would be much higher than that of modern times, conditions being highly favorable to that end. There was a vigorous stock; healthful environment; longevity with perhaps a longer period of child-bearing than at present; the earth's need for people; choice lands inviting settlement; the divine command twice given to be fruitful and multiply; absence of wars and other devastating forces; and so forth. (Jared who left Babel had twelve children; his brother twenty-two. See Ether 3: 23.)

Through many years before the tower was built various men had led away family groups to plant colonies in surrounding regions, including Assyria, Canaan, and Egypt, and it was this tendency which apparently led to the attempt to hold the people in one concentrated group by building the great tower, a policy directly contrary to God's plan of repopulating the earth as quickly as possible; hence their frustration and dispersion.
CHARLES FRY

Question:

What is the state of immortality, and how do we acquire it?
Washington Mrs. W. O. S.

Answer:

Immortality is the restored life in the flesh which comes by the resurrection. That life is no more subject to physical death, and is no more afflicted with the conditions of disease, sickness, weakness, affliction, deprivation, and the evil consequences which grow out of them. Every soul will have the full powers of body and mind and will be capable of a development not conceived of in this world (See Doctrine and Covenants 76: 2). This is speaking of the righteous.

Distinction should be made between immortality and eternal life, for they are not necessarily the same. All have immortality, but not all have eternal life—which is the gift of Christ to those who receive him and obey his law. The sons of perdition have immortality but with it spiritual death.

Immortality cannot be acquired by human effort alone; it is the gift of Christ, designed to counteract the effects of the sin of Adam, and applies to all men. Eternal life and reward are added because of our works of obedience in this present life, every man being rewarded according to his works.

CHARLES FRY

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel members signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

Daughter of the Pioneers

The Autobiography of Christiana Stedman Salyards

PART XI

Two Catholic Friends

My roommate was a devout Catholic, and through her I became acquainted with two young girls, sisters, who had been left orphans when they were children. They were separated, and one was reared by Catholic people, while the other was cared for by a family belonging to the Methodist Church. The older girl, about eighteen, had begun correspondence with the sister and had proposed that they attend school together, her object being the conversion of her sister to the Catholic faith. In this she had succeeded so far as to have Lucia taking instruction from the parish priest, preparatory to admission into the church.

Lucia told me about this on the first Sunday morning after my arrival at the school. She was sick in bed, and I went in to see her. As we talked I told her of the latter day work and how I had become acquainted with it, not omitting to tell her why a restoration of the gospel was necessary. She listened to me, but before the girls came in from church she said warningly, "Miss Stedman, you may say those things to me, because I have been a Methodist, but don't say them to May."

Lucia completed her course of instruction under the tutelage of the priest, and the day was set for her baptism. Jennie and I were invited to attend the service, and hurried to the church very early one morning, but the rite of baptism had been performed before we reached there.

From the small room where Lucia had been baptized before a private altar we went to the priest's house, where May and Lucia were to have breakfast with him, as they had come fasting to the baptismal service. There we spent a pleasant half-hour while breakfast was being prepared. Noting from my attitude that I was not a Catholic, the priest inquired afterward about me and asked the girls to bring me down to him so that he might talk to me. I agreed to go and was looking forward with interest to the interview, but May and Lucia suddenly left the little room that had been home to them, and I never went to visit Father Green.

Other College Friends

I had in school a friend who had voluntarily sought me out and asked to be enrolled at the table where I sat in the dining room. It seems she had not heard of my religious belief, and one morning we were on our way to the Congregational Church which she attended. When I made a reference to my church and something of our faith she answered very bluntly, "Well, I don't believe it."

We went on in silence after that, speaking only occasionally and with constraint. I was neither angry nor indignant, but regretful that I was misunderstood and reluctant to lose the friendship of a really fine girl. I sensed her disappointment in me, whom she had sought out for a friend, but she had been so abrupt with me that I could not make explanations, and we went to church and returned with repressed feelings, embarrassing to both of us.

My friend remained aloof for some time, and I endured it in quietness, though I felt it deeply. Then to my surprise she informed me one evening at the table that she had brought my mail from the office and had it in her room. It proved to be a package that contained Lucy Smith's history of the life of her son. The surprise I had felt was increased when my friend permitted me to tell her about it and even to read some extracts from the book. After that we saw each other often and it was with genuine regret that I told her good-by when she went away.

I had another pleasant acquaintance at school, whom I met only at the dining table. One day I was preoccupied and ate in silence until he broke in on my thoughts with "What makes you so cross today?"

"I am not cross," I answered, "but we have been discussing the Mormon exodus from Nauvoo, and I am a Reorganized Latter Day Saint."

My statement must have been a shock to him, for he laid down his knife and fork and regarded me fixedly for a moment before he said, "Well, I am surprised that a young woman of your good sense should belong to such a church as that."

"What do you know about my church?" I asked. "Have you ever known any of our people?" He said he never had.

"Have you ever heard any of our elders preach?" I asked, and he said, "No; I never have."

"Have you ever read any of our literature?" I pursued, and he answered, "No; and I don't want to."

Then I said: "Do you think you are a competent judge of my religion? You have never known any of our people; you have never heard any of our ministry preach; you have never read any of our literature."

He looked at me a moment thoughtfully and then said, "I don't know that I am," and we resumed our dinner.

Afterward in one of our conversations I told him I had brought a little booklet from home, intending to give it to Professor Scott to read. (It was *The Voice of Warning*.) He asked me to let him read it before giving it to Professor Scott, and I agreed to do so. I waited until he asked for it, saying he was waiting to read it.

One Sunday I gave it to him when we met at the table at noon. He took it with a contemptuous "H'm . . . looks like a dime novel!" I assured him he would find it quite unlike a dime novel when he read it. One day he told me how far he had progressed in reading it, and we discussed the subject matter he had covered. He appeared to be growing interested. He kept the booklet so long that I asked him to return it so I might give it to Professor Scott, but he said, "Wouldn't you just as soon give it to me? I should like to have it."

I gave it to him, and a few days later I put a little note under his breakfast plate—"Good-by, Mr. C." I never heard of him again.

Impressions

In my early youth I read these words of Thomas Carlyle: "She who but sweeps a room according to God's law makes that and the action fine." They often have been an inspiration to me to work thoroughly. They embody a truth that lifts work above the plane of drudgery and makes it something worth the doing.

It had been my good fortune in my childhood and youth to pass through the successive grades of a good city school, and I did creditable work at the normal school. Some of the examination papers I handed in came back to me with words of commendation added to the good grades I had made. I prized this highly, feeling that for the only Reorganized Latter Day Saint in the school to make good grades reflected honor on the church.

The good impression I made in that school was deepened when a group of young Reorganized Latter Day Saints of Lamoni, Iowa, went to Highland Park

Normal College in Des Moines and had as one of their instructors, Dr. Clifton Scott, who had formerly taught at the normal school in Dixon, Illinois. Through those young people Professor Scott was able to extend his acquaintance with the church, and twice he made week-end visits to Lamoni, partaking of the fine hospitality of the Mader home. I feel sure he never failed to speak highly of our people so long as he continued to teach, but he died not many years after his acquaintance with the people of Lamoni began.

The story of my experience in Dr. Scott's class had still another sequel. Years later Elder Ammon White was holding a series of meetings at Trenton, Missouri, and one evening at the close of the service a man came from the rear of the tent straight to the speaker's stand to ask if he might see the Book of Mormon.

He explained that when he was a student in the normal school at Dixon he had heard a girl defend her religious faith, which included belief in the Book of Mormon, and it had so impressed him that he had always after that desired to see the Book. This was his first opportunity. He remembered my name and Brother White recognized it, though I had long before changed it by marriage.

Back to Work

At home again I worked in the same department where I had already spent three years, and from which I had resigned to go to my grandparents. I returned with no other anticipation than to devote myself to the work of teaching school and caring for my parents. My reception by the patrons of the school and by the community in general was cordial, but in the group the Congregational Church had organized in my absence there was no place for me, although I indicated my interest by attending services. Then a new pastor came to the little church flock in our town—a man of ability and energy, who worked with his own hands to erect a church building. He also organized three other groups of the Congregational church in near-by localities. He preached good sermons to the people who filled the little church on Sunday evenings. He preached the need of repentance and right living, and his hearers would have been benefitted had they heeded his admonition and yet it was an incomplete version of the glorious gospel he presented.

Differing Philosophies

This pastor invited me to come to Sunday school, and when I went he asked me to work in the primary department, which pleased me well. As one of the teachers I attended the weekly study

period for preparation of the Sunday lesson. One evening the lesson text included Peter's statement that Christ went and preached to the spirits in prison. The assistant pastor who was in charge suggested that the dead to whom Christ preached were men in this life, spiritually dead, but I called attention to the fact that some of them had been disobedient in the days of Noah and that Peter clearly referred to such as they when he said: "For this cause was the gospel preached also unto them that are dead, that they might be judged according to men in the flesh, but live unto God in the spirit."

Not long after, the pastor's wife expressed the conviction that there was no hope for people who heard such preaching as her husband's from week to week and did not receive it.

I tried to show that those who die in their sins go to a place sometimes referred to as the prison house, where they may be disciplined and brought to repentance, and that one phase of the work of Christ was to bring the prisoners and those who sit in darkness out of the prison house.

But she could not immediately see the reasonableness of such a policy or the beauty in love so infinitely patient and all-embracing that it will labor throughout the ages to accomplish ultimately the great redemption of the human race.

Heaven

Mother and I were on our front lawn one afternoon looking at her flowers, and she plucked a faded blossom and threw it away. It landed on the sidewalk directly before a tall Swedish fisherman, who came reeling down the street. With a lurch he bent to retrieve the discarded flower, but Mother exclaimed, "Wait; I will give you a fresh one!" As she spoke she gathered a beautiful pink cluster and gave it to him.

Before placing it in the buttonhole of his rough blouse, he gazed upon it, murmuring: "Beautiful! Beautiful! As I was once."

"Why do you spoil yourself?" I asked, and he answered in one word, "Drink."

Then, turning to my mother, who stood looking on with a kind of smile, he muttered, "When I get to heaven, may I meet you there." And touching his old cap he staggered down the street.

"When I get to heaven!" Many take for granted that our entrance into heaven is sure, regardless of how we live here. Others are sure that people like the poor, besotted, fisherman are destined to be lost eternally. To me it is far more logical to believe that the Great Father, whose Son taught that he is kind even to the unthankful and the unholy, will discipline his children, purging the dross from their souls so that the gold in them may be saved.

First Contact With Lamoni

In 1886 my mother made a wise move that had a bearing on my future. She located my grandparents in Lamoni which had been made the headquarters of the church about five years before. There they had many old acquaintances, and made many new ones so that their last days were spent in pleasant associations. About this time the government granted them a small pension for the loss of their soldier son and they were able to live comfortably and have some necessary household help. Still they had to call on Mother when Grandfather slipped on the ice and wrenched his shoulder badly.

Such was the case one Sunday afternoon when I sat alone reading the letters in "Mothers' Home Column" of the *Herald* edited by Sister Marietta Walker. As I read I felt a desire to write to her, although I had never met her.

Beginning With a Letter

I acted on the impulse and wrote the letter, seated beside a hard-coal burner with my foot on the fender and a writing pad on my knee. When I finished I crossed the room to a library table and addressed the envelope, enclosed the letter, and stood with it in my hand.

Then a most unexpected thing happened. There descended upon me in a great degree that power of the Spirit which I had first experienced after my baptism into the church. It completely filled me. Not understanding why this had happened I cried out within myself, "What have I done? The Lord does not do such a thing as this without a reason!"

The next morning I mailed my letter, fearing it was destined for Sister Walker's wastebasket, for I had a very humble opinion of my abilities and a high regard for Sister Walker and her position in the church.

A letter soon came in reply. She said: "I have heard of you through your grandparents and your mother and it has been my intention to write to you, but I have been hindered by the press of other things. Now you see how the Spirit of the Lord takes up what we neglect to do or are prevented from accomplishing."

How blind I was not to see even after what she wrote that the Lord had taken up the matter and had moved me to write her, but I did not connect her words with what I had experienced as I stood with the letter I had written to her in my hand. From that time Sister Walker maintained a correspondence with me, from which I gained much encouragement.

(To be continued.)

Am I Weak in the Faith?

By Orrin R. Wilcox

PROBABLY ALL REORGANIZED LATTER DAY SAINTS at some time have asked themselves: "Am I weak in the faith?" It is a healthy question springing from a desire to know one's standing before God.

The answer to this question depends on many things. It will depend upon our knowledge of the gospel, and most of all upon our understanding of the standards of the church today.

The gospel law is as unchangeable as God. The standards of civilization, as well as those of the church, differ in different ages and nations. In one dispensation of man's progress polygamy was practiced even among the prophets, yet it was never God's standard for a righteous home.

There has been much controversy over Section 111 of the Doctrine and Covenants which deals with Reorganized Latter Day Saints marrying nonmembers. This section on marriage was prepared while the Doctrine and Covenants was being compiled and was read by W. W. Phelps at the General Assembly of the church on August 17, 1835. It was adopted unanimously by that assembly and ordered to be printed in the 1835 edition of the Doctrine and Covenants. (See Doctrine and Covenants 108:13, *Church History*, Volume I, page 575.)

Here is the wording which causes so much friction:

It is not right to prohibit members of this church from marrying out of the church, if it be their determination so to do, but such persons will be considered weak in the faith of our Lord and Savior Jesus Christ.

This article on marriage does not claim to be the revealed word of God, but the fact that it was approved unanimously by the general assembly of the church and has been

retained in the Doctrine and Covenants in every edition of the book published by the Reorganization should cause us to consider well its teaching and compare it with all the teachings of Scripture on this important subject.

Come, now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.—Isaiah 1:18.

GOD'S STANDARDS are perfect and eternal. His judgment of his creatures will no doubt be determined by the standard of the church and by each individual's heritage.

In F. Henry Edwards *Commentary on the Doctrine and Covenants*, on page 266 we read:

It is particularly unwise to argue about this matter with those who are about to be married to those not of our faith. The safeguards against marriages of this type are much more fundamental than can be stated in an argument. The first safeguard is to build large branches, etc., where those of marriageable age have opportunities to meet church members of the opposite sex. Another safeguard lies in the provision of ample opportunity for young people to meet together under proper conditions. A young man or young woman living in a small branch and isolated from other church contacts can hardly be expected to refuse all suitors who are not church members.

This is wisdom founded on God's word. These facts envision the gathering of God's people in centers throughout the land where numbers will be sufficient and adequate leadership provided to care for youth activities.

This comment places the responsibility for unfaithfulness upon the parents who persist in living in isolation. Some still disregard the command to prepare for Zion where they now live by providing their families with church literature, establishing the family altar, and living

the gospel. If one can't move to Zion he can bring Zion to his home and seek to win his neighbor. "Remember! Oh, remember! No soul is isolated who is in tune with the Divine!"

THE TIME TO TEACH right choices begins at the crib. It is too late to stop a marriage when the wedding bells are ringing in the heart. "Such persons will be considered weak in the faith." This does not say that all such persons *are* weak in the faith. However, statistics show that in 80 per cent of the marriage of members to nonmembers the church loses the member.

A search of the Scripture will show that God's people in all ages were warned against the danger of entangling alliances with those who worship other gods. A study of other religions—even Christian religions—should convince anyone that the God of the Restoration differs from the gods of the heathen. Our own God is limited by our understanding and knowledge.

When the children of Israel conquered the land of Canaan they failed to keep God's command in regard to marrying members of their own faith.

And the children of Israel dwelt among the Canaanites, Hittites, . . . Amorites, . . . Perizzites, . . . Hivites, . . . and Jebusites, and they took their daughters to be their wives, and gave their daughters to their sons and served their gods. And the children of Israel did evil in the sight of the Lord, and forgot the Lord their God, and served Baalim and the groves.—Judges 3:5-7.

Solomon broke the first command because he married strange wives. "For it came to pass, when Solomon was old, his wives turned away his heart after other gods" (I Kings 11:4.)

One of the chief causes of divorce in our modern world is difference in
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religion. Many of the wars of history were religious wars. Is it strange that the unanimous opinion of the General Assembly of the church in 1835 was that those who risked such dangerous cause of division in the home, thereby jeopardizing generations yet unborn, would be considered weak in the faith?

GOD'S LAW IS PERFECT and his standards never change. The standards set by the church and followed by each member today should be raised tomorrow, or Zion will never be.

Only 13 per cent of God's people are complying with the financial law as interpreted by the bishop. What of the 87 per cent? God gives us our agency, but his standards remain eternal. "This financial law applies to everyone in the church, rich or poor, young or old. No one is excused from it in any greater degree than he might be excused from keeping the principle of baptism or obeying the moral laws of the church." (Bishop Walter N. Johnson in *Youth Stewardship*, page 15.)

Do we take the church periodicals? Do we study all good books? It is a command of God.

We are told to preach nothing but repentance to this generation. "My vineyard has become corrupted every whit; and there is none which doeth good save it be a few; and they err in many instances, because of priestcrafts, all having corrupt minds."—Doctrine and Covenants 32: 1 (1830).

We hope the world presents a better picture today, but the tragedy still is that we fail to search our own souls to see where we are weak. When our weaknesses are pointed out to us, we should be glad and seek to profit thereby. But if we harden our hearts and seek to justify and excuse ourselves because of pride, we deny ourselves a service of love and increase our need for repentance.

Even the strong men who sat on the committee which compiled the Doctrine and Covenants had their

weaknesses. In Section 90: 6, F. G. Williams of the First Presidency is told:

I have commanded you to bring up your children in light and truth, but verily I say unto you, my servant Frederick G. Williams, you have continued under this condemnation; you have not taught your children light and truth, according to the commandments, and *that wicked one hath power, as yet, over you*, and *this* is the cause of your affliction.

We still have in the church many people who place great emphasis on the word of wisdom, but they may be lax when it comes to other phases of the law. They must first pick out the two-by-six timber which is in their own eyes before they can see to pick out the speck in their brother's eye.

Many of us fail miserably in our attempts to comply with the command of God contained in Doctrine and Covenants 119: 9:

Be clean, be frugal, cease to complain of pain and sickness and distress of body; take sleep in the hours set apart by God for the rebuilding and strengthening of the body and mind: for even now there are some, *even among the elders*, who are suffering in mind and body, who have disregarded the advice of the spirit to retire early and to rise early that vigor of mind and body should be retained.

It is our nature to resent rebuke or criticism even when it is given in love. Our attitude in this regard is a true test of sainthood. Humility is essential to service. "No one can assist in this work, except he shall be humble, and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be intrusted to his care."—Doctrine and Covenants 11: 4.

Would that all Saints could take the attitude in regard to their weaknesses as did Hyrum Smith, the beloved Patriarch in the early Restored Church and co-martyr with Joseph Smith. Hyrum's philosophy was well expressed by the Prophet Moroni. On the morning when Hyrum was preparing to go to his death in Carthage Jail he read the words of Mormon, and turned down the leaf upon it (Doctrine and Covenants 113: 5):

And it came to pass that I prayed unto the Lord that he would give unto the Gentiles grace, that they might have charity. And it came to pass that the Lord said unto me, if they have not charity, it mattereth not unto thee, thou hast been faithful; wherefore thy garments shall be made clean. And because thou hast seen thy weakness, thou shalt be made strong, even unto the sitting down in the place which I have prepared in the mansions of my Father.

Lives of Example

ONE OF THE REAL problems in our experience in Christian living is finding the most effective method by which each of us can make our influence felt in everyday associations.

I was quite interested in a recent *Herald* article, "God's Sales Force," by Don Boos. It is challenging to explore the possibilities of being a salesman for God.

To be sure, God needs a strong sales force—a legion of outspoken leaders, accomplished speakers, and masters of social psychology who will carry his message actively to the world. But too, there is a crying need for another type of salesman—a need that must be filled by the thousands of us in our everyday activities—business and social. The personality requirements are not as stringent, but the job requires an immeasurable amount of devotion to God and consecration to the theme of his kingdom.

This is still a selling job, but the selling is done by example—the example being our actions, our speech, and the conduct of our lives—of deep personal conviction and integrity. Many of us are not endowed with the personality make up to be missionaries or active "molders of men." Our contribution can be through the influence of clean, wholesome, moral lives. Our faith can be exemplified by our actions.

BYRON J. WERGES

Frontiers in Family Living

By Reta Russell

(See page 23.)

IN ANY TYPE of frontier activity we must start from where we are. We do not find ourselves suspended by a skyhook and then suddenly dropped into the center of an undeveloped but promising frontier. No, we start from where we are, obtain an inclusive overview of present surroundings, and go from there into frontiers.

So, in thinking of frontiers in family living, we begin with the family life of today. On all sides we have heard comment on our family system. Sociologists have found the family so basic to our social order that they have developed a complete field of study in family living. Carle C. Zimmerman of the sociology department at Harvard University has said, "Our civilization is threatened with internal decay because of a fission of family values."¹ This implies that the rudimentary problems of our family system are not the scandals of family breakdown—divorce and delinquency—but the fundamental factors of *culture* and *value*. In other words, our society today needs a reaffirmation of value systems.

And what is the place of the family in Zion? First of all, the Zion family is a *unit of value*, a total value of more basic importance than any single social, economic, or biological aim of the would-be family reformers of the past. Second, from a community standpoint the family is a *social and cultural creation*. This makes family activities more than an individual matter, and what happens in a particular family is no longer "nobody's business."

WITH THIS BACKGROUND we shall investigate just a few of the frontiers awaiting families of the church. In order to successfully establish Zion we must have *choosing* families. Regardless of the pressures of advertising and conspicuous con-

sumption, choosing families have the courage to do as they feel is right whether it is the style or not. One particular family chose to serve without apology spaghetti and meat balls to guests who usually served sirloin steak because the family was contributing to the branch building fund. Choosing families dare to develop their stewardship in spite of the highly conventional society in which they live.

Thinking families are needed to build Zion, for thinking families realize that gadgets, sterling silver, and the newest furnishings do not make a home. Families who think know that the fun of being oneself, the sincerity of genuineness and the joy of comfortableness are catching, and that children thrive in such an environment.² The young mother of a thinking family once said that she considered it more important to teach her son to play ball than to spend the time polishing her house to immaculateness. In thinking families human-centered values are far more important than the possession of mere "things," for it is the socially valuable attributes which lead to the more lasting satisfactions.

ZIONIC FAMILIES are *deciding* families. They are learning to make decisions democratically. Deciding families take their differences and from them make unity instead of conflict or pettiness. In one such family planning a vacation, Father wanted to travel, Mother thought they should attend the district reunion, and the small daughter hoped she could go to the country to visit her cousin. Through the process of democratic decision-making the family achieved harmony by traveling across several states to attend a distant reunion, taking the little cousin with them. Deciding families discover that it is an exciting experience to learn how to use differences to obtain unity.

In Zion we will find *creating* families whose chief aim is to "enhance the worth and dignity of each family member."³ Creative families are constantly alert for frontiers in family living that will further their aim. Some Latter Day Saints I know who have only a meager income, yet desire to enhance their individual worth and dignity manage each year to go to see the collections of great art in a nearby metropolis. God is a member in creative families, and they include worship as a part of the celebration of Christmas, Thanksgiving, and the Fourth of July.

Zionic families are *standard-setting* families. A certain college student who comes from a standard-setting home has no cashmere sweaters; instead she has many records of fine music. Standard-setting families participate in community and civic affairs, but they always are found involved in things that are good. Reasonable standards of family living are attained by peering into the future—a Zionic community—where the ultimate aim of the procedure is found. Standard-setting families stand for things that are worth while.

IN OUR CHURCH we also have frontiers for individuals who are so concerned with the family in a Christian community that they will become real specialists in family living. Pioneers are needed to study the ways of group living in order to understand the present family system as it relates to our social order and from this beginning go on to develop ways of family living which will *work* in a Zionic order. Yes, we need specialists who, because of their study of family life of the past and present, clearly know what is possible and what is impossible in family systems so that they may go on from there to create aims in the field of the possible which will make the Zionic family a success. Improving practices and standards of living is a function of education and one way that progress takes place in our democratic church.

Individual pioneering still needs to be done in the field of homemaking.

It is a logical fact that competency leads to enhanced respect for one's self and for one's job, thus a woman who knows the fundamentals behind her homemaking tasks has a changed feeling toward her work. Repetitive jobs, often called drudgery, are tolerable and even adventurous when homemaking activities become a science, and the home is regarded as a laboratory in which to experiment with ever-changing products and constantly improved methods of work.

WHEN WE HAVE qualified family specialists in the church, they will be able to suggest institution-type reforms which will re-create the feeling that family living is *the* way of life. Specific reforms would undoubtedly lie in the areas of adequate housing, security for parents which would eliminate the present fallacy that it is more desirable to have a Buick than a baby, an environment which is good for children, education for family living, and marriage and family counseling.

Our furthest frontier lies in the establishment of a family institute, an organization co-ordinating the work of family specialists as they seek to establish and maintain family living at a higher level. This agency is needed to promote values and reforms in the present family system, pointing the way to the Zion-ic system. A family institute would conduct research into the motivations of family behavior, study systems of values which now integrate good families, and then formulate ways of developing persons capable of producing good families in the future.

Indeed there are frontiers in the area of family living for all of us. Perhaps we can retrace our steps and say that in order to develop family life of the caliber required in the approaching Zion-ic society we must be "in the world, but . . ." *ahead* of the world.

1. Carle C. Zimmerman, *The Family of Tomorrow*, Harper & Brothers, 1951.

2. Esther McGinnis, "Family Centered Teaching," *Journal of Home Economics*, Vol. 44, January, 1952.

3. Esther McGinnis, *Ibid.*

First Get the Operator

By Marie Gosline

PRAYER WITHOUT FAITH is of no avail, but when we put ourselves in God's care and trust him to do what is best for us, everything comes out all right. Although this sounds like "Pollyanna" stuff, I know it is true. In my own life I have seen it happen many times. He has never failed me, and this gives me reason to believe he never will. I am reminded of the little poem I carry in my Bible:

A thousand times one thousand times
His love has led me safely through
To peaceful waters, calmer skies,
To greener pastures than I knew.
And so I trust him now and keep
My faith alight, my purpose true.

History often seems to repeat itself. I remember when I was growing up in a branch approximately five hundred miles south of where I now live. It was a tough struggle for the few women who started that branch, but it grew until today it has hundreds of members. It grew through sheer grit, determination, and faith. After the church was built, the women decided to buy a piano for fifty dollars. They would have to go into debt for it, but they figured they could pay it off in time. The few men of the branch who were newer at the work than the women greatly opposed them. "Go in debt fifty dollars for a second-hand piano? Never!" But after a few hot meetings, the women won the battle. The piano was purchased and in due time paid for. This was only one of the many struggles those few women had.

Today, in the northern part of the state, a few other women are struggling to keep their mission in existence. Using the same sort of grit, determination, and faith, they

are managing to hold together. They do not know why so many obstacles are thrown in their path—obstacles that only God can remove—but perhaps some day there will be a church in Marin County also. Through the faith of these few women, others will come to learn and know of God. Right now the mission is in the struggling stage—everything accomplished is done with a struggle. But if these women continue to get the Operator when they pray, wonders can happen—which brings me back to the little story I was going to tell about getting the Operator.

A few days ago a stonemason and his hod carrier—a tall, lean Negro named Jones—began building an outdoor barbecue and fireplace for us. That first morning the stonemason gave the hod carrier some of his views on religion. "When you die, you're through, Jones. That's all there is to it. I knew three little girls who had cancer. I prayed for them, but they all died. How do you figure that out? Nobody heard my prayers. I had just as well saved all that money I gave the priest."

I watched the expression on Jones' face and could see that the words of the boss were not sitting too well. "Yassir," answered Jones. "You all had jes' as well save dat money you gave the priest. Don' ya' know, Boss, hefa' ya makes a telephone call, ya fust must get de operatah? It's de same way in prayer. Ya fust must get de Operatah!"

That same Operator of Bible days is waiting, if we will but have faith and call in. Whatever crosses we have to bear—and there are none of us without a few—the Operator is waiting for our call. Let's place that call today!

Home Column



The Gospel on Their Fingertips

"Isn't there something I can do to help the church?" was the question which began the contribution of Sister Myrtle Fortney (pictured above) to sightless members. With a background of training in the Braille Corps of the Denver, Colorado, Chapter of the Red Cross, she came to Apostle Reed Holmes, then minister in charge of the district, at the close of a church meeting and offered her services.

Brother Holmes suggested that she might take some choice quotations from the Book of Mormon and prepare them for the sightless. Sister Fortney's response to this was that she would like to see if arrangements could be made to do the entire book.

She discussed the project with the supervisor of the Braille Corps in Denver, and approval was given to the Book of Mormon Braille as a project of the entire corps. Six members—Carol Cross, Jessie Donaldson, Mary Fleming, Catherine Kirchoff, Katherine Strong, and Sister Fortney—were assigned the task. The transcribing began in February, 1949, and was completed September 18, 1950. The work was proofread by a blind lady who is a member of the Denver Corps. When the book was transcribed, the process of shellacking had to be completed before the pages could be bound. Each page of tiny little dots which speak to the fingers of the sightless had to be shellacked to preserve the

paper. By November 27, 1950, the shellacking was completed. Monday was the day the group shellacked, and it took eleven Mondays to complete the job on the 1,700 pages of copy. This particular shellacking project was completed in the shortest length of time in the history of the Denver Corps.

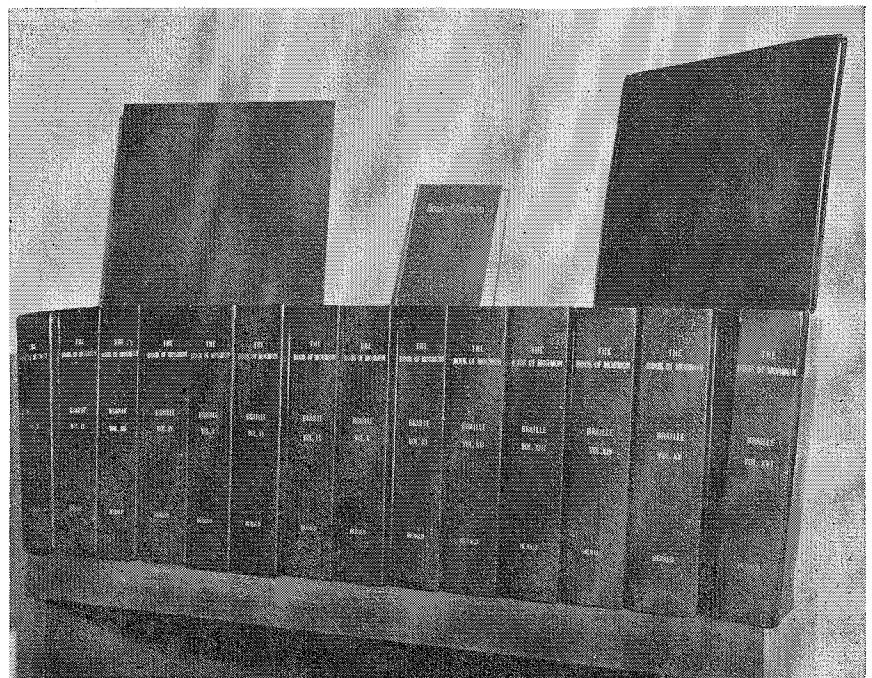
In February, 1951, the finished project, still unbound, was delivered to the Denver Branch where it was picked up by Apostle Reed Holmes on March 11, 1951. Brother Holmes brought the sixteen volumes back to the Herald Publishing House to be bound, and they were on display during General Conference. The books were bound at the expense of the Herald House and are now in the church library for circulation.

Requests to borrow the books come from the sightless members of the church and from missionary contacts. The books are distributed on a one or two volumes basis, and a list of sightless members and friends is being compiled from those who have requested copies of the volumes.

Sister Fortney has prepared some of the church tracts in Braille. These have been bound and are available on the same basis as the volumes of the Book of Mormon. There are several other sightless members of the church who are assisting in the transcribing of tracts. Sister Cecille Bailey of Kansas City, Missouri, has been working on tracts which are specifically for nonmember contacts.

Behind every project of this nature is the devotion of many people. The ministry of the Braille volumes of the Book of Mormon is unlimited. Fingers which shall eagerly trace the story of Christ and his ministry to "other sheep" will be fingers of those who study it out in their minds, and the rightness of it shall cause their "bosoms to burn within them."

BARBARA PEAVY



Fourteen of the sixteen volumes of the Braille edition compared in size to the one single edition of the Book of Mormon. The two large volumes are tracts which are also in Braille.

Briefs

Young People Hold Retreat

WEST VIRGINIA.—District President Samuel M. Zonker and Evangelist Robert E. Rodgers made their semiannual visit to the Beckley mission in the southern part of the district May 31-June 1.

A chicken supper was served Saturday evening at Brother and Sister Leonard Pack's home in Shady Springs for all the visiting Saints. The evening services were held in Beckley at Brother and Sister Lawrence Pack's home, and before the services their four-month-old son, Jon Stephen, was blessed by High Priest Samuel Zonker and Elder Leonard Pack. Brother Zonker was the speaker at the evening worship service.

Sunday services were all held at the home of Brother and Sister Bacil Hinkle on Tallery Mountain near True; the theme of the services was centered around "Be thankful in all things unto Christ."

The morning activities began with a sermon by Brother Rodgers, followed by one by Brother Zonker; at eleven o'clock Communion was served with the district counselor, Wayne Wilson, presiding, assisted by Brother Rodgers and Elder Leonard Pack. A picnic dinner was served at the Hinkle home by the ladies of the Beckley mission. Brother Zonker and Brother Rodgers stopped in Parkersburg Friday evening on their way to Beckley and held services there for the Saints.

Special services were held at the Greenwood mission June 8, and visiting Saints included Wayne Wilson and the district youth director, Lawrence H. Phillips. High Priest Guy Hammond and wife of Akron, Ohio, were also present, and Brother Hammond preached in the afternoon.

The services were under the direction of Elder Orval Cottrill. Meetings are usually held in the home of Sister Florence Williams, but because of the number present the services were held in the Community Hall.

Sister Dell Menzies conducted a vacation Bible school at the Parkersburg Branch June 16-27, with an average attendance of fifty-five. Brother Menzies was present each morning to conduct a worship service for the staff and to speak to the children. The achievement program was held June 27. Sister Menzies also conducted a Bible school at the Wellsburg Branch June 2-13, with an average attendance of fifty-nine.

The West Virginia District, together with the Columbus and Southern Ohio Districts, held a reunion at Bethesda, Ohio, June 29-July 6.

A youth retreat was held at the Indian Creek (Harmony) Branch July 19 and 20 under the supervision of the district young people's leader, Elder Lawrence H. Phillips. The theme was "Book of Mormon," and all phases of activity dealt with the theme. Classes were taught by Seventy James Menzies, Evangelist Robert Rodgers, Elder Don Treiber, and Elder Orval Cottrill. Brother Menzies gave an illustrated lecture and taught classes. He and Sister Menzies were in charge of the campfire. Brother Phillips and Brother Menzies directed the fellowship, and both men were speakers on the closing day of the retreat. Discussion leaders at the forum included Brothers Rodgers, Phillips, Menzies, Wilson, and Cottrill, and Bishop's Agent Otto Melcher, and Elder Clyde S. Rice. Young people who helped with the services included Hubert Hinkle, David Johnson, Charles Miracle, Jr., Clyde Swick, Don Treiber, and James Wheat. The pastor of the Harmony Branch is Elder Glenn Givens.

Brother Zonker and his associates continue the policy of visiting a different branch each

week end and have met with the following branches: Bellaire, Harmony, Parkersburg, Follansbee, Clarksburg, and Bethesda reunion. They also attended a reunion committee meeting in Dayton and the youth retreat at the Indian Creek Branch, July 19-20.—Reported by MABEL SMITH

Evangelist Higgins Visits Branch

TOPEKA, KANSAS.—The women's department held a class on flower arrangement and corsage making, conducted by Mrs. Frank Wilson, a member of the Topeka Garden Club, on May 13.

The Zion's League presented the evening service on Mother's Day and presented each mother with a corsage.

Patriarch H. A. Higgins and wife of Kansas City, Missouri, spent the week end of May 16 with the congregation. On Friday evening Brother Higgins gave a lecture at the church on "Selection and Use of Meat." Saturday was spent in visiting, and on Sunday morning he was the guest speaker. Brother Higgins also gave patriarchal blessings to Sisters Garnet Alfrey, Doris Landes, Marilyn Cooker, and Myrtle Redinger.

The district women met with the Topeka women's department for their quarterly council meeting at which a luncheon was served, followed by a social period.

District President James C. Daugherty met with the officers and teachers on June 8 to study improvements in branch operation.

On June 27, the branch held a basket dinner at Gage Park and the evening was given to social activities. The Paul Ericksons and Merle Harmons were presented with farewell gifts from the branch. The Ericksons are moving to Wichita and the Harmons to Lawrence.

The Zion's League under the supervision of Sister Nell Ellithorpe conducted a paper drive and sponsored an ice cream social which aided their treasury.

Brother Robert Doan and family from Alamogordo, New Mexico, have been in the Topeka Branch. Brother Doan, an officer in the Air Force, is stationed at Forbes Air Base

and has been active in local priesthood work in the branch.

The Kaw Valley District held a retreat at Forest Park Camp on July 26-28, under the direction of District President James C. Daugherty. Elder Almer Sheehy of Independence and District Missionary Alan Tyree assisted Brother Daugherty.

The local priesthood has been meeting at the church each Monday evening for a special priesthood meeting and then visiting.

The following have visited the branch: Patriarch H. A. Higgins of Kansas City, Missouri; Apostle D. Blair Jensen of Independence, Missouri; Elder Donald V. Lents, formerly of Independence, Missouri; Church Historian John Blackmore of Independence, Bishop Howard F. Miller of Kansas City Stake, District Missionary Alan Tyree of Lawrence, Kansas; Church Statistician Merle Guthrie of Independence, and District President James C. Daugherty of Independence.

Among the local priesthood who have preached are Elders Collier Hendricks, pastor; E. Clifford Christenson, Burrel Landes, Priests Robert Doan, Merle Zirkle, Teachers Loyd Martin, Deacons Harry M. Pitchford, and Clifford Alfrey.—Reported by CALLA L. KELLEY

Baptismal Service at Mission

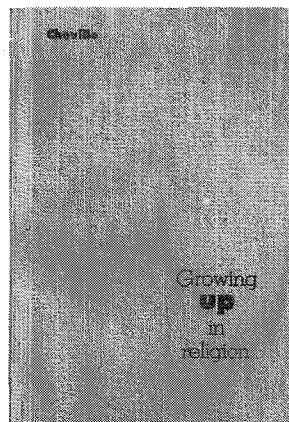
BRENTWOOD, MISSOURI.—On August 10, Julia Ruth Wright was baptized at Sullivan, Missouri. Elder David Cooke officiated with the pastor, Elder Dan Belcher, in charge. The confirmation was at Sullivan in the afternoon with Elder Edwin C. Kent as spokesman, assisted by Elders Belcher and Cooke. This baptism completed the church membership of the Paul Wright family.

Their young son, Robert Marcus Wright, was blessed during the same service with Brother Belcher officiating, assisted by Brother Cooke. The Wrights live in Bourbon, Missouri, and attend the Sullivan mission.

The Sullivan mission is under the supervision of the Brentwood Branch. As yet there is no pastor as the group has no priesthood. Elder Dan Belcher is the pastor of the Brentwood Branch.—Reported by MARGE KENT

growing UP in religion

by Roy A. Cheville



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HERALD HOUSE
Independence, Missouri

Women Active in Community Projects

FORT COLLINS, COLORADO.—High Priest Joseph Hufferd of the district presidency met with the branch July 11 for the annual business meeting. Elder K. S. Gurwell was elected branch president, with Elders K. G. Broliar and W. E. Connell as counselors. Other officers elected were branch secretary and recorder, Clara Anderson; branch treasurer, Marie Hanawalt Gurwell; director of church school, Priest C. C. Cable; women's leader, Lettie Tilton; branch solicitor, Priest Merle Anderson; director of music, Ethel Cable; book steward, Deacon Harold Wheatley; historian, Alta Hildebrand; publicity agent, Ruby Connell.

On March 12, N. Hugh Nelms was ordained a priest and Harold Wheatley a deacon under the hands of High Priests Ward A. Hougas and Joseph Hufferd of the district presidency.

Mrs. Fred Bullard was baptized May 11, and Steven Douglas, son of Mr. and Mrs. Donald Wall, was blessed.

On June 6, Elsie Gurwell and Hugh Nelms were married at the church, with Elder W. E. Connell officiating.

Janice Lorraine Jacques was baptized on June 15.

Apostle D. Blair Jensen and Bishop G. Leslie DeLapp preached at the branch following the district conference in Denver.

The two women's groups have been active. Both groups meet twice a month for study and in addition have sponsored several projects to increase the building fund. At the all-day carnival in May, \$130 was cleared and \$70 was raised from the rummage sale. Since the church is located near the business district, a series of luncheons is being served for business people. Corrine Banks and Lois Davis participated in the World Day of Prayer sponsored by the United Church Women, and Lois Davis was elected third vice-president of that group for the coming term. Ruby Connell has been invited to speak on a panel for the women's program at the First Presbyterian Church in Fort Collins on September 11.

The fourth Wednesday night of each month is family night with a potluck supper and program.

A children's choir has been organized by Ethel Cable. It has sixteen members. The junior Zion's League continued with the full League program during the summer months.—Reported by RUBY CONNELL

Branch Officers Elected

PORTLAND, OREGON.—Branch election was held July 22 with District President J. L. Verhei in charge. Elder Lester Comer was sustained as pastor. Other officers elected were Margaret Holm, treasurer; Kenneth Randol, secretary; Oral Snively, church school director; Marilyn Trotter, social director; Jessie Bowles, women's leader; Ray Trotter, Zion's League leader; Perry Hunt, music leader; P. G. Hager, auditor; and Tresa Sharp, dramatic leader. Appointive officers are Benarr Taylor, recorder; Elsie Baugh, librarian; Grace Comer, junior department leader; Myra Snively, book steward; Lester Comer, solicitor; Tresa Sharp, historian and publicity agent; and Benarr Taylor, junior church pastor. Financial committee members are Lester Comer, Margaret Holm, Carroll Darr, Albert Sharp, and Elbert Harts-horn.

The women's department sponsored a ham and turkey dinner July 18. The proceeds were divided between the purchase of a new electric organ and the building fund. The choir is sponsoring the purchase of the organ which has already been installed.

The junior department under the leadership of Sister Grace Comer gave a program on Mother's Day and also one on Children's Day. Tribute was given to the fathers on their special day, and each father was presented with a boutonniere. The program was under the supervision of Tresa Sharp and was presented by the junior department.

The leaders of the junior department sponsored a picnic for the children August 5 to culminate their year's activities. Parents, including a large number of nonmembers, were invited.—Reported by TRESA SHARP

Annual Election Held

BLACK GUM, OKLAHOMA.—The annual branch business meeting was held July 27. Victor J. Witte was in charge, and the following officers were elected: Vera Johnson, secretary; Susie Johnson, treasurer; Elton Abbott, church school director; Steven Johnson, young people's leader; Louise Davis, children's supervisor; Lila Simmons, women's leader; Joseph Pack, *Herald* reporter; Leona Pack, Vera Johnson, Caperice Johnson, auditors; Steven Johnson, Rube Johnson, Elton Abbott, building committee; Lois Johnson, treasurer of building funds; and Lila Simmons, *Herald* representative.—Reported by JOSEPH PACK

Children Have Activities

BAY MINETTE, ALABAMA.—In the children's department there were several outstanding activities during the year. Under the direction of Mrs. Jack Page, a Christmas program was presented on December 23, a talent show on Mother's Day, a valentine party in February, and an Easter program. In March the children were presented a small organ by the women's department. The Baldwin County school gave the nursery and kindergarten department twelve small chairs for their classrooms.

In May Bishop and Mrs. J. E. Baldwin, Elder and Mrs. Wayne Hough, all of Mobile, gave reports on General Conference to the branch.

One of the oldest members of the branch, Mrs. Lydia White, eighty-seven, passed away June 18.

Elder Ed Barlow, his wife Marjorie and their son David, have moved to Bay Minette from the State Teachers College at Troy, Alabama, where Brother Barlow graduated in July. He will teach school at Bay Minette this year.

Two babies were blessed on June 22 by Elders H. H. Jernigan and Brewton Greene. They were Jimmie Len, son of Mr. and Mrs. Leonard Clark, and Sherrie Diane, daughter of Mr. and Mrs. Gerald Goodson.—Reported by NANNIE CLARK

Gracelanders Present Services

BOONE, IOWA.—About thirty-five Graceland students, recent alumni, and prospective students of the Des Moines District met at Boone, Sunday, August 10, for the morning services.

Brother Wayne Williams, with three Graceland assistants, had charge of the worship service at the church school hour.

Brethren Ray Leamon and William Whigham from Independence brought the message of the 11:00 o'clock service. The group held a basket lunch picnic at the Ledges State Park in the afternoon.

The Boone Saints appreciated having the group meet with them, and enjoyed the sermon by the two brethren from Independence.—Reported by ELON G. TUCKER

Branch Officers Elected

WICHITA, KANSAS.—In a branch business meeting held August 1, the following branch officers were elected for the year beginning October 1, 1952: Myron F. LaPointe, pastor; Francis Vickery and Ralston Jennings, counselors; Paul Dunham, director of religious education; Mary Dawson, adult supervisor; Bill Newman, young adult supervisor; Burl Allen, young people's supervisor; Geraldine Larson, children's department supervisor; Linden H. Robinson, librarian; Clayton Marker, secretary-treasurer; Jack Welch, statistician; C. C. Jaquith, branch auditor; Dorothy Dodds, women's leader; Mary Robinson, director of music; Edna Jennings, director of drama;

Visual Aids in the Church

by William L. Rogers
and Paul H. Vieth

Let this book explain the place of visual aids in your branch to you. The authors evaluate visual education and list the many types of aids. Specific helps for many kinds of church services are suggested.

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HERALD HOUSE

Independence, Missouri

Mary Crum, branch correspondent; Virgel Weaver and Joe Endicott, branch solicitors; Kenneth Ward, branch historian; Dean Peck, *Herald* agent. The finance committee is made up of Virgel Weaver, Ruth Larkin, C. R. Richards, C. C. Jaquith, and Earl Sheppard with the branch presidency and treasurer.

Blessed Sunday, August 3, 1952, were Allen Lynn and Myrel John, sons of Herman and Melba Wheeler; and Roger Edwin, son of Howard and Alberta Myers.

Patricia Joan, daughter of Dean and Rosalie Peck, was blessed Sunday, August 17, 1952.—Reported by MRS. LAURICE R. CRUM

J. Charles May Guest Preacher

FREESOIL, MICHIGAN.—Evangelist J. Charles May spent August 3-8 with the Saints. Each evening he showed pictures of his work and scenes in the Society Islands and also preached.

Brother Mildord Fry comes from Cadillac at intervals to preach the Sunday evening sermons.

A group of women from Freesoil attended the women's department institute at Prudenville, while still another group attended the Central Michigan Reunion at Liahona Park in Sanford.

For their summer project, the women's department varnished the church chairs.—Reported by BLANCHE HILL

Branch Has Chinese Supper

AVA, MISSOURI.—Elder and Mrs. R. E. Stowe, Mr. and Mrs. Lawrence Epps, and Mrs. Eldon Morris attended the institute for members of the priesthood and their wives at Springfield, Missouri, March 14.

Elder Stephen Black, district president, was the speaker at the Ava Branch on March 16. He was accompanied by Mrs. Black. A basket dinner was held, after which the Saints drove to the Elder J. W. Davis home where Jerry Dean Epps was baptized by Elder J. W. Davis and was confirmed by Elders J. W. Davis and R. E. Stowe.

Several members of the Ava Branch attended General Conference.

Pleasant Green mission shared in the Easter Sunday service and the basket dinner which followed.

On Mother's Day the Ava congregation met at Pleasant Green. Brother J. W. Davis was the speaker following a short program. A business session was held under the direction of Elder Prescott Foo, and plans were laid for the new church home.

The annual July 4 picnic was held for the church school at the home of Mr. and Mrs. Leonard Burk. The Mansfield group joined the Ava Saints and about eighty people were in attendance. Sandra Marie and Martha Rae, daughters of Mr. and Mrs. Rollin Gibson, were baptized by Elder C. B. Freeman and confirmed July 13 by Elders J. W. Davis and C. B. Freeman.

Jacob (Sonny) Davis and Roy Davis, sons of Mr. and Mrs. Jacob Davis, Sr., were baptized July 27 at the Davis home by Elder J. W. Davis. They were confirmed by Elders J. W. Davis and L. L. Christensen.

The Chinese supper sponsored by the women's department and Elder Prescott Foo, given in the high school building, netted over \$234 for the building fund. Slides were shown by Bishop Howard Miller who directed the program assisted by Hawaiian members from Independence, Missouri. Saints attended from Springfield, Medoc, and Mansfield, and the people of Ava supported the activity well.—Reported by MRS. C. B. FREEMAN

Branch Has Baptisms

FANSHAW, OKLAHOMA.—Baptisms for the months from March through August included Robbie Jean Couch, Bill Cates, Carol McGowen, Jimmy Holderfield, Ellen Goss, and Margaret Harris. The following babies were blessed: Debra Mae Cates, John William Herrington, Stanley Hayden McAlester. Clarence J. McGowen was ordained to the office of elder in March, Ammon J. Brannon to the office of priest August 24, Clifford Gaither and Lelan Jackson to the office of teacher on August 24.

Representatives from the General Church who have visited the branch during the past

year are Apostle D. Blair Jensen; District President Victor Witte; Jess Davis, director of religious education for the district; Seventy William C. Hayden, and Missionary Wallace Jackson. Brother Jackson conducted a series of meetings, showing colored slides and lecturing.

The annual business meeting was held August 7 with Victor Witte presiding. The following officers were elected: pastor, Clarence McGowan; secretary, Grace Hooks; branch treasurer, Clifford Gaither; church school director and youth leader, Ammon J. Brannon; children's supervisor, Violet Holderfield; music supervisor, Hazel McGowan; branch auditors, J. J. Jackson and Grace Hooks; branch historian, Marie Branscum; book steward, Bonnie Gaither; branch solicitor, J. J. Jackson; building committee, Clifford Gaither, C. J. McGowen, J. J. Jackson, and Violet Holderfield.—Reported by J. DEAN BRANNON

Three Family Circles Completed

OAKHILL, KENTUCKY.—On June 15, Elder Glynn Colthorp baptized his father Edd Colthorp, his brother Frederick and wife Margaret, and their three sons Donald, Bobbie, and Gerald. Others baptized at this service by Brother Glynn were E. A. Snow, Mrs. Genora Fuller, Mrs. Fuller's granddaughter Larue Fuller, Philip Dale McBee, and Jimmie Farris. Pastor C. L. Ross and Brother Colthorp officiated at the confirmation services. Three family circles were completed in the church with the Edd Colthorp, E. A. Snow, and Philip Dale McBee baptisms.

The vacation Bible institute opened July 10, with classes for all ages. There was an average daily attendance of fifty-four. A picnic was held Saturday evening of the institute.

Brother and Sister Adelbert Withee of Memphis, Tennessee, were guests of the branch on July 13. Brother Withee was the morning speaker, and Sister Withee gave information on organizing a choir.

Guest speakers have included Evangelist and Sister H. I. Velt, District President Terrell Cochran, Missionary Joseph Yager, and Brother Cook of Memphis, Tennessee.

On August 3, Kathy June, baby daughter of Mr. and Mrs. Frederick Colthorp, was blessed by her uncle, Glynn Colthorp, assisted by Pastor C. L. Ross.—Reported by ALMA HARRISON

Ordination Service held

ORLANDO, FLORIDA.—Janet Elizabeth, infant daughter of Audentia and James Moran, was blessed June 9 by High Priest Emery E. Jennings and Elder W. R. Martin.

On July 27, Russell Martin was ordained to the office of teacher by Elders H. P. Kelley and W. R. Martin. On August 17, Ira Novy Bowman was ordained to the office of priest by Elders W. R. Martin and H. P. Kelley.

On August 5, the women of the branch invited the men to their covered dish supper at the home of Doris Fredrick. After supper there were games and group singing. Rosa Pitt entertained the group with a few of her favorite hymns.

The Orlando Branch meets in Ebsen's Studio, corner of East Pine and Hyer.—Reported by GERALDINE MARTIN

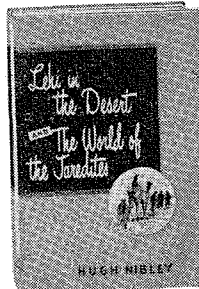
Correction

In the news brief from Boone, Iowa, which appeared in the August 25 issue of the *Herald*, Priest Dale Paterno, assistant youth leader for the district, was not listed among the young men who assisted in the Communion service. The editors apologize for this mistake.

Lehi in the Desert and the World of the Jaredites

by HUGH NIBLEY

This book, published by the Bookcraft Company in Salt Lake City, is a fascinating study of Lehi and the Jaredite people with a background of all that modern geography, history, and archaeology has to offer.



\$2.25

HERALD HOUSE
Independence, Missouri

It's God's Plan

By Dick Braby

WHAT MAKES ONE PERSON develop into a Joseph Smith, and another into a Hitler? What causes one man to develop humanity, and another to destroy it? What powers direct one man to serve God, and another to serve the Devil?

These are very basic questions to Zion builders, for within them lies the key to the Zion process. Students of psychology and sociology find these problems complex ones. There are, however, a number of key principles which quickly give a general understanding of the destiny-holding problem of personality development.

I look back to the childhood of my brother and myself and see that we had much in common with our friends. All the members of our gang sang, laughed, and played in much the same manner. Gradually as we grew older, basic differences began to develop. Honesty, industriousness, respect, and many other foundational qualities did not always seem to be of the same importance to each of us. If my brother or I didn't pay for a package of gum, our parents hurried us back to the store and we put our nickels on the counter. If we did something that offended one of our pals, we told him we were sorry—for we were taught the importance of settling quarrels. Our friends in many cases did not agree with these beliefs. They thought they gained prestige with the rest of us by being able to lift gum from store counters and irritate someone else. Basic differences in our personalities were being developed.

These varying attitudes grew rapidly. By the time the gang entered high school, they constituted

the key factors in our varied personalities. We were having less in common, and the gang began to split. One fellow lined with the "party boys." His goals were status, popularity, hilarious times. Another one became serious about his studies. Everything was sacrificed for greater knowledge. A third fellow became a bully. He wanted to be tough, so he started smoking and drinking early. His rough language and way of life made him lose many of his old friends, but he gained the respect of his selected few.

Here Is the Writer . . .

DICK BRABY, who lives in Mason City, Iowa, was graduated in May from Graceland College where he was a member of the Student Council, a Silver Seal winner for outstanding work as photography editor of the 1952 "Acacia," and a letterman in track for two years. This fall he will enter the University of Ohio as a photography major. He is an accomplished French hornist and enjoys reading, sailing, hunting, and fishing. He has been a member of the Reorganized Church since childhood and now holds the office of priest.



In our home we learned to find happiness through wholesome living. We set high standards for family relationships. Talents in music, athletics, and other areas were developed. We were all active in branch work. These were our choices and goals.

IN SOCIOLOGY we learn that environment is a very important factor in personality development. Our home is our first environment, and it continues to play a primary role in the building of our person-

alities all during our youth. It is the first basic period in personality development.

College days are critical days. As a young person goes from his home to a college or university, he is confronted with a maze of new social values. During his first year, a freshman stands at an intersection of life. Roads lead in all directions and toward all types of destinations. In his choosing a course to follow he seeks a road that will fulfill his basic emotional desires of response, recognition, new experience, and security. The freshman in search for these basics tends to pick a crowd to follow. He shifts his own values so that they more closely match the popularly accepted standards.

One of our gang went to a large school. He drank a little before he went, and there he readily fitted into the pattern of beer boats and night-caps.

Sex drives are strongest during the late teens and early twenties. Since this age group takes in most college students, it is easy to understand that this is an area in which a change of values takes place. It is very simple for a young person to fit into the well-established pattern of sexual promiscuity.

Does God really exist? In many schools God is analyzed, torn apart, and rebuilt to meet the modern specifications of cold science. God cannot be analyzed by the ungodly, and many young people are led toward atheism.

The atmosphere of the campus, the influence of the instructors, and this new freedom of making decisions is a radically different environment. This new situation alters and enlarges upon the key values already built during childhood. It has a marked effect upon the basic reasons for living, the foundation for all that is to follow. Higher education is a second basic period in personality development.

WITH BUILDING ZION as our goal, we must have strong Zion builders—leaders and followers

who understand and have within themselves the qualities of healthy and progressive personality. They must know God, and they must know his world and how it works.

Christ, in restoring his church, employed the powers of environment to produce healthy personalities to carry on his work. We have been told to gather and build an environment that will produce a Zion society. The church program emphasizes our two critical periods in personality building—early home life and the time of higher education. Parents are commanded to build homes in which the teachings of God are taught and practiced. The goals and values of Christ can be built into the personality of a child if the home environment is God inspired.

The church was led to build Graceland in order to guide young people at a critical period in their lives. Graceland holds an environment in which they may stabilize their beliefs and values. The popularly accepted values at Graceland are wholesome and inspiring in nature. As the freshman fits himself into the accepted pattern of the students and faculty, he accepts standards that are necessary to Zion building. At Graceland the social pressure is toward right living. This is quite a contrast to other schools where great influence exists toward indulgent living.

At Graceland young people learn about the church. They meet its leaders and sense perhaps more strongly its world-wide mission. They also learn the natural laws that control the universe. Out of this keener insight they begin to sense what the Restoration Movement is all about, where it is going, and how it is moving. They begin to place themselves in this great task as they find a way to serve.

As young people leave Graceland, they are better prepared to challenge the values they find in other colleges and in any other phase of life. They can step into the speed and confusion of modern life and yet not be absorbed by it. Graceland stabilizes them in the church.

ENVIRONMENT is the key factor in personality development. Just as a poorly balanced diet produces inferior cattle so does a poor environment produce people whose personalities are incomplete accord-

ing to the standards of God. Through the controlled, healthful, and invigorating environment that God commanded us to produce, we will develop humanity builders, not destroyers—Zion builders, not idlers.

What After Graceland?

By Jack Ross

A PROBLEM which faces almost every Graceland graduate and disturbs him quite deeply is the thought of his next few years of education away from the "Hill" and then out into the world. He will be going to a bigger university or town where the Graceland "spirit," to his knowledge, is nonexistent. The idea of going to a "brain factory" is a cold one after the heart-warming experiences of Graceland. Almost every student on graduation day wishes that Graceland were a four-year school so he could go on and finish his education there. It is an empty feeling that he gets when he realizes his two years of Graceland life are over. To the alumnus, Graceland is behind. His years of climbing the "Hill" are over. It seems to him that he will never again experience the fellowship with others that he felt there. Now he is turned loose into the hard, cruel world by himself without a friendly faculty who understands his viewpoint and his background. He will be without a student body that has a cheery "Hi" for everyone on the campus.

It does sound like a big step, but having experienced the fellowship of Graceland, the graduate has a big advantage when he arrives on other campuses. He knows of a stronger source of power. He also knows that young people can share and have close fellowship with each other. The Graceland graduate should not

be left alone to the world but should realize that it is his task to take this "spirit" with him to another campus.

Graceland is a training center where students learn how to share with each other. They must follow through after they leave and show others the wonderful thing they have gained. They have learned a great deal of scientific knowledge to be used the rest of their lives. They have also learned a way of life.

I WAS TAKEN TO TASK by a person who is planning to attend Graceland this fall. I mentioned that in my last two years at Iowa State College I had experienced a closer fellowship with the members of the church group there than I had while attending Graceland. I was told that this was impossible because Graceland is "it." This is not so. I wouldn't have been prepared for these experiences if I had not witnessed the Graceland spirit, but Graceland is not the end. It is the beginning of a way of life. It should be used fully to attain new heights.

The number of members with whom the Graceland graduate will be associated will not be as large, yet the bond of fellowship can be as large or larger. He has been taught how to live and has sampled a bit of the kingdom of God. Graceland puts a person on his feet, but that is not accomplishing anything if he does not walk on them.

New Horizons

Bulletin Board

Dallas Homecoming

Homecoming week end will be observed at Dallas, Texas, on September 27 and 28, beginning at 6:30 p.m. Saturday. Alfred H. Yale will be the guest speaker. On Sunday there will be a basket dinner at the park. The church is located at 1901 Third Avenue. Further information may be obtained from Mrs. W. E. Everett, 5327 Philip Avenue, Dallas (phone Taylor 2404).

Franklyn Weddle to Visit Northwestern Ohio District

Franklyn Weddle, Director of Music for the General Church, will visit Bradner in the Northwestern Ohio District September 27 and 28. Reservations must be made for the 6:00 p.m. dinner Saturday and noon meal Sunday (adults, \$1.25, children \$.65). Guests who plan to spend the night in Bradner should make reservations with Mrs. Hazel Covrett Smith, Box 272, Bradner, Ohio.

Changes of Address

Mr. and Mrs. Wilmer B. Graybill
3602 Maple Street
Corpus Christi, Texas

Arthur F. Gibbs
11317 East Nineteenth
Independence, Missouri

Marilyn Miller
Wellsville, Kansas

Old Heralds Wanted

In response to the request for *Heralds* to complete the 1944-45 volumes, we have received all but the December 16, 1944, and September 8, 1945, issues. If anyone can supply these we shall be glad to have them for our library use.
THE EDITORS

Max Constance, 1425 Kings Highway, Independence, Missouri, would like copies of the September 13, 1941, and September 24, 1951, issues of the *Herald*.

Books Wanted

Claude Smith, Route 3, Coldwater, Michigan, would like to purchase a copy of G. T. Griffiths' *The Instructor*.

Northern Indiana District Conference

The Northern Indiana District conference will be held September 27 and 28 at Buchanan, beginning Saturday at 2:30 with a business session. Apostle D. O. Chesworth will be in attendance.
MYRTLE JOHNSON
Secretary

Centralia Branch Homecoming

President F. Henry Edwards will be the guest speaker at the Centralia, Illinois, Branch homecoming services on September 14. He was also the dedicatory speaker thirty years ago. Charles Wesner, the present pastor, was in charge of the branch at that time too. All Saints who have ever lived in Centralia are especially invited to be present on this special occasion.

ENGAGEMENTS

Anderson-Marriott

Mrs. Georgia Marriott of Des Moines, Iowa, announces the engagement of her daughter, Doris, to Bob Anderson, son of Mr. and Mrs. Sam Anderson of Greeley, Colorado. Both are graduates of Graceland College. No date has been set for the wedding.

WEDDINGS

Petre-Nichols

Mrs. Vada Nichols and Chris Petre, both of Knobnoster, Missouri, were married August 23 at the home of Elder R. E. Burgess. Elder Burgess read the wedding ceremony.

Everett-Briggs

Ardis Briggs and James A. Everett were married August 17 at the Reorganized Church in Des Moines, Iowa. District President Ralph Wicket performed the wedding cere-

mony. They are making their home in Salt Lake City, Utah, where James is serving under General Church appointment.

Willis-Lewis

Bette Jo Lewis, daughter of Mr. and Mrs. Mack Lewis of Augusta, Arkansas, and Jack E. Willis, son of Mrs. Laura Willis of Bald Knob, Arkansas, were married August 6 at the Reorganized Church in Bald Knob. The groom's uncle, Pastor Thomas W. Emde, performed the double-ring ceremony. They are making their home in Conway, Arkansas, where the groom is a student at Arkansas State Teachers College.

Turpen-Ricketts

Joyce Edith Ricketts, daughter of Mrs. Erma Ricketts, and Alvin LaMonte Turpen, son of Mr. and Mrs. F. A. Turpen, all of Hutchinson, Kansas, were married August 24 at the Reorganized Church in Hutchinson. Elder R. E. Wilson performed the double-ring ceremony.

BIRTHS

A daughter, Patricia Jo, was born on March 17 to Mr. and Mrs. Henry Inouye in Honolulu, Hawaii, where Mr. Inouye is continuing his schooling. Mrs. Inouye is the former Helen Amundson. Both parents, recently of Independence, attended Graceland College.

A son, Thayrl Reed, was born on August 26 to Mr. and Mrs. Thomas Reed Wilson of Ogden, Utah. Mrs. Wilson is the former Madonna Herbert.

DEATHS

MILLIGAN.—Noble Edward, was born February 9, 1876, at Tottenham, Ontario, and died August 8, 1952, at Los Angeles, California. Before moving to California in 1928 he had made his home in Philadelphia.

He is survived by a daughter, Mrs. Elsie M. Wells, of Philadelphia, Pennsylvania, and a son, George E. Milligan of Los Angeles. Funeral services were held at the Slumber Room in Forest Lawn Memorial Park, Glendale, California, Evangelist Louis J. Ostertag officiating. Interment was at Forest Lawn.

THORSON.—Thomas Engle, was born May 27, 1899, at Youngstown, Ohio, and died August 18, 1952, at Montebello, California. He is survived by his wife and a son, James. Funeral services were held at Rose Chapel in Rose Hills Memorial Park near Whittier, California, Evangelist Louis J. Ostertag officiating. Graveside services were conducted by the Garden's Lodge Number 621 F. and A.M. Interment was in Rose Hills Memorial Park.

VALLIER.—Eliza Jane, was born in Hazel Dell Township, Iowa, on June 29, 1869, and died at the Edmundsen Hospital in Council Bluffs, Iowa, on August 24, 1952, after three and a half years of illness. On February 6, 1887, she was married to Alexander Vallier, who preceded her in death on December 17, 1945, just a short time before their fifty-ninth wedding anniversary. Three of the nine children born to them also preceded her in death. She had been a member of the Reorganized Church since June 25, 1933; until then she had been a devoted worker in the Methodist Church.

Surviving are two sons: Thomas and David, both of Council Bluffs; four daughters: Mrs. Eva Bortles of Mesa, Arizona; Mrs. Hulda Coffelt, Mrs. Florence Lee, and Mrs. Bonnie Lee, all of Council Bluffs; a brother, Ira Nixon of Council Bluffs; forty-eight grandchildren; and sixty-three great-grandchildren. The funeral service was conducted by Elder V. D. Ruch at the Meyer Chapel in Council Bluffs. Burial was in Hazel Dell cemetery near Council Bluffs.

BLEE.—Rosa Elvira, daughter of W. P. and Margaret Ridgway, was born January 6, 1874, near Runnells, Iowa, and died July 27, 1952, at her farm home near Runnells. On October 12, 1904, she was married to James A. Blee. One of the two sons born to them died in infancy, and Mr. Blee died on September 23, 1949. She had been a member of the Reorganized Church since September 4, 1894, and had spent nearly all of her life in the vicinity of Runnells.

Surviving are a son, Russell, of the home; and three sisters: Mrs. Frances Luella Sanford of Carlisle, Iowa; Mrs. T. W. McDaniel of Altoona, Iowa; and Mrs. Aperilla Weaver of Des Moines, Iowa. Funeral services were held at the Reorganized Church in Runnells, Evangelist Henry Castings and Elder Clyde E. McDonald officiating. Burial was in the Lowman Cemetery, Runnells.

THE PLEASURE CHEST

Recreation problems find many solutions in this fellowship handbook by Helen and Larry Eisenberg. Contents include games, crafts, music, and hundreds of party ideas.

\$1.25

HERALD HOUSE
Independence, Missouri

LUCAS.—George N., was born March 28, 1876, in Franklin County, Indiana, and died July 26, 1952, at Mercy Hospital in Ft. Scott, Kansas, after five months of illness. In 1899 he was married to Clara Nickelson, who preceded him in death. In 1914 he was married to Bertha Frick, who survives. He had been a member of the Reorganized Church for fifty-five years.

Besides his wife he leaves two sons, Lloyd C. of Kansas City, Missouri, and G. Nelson of San Francisco, California; two daughters, Mrs. Miriam Loar of Mapleton, Kansas, and Mrs. Geraldine Wollery of Sunflower, Kansas; three sisters: Mrs. Lee Quick of Mapleton; Mrs. Iva Robinson of Tulsa, Oklahoma; and Mrs. Zina Stanford of La Harpe, Kansas; and four brothers: I. N. of Coeur d'Alene, Idaho; Charles of La Harpe; W. R. of Walnut, Kansas; and Elmer of Sumner, Iowa; and ten grandchildren. A daughter, Blanche, and a son, Joseph, preceded him in death. Funeral services were held at the Mapleton Reorganized Church, Elders Dale Crown and James McCollum officiating. Burial was in Mapleton cemetery.

OSBORNE.—Albert John, was born February 28, 1868, at Grenich, Ontario, and died August 20, 1952, at Calgary, Alberta. Until 1946 he was a farmer in the Olds district; then he retired and moved to Calgary. He had been a member of the Reorganized Church since December 12, 1920.

He is survived by his wife, Sarah, of Calgary; two daughters: Mrs. Joseph Ness of Bergen, Alberta, and Mrs. Lorean Gebert of Calgary; two sons: Wilfred of Wasilla, Alaska, and Norman of Westward Ho, Alberta; two sisters; a brother; and ten grandchildren. Funeral services were conducted by Elder William H. Atkinson at the Jacques Chapel. Interment was in Queen's Cemetery, Calgary.

RASMUSSEN.—Michael, was born June 27, 1869, at Butte, Montana, and died August 25, 1952, at the Independence Sanitarium. He spent his youth in Forest City, Missouri, and was married to Martha Reefs there on February 18, 1891; nine children were born to them. His wife Martha died in 1908, and five children also preceded him in death. On March 27, 1912, he was married to Alice Pickens of Florida, Alabama; they took a little girl in their home and reared her as their daughter. Since 1926 they had resided in Independence. Brother Rasmussen had been a member of the Reorganized Church since November 23, 1889; he was ordained a priest on June 28, 1913, and an elder on July 10, 1918. He served the church in this capacity until his death.

He is survived by his wife, Alice; two daughters: Minnie May Cornell of Independence and Hope Grissom of Hickman Mills, Missouri; three sons: Arthur of Pensacola, Florida; Silas of Hammond, Indiana; and Clarence of Stockton, California; a sister, Mrs. Kate Schuler of Los Angeles, California; three grandsons; ten granddaughters; and fourteen great-grandchildren. Funeral services were conducted by Elders Arthur Stoff and Glaude A. Smith at the Speaks Chapel in Independence. Interment was in Mound Grove Cemetery.

TEETER.—Blanche Ellen Granquist, was born November 8, 1898, in Orleans, Nebraska, and died August 10, 1952, in Fresno, California. She was married to Charles F. Teeter on May 27, 1919, at Hastings, Nebraska, and became a member of the Reorganized Church a short time later. She last held membership in the Fresno Branch.

Surviving are her husband, Charles, of Independence; five children: Mrs. Beth Thompson of Madera, California; Paul of Lawrence, Kansas; Willis of Chowchilla, California; Mrs. Mary Hahn of Warrensburg, Missouri; and David of the United States Navy; her father, Frank Granquist of Cheyenne, Wyoming; a brother, Carl, of Ft. Lauderdale, Florida; and six grandchildren. Funeral services were conducted at Jay's Mortuary in Madera by Elder Edward Workmon. Interment was in Roselawn Cemetery at Chowchilla.

HARE.—Francis J., was born September 28, 1862, at East Delanin, Wisconsin, and died July 15, 1952, at Little Blue, Missouri. He was baptized into the Reorganized Church on September 9, 1888, and was later ordained to the office of deacon. On September 21, 1892, he was married to LaStella Burr, who preceded him in death on December 29, 1945.

He is survived by four daughters: Mrs. Myrtle Ballinger of Grain Valley, Missouri, with whom he had made his home the past three years; Mrs. Luella Flores of Aurora, Illinois; Mrs. Josephine Sherman of Sandwich, Illinois; and Mrs. Alta McCollum of Holt, Missouri; a son, Leslie Hare of Plano, Illinois; eleven grandchildren; and ten great-

grandchildren. Two sons preceded him in death. Funeral services were held at the Roland Speaks Chapel in Independence, Elders Lawrence Martin and Carlos Smith officiating. Burial was in Mound Grove Cemetery.

Celebrate Golden Wedding Anniversary

Dr. and Mrs. Athol Cochran of Joplin, Missouri, celebrated their golden wedding anniversary on Sunday, May 25. Forty-five guests were present for the anniversary dinner at Wilder's Buffet, and in the afternoon the Cochrans held open house at their home. Their six children were present for the occasion; they are Mrs. Lorene Irvine of Joplin; Mrs. R. H. Nichols of Colton, California; Mrs. W. B. Taylor, Jr., of Moline, Illinois; Mrs. F. A. Nichol of Columbus, Kansas; Mrs. O. L. Williams of Lincoln, Nebraska; and Virgil Cochran of Joplin.

Dr. Cochran practiced medicine for forty-eight years in Pratt, Kansas, before moving to Joplin in 1950.

News and Notes

(Continued from page 2.)

Pennsylvania; Fort Smith, Virginia; and Lancaster, Ohio. Brother Hunker stated that he had a fine experience meeting with the devoted Saints in the eastern mission. This was the first time he had ever been assigned to that field.

SERIES HELD AT SHREVEPORT

Seventy James Renfro began a series of cottage meetings September 8-21 at Shreveport, Louisiana, which is a new opening under the direction of Brother R. L. Morris who has organized a church school with about twenty-five people in attendance.

NEWS OF THE SOUTHERN DISTRICTS

Apostle Percy E. Farrow reports that High Priest Jack A. Pray, appointee president of the Mobile District in Alabama, is making a trip through the southern part of Florida and will minister to Saints at Jacksonville, Orlando, Tampa, Miami, and Fort Lauderdale.

Brother Farrow has received word from Elder Lee Roy Oliver that there were eleven people baptized at the Belleview Branch in Florida, and five more candidates are to be baptized in the near future. Brother Oliver is the district president of the Pensacola District. Pastor of the Belleview Branch is Elder Alma Dunnegan.

Apostle Farrow also reports that Seventy Joseph Yager is laboring in the Kentucky-Tennessee District and is in charge of the work at Paris, Tennessee.

COLLEGE STUDENTS HOLD CONFERENCE

Approximately 100 college students, graduates, and professional people attended the college student conference held at Graceland August 30-September 1. This was directed by Dr. L. O. Brockway and the committee on ministry to college people. F. Carl Mesle, General Church Youth Director, reports that the committee feels that the conference was the most successful experience of this nature with the exception of the attendance. Speakers included Dr. Evan Shute, Apostle C. George Mesley, Apostle D. O. Chesworth, and Dr. J. T. Van Biber. The major addresses made at the conference will appear in the "College Student's Bulletin" and the "Saints' Herald."

CENTER STAKE LEAGUE RETREAT

Under the direction of Lee O. Hart, stake youth leader, the annual retreat of the Center Stake Zion's Leagues was held at Lake Doniphan, August 30-September 2. Approximately 300 young people were in attendance. The staff included Stake President Charles V. Graham, Stake Bishop Harold Cackler, Elder Evan Fry, Elder C. D. Neff, and Brother Hart. As is the custom, the Stake Zion's League officers were installed. They are Delmer Gouldsmith, president; Barbara Elledge, vice-president; Arloe Baughman, secretary; and Perce Judd, treasurer.

SKYLARKS HAVE CIRCUS

Approximately 300 young girls and their leaders attended the Skylark circus, an all-day activity held on the Campus in Independence, August 28. Lee Hart, stake youth leader, was the master of ceremonies for the circus which was under the direction of Mrs. Helen Elledge. Almer Sheehy, chaplain of the Sanitarium, was the guest speaker.

CORRECTION

Errors occurred in the "News and Notes" item regarding the anniversary of Dr. and Mrs. F. M. McDowell. Mrs. McDowell has made the following corrections:

Dr. and Mrs. F. M. McDowell observed their fortieth anniversary July 30 with open house to all relatives in Independence and their visiting daughters and their families. They were married in Lamoni, Iowa, by Bishop Albert Carmichael in 1912. Two daughters were here with their families: Mrs. J. A. Dixon and three daughters, Glenna, Fae, and Lynn; and Mrs. W. Max Wise, her husband, Dr. Wise, and their children, Bill and Suzanne. Mrs. H. L. Crownover was unable to attend because of illness. Mrs. McDowell's eighty-eight-year-old mother, Mrs. Carrie Goode, was also present.

Introducing

RETA RUSSELL. The editors are glad to welcome to its columns this young writer who is the daughter of Missionary and Sister R. Melvin Russell of Flint, Michigan. She was born in Omaha while her father was pastor there, graduated from Central High School in St. Joseph in 1949 and from Graceland in 1951. She expects to receive her B.S. degree from Michigan State College next March. Last spring she won the Sarah Hinman Scholarship which she will use in her senior year.

Reta's special interests are home management as it relates to the program of the church. At Graceland she was a member of the Crescents, Student Council, Women's Athletic Association, Student Activities Planning Committee, and Lambda Delta Sigma. Last year she was secretary of the R.L.D.S. Student Fellowship group at the college. Her hobbies are tennis, promoting Graceland, and the Zion program. She is engaged to Richard Lancaster; they are planning to be married next June.

P.S.

Marie B. Hansen
317 South 14th
Denison, Iowa

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* TO A YOUNG WOMAN, WAITING

There you stand in the sun, healthy and poised, a smile on your lips, tucking back a stray lock that the wind has blown out of place.

What are you waiting for?

Perhaps for the future to come. For something to happen, for someone to look and pause in his swift, resolute passing.

Gracious you are and beautiful, partly nature and partly art, yet strong in mind and body for the experiences that life may bring.

Somewhere in the world there is someone who may unknowingly hold your destiny in his hands. Wherever he goes, he seeks you. And when he passes and sees you something will say to him, "This is the one," and he will know that his search is over. Then your life and his will be changed forever. The sun will shine with a new radiance, the sky will be bluer blue, your minutes will be jewels, and all the common dross of everyday experience will be transmuted into gold. In your love you will be born again into a new life.

There is a purposefulness in you. You are a moral and spiritual power. Behind your lovely face is a soul; behind your friendly eyes, a mind; behind your charm, a heart.

With him who comes seeking you from afar you will build a home. Beauty and happiness, culture and refinement will be there; for you are a lady and a woman too. From that home you will give sons and daughters as an offering to life, and praise to God. They will be as gracious and beautiful as you are. They will be like you and like him who came seeking you. They will be strong and good. And when they are grown, they will await their future, as you are waiting now.

* THE SMILE

She sat at a window where she met the public—hundreds of people—every day. She wasn't very big, and she wasn't beautiful, in the ordinary physical sense of the word. And yet she had beauty of spirit that imparted loveliness to her small person. She liked people, and she had a smile that started way down in the bottom of her heart and grew until it made a change in everything that came near her.

During her working day she must have faced the usual percentage of solemn clams, sour-pusses and misanthropes (misogynists, too), though these are a difficult minority in the great ranks of humanity. But they never spoiled her disposition. She didn't carry a hurt or a grievance from one patron to the next.

The smile wasn't one of those fixed, impersonal, Dresden china shepherdess things given to the world in general and to nobody in particular. She didn't look over your shoulder to see who was next in line while she gave it. She looked you in the eye and smiled like a friend.

Something like that always goes well with people. They appreciate it and come back for more. A business with an employee like that will thrive. Meanwhile, it is wonderful simply to be a person with a smile like that.

For Only \$1.00 It Can Be Fun

by Elva T. Oakman and Lillie Jennings



Here are religious games for young and old. These games, puzzles, and projects teach the Bible, Book of Mormon, and Doctrine and Covenants. This is a distinctly Latter Day Saint book that will provide recreation and training for church members at home, in church, and at reunions.

Herald House

Independence, Missouri

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Photo by Gerald R. Rose

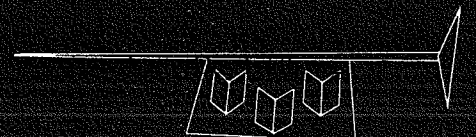
Gnarled cedars at the crest of Sandia Mountains

Near Albuquerque, New Mexico

the Saints' Herald

September 22, 1952

Volume 99



News and Notes

WHITE MASQUE BANQUET HELD

The kick-off banquet which opens the activities for the year for the White Masque players of the Center Stake was held September 9, with 120 persons in attendance. Professor Austin Edwards of William Jewel College was the guest speaker. Mrs. Blanche Gault, new president, received the gavel of office from Mrs. Ray Heady, retiring president. Special guests at the banquet were President Israel A. Smith, who greeted the assembly and accepted membership with the group; Charles Graham, stake president, who offered the blessing; and W. Wallace Smith of the First Presidency. The first production of the year will be "Charlie's Aunt," which will be given in October.

APOSTLE CHESWORTH IN ILLINOIS

Apostle D. O. Chesworth attended the Northeastern Illinois District conference September 6 and 7 at Mission, Illinois. Approximately 200 people were present at the morning service on Sunday and 145 attended the business meeting in the afternoon. Brother Chesworth was associated with Seventy Cecil Ettinger at the conference. He attended the Wisconsin District conference at Madison, Wisconsin, on September 13 and 14.

DR. McDOWELL PREPARING MATERIAL

Dr. Floyd M. McDowell was at the Melchisedec priesthood retreat which was held at Lake Doniphan, Missouri, for the members of the priesthood of the Center Stake of Zion, August 9-10. This was under the direction of the stake presidency. Brother McDowell attended and participated in the college student's conference which was held at Lamoni, Iowa, over the Labor Day week end. At present he is busily engaged in helping organize the school for the Melchisedec and Aaronic priesthoods. The school will be held in Independence and will begin in October.

GRACELAND TEACHER HOME FROM DENMARK

Velma Ruch, Graceland English teacher and daughter of Elder V. D. Ruch who is pastor of the Council Bluffs, Iowa, Branch, landed in New York on September 11, from Copenhagen, Denmark. She sailed from Denmark on September 3. She attended the University of Oslo this summer.

ATTENDS SCHOOL OF INSTRUCTION

Mrs. Pauline Arnsen, leader of the General Department of Women, reports that the first General Women's Council meeting for this year was held September 9. Mrs. Arnsen attended a school of instruction for the women of Central Missouri stake at Knobnoster September 11.

INDEPENDENCE SYMPHONY ORCHESTRA REHEARSES

Franklyn S. Weddle, director of music for the Independence Community Music Association, reports that the first rehearsal of the Independence Symphony Orchestra was held September 2. Rehearsals are being held for the first Julia Davis Memorial Concert which will be given November 2. Brother Weddle is the Director of the Music and Radio Department of the General Church.



We'd Like You To Know . . .

Naomi Russell

NAOMI RUSSELL began her work with Herald House in 1945 as news editor of the *Herald*. After serving two years on this job she became assistant to the managing editor, working first with Leonard Lea and then with Chris Hartshorn. Her special interest is "New Horizons," a weekly feature in the *Herald* designed for young people. Of it she says, "Nothing raises my editorial morale so high as a really good article for my favorite two pages." Occasionally she writes for the column herself. "When that happens," she explains, "it's a hint to my contributors that I need material."

Immediately after graduation from high school at Holden, Missouri, she moved with her parents, Holger and Anna Schwensen, to northern California where she attended Sacramento Junior College. Three years later they returned to Missouri, making their home in Independence. On July 8, 1945, she was married to Orrin Russell at Stone Church. Together they drew plans for and built their home on Waldo Avenue in west Independence. "A paint brush fits my hand almost as well as a blue pencil," she says, "and I thoroughly enjoy being the junior partner in this house-building business."

Naomi has attended Stone Church since she first came to Independence and, for the past six years, has served as pianist and substitute teacher in the junior department.

On November 1 the Russells will begin a long-looked-to vacation south of the border. They will bring George and Billie Young of Guatemala with them when they return to Independence in December.

The Saints' Herald Vol. 99 September 22, 1952 No. 38

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith
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The *Saints' Herald* is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.

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

Enduring Character

"There are three requirements necessary to the establishment of resolute, enduring character: A faith to live by, a self you can live with, and a purpose to live for."

—Dr. John Southerland Bonnell

WE WERE VISITING for the evening, and my friend showed me a copy of *Think* (June, 1952) a publication of the International Business Machines Corporation. There I found an article by Dr. Bonnell and thought that a single sentence from it would be good to share with *Herald* readers. It struck me with particular force, since I have had reason to think of such things.

Christianity and civilization have no product of any greater importance than human character. In a fireside discussion at home recently one of our number said, "The supreme product of civilization is the gentleman and the lady. The lady is important for true beauty of mind and spirit reflected in graciousness, charm, and love. The gentleman is important for strength, honor, and integrity." You may or may not agree with that formula. You may wish to amend it. We offer it for your consideration.

IT WAS Sunday morning at Stone Church, and we occupied seats in the east wing where we have sat so many times. Three friends were back of the pulpit, men we have known for years. All have given long service to the church. All of them have sacrificed business and financial opportunities in the course of their ministry. All of them have endured misunderstanding, criticism, and trouble, and have not faltered. The wear and strain of their years of service show in their faces. They have paid a heavy price.

You would not go to them to borrow money, for they have not given much thought to gathering it. They have not pretended to be great scholars, for they have generally been too busy for extensive study, though they have all been good readers of

fine literature when they had the time. But if you were deeply concerned with some question of right and wrong, or some troublesome spiritual problem, you would go to them without hesitation and give careful thought to what they would have to say. They are men that people love and trust. They are, above all else in the world, men of character. It occurred to me that these three servants of God aptly fulfill the conditions of Dr. Bonnell's statement.

THIS TRUE STORY concerns a family in which a child came to the parents as a very beautiful baby, but was soon found to be a victim of cerebral palsy. Many doctors consulted gave them no hope, saying that the child would make no mental development. Resisting despair, they continued their quest for help, and at length found a physician who gave them a slight chance and a procedure to follow. Long efforts ensued and they were gratified to find that their child, far from being mentally handicapped, was brilliant; eventually she achieved something like a normal life.

Much is made of what the parents did for their child and of their great sacrifices in her behalf. Only a few will understand what a remarkable growth of mind and spirit came to them, what tenderness and compassion, what greatness of soul was achieved in their own lives. For their work, love, and sacrifice they became greater people than otherwise they could have been. It was a part of the compensation that came to them. If they had listened to the first dozen doctors they consulted they would have committed their unfortunate baby to an institution, paid the bills, and tried to forget. As it

was, a second child who was not afflicted shared with them the joy and development of a great task of mercy. This is the supreme flowering of character.

EVERY PERSON has a treasure house of undeveloped possibilities. If life is dull, it is only because he has not had the will and imagination to explore the rich resources God has put into him. Some fail to grow through sheer laziness.

A man may be saying to himself, "I have worked a little, and now I am going to reward myself with a good rest. I have earned it." Following that philosophy, he will soon reach a state where he is willing to rest without having worked. At that point, the disintegration of his character is complete.

I stayed a while in a town where there is a citizen who has never done any useful work. He lives meagerly and contentedly on the beneficence of a successful and hard-working brother who keeps him supplied with the small minimum necessities of his daily life. If the brother were to die tomorrow, he could not take care of himself with any skill or useful occupation for a week.

People pity the brother because he is cheated by this loafer. But who is really cheated? The industrious brother will never be hurt by this giving. The lazy, shiftless, incompetent brother has robbed himself of his own character, has sold his birthright of freedom and manhood for a mess of pottage. Esau's worst sin was against himself, and this drone is an Esau. The real victim is a person who lives on gifts, not the one who makes the gifts.

There is such a thing as character. It is the most precious of all human possessions. Religion and education are meant to develop it for us. God gives us an opportunity, then holds us responsible. L. J. L.

Editorial

Across the Desk

THE FIRST PRESIDENCY

THE PRESIDENCY has received a July 19 *Midland* (Michigan) *Daily News* which devoted a full page of pictures and copy to the combined reunion of the South Central and Central Michigan Districts. The reunion was held on Sanford Lake near Midland, July 13-20. Classes, choir practice, camping chores, swimming, and handcraft projects were among the activities photographed. The news coverage of the event reported the following facts:

The church has purchased several acres of land along the lake on which the members are building a permanent summer reunion grounds. Since the project was started in 1940, the two Michigan districts have erected ten large permanent buildings on the grounds plus four privately owned cottages in which members vacation throughout the summer. With two districts represented . . . some 400 people have lived in the camp during the week with a week-end crowd . . . of about 1,000 coming to witness the religious functions from all over Michigan. . . . A final count showed there were seventy-seven tents on the grounds as well as twenty-eight trailers.

Doctrine and Covenants Institute

All members and friends of the church are invited to attend the Doctrine and Covenants Institute September 28 to October 3 in Independence. The Sunday meetings, beginning at eleven o'clock, September 28, will be held in the Auditorium, with the Stone Church housing remaining activities. All congregations in the Center Stake will dismiss regular Sunday meetings to permit members to attend.

Daily programs begin at 8:30 a. m. and close with the 7:30 p.m. service.

One of the high lights of the institute will be the introduction and explanation of the new edition of the Doctrine and Covenants on Wednesday, October 1.

Visitors should assume responsibility of arranging for their housing and meals.

AMONG THE MOST IMPORTANT business of the recent General Conference was approval of the Rules of Order. Of almost equal importance was authorization granted the Presidency to publish such General Conference Resolutions as have present significance and to omit from this publication resolutions covered in subsequent revelations, or those changed by subsequent enactments, of a temporary nature, the provisions of which have been fulfilled, and those of historical interest only, having become obsolete with the passage of time or changed practice. These actions have permitted the compilation of *Rules and Resolutions*, which is just off the press.

Rules and Resolutions contains the Rules of Order, the presently pertinent General Conference Resolutions, appendices concerned with the various Articles of Incorporation of the Church and her institutions, an appendix presenting the approved church court procedure, and three sets of indices making cross reference quick and easy. Together these make a book of a little more than two hundred pages, attractively bound and of a size to slip easily into one's coat pocket. The book represents many hours of research and checking and should be an extremely valuable addition to the libraries of administrative officers and others throughout the church.

The *Book of Mormon Concordance*, the *Doctrine and Covenants Concordance*, and *Rules and Resolutions* are fundamentally important ministerial tools. We are very happy indeed that these are now available. When the new edition of the Doctrine and Covenants, reversioned for greater usability, is off the press in a few weeks, these books together will make us very much richer in our ministerial resources. Those responsible have done good work on *Rules and Resolutions*. Members of the Joint Council, to whom it was distributed as it came off the press, were uniformly happy to have it.

Joint Council Meetings

The Presidency, Twelve, and Bishopric began their meetings Monday, September 8, and have held two-hour sessions each forenoon and afternoon since. It is too soon to make any announcement of their work, but they feel that the church will be glad to know the meetings are proceeding with a marvelous spirit of light and unity.

No Battlefield Sermons

"I never deliver sermons in the vicinity of the battlefield," Chaplain Morris B. Margolies, now on duty in Korea, reports. "Prayer near the battlefield is in itself a sermon," he says.

To back his opinion, Chaplain Margolies relates the following anecdotes:

"Seven of us were in the tent at the time. The tent was in the valley. The valley was surrounded by mountains in such a fashion as to earn it the name 'Punch Bowl.' Our service was punctuated by a deafening barrage of artillery fire, necessitating an occasional pause for the ears to recapture their capacity for sound.

"And, in due course, we began to read the Twenty-third Psalm.

"The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures. He leadeth me beside the still waters. He restoreth my soul, he leadeth me in straight paths, for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil for thou art with me . . . thy . . .

"Hey!" interrupted PFC Letchinger of Chicago, 'that's it! Get it? "The valley of the shadow of death"—the Punch Bowl! Did David write the Psalm for us?"

"Yes," I responded, 'David wrote the Psalm for us.'

"And that was my sermon for the day."

(Released by the Department of the Army Office Chief of Chaplains.)

Tomorrow

By Apostle Percy E. Farrow

Text of sermon preached in Southside Church, Independence, Missouri, October, 1951

And Joshua said unto the people, Sanctify yourselves: for tomorrow the Lord will do wonders among you.—Joshua 3:5.

Now after the death of Moses the servant of the Lord, it came to pass, that the Lord spake unto Joshua the son of Nun, Moses' minister, saying, Moses my servant is dead; Now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses. From the wilderness and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun shall be your coast. There shall not any man be able to stand before thee all the days of thy life: as I was with Moses so I will be with thee; I will not fail thee, nor forsake thee. Be strong and of good courage; for unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them. Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee; turn not from it to the right hand nor to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous and then thou shalt have good success. Have not I commanded thee? Be strong and of good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest.—Joshua 1:1-9.

I WISH to take from the text one word for your special attention—"tomorrow." Think of it first as it relates to the future. All of us are concerned about events and conditions to come. We look forward not only to the immediate tomorrow but to the total future that lies before us in which to work out the kind of life and the kind of civilization that is in the divine pattern.

We need to think also of the immediate tomorrow. If we gain nothing today tomorrow will be just another day without any particular significance. Tomorrow ought to be more important than that. The experiences of today can make tomorrow a very significant twenty-four hour period—a full day of experience with the essential things to be built into our lives so that we may become the kind of people we ought to be.

Everywhere I go people talk to me about the present outlook. Young men in school are confronted with the probability of being drafted into the armed forces. Behind them lies a past that, from their point of view,

looks rather futile and empty with no bright shining star rising to beckon them on. Many young people are saying, "What hope have we? We look over the past and find we are still confronted with the awfulness of a war that has not been settled yet."

Just recently peace terms were drawn up between Japan and the United Nations. These are not yet made with Germany. Over in Korea another war is being fought. Is the future going to continue to be like this—one calamity after another?

RECENTLY I talked to a young man who is now serving with the armed forces of the United States in Alaska. He was home on a furlough. He said, "I don't know whether what we are doing up there has any significance or not. It would seem to me that the thing for which we are fighting is rather futile. We're caught in the grips of something from which we cannot separate ourselves. There isn't anything we can do about it, so we just

have to move along with the tide as it carries us. I'm wondering what it's all about."

So I sat down with that young man for half an hour and talked to him about some of the things that are revealed in the study of history. I talked to him then about the church and its purposes and the gospel of our Lord Jesus Christ. With this as a background I tried to show him something of what may yet lie before us. I pointed out that while we are in the grips of a world situation from which none of us can separate ourselves, yet there was a time when in this country the thinking of strong men was in the direction of isolationism. We found out that wouldn't work. Pearl Harbor proved that here in America we are just as vulnerable to attack from a military point of view as nations of the Eastern Hemisphere. We cannot be isolationists even if we want to.

So it is with us as individuals. We cannot isolate ourselves from others. We cannot draw an iron curtain between ourselves and the rest of humanity. We cannot isolate ourselves in relation to mankind. We and our neighbors are part of civilization, and we must all feel its responsibilities whatever they happen to be.

Naturally we ask ourselves, "What is it all about? Is there any hope for the future? Is there any significance in what is taking place now? What about tomorrow? Have we any promise, have we any hope that sometime things will be different?" I think we do.

ONE OF THE DIFFICULTIES of our world now is that men who have been strong in leadership and who have stood in strategic positions have had their thinking diverted from the realities of life to illusions. If there was one thing above all others that the Master of men constantly did as he was confronted by the Pharisees and the various groups among the Jews with whom he

mingled, it was to expose the illusion that had led them away from the truth, and to point them toward reality. Only truth has in it the power to abide, to endure through the ages.

History reveals a purpose. It shows that no matter what has happened, no matter what men may have done, eventually truth comes to the top and will survive. It cannot be destroyed, for it is written into the very nature of things. Truth is the power of intelligence by which the Almighty moved when the earth was void and without form, when there was "darkness over the face of the deep." It was by the word of truth that God brought out of chaos and confusion the realities of a creation which is so glorious and of which we ourselves are a part.

Only truth has within it the power of endurance to survive. No matter what may be happening in our world today, no matter how many lives will have to be sacrificed upon the battlefields of Korea and Asia and Europe and maybe even America, yet, in this day in which peace has been taken from the earth because men have followed illusions, truth cannot be destroyed. This "day star" shines ever brightly before us.

History also shows something else. It reveals a divine purpose, as eternal as truth itself. That purpose cannot be defeated, no matter how many atomic bombs may be manufactured, no matter how destructive may become the weapons of war. When men first experimented with the atomic bomb they were afraid they would set off a series of cataclysmic explosions that would destroy the earth. But that didn't happen. I grant the Scriptures say that the "elements shall burn with fervent heat," but they also say, "There shall come a day when there shall be a new heaven and a new earth wherein dwelleth righteousness." It is important that we remember this part of the divine purpose.

HISTORY ALSO REVEALS a pattern. Let's look at it. After forty years of wandering about in the wilderness, the children of Israel came to the time when their prophet Moses died. The day had come for them to cross over Jordan into the promised land. The mantle of prophetic leadership had fallen upon Joshua, and he now was receiving instruction as to how he was to proceed across Jordan. This was no time for grieving.

There is a natural sorrow that goes with death, but death does not end all. Because a hundred million men may yet die on the field of battle is no reason why we should lay down the arms of righteousness. It is no reason why we should forsake the cause of truth. Moses' death was no reason for the children of Israel to turn back to the bondage of Egypt and remain in slavery. For Joshua and the children of Israel this was the hour to move forward. The time had come to cross Jordan and enter the promised land.

The Lord continued to speak to Joshua and give him instruction. Those people had encountered hardships on the march. Except for this divine purpose, which is written into history and has become a part of its pattern, they would never have come to that day. They would have perished in the wilderness and their bones would have bleached in the hot desert sun.

There were times when Almighty God had to feed them with manna from heaven. Do we believe in that kind of God? Is he written in the pattern of our lives? Is that the kind of faith which motivates us to look toward the future and think of the promised land before us? We stand today as a church on the border of a promised land. We are still on the other side of Jordan, and again and again the prophetic cry has come to us to cross over. Let us remember the instruction which the Lord gave to Joshua: "The Book of the Law shall not depart out of thy mouth." How many of us have observed that law?

I SAID that I wanted this day to be significant so far as our tomorrow is concerned. Are we dreaming about the promised land? Is it something vague and unreal to us? So it was to the children of Israel when the Lord commanded Moses to go down into Egypt and lead them out of bondage. Moses said to the Almighty, "When I go down there and tell them that the God of their fathers, Abraham, Isaac, and Jacob, has sent me unto them, they will say unto me, What is his name? What shall I tell them?" They had forsaken the Law. They had forsaken God. They had apostatized. They had been so influenced by the culture of Egypt that it had formed the pattern of their life. They had turned to idolatry in their years of slavery, and it took centuries to get it out of them. Nearly two millenniums passed before they gave up those idolatrous tendencies. Idolatry came to America with the Lamanites, who were a branch of the children of Israel. Down in Mexico and Central America archaeologists are unearthing idols that the Lamanites and finally the Nephites worshiped.

Not long ago I stood before the beautiful Pyramid of the Sun at Teotihuacan. It's almost 300 feet up steep steps to the top and covers thirteen acres of ground. Centuries before these worshipers of the sun built this temple and perished in idolatry.

The Lord spoke to Moses and said, "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt." His purpose had been expressed four hundred years earlier to Abraham.

And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward;

And remember the covenant which I make with thee; for it shall be an everlasting covenant; and thou shalt remember the days of Enoch thy father;

For all the land which thou seest, will I give thee, and to thy seed for ever; and I will make thy seed as the

dust of the earth; so that if a man can number the dust of the earth, thy seed shall also be numbered.

Again the Lord said, "And in thee and thy seed shall all of the nations of the earth be blessed." About a century later there were twelve men and their father Jacob through whom the promise could be fulfilled, but when he gave the promise to Abraham from the human point of view there was no possibility of its fulfillment at all, for Abraham didn't have a son. Now thirteen men faced with famine in a land of promise were saved by their son and brother Joseph, whom they had sold into Egypt. Four hundred years later the time had come to lead their posterity out of Egypt. When we think of that whole story we see the divine purpose therein and relate it to everything we think and read concerning this group of people.

I COULD GO not only to Scripture but to the history of later nations and point out that time after time, although confronted with the greatest obstacles, the divine purpose has been preserved. In modern times we think of 1940 and when England alone stood in the gap between dictatorship and democracy, when, with all respect to Americans, some were saying, "Let's be isolationists." We learned our lesson at that point.

If Hitler had decided to invade England instead of Russia, what would have been the course of human history? Where would we be today if we had not had England as a base from which to attack continental Europe?

We think of the Pilgrim Fathers who came to America to build in this land homes of liberty, and of the men who drew up the Declaration of Independence and the Constitution of the United States. A few weak, struggling colonies who had not yet established themselves nationally in the world, set themselves up to defy the might and the power of the empire which was at that time mistress of the seas.

Then America was weak and Britain was strong. What of their positions after 175 years? Surely there is a divine purpose in this pattern that history reveals.

IT WAS IN the divine purpose that the people of this land should be free from the ties of Europe, that here they—being free from the influence of the traditions of that life from which they had come—might work out a democratic government that surpassed anything known anywhere in the world. I love the people and the land from whence I came, but I say without any hesitancy that I would be proud to support a Constitution such as the fathers of America drew up should I become a citizen of the United States. I believe, as Apostle Oakman said when he obtained his citizenship in the United States, it is the greatest instrument of government in the world today.

Beyond that this is Joseph's land, our promised land. It is a land where freedom-loving people from all over the world may come and establish the arsenal of democracy. Written into the pattern of God's purposes is the great Restoration. Just as God told Moses to go down into Egypt and bring the children of Israel out, so he moved through his prophet Joseph Smith to lead the people of Israel of the latter days out of their bondage into the freedom of truth and righteousness in the gospel of Christ.

He has set before us our Jordan and our promised land. It will be through the Restoration Movement and this church of his planting, working under the Constitution of this land, that eventually the nations shall come to receive the blessings that God has for them in the promise he made to Abraham.

TODAY young men don the uniform of the nations that are fighting for freedom. Everything is not well—not 100 per cent ideal yet within these nations. But when they

take up the colors, as we say, these men become a significant part of this struggle to maintain liberty and freedom which others would take away. And when we put on the colors of King Immanuel, of the kingdom of God, we enlist in the army of the Lord fighting the battle of righteousness. We are united with it. We are a part of it, and I'm glad that we are. I'm glad that we have this kind of faith in God. I'm glad that God moved and sought me out and by the revelation of his Spirit has caused my eyes to be opened so that I understand the glories of his kingdom and the power of his truth. That the Lord may bless us all is my prayer.

We Must Advertise

A prominent minister of Dallas, Texas, recently came up with this bit of philosophy: "To fill our churches we must advertise more. God was the original advertiser. He hung out the stars to let the heavens declare his glory." We who belong to the Reorganized Church of Jesus Christ of Latter Day Saints would do well to follow this advice to advertise more. We'll never get Zion built if we fail to tell our associates about the church, its message, and its purpose. We must let people know that our organization is an active, living, growing institution with foresight and courage—an organization which has within its grasp the solution for many of today's perplexing problems. It is our duty to be valiant in testifying for Christ. We must give our neighbors and friends tracts which explain our religion and invite them to attend services, all the while remembering to plan our services so that members and nonmembers alike will wish to attend again. If we do, Zion can become a reality.

EDGAR PILLSBURY

Pray for Faith

EVER SINCE Jesus said, "If ye have faith as a grain of mustard seed . . . nothing shall be impossible unto you," and "Thy faith hath made thee whole," people have turned to the way of faith in their extremity. While we may not have much in houses and lands, we may even feel insecure in our employment or crops, yet except in cases of extreme suffering we cling to the hope of life until we have passed the three-score-and-ten mark. Life is sweet and friends are dear. We dread the unknown and uncertain beyond.

The editors received a heart-touching appeal recently from a ten-year-old polio victim. It is straightforward, simple, and trustful. Karen Kay Wakeman says, "I need the prayers of the Saints because I can't use my right hand and arm" (Letter Column, August 25). Just imagine facing life at ten without the use of a right arm.

Peter and John heard the appeal of the impotent man at the Gate Beautiful as they were about to enter Solomon's Temple. They spoke the words of divine grace, "Arise and walk," and lifted him by the right hand. Immediately his feet and ankle bones received strength, and he walked, leaped, and shouted for joy. Since that day countless thousands of sufferers have turned to divine healing as their only hope.

Karen informs her readers that she has been in the hospital for therapy, but she has also been administered to and told that "some-day I would be all right." But two years waiting is a long, long time in the life of a ten-year-old. We don't know why hope is so long deferred, but truly we "are saved by hope." When hope dies the eyes become listless and even the body will wither and die.

The church and its ministry have been challenged to perform miracles and ridiculed for teaching that God's

plan for healing the sick is still operative among the believers. We are all conscious that many times hands are laid on the sick in administration (as commanded in James 5: 14, 15) but they are not healed. Paul and the other disciples had this same experience. We wonder, we continue to pray, and we philosophize. The fact remains that many of our sick and our crippled remain impotent. It seems especially sad when children are not healed, for Jesus has told us

"of such is the kingdom of God." We note that Karen's plea is that she might be "blessed with more faith." This seems like such an unselfish and reasonable request that all of us should remember this child and her need. As James has declared, it is "the prayer of faith that shall save the sick, and the Lord shall raise them up." What a wonderful experience it would be if, through our interest, God could give this child that gift of faith to be healed. Speaking for myself, I shall be glad to bear this petition to the throne of grace. C. B. HARTSHORN

Keeping the Lord's Day Holy

IN THESE LATTER DAYS when there is so much laxity and difference of opinion about how and when to keep the Lord's day, there arises much discussion and various interpretations of the divine commandment.

We of the Restored gospel have been admonished to cease contention and to observe the first day of the week, commonly called the Lord's day, as a day of rest and worship (Doctrine and Covenants 19: 7). It is also to be a holy day (Doctrine and Covenants 59: 2).

This Lord's day, which is Sunday on the calendar, celebrates the resurrection of Christ. The day was named for the glory of the sun. Through Christ's triumph over death, we commemorate it as the Lord's day.

The Sabbath of the old covenant celebrated the deliverance of the Hebrews from Egypt. Anyone daring to pick up a stick and build a fire on the Sabbath was stoned to death. How different is ours—a day set apart to serve and worship God. It is hallowed, yet free from the yoke of the Hebrews. The Hebrew word "Sabbath" is not the name of a day; but it means to desist or rest. The present order of names for the days of the week was unknown until after the time of Christ.

How can we keep the "Sabbath" or rest day holy? The keynote to this holiness is preparation. Would we come to worship with a dirty face? No, yet inside of us (where God can see) may lurk a soul smudged with sin.

We cannot take this Sabbath holiness down from a clothes closet shelf, where it was laid away with our Sunday-go-to-meeting accessories the previous Sunday evening when we retired, and drape it around us like a string of pearls. He who expects to don a ready-made, laid-away holiness may find that Satan has committed sabotage during the week. Holiness is not an accessory but a virtue which is an asset through all the week. We can obtain it only by striving for it—a full week's job. It cannot be acquired by opening our Bibles and "cramming" on Sunday morning.

The Sabbath was a wonderful provision for the benefit of men both spiritually and physically. And surely he who worships in spirit and in truth on the day set aside to do so will absorb much of its holiness and carry it with him throughout the week.

If God had not provided for a day of rest would man have rested? No. In his desire to gain the wealth of this world he would have spiritually died a pauper. Let us remember the Lord's day and keep it holy. Let us prepare for it, starting on Monday. Let us try to keep its joy and goodness through all the week.

EDITH GRACE BEGGS

Who Wrote Upon the Sticks?

By A. W. Lundeen

NEARLY ALL of our missionaries will testify to the presence of God's Spirit when they preach on the Book of Mormon. This has been particularly true when trying to prove the divinity of the Book of Mormon from Isaiah 29 and Ezekiel 37.

I believe that if we carefully analyze the reading of Ezekiel 37: 15-20 we not only prove the Book of Mormon but we also come to the conclusion that the "Stick of Judah" spoken of is the Inspired Version of the Bible and that the man who was commanded to write upon the sticks was the Prophet Joseph Smith.

Let us examine the prophecy carefully and see how it was fulfilled. In many of Ezekiel's prophecies, the term "thou son of man" is used, which would seem to indicate that the Lord was speaking directly to him, but if we examine this prophecy to its fulfillment we note that the Lord is speaking *through* Ezekiel rather than *to* him.

The word of the Lord came again unto me, saying, Moreover, thou son of man [the man who is to write], take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companion: and join them one to another into one stick; and they shall become one in thine hand.—Ezekiel 37: 15-17.

THE ONE referred to as the "son of man" is given a commandment to write upon two sticks, one *for* Judah and one *for* Joseph. Ezekiel could not have been the man who was to write because he wrote neither the Bible nor the Book of Mormon, nor were the two sticks ever in his hand. We must look for someone else in a day when the sticks would be united. The Bible does not say that Judah would write

or that Joseph would write but states that he who was to write was to do it *for* Judah and *for* Joseph, which would indicate that it would be for their benefit. The Lord also calls the Book of Mormon the "Stick of Ephraim," which seems to be his official name for it.

In verse 18 the Lord cautions the writer that there would be a question raised about the meaning of verses 16 and 17, so he explained the meaning to the people who are called the "children of *thy* people." The Lord is now talking to these people through the man who was commanded to do the writing (verse 19):

Say unto them, Thus saith the Lord God [this indicates that he is a prophet]; Behold, I will take the stick of Joseph, which is in the hand of Ephraim and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in *mine* hand.

This explanation tells an interesting story; but first let us note that in verse 16 the Book of Mormon is called the stick of Ephraim and in verse 19, the stick of Joseph.

SOME BELIEVE that a portion of the Book of Mormon people were Ephraimites because the Book of Mormon is called the stick of Ephraim, but the only known Israelites mentioned in the Book of Mormon are those of Manasseh and Judah.

And Aminadi was a descendant of Nephi, who was the son of Lehi, who came out of the land of Jerusalem, who was a descendant of Manasseh, who was the son of Joseph, who was sold into Egypt by the hands of his brethren.—Alma 8: 3.

And now will ye dispute that Jerusalem was destroyed? Will ye say that the sons of Zedekiah were not slain, all except it were Mulek? Yea, and do ye

not behold that the seed of Zedekiah are with us and they were driven out of the land of Jerusalem?—Helaman 3: 56, 57.

Mulek was the son of Zedekiah, and Zedekiah was king of Judah—a Jew (II Chronicles 36: 10). No mention is made of Ephraim's coming to America in either the first or second migration. Doctrine and Covenants 18: 3 also states that the Lamanites were remnants of the Jews. It is obvious that the reason the Lord calls the Book of Mormon the stick of Ephraim is because Ephraim would possess it. "Behold, I will take the stick of Joseph, which is *in the hand* of Ephraim." It was called the stick of Joseph because both Ephraim and Manasseh, Joseph's sons, were involved. It was the descendants of Manasseh—Nephi, Jacob, and others—who wrote the Book of Mormon; but when the Book of Mormon came out of the earth, it was found in Ephraim's hand. This Ephraimite was Joseph Smith, but the prophecy also states ". . . and the tribes of Israel his fellows." This evidently means in the hands of church members with Joseph Smith, many of whom are of Israel, as is often indicated in patriarchal blessings.

The true church is also referred to as Ephraim. This is plainly seen in Doctrine and Covenants:

And they [the people of the North Country] shall bring forth their rich treasures unto the children of Ephraim, my servants. And the boundaries of the everlasting hills shall tremble at their presence. And then shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim.—108: 6.

Behold the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of

Zion, and shall be sent away, and shall not inherit the land; for, verily, I say that the rebellious are not of the blood of Ephraim, wherefore they shall be plucked out.—64: 7.

This would lead us to believe that the obedient are of Ephraim while the rebellious who are not worthy would be sent away. Here is also a prophecy fulfilled, for the rebellious were sent away in the latter day apostasy and went west where they remain to this day.

THE LORD ALSO GIVES the name, "stick of Ephraim," in Doctrine and Covenants 26: 2:

... and with Moroni, whom I have sent unto you to reveal the Book of Mormon, containing the fullness of my everlasting gospel; to whom I have committed the keys of the record of the stick of Ephraim. . . .

It appears that God calls it the "Stick of Ephraim," rather than the "Stick of Joseph" because Ephraim is the possessor of the book, even though Manasseh was the writer. It is evident that the reason the Lord mentions Moroni as having the keys to the Stick of Ephraim is because of the unrevealed portion of the Book of Mormon, which will come by his authority.

Another witness is found in Hosea (8: 11, 12, Inspired Version):

Because Ephraim hath made many altars to sin, altars shall be unto him to sin. I have written to him the great things of my law, but they were counted as a strange thing.

Some believe this Scripture refers to the Book of Mormon, as did Joseph Smith. If so, it would be Manasseh who wrote the "great things of my [God's] law," for it states that they were written to Ephraim and not by him. Ephraim possessed what was written to him, and it thus became his property. It would seem that the "great things" of God's law are not limited to the Book of Mormon but could include the Bible or any other Word of God.

Before we further analyze verse 19, let us consider I Nephi 3: 195: "And the words of the Lamb shall be made known in the records of thy seed [Book of Mormon] as well as in the records of the twelve apostles of the Lamb [Bible]." So, if we use the word *record* instead of *stick* in verses 19 and 20, they would read thus:

Say unto them, Thus saith the Lord God; Behold, I will take the record of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the record of Judah and make them one record, and they shall be one in mine hand [of equal value]. And the records whereon thou writest [translate] shall be in thine hand before their eyes.

It is plain to see that these records were already in existence when the man was commanded to write upon them, so his writing was to translate what already existed into his own language and into manuscript form for the benefit of Joseph's seed and Judah's seed.

THE RECORD OF JUDAH here could be only the Inspired Version, for it was one of the two he was to write, or did write, the King James and other translations having been changed by the "abominable church" (I Nephi 3: 167). The two records came together ("as one in thine hand") long after the prophet Ezekiel was dead; only Joseph Smith fulfilled the prophecy.

God gave the two records by the spirit of revelation, so we can see why he said "in mine hand"—they were his approved Books. Because he gave them to the church for equipment to his priesthood through a living prophet and they were not tampered with by man, they became one "in thine hand," before their eyes—that is, before the eyes of those who possess them, before the eyes of the true church. The manuscript of the Book of Mormon and the Inspired Version are in the possession of the Reorganized Church today as a witness that the prophecy of Ezekiel 37 is true. They are in the handwriting of the scribes as they wrote the words that fell from the lips of the prophet. They are today in the hands of those who were called the *children of thy people* (prophet's successor). To separate these two books spells apostasy.

It was wisdom in God that the Inspired Version was not printed in the days of Joseph Smith, Jr., for had it been, it would also have been the property of the Mormon church. This was not to be.

Thou shalt ask, and my Scriptures shall be given as I have appointed, and they shall be preserved in safety; and it is expedient that thou shouldst hold thy peace concerning them and not teach them until ye have received them in full. And I give unto you a commandment, that then ye shall teach them unto all men; for they shall be taught unto all nations, kindreds, tongues and peoples.—Doctrine and Covenants 42: 15.

If the Mormons had the Inspired Version, they could also fulfill this prophecy, but they cannot teach what they do not possess.

IT WAS BUT A SHORT TIME after the Book of Mormon was printed that the Lord made known the coming of the Inspired Version. The Book of Mormon manuscript was taken to the printer in August, 1829, and was all printed by March, 1830 (*Church History*, Volume 1, page 81). In June, 1830, Section 22 of

the Doctrine and Covenants was given. This gives the first information (except that which is written in the Book of Mormon) that there would be a corrected Bible. We quote from verse 24:

And in a day when the children of men shall esteem my words as naught, and take many of them from the book which you shall write, behold I will raise up another like unto you, and they shall be had again among the children of men, even as many as shall believe.

The Inspired Version was begun about June, 1830 (*Church History*, Volume 1, page 159), three months after the printing of the Book of Mormon. So as Ezekiel said in 37: 19, the Book of Mormon would be first in Ephraim's hand, and into the same hand would come the Inspired Version written by inspiration.

We note that the man who was to translate the words of Moses was to be likened unto Moses, and that which he was to translate would be had among as *many as shall believe*, who are those of the Reorganized Church.

Section 22 is not in the Utah Doctrine and Covenants, but it does appear in the book, *Pearl of Great Price*, with a change in wording. Besides saying, "as many as shall believe," the *Pearl of Great Price* adds "show them not unto any except them that believe, even so, Amen."

NOT ONLY ARE THE BIBLE and the Doctrine and Covenants witnesses to the Inspired Version, but the Book of Mormon speaks of this record also. We read in the Book of Mormon that when the book "proceeded forth from the mouth of a Jew [Bible], it contained the plainness of the gospel of the Lord, of whom the twelve apostles bore record. . . ." But when it went to the gentiles, the great and abominable church, whose founder is the Devil, proceeded to take away many plain and precious parts. (Read I Nephi 3: 161-196.) "Because of these things which are taken away out of the gospel of the Lamb, an exceeding great many do stumble, yea, insomuch that Satan hath great power over them. . . ." (I Nephi 3: 175). But later we find that these plain and precious parts would be restored.

And it came to pass that I beheld the remnant of the seed of my brethren, and also the book of the Lamb of God, which had proceeded forth from the mouth of the Jew, that it came forth from the Gentiles unto the remnant of the seed of my brethren. [King James Version.]

And after it had come forth unto them, I beheld other books which came forth by the power of the Lamb, from the Gentiles unto them unto the convincing of the Gentiles and the remnant of the seed of my brethren, and also the Jews, who were scattered upon all the face of the earth, that the records of the

prophets and of the twelve apostles of the Lamb are true.

And the angel spake unto me, saying, These last records which thou hast seen among the Gentiles shall establish the truth of the first [that is, the word of the twelve apostles before the abominable church changed it], which are of the twelve apostles of the Lamb, and shall make known the plain and precious things which have been taken away from them; [Would include the Inspired Version.]

And shall make known to all kindreds, tongues and people [same language as was used in Doctrine and Covenants 42: 15], that the Lamb of God is the Son of the Eternal Father, and the Savior of the world; and that all men must come unto him or they cannot be saved;

And they must come according to the words which shall be established by the mouth of the Lamb; [His doctrine]

And the words of the Lamb shall be made known in the records of thy seed [Book of Mormon], as well as the records of the twelve apostles of the Lamb; [Inspired Version]

Wherefore they both shall be established in one [one in mine hand—Ezekiel 37: 19].—I Nephi 3: 190-196.

IT IS DOUBTFUL if the Lord could mean any version of the Bible spoken of in verse 175 as causing Satan to have great power over the people. It is obvious that the Inspired Version and the Book of Mormon are very important to the conversion of men. Very little effect has come upon the Jew toward converting him to Christ by the King James and other versions. But when he shall read from his favorite prophet, Moses, as recorded in the Inspired Version, it will no doubt have a great effect upon him. Here is one quotation from the prophecy of Enoch:

And the Lord said unto Enoch, Look; and he looked, and beheld the Son of Man lifted up on the cross, after the manner of men.—Genesis 7: 62, Inspired Version.

Genesis 50: 31, Inspired Version, also tells of the Book of Mormon and the Inspired Version:

Wherefore the fruit of thy loins shall write [Book of Mormon], and the fruit of the loins of Judah shall write [Bible before it was changed by man]; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together [become one] unto the confounding of false doctrines, and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to a knowledge of their fathers in the latter days; and also to the knowledge of my covenants, saith the Lord.

Joseph's seed and Judah's seed were the writers of these books, but in the latter days another was to bring them together so that they would eventually convert the Lamanites and bring to them the knowledge of their fathers. The book of Judah here could be only the Inspired Version, for we have already learned that the Bible that had been tampered with by the abominable church

brought confusion rather than unity, while the book mentioned here with the Book of Mormon would confound false doctrine and restore peace. I believe that only the Inspired Version can be the companion book to the Book of Mormon, a treasure that but few of the church have realized.

There are some in the church who believe that the stick of Ephraim has no reference to the Book of Mormon but that it is a book belonging to Ephraim of the lost tribes of Israel; and they also believe that Orson Pratt is the author of the interpretation that the stick of Ephraim is the Book of Mormon.

As early as April, 1830, the Prophet Joseph Smith remarked that the stick of Joseph in Ephraim's hand was the Book of Mormon. It is very likely that he also believed he was the Ephraimite referred to.

Soon after the occurrence, I returned to Fayette, Seneca County. The Book of Mormon [the stick of Joseph in the hand of Ephraim] has now been published for some time, and as the ancient prophet had predicted of it, "It was accounted as a strange thing"—but it had now come to pass that truth had sprung out of the earth and righteousness had looked down from heaven.—*Church History*, Volume 1, page 87.

Joseph Smith not only interpreted Ezekiel 37 as the Book of Mormon, but also referred to Hosea 8: 12 and Psalm 85: 11 as biblical evidence.

AMERICA WAS JOSEPH'S LAND, so here we will find his sons: first, Manasseh by Lehi, Nephi, and their seed; and in the latter days, Ephraim by the English-speaking peoples and others.

Orson Pratt was not baptized until September 19, 1830, so could hardly be the author of this interpretation.

Some may say Ezekiel 37 is symbolic, but the statement, "and the sticks whereon thou writest shall be in thine hand before their eyes," was literally fulfilled by Joseph Smith. We know of no other who makes this claim.

Perhaps we could dramatize the events that took place in Ezekiel 37: 19, 20. Let us picture in our minds Joseph Smith as the Ephraimite with the golden plates (stick of Joseph) in his hands. He puts them with the Bible (stick of Judah); both are God's gifts to man, having been written by ancient prophets and apostles.

One book, the stick of Joseph, needs to be translated into manuscript form from an unknown to a known language by divine means; the other book, the stick of Judah, is also to be written by divine means for correction. So the prophet writes (translates) as he was commanded in verse 16. "And the sticks

whereon thou writest shall be in thine hand before their eyes."

Here is the finished product. The stick of Joseph becomes the Book of Mormon; the stick of Judah, the Inspired Version of the Bible. Together they become the property of the Reorganized Church, which is Christ's own church. God has seen to it that his word has come to his church, pure and undefiled, except for a few human mistakes. We have the Book of Mormon, Inspired Version of the Bible, and the Doctrine and Covenants, all given by modern prophets. We do not have to go to Babylon for God's word.

After the writer in Ezekiel had written as he was instructed, he was told to tell the people, "Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land."

Joseph Smith, by direct revelation as well as angelic ministry, was told of the gathering of Israel that would follow the writing on the sticks, so the prophet spoke as God had said, but only when the set time had come.

We Are Thankful

BY HARRY WHIPPLE

In everything give thanks, for this is the will of God in Christ Jesus concerning you.—I Thessalonians 5: 16.

O Lord, we thank thee for this life and all it holds. For the moon and the stars that fill the heavens at night. For the beautiful sunrise and the dew of the morning. We thank thee for food—the crisp red apple, fresh bread, and a glass of cold milk. Thou hast provided a roof over our heads and clothed our bodies. Thou hast made the rose, the larkspur, and the sweet pea to grow by our path. We are thankful for the loyalty and love of family, for all who minister to us, and for our friends. We are thankful for living in a country where freedom and dignity of the individual are foremost, and men may exercise their God-given agency.

Most of all we are thankful for thy Son, who came to redeem us, and for the privilege of a daily walk with him.

O Lord, help us to live lives worthy of these rich blessings and grant us wisdom in our use of them.

Daughter of the Pioneers

The Autobiography of Christiana Stedman Salyards

Part XII

Meeting Marietta Walker

On my summer vacation I went out to Lamoni and there met her. She came one Sunday to Grandfather's house to see me, and as there were other callers in the little house we went outside to talk, seating ourselves on the side of a woodpile. There she opened up to me the things she wished to accomplish, most of which were far beyond my comprehension. I listened with interest and willingness to do whatever was in my power, though I had no idea what I could do or where I would fit into her plans.

That summer for the first time I had the pleasant experience of meeting with young people of the church. In Lamoni they had organized The Students' Society that met once a week for study of the Book of Mormon. From that time I spent my vacation in Lamoni. After the first summer I took the place of the postmistress while she was on her vacation. I went home in August in time to attend the teachers' institute of our county.

The Use of the Tracts

Once as I was preparing to go to the institute I was debating whether to take with me a package of tracts the Herald Publishing House had given me. I feared I might not have courage to give out tracts. As I debated there came into my mind a text from which I had heard Elder Henry Stebbins preach a sermon: "Get thy spindle and thy distaff ready, and God shall send thee flax." "Well, I'll take them," I said, and placed the tracts in my bag.

At the boardinghouse I shared a large room with two other teachers. Walking home from town on the first afternoon of the institute, we passed one of the many churches of the city, and the other girls asked each other to what church she belonged. Then they turned to me and asked if I was a member of any church. I replied, "Yes, I am a Latter Day Saint."

An animated conversation followed, the girls asking many questions and I answering as best I could. When we reached home I brought out my tracts and Bible and placed them on our study table, where they could be referred to in the many brief conversations we had.

Our hostess saw them there, and one evening she came up, ostensibly to bring fresh towels but in reality to ask if she might take my Bible down to show it to her husband, who was one of the instructors of the institute.

At the close of the institute the girls who had roomed with me came asking if they might have some of the tracts to take home, and our hostess hurried forward, saying, "Don't give them all away; I want some too." So I gave away all of my tracts without having to solicit anyone to receive them. Then I remembered the text, "Get thy spindle and thy distaff ready, and God shall send thee flax."

The Call to Help

One Saturday morning Mother and I were at work in the kitchen when she said to me, "Annie, Sister Walker says someday you will help in her work." Such a thought had never entered my mind, and I answered, "O Mother, I couldn't do that. Sister Walker thinks I know more than I do." Mother agreed with me saying, "I told Sister Walker you couldn't do it."

Just then the mail train from the west whistled as it went through our village, throwing off the mail sack. I took my hat down from the nail and started for the post office. As I was walking briskly along under the hot summer sun, a voice spoke in my heart. It said clearly, "I have called thee in righteousness and will hold thy hand."

Astonished and not understanding why it should be said to me, I exclaimed within myself, "What is that said to me for?" I did not connect it with what Sister Walker had said to Mother, so far from my mind was the thought that I ever should have work of that kind to do.

Had I understood, it would have been easier for me to decide what to do when Sister Walker began writing to me, asking me to come to Lamoni to teach. As it was, I had a hard struggle within myself in trying to make up my mind what to do.

On the one hand was Lamoni with the many associations that made it attractive to me. On the other was my pleasant home with my aging parents, largely dependent on me. And there were the children of my sister, with whom I played every night. What heartaches I suffered after my frolics with those little ones as

I walked home in the dark and thought of leaving them in an environment not favorable to them.

The Decision to Go to Lamoni

Nature itself seemed to conspire to make it hard for me to reach a decision. It seemed to me the hills that enclosed our little valley had never looked so beautiful as they did that autumn. Morning after morning when I awoke I looked upon them from the window of my room and saw the maples and oaks standing out like huge, flaming bouquets of yellow and red against the darker background of foliage. It was very hard to leave, but after praying earnestly I decided to go.

The townspeople held a farewell gathering the night before I left. A revival meeting was in progress in the church, but it was cut short and the people gathered in and filled the room. They gave me gifts and commended me for my work among their children and sent me on my way with their good wishes.

I kissed my father's cheek at the station and boarded the train, a very sad girl, my somber feelings intensified by a cold rain that began to beat upon the windowpane.

I was making a very real sacrifice. I was laying on the altar my best gift, my father and mother and my sister and her little ones. And He who withheld not from us his own Son knew my sorrow and sympathized with me in the pain I suffered; he sent me a word of comfort.

As I gazed on the rainbeaten window, I became aware that something was being said to me in my heart. A still, small voice was speaking there. It had spoken once; it spoke again; and then I turned my head as if to listen more intently, and I heard the voice I was beginning to know. I heard clearly the message it spoke: "He that loseth his life for my sake shall find it again."

I recognized the voice and realized that the Lord was seeking to comfort me, and I went on my way cheered and uplifted in spirit. Those comforting words were completely fulfilled in the years that followed. Had I known it, I was but going before those for whom I was grieving in the separation. My heart would have sung for joy could I have known the day I left them what the Lord would bring to pass.

Serving at a Loss

I went to teach in Lamoni at a financial sacrifice, my monthly salary being ten dollars less than I had received in the school I left. I went from a commodious, well-equipped room with adequate janitor service to a room improvised from one end of a lumber office. It was crowded

and had few of the conveniences belonging to a schoolroom. The janitor had first to do his work at the main school building and then hurry half a dozen blocks to take care of us. He came in very late one morning, demanding of me rather truculently, "Missus, can you tell me where is de ashes-scoop?" from which I gathered that he thought I was responsible for the care of the coal shovel.

The schoolroom had no vestibule and the children tracked in snow and mud. When it rained hard, muddy water ran across the room to the opposite side. But we were patient with those conditions, for Lamoni was a young, growing town. At that time there was but one sidewalk in town aside from those in the business section—the one that led from the Brick Church to the railroad station, where it connected with those that led uptown.

Living With Marietta Walker

I lived in Sister Walker's home that year. She was carrying a considerable burden of work at that time, furnishing copy for *Zion's Hope*, the *Mothers' Home Column*, and *Autumn Leaves*, a magazine she had inaugurated in the interest of the young people of the church. She also maintained an extensive correspondence that reached all parts of the church.

Typewriters had not then come into general use, and she did all her writing with pen and ink. She allotted me the fourth page of the *Hope*, and I prepared her copy for the office. Contributions sometimes came in that contained excellent thought but were in writing difficult to decipher; it was my work to make them as legible as possible for the compositors, who worked directly from the original copy.

Day after day, late into the night, and Sunday as well, because she was deaf and could not hear preaching, Sister Walker gave herself with tireless energy and complete consecration to her work. That year she published her book, *With the Church in an Early Day*. I remember that strong urging was necessary to bring her to have her picture taken for the frontispiece, for, with all her energy and the many projects she initiated, Sister Walker was a modest woman.

Her activities were varied, for she was a homemaker as well as an editor. In her black silk dress she presided with dignity over the Sunday school, and in her blue calico dress she looked well to the ways of her household.

Something important was evolving that year—something that would greatly affect me, though I was not aware of it and went about my own work. Sister Walker had frequent consultations with R. S. Salyards, son-in-law of Brother Joseph,

who had recently come from the East and was assistant editor of the *Herald*.

In the spring of 1891 the General Conference of the church was held in Kirtland, and so deep was Sister Walker's interest in what they had planned that she went to Conference. There Brother Salyards called a meeting over which he presided and the Sunday School Association was formally organized.

The school year came to a close, and I went into post office work for the fourth time. In August I went home to Illinois. While I was still in the office, Brother David Dancer, business manager of the Herald Publishing House, came to the window one day and offered me a position as proofreader, but I told him I had decided to go home.

I had been offered a promotion in school there with a considerable increase in salary, but the financial consideration was not what induced me to go home. It was because of my father's wishes. I could not turn a deaf ear to them; so I went, though my heart remained in Lamoni with the church.

Death of Grandfather Landers

In January, 1892, my grandfather died at the age of ninety-seven. Brother Joseph officiated at his funeral. Grandmother, who for more than sixty-two years had been his inseparable companion, could hardly make up her mind to be left behind. She took to her bed quite determinedly, but finally had to give up and recover sufficiently to remain with us four years longer.

The *Herald* carried editorial comment on Grandfather's passing. Someone who knew him personally wrote of his early years in the church, giving an account of his "unremitting labors in word and doctrine, and in all good works," and of his having brought many to the knowledge of salvation.

Founding of the Sunday School Association

A General Conference was held in Independence in 1892, and the Sunday School Association held its first annual convention at that time. A motion was introduced to adopt the International Sunday School lessons for use in the church schools, but Elders R. S. Salyards and F. M. Sheehy took strong ground for lessons produced by our own church. Sister Walker was not there, but she was quoted as saying there was a young sister in Illinois who could do the editorial work. Formal action was taken on the publication of lessons setting forth church doctrine.

Sister Walker began writing to me, as did E. A. Blakeslee, who had been elected superintendent of the Sunday School Association with Sister Walker

as his assistant. They asked me to write the lessons, and I was forced to decide whether to remain at home and devote myself to my parents or to go to Lamoni and take up work in a new field.

Had I understood the leadings of the Spirit on the occasion of my writing to Sister Walker the first time when it spoke in my heart, "I have called thee," my duty would have been plain, but I did not understand the meaning of what I received, and I was between the school board, asking if I wished to continue teaching, and the officials of the Sunday School Association, asking if I would edit the new quarterlies.

Another Decision to Make

My perplexity was increased by my mother's failing health. Day by day she grew weaker, and I asked myself in despair, "Can the Lord require a girl to leave her sick parents?" I dropped down on a chair beside my mother's couch one morning before I left for school and said, "Mother, I don't know what to do. I must answer these people, and I don't know what to say."

Understandingly she looked at me and said, "I think you ought to go." When I came in from school that evening she had a solution for the problem. I had a brother at work in Chicago whose wife was about to join him. Mother suggested that she should go to Chicago with my sister-in-law and enter a hospital for women. I said at once that I would pay her expenses, and she decided to go.

Taking Up a Life's Work

Mother went to Chicago, and I went to Lamoni. I began my work on the Monday after the Fourth of July, 1892. I felt unequal to making the start alone, and Sister Walker arranged with Brother J. A. Gunsolley, superintendent of Lamoni public schools, to assist me during his summer vacation.

We began to work in Sister Walker's large, pleasant living room, our writing table in the middle of the room. We were supplied with writing materials, a worn Bible dictionary, King James' Version of the Bible, the Inspired Version, and a quarterly I had brought from the Congregational Sunday school to be used as a guide in laying out lessons.

Working very slowly, because the task was so new to us, we completed one lesson and laid it away. We finished a second and were part way through a third when one day Brother Gunsolley failed to return after lunch. I ventured to go on without him. But he did not come the next morning, and Sister Walker said, "If Jerry does not come this afternoon, we will go to see him."

(To be continued.)

Timely Truths

Part I

By Apostle Paul M. Hanson

THE CHURCH is looking forward to the redemption of Zion, the greatest project that ever challenged the powers of man. This clearly means that the women of the church have an equal privilege and responsibility in executing the great work and are entitled to the same happiness enjoyed by men holding the priesthood or by those who are not in the ministry who are endeavoring to accomplish what the Lord has given the church to do.

It has been said of the creation of woman that she was taken from the side of man—not from the head of Adam, that she should dominate him; not from his feet, that he should trample upon her; but from his side, symbolizing her place of equal importance and worth in the working out of the great purposes of God in the human family.

Jesus said to his disciples: "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." This applies in a rich and very peculiar sense to the light of mothers shining in the homes. In public school children do not learn of God and his church, and they do not attend many church services, so it remains for the home to be a unique medium in the bringing forth of the army that is necessary to redeem Zion.

Often in the little things that are said, which are spoken simply because a person is what he or she is, much good is accomplished including conversions to Christ. I have seen a sea gull in Australia pick a periwinkle from the rocks, rise thirty feet or more, then drop it and fly down, reaching the rock about as quickly as the clam. If the clam did not break, the bird would pick it up, rise higher, and drop it again, then eat the meat and pick out another clam. Why does a sea gull do

this? One might say instinct, but the best answer I can give is that a gull does what he does because he is a sea gull. Now when one has become a "new creature" in Christ, he is expected to utter helpful things becoming to a new creature in Christ. The far-reaching effect of this in the homes can hardly be measured.

HERE ARE A FEW EXAMPLES of casual remarks: John the Baptist one day stood with two of his disciples, and when Jesus walked by, John said, "Behold the Lamb of God!" Two of John's disciples heard what was said and followed Jesus. As they drew closer, Jesus asked, "What seek ye?" They answered, "Master, where dwellest thou?" And Jesus said to them, "Come and see." They went with him that day—what a marvelous, blessed experience! Then Andrew, one of the disciples, sought his brother, Simon Peter, and said "We have found the Messiah." I do not think John the Baptist thought, "Two of my disciples are here, and now is an opportunity to say something that may have a missionary effect," for the text states the disciples "heard" John speak. The testimony had been given to John that upon him whom he should see the Spirit of God descending and remaining, the same was he who would baptize with the Holy Ghost. Doubtlessly John thought of and was moved by this testimony when he saw Jesus walking and then, lost in wonderment, said, "Behold the Lamb of God!" Thus there resulted from this casual remark the conversion of Peter, a distinguished apostle of the New Testament church.

You remember the story in the book of Kings of Naaman, the captain of the host of the king of Syria. A company of Syrians had gone out and taken captive a little Hebrew maid. She waited on Naaman's wife. Naaman was a leper, and the little

maid, seeing on the countenances of those of the household great anxiety, one day said to her mistress, "Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy." Her words were communicated to Naaman, who sent a letter by the king of Syria to the king of Israel. Finally Naaman went with gifts to the prophet Elisha. Naaman was told by the prophet to go and wash in Jordan seven times and he would be healed of his leprosy. After he had complied with the instruction, his flesh came to him as the flesh of a little child, and he was clean—all because of a few words from a little maid. She doubtlessly had heard among her people of the prophet and of God's wonderful dealings among his people. We need Reorganized Latter Day Saints, young and old, who will say things that are wonderfully true, similar to what was said by John the Baptist, and the Hebrew maid.

Talk about sending missionaries abroad; talk about holding cottage meetings, series of meetings, all of which are important—but, oh, the great field that lies only partly developed, the homes of the children of God!

I SHALL RELATE an experience that you can interpret perhaps as well or better than I can. When Elder D. E. Tucker and I began our ministry in New Zealand, that little country of the southern seas about as far on the other side of the equator as we are here north of it, where the warm wind comes from the north and cold from the south, we learned of a young priest in our church who had come from Australia to New Zealand and had developed an interest on the part of a young man who asked for and received baptism. There was no one at that time in New Zealand who had the ministerial right to confirm the young man in the church.

Two or three years went by. When Brother Tucker and I arrived on the scene, we inquired where the young man might be. Some said

he might have gone home, which meant England; others replied that he might have gone to Australia; or he might still be in New Zealand. No one knew. Brother Tucker and I took a trip to Invercargill, the most southern city of the dominion, preached a few times along the way, made inquiry for the unconfirmed young man, and finally reached this city of about one hundred thousand. In the evening, upon returning to where we were lodging at the edge of the city, I asked Brother Tucker if he would like to go down into the city and see what was going on. "No," he said, "we have been trudging around a good deal." He was older than I and had become more tired. In the city, through the day, we had inquired at the post office for the address of the young man who had been baptized, and examined the city and the telephone directories; our inquiries brought no favorable result.

Being a young man, I did not care to sit in the house all evening. In walking down the main street, I listened for a few minutes to the Salvation Army. There was a light drizzling rain. I went farther on the street and listened to the Christadelphians, teaching the soul sleeping theory—that one is unconscious after death. As I went along the street, in looking up a side street, I saw a torch flickering about a third of a block away, indicating to me that likely there were worshipers there. Upon reaching them, I found five or six on the pavement, and there was one man standing on the sidewalk back of me, close to a public building, I thought to protect himself from the dampness. I stood by the curbing, and after listening a minute or two, I began to wonder if the man belonged to these people, or if he were just standing where anyone coming along would be more inclined to stop and listen.

I edged over to him and asked, "Who are these people?" He said, "The Plymouth Brethren." I asked, "What do they believe?" He went on to tell me. I said, "I listened to the Salvation Army over on the main

street and they taught so and so, and then on down a little farther, to the Christadelphians, and they taught their way; now you say these people teach as you have said. Which one of them is right?" He looked at me and said, "I met some people a few years ago that I believe are right." I asked, "Who?" He said, "The Latter Day Saints." I said, "The Utah Mormons from Salt Lake City?" "No," he said, "there are two bodies of Latter Day Saints." I asked, "Is your name Gale?" "Y-y-yes," he answered. I said, "You were baptized two or three years ago in Kaitangata?" "Yes," he answered. And I said, "You were never confirmed, were you?" He said, "That's right."

There was the man we had been trying to find. He told me that he lived out in the country and was just about ready to leave when I spoke to him. I was not conscious of being spiritually prompted to go down into the city that evening. I just thought, as any young man might think, that I would like to go see how a foreign city looked on a Saturday night; and when I saw the light flickering up on the side street, I was not conscious of any spiritual leading whatever, but thought I would go and learn what was being taught. When I stood there and thought of the man back of me, I thought here may be an opportunity to give the man, whether he was one of the religionists on the street or not, possibly a larger insight into some phase of Christianity. He was later confirmed in the church.

HERE IS AN EXAMPLE of loyalty. When I was on my way home from Australia to America in 1906, a visitor came one day to the home of the family of Saints in Melbourne where I was. I learned that he was from Perth, West Australia. When he learned who I was, he said

that he knew some people in West Australia he thought were Latter Day Saints or had some kind of connection with the church. I tried to be polite and listen, but I was not planning to visit that family. I was on my way home, after four years absence, and I was not planning missionary work at that moment. When he said if I would like the name and address, he would give it to me, I took out an envelope and wrote down the address.

After being in Perth two or three weeks while writing one day I saw the address that had been given to me, and I thought, "Oh, well, maybe those folks do not belong to the church anyway." The next day however I inquired where the address was and learned it was out to the edge of Perth, a large city. I concluded at least it would be a nice walk, possibly into the countryside, and so I went. Upon inquiry I was directed to a rather large substantial house.

I went to the door and knocked. A middle-aged woman responded and I told her who I was. I said that her name had been given to me and that her folks probably had some relation to the church. She eyed me from head to foot and then from foot to head, and finally said, "Well, it is like this. I was baptized in England into a church soon after I was eight years of age, and then left with my father almost immediately for Australia and have lived here ever since." I asked, "Do you know whether or not you were baptized by an elder of the Mormon Church in Salt Lake City which believes in polygamy?" She said, "As a child I never heard anything about that and certainly do not believe it." I invited her to our little Communion service on Sunday at the home of an elder.

The day after the service I was to
(Continued on page 19.)

Home Column

Question Time

Question:

In view of our exceptional consistency with Scripture and later revelation, how can we explain our refusal to send our men two by two and without "scrip"?
Iowa R. R.

Answer:

A safe rule of scriptural interpretation is to know the conditions under which a statement was made, the person to whom it was made, and the reasons why it was made. Commandments frequently vary according to the conditions and needs of men.

When Jesus instructed the Twelve and Seventy not to take purse or scrip, he was instructing them for a brief journey over a limited area—the area in which he himself was later to minister (Luke 10: 1). They were not to go in the ways of the Gentiles, nor enter into any city of the Samaritans (Matthew 10: 5). They would be traveling in a mild climate among people of the same race and religion, who in the majority of cases would be friendly. The people among whom they labored could be expected to feed them, clothe them, and give them money—hence there was no need for purse, in which to carry money, or "scrip", a leather bag in which to carry food and extra small articles of clothing.

When the disciples were given worldwide commission, this instruction was rescinded (Luke 22: 36). Purse and scrip, and even a sword for defense, were now permitted. It was never intended that men should not carry purse or scrip or shoes or two coats when traveling for long distances, for a long time, among unfriendly people, or in rigorous climates where extra clothing might be necessary. The first command was a test of their faith and of God's power; the rescinding of it a concession to changed conditions.

Doctrine and Covenants 83: 15 repeats the prohibition against taking purse or scrip; but this commandment should be analyzed in the light of other revelations bearing on the same subject. Section 42: 19 commands that priests, teachers, elders, and high priests shall have their stewardship and are to have their families supported out of the property

which is consecrated to the bishop . . . or they are to receive a just remuneration for all their services. Section 23: 7 is addressed specifically to Joseph Smith and Oliver Cowdery, who are to devote all their time to Zion, and who are to have no strength in temporal labors, which are not their calling (see paragraph 4). When the elders who had attended the first conference in Zion were ready to return to the East, Section 60: 3 commanded Bishop Partridge to supply them with money for the journey. One of the duties of the bishop, according to 72: 3, is to "take an account of the elders . . . and to administer to their wants." If the elders receive enough from the people among whom they labor to repay this money, it should be repaid; if not, the elder's accounting of how the money was spent cancels his debt to the bishop.

In keeping with this law our men do go out without purse or scrip. They receive no regular salary. Their families are provided for at home according to the instruction of 42: 19 and 75: 4, 5. They are fed, clothed, and given money by the people among whom they labor, but they may call on the bishop for help if they do not receive sufficient to meet their obligations, according to the law of Doctrine and Covenants 60: 3 and 72: 3.

The "two by two" rule was enunciated in Mark 6: 7 and Luke 10: 1, and observed by Jesus himself in Mark 11: 1 and Mark 14: 11. A study of the commands to go "two by two" contained in the Doctrine and Covenants seems to indicate that this was not a universal principle but one to be applied under certain conditions. Doctrine and Covenants 42: 2 indicates that this going forth "two by two" was "for a little season." Doctrine and Covenants 52: 3 has specific application to the elders who were traveling through hostile, unsettled wilderness to meet in the first conference in Zion. Doctrine and Covenants 60: 3 and 61: 6 apply specifically to those same elders as they returned from that conference. Doctrine and Covenants 115: 1 seems to imply that the rule shall be followed when elders are sent to foreign nations. When elders, Apostles, or Seventies are working in an area where there are organized branches, both the spirit and the letter of the law are kept when these men work in companionship and co-operation with local ministry, "that

they may be a help and support to each other in their ministry." When sending men into new territory, it has been and still is the policy of the church to send them two by two.
EVAN FRY

Question:

Having come from another church I cannot talk enough about our authoritative priesthood, but I feel that all of us should know more about how our young men go under appointment as I am sure it is not the same with other churches. How do they?

Iowa

R. R.

Answer:

There are approximately 9,000 ordained men in our church, all of whom have presumably been "called of God as was Aaron," that is, through the prophetic voice of the pastor or other presiding officer and then ordained by the laying on of hands by one having authority. Only about 175 of these ordained men, including the major officers of the church, are under General Church appointment.

Calling and ordaining men to *priesthood* is a matter for revelation. Assigning priesthood to specific tasks and fields of labor is not, however, a matter for revelation, but a matter of administrative procedure, which of course should be carried out under the spirit of wisdom and inspiration. Even the Apostles, who are called by revelation, are assigned to their fields by administrative procedure.

Men are chosen for General Church appointment when they have shown aptitude for some type of church work, when their spiritual, educational, and personality qualifications have been checked and approved, when their health and the health of their family are deemed good enough so that they will not become a liability to the church, and when their financial status is such that they can accept appointment without jeopardizing the payment of their outstanding debts or obligations. In all this the spirit of wisdom should prevail.

The Joint Council—composed of the First Presidency (the spiritual administrators of the church), the Council of Twelve (the missionary administrators), and the Presiding Bishopric (the financial administrators)—considers these qualifications in light of the need for workers and the financial ability of the church to assume further obligations to new appointees. Appointment is then made by this body—often for a probationary or trial period before the appointment becomes permanent. Appointments are subject to the approval of General Conference.

EVAN FRY

Briefs

Young People Attend Youth Camp

MADISON, WISCONSIN.—On the evening of June 29, the opening of the Chetek Reunion, Brother Frederick S. Moore was ordained a high priest by Apostle D. O. Chesworth, High Priest Frank Mussell, and Bishop Theodore Beck.

From July 27 to August 3, Evangelist Ray Whiting held services and visited in the homes of the Saints.

On August 3 a confirmation service was held for Marie Wirth who was baptized at Chetek Reunion. A charge was given to the candidate and members by Elder Robert H. Brigham. She was confirmed by Evangelist Ray Whiting and the pastor, High Priest Fred Moore.

Elder Deam Ferris and family have moved to Madison from Lamoni, Iowa. Brother Ferris will attend the University of Wisconsin this coming year.

Elder and Mrs. Edwin Browne and family of Lawrence, Kansas, worshiped with the congregation on August 10. Brother Browne gave the morning sermon. Mr. and Mrs. Henry Beck have moved to Madison from Trenton, New Jersey.

An ice cream social was held on the lawn of Sister Zella Allen on July 19 by the Zion's League and the women's department. The proceeds went to the building fund.

Twelve young people from the branch attended the youth camp at Chetek, August 3-10.

The branch business meeting was held August 13. High Priest Fred Moore was elected pastor. He chose for his counselors Elders Robert H. Brigham and Myron M. Curry. Other officers are church school director, Myron Curry; assistant church school director, Mabel Curry; women's leader and primary supervisor, Eva Moore; adult supervisor, Elder Harley Morris; young people's supervisor, Merle Ferris; treasurer, Elder Robert Brigham; music director, Elder Deam Ferris; secretary, Margaret Bender; recorder, Esther Brigham; publicity agent, Leda Colbert; auditing committee, Carl Wirth, Leah Miller, Margaret Bender; building committee, Fred Moore, Robert Brigham, Harley Morris, Myron Curry, Bernie Taylor; librarian, Margaret Morris. Clara Sweeney was elected solicitor, and Leda Colbert was sustained as book steward.—Reported by LEDA COLBERT

Baptisms Held in Group

HULETT, WYOMING.—On July 29, 1951, under the supervision of Seventy E. Y. Hunker, a church school was organized in this community and newly ordained Priest Merlin O'Haver was appointed pastor.

In late September, Brother Hunker visited the group again at which time W. A. Long was baptized and confirmed by him.

Regular meetings of the church school were held each Sunday afternoon throughout the year. They were first held in the home of Sister Gertrude Mahoney and later in a hall rented for this purpose.

During the winter months the group was visited by Elder Dale Larsen and Priest Fred Weddle.

During the latter part of March, Patriarch A. W. Lundeen stopped to visit on his way from his home in Washington en route to General Conference. He was accompanied by his wife. Six members of the group attended the Conference. On April 20, Brother Lundeen visited the group again, and nine candidates were baptized. Brother Lundeen performed the baptisms and in the afternoon he and

Elder E. C. Judson of Wheatland, Wyoming, confirmed the candidates. The adults who were baptized were Mr. and Mrs. Dean Jolley, Gale Jolley, and Gloria Neilsen. The five children were Ted and Jerry Waugh, Joan and Darlene Mahoney, and Mary Valora Long.

Apostle Paul M. Hanson visited the group in June. He presided over the reunion at Black Hills July 6-13. Seventy Luther Troyer and Evangelist A. W. Lundeen assisted Brother Hanson. On July 20, two other candidates were baptized. They were George O'Haver, father of the pastor, and Delores Wood, daughter of Mr. and Mrs. Earl Wood. These candidates were baptized by Brother O'Haver and confirmed by Elder Dale Larsen of Deadwood, South Dakota, and Elder George Mefferd of Rapid City, South Dakota.—Reported by W. A. LONG

Children Present Program

BURBANK, CALIFORNIA.—The Zion's League, under the direction of Elder Willard Bettis and his wife, held a candlelight Communion service on Good Friday. Brother Bettis had the tables arranged in the form of a cross. The priesthood sat at the top of the cross and the young people were placed at the bottom. Brother Bettis was the speaker. The Zion's League from Sherman Oaks attended the meeting with the result that one of their girls was baptized the following Sunday.

The annual Restoration dinner was given at the church on April 18. This was sponsored by the women's department.

On May 4, Gregory Dragicevich was baptized by Elder Willard Bettis and confirmed the same day by Brother Bettis and Elder Robert Wilms.

On May 6, a luncheon was held in the home of Sister Gwen Ish and was sponsored by the Foothill's Circle. Guests were the women of the Valley Circle, Sister Frances Davis, Sister Earla Inasley, and Sister Hazel Gregg. All past presidents were honored and given corsages made by Sister Ruth Dunster. Several who have moved away sent regrets that they were unable to attend. These letters were read by Sister Minnette Kirkpatrick. Sister Davis

spoke about her mother, Sister Marietta Walker, and showed some of her handwork. Sister Inasley told of her mother, Sister Vida Smith, and Sister Gregg spoke of her grandmother, Sister Emma Burton.

The children presented the Children's Day program. The setting was a flower garden with flowers donated by the Saints. Frances Rowlett was baptized on this day by Elder Robert Wilms. She was confirmed the same day by Elder C. H. Strader and Elder E. E. Spencer.

A men's club was organized June 24 at the home of Elder E. E. Spencer. A birthday card shower was given Brother Spencer who became ill a few days before.

Nine children and three adults from the branch attended the children's camp. Elder Robert Wilms was in charge of the camp. Sister Opal Baird was camp nurse, and Sister Gwen Ish was a counselor and teacher.

Joyce Hill was baptized July 20 by Elder Bettis. She was confirmed by Brother Bettis and Elder C. H. Strader.

A linen shower was given on August 14 for Sister Eleanor Ziech at the home of Sister Minnette Kirkpatrick. There were thirty women from the branch in attendance.—Reported by H. R. ROWLETT

Church Has New Classrooms

FAYETTE CITY, PENNSYLVANIA.—The picture of the baptism of Christ by John was the center of the flower and fern embankment which served as the worship center for the baptism service held June 29 at the morning hour.

Elder Arthur Warner, pastor, and Priest Thomas Morgan officiated. The five candidates baptized were Dale Warner, Richard Wagner, Mrs. Georgia Swearer, Patricia and Ronald Delbarre.

The confirmation service was held July 6 prior to the Communion service. Elders B. F. Warner, Sr., Samuel Winship, and Arthur Warner participated.

These persons were the first to be baptized in the newly installed font which is a part of the new addition of six classrooms which has

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been added to the building. The new addition to the church was formally dedicated September 14.—Reported by MRS. WILLIAM BARKER

Students From Branch at Graceland

TEMPLE CITY, CALIFORNIA.—Graceland College entrants this fall from the branch include Jacques Peterman of La Canada, California; A. Richard Hacker of Azusa, California; and Rollin Postlewaite of San Gabriel, California.

Jacque is past secretary of the Zion's League, and Dick and Rollin are veterans of Korea and active members of the young adult group.—Reported by ROSEMARY SAUNDERS

President Smith at Reunion

BRITISH ISLES MISSION.—Seldom, if ever, has a reunion in the British Isles been so full of promise and anticipated with such enthusiasm as that held at Enfield August 1-5, 1952, when President Israel A. Smith was present. This was Brother Smith's first visit to England, and his coming brought rich ministry to the Saints and was the source of much joy and encouragement.

President Smith was accompanied by Bishop Henry L. Livingston and Apostle Arthur A. Oakman. Also with the group for the first time in reunion experience was the new mission president, Donald V. Lents, and his family.

In harmony with the General Church, our theme was "We Accept Our Stewardship," and each class period and sermon dealt with some aspect of the theme.

The reunion was opened by Brother Lents on Friday evening at 7:00 p.m. He introduced President Smith, Bishop Livingston, and Apostle Oakman, and each in turn replied with words of encouragement. This was followed by an appreciation of the painting, "Christ and the Rich Young Man," given by Sister Violet Worth, who interpreted the stewardship lesson taught by the Master himself.

On Saturday morning at nine o'clock a prayer and fellowship service was held, and concluded with the affirmation of President Smith to "be more than ever determined, under the blessings of God, to do the best we could." Bishop Livingston taught a general class on the basic qualities required of a good steward. In the evening Brother Lents spoke on "Stewardship of Time, of Work, of Talents, of Self, and of Study."

Sunday services began at 10:00 a.m. with a Communion service, presided over by President Smith, in which the theme was "I Accept My Stewardship." In his remarks, Apostle Oakman said that the Sacrament tells us that God loves men to the utmost. At 3:00 p.m. Bishop Livingston was the speaker. He reminded the Saints that if we will only do the will of God, his kingdom will be inevitable. President Smith gave the address at the evening service and brought to us a realization of the great trust which is ours in the stewardship of the Three Standard Books of the church. He gave some interesting facts on the claims and place of this sacred literature in the program of the church and his testimony of their validity confirmed the faith of many persons.

Monday's activities began with a baptismal service at 8:30 a.m. when Elder T. E. Worth baptized Christine Archer of Liverpool, and Aubrey Evans of Skewen, South Wales. A prayer and fellowship service was held under the leadership of Apostle Oakman, following which Bishop Livingston continued his teaching, emphasizing that character is indispensable

to successful stewardship. On Monday evening Apostle Oakman gave an address on "The Stewardship of Self."

Tuesday was the final day of reunion. Bishop Livingston reported on the status and growth of the church institutions in and around the Center Place. A further season of praise and testimony was held, following which President Smith gave the closing address. In it he reminded all of the covenant they had made with the Lord and had so many times re-affirmed and also of the good intentions expressed in the acceptance of their stewardship. He said the best way to demonstrate these intentions is to bring to the altar flowers of service. The Saints moved to the front of the Enfield church for a brief service of dedication when President Smith laid a stone bearing his name and commemorating his visit to England, and Patriarch John W. Worth offered a dedicatory prayer.

Each morning of reunion two classes were provided for the children by Vera Jones and Joyce Taylor, and at the close of each day an evensong was led by Brother Lents for the young people.

In addition to the brethren already mentioned from headquarters present were Evangelist and Sister Swain of Australia, who are en route for home from General Conference, and Sister Poole and her daughter, Valda, who recently graduated from Graceland College and who will sail with the Swains for Australia on September 2.—Reported by VIOLET WORTH

Northwest Reunion Held

SILVER LAKE, WASHINGTON.—About 1,500 Saints and friends from the Seattle-Spokane-British Columbia Districts met at the campgrounds at Silver Lake August 1-10 for the 1952 reunion. The theme, "Spiritual Growth Through Stewardship," was explored and developed by all departments and groups under the leadership of E. J. Gleazer, apostle-in-charge of the Pacific Slopes Mission. Guest speakers were W. Wallace Smith of the First Presidency and Seventy George Njeim, assigned to the Northwest.

Administrative details were handled by Granville Swenson, president of Seattle District, with counsel of Sam Clark, British Columbia district president, and Carl Hammil, Spokane district president. Brother Gleazer directed the spiritual ministry during the entire reunion.

Preaching assignments were filled principally by Brothers Smith, Njeim, and Gleazer, assisted by Brothers Swenson and Koury.

An average attendance of forty-five in the men's class heard President W. W. Smith lead discussions of Evan Fry's specially prepared reunion and institute pamphlet, "Spiritual Growth Through Stewardship."

The women were led in six morning and four afternoon classes in a discussion of the pamphlet, "Women's Stewardship Responsibilities," by Sister Wallace Smith.

The young people were under the guidance of Vern Webb and Ray Sowers. Youth fellowship services were held on Sunday, Tuesday, and Friday mornings.

The senior high classes were led by Vern Webb in discussions of the responsibilities and problems of youth stewardships. Discussions on proving their beliefs in divine revelations and in the Book of Mormon from Bible Scriptures were led by George Njeim.

The junior high under the leadership of Aleah Koury participated in several successful prayer meetings and enjoyed handcraft, such as braiding and woodworking.

Reunion music was developed by Ray Sowers. The choir directed by Grace Nichols provided a background for most of the meetings as did solos and other special numbers. The junior choir made up of the primary choir supervised by Donna Stearns and Betty Stewart and the Harmony Choir directed by Sister Njeim and Ray Sowers provided special music at Friday evensong. The orchestra under the direction of Ray Sowers practiced after dinner for two special numbers given at the Saturday evensong musical period. The band (the orchestral brass section) provided music for several of the evensongs.

New facilities included about eight new cabins put up by individual families, a com-

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BY THOMAS B. COSTAIN

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munity kitchen of the New Westminster, British Columbia, group, and a brand new information booth building. Plans are being made to provide increased sanitation facilities for next year.—Reported by ELMER J. COUSINEAU

Visitors Represent Five Countries

STONE CHURCH, INDEPENDENCE, MISSOURI.—Visitors from twenty-one states, Canada, Hawaii, Holland, and Japan registered at the Stone Church during August. They were Mrs. Mabel Alderton; C. R. Anderson, Mr. and Mrs. L. F. Anderson and Elliott; Cpl. Raymond L. Austin, Mary and Fern Bourlier, Mr. and Mrs. H. T. Bratcher, Joan and Gayle, Mr. and Mrs. E. O. Butler, Mr. and Mrs. Willie Canfield and Shelton; Mrs. Velma Carlike; A. B. Chatburn; J. A. Cleveland; Mrs. Kathryn Coyle; Mr. and Mrs. George J. Craig; Carol F. Crum; Mr. and Mrs. Don J. Damron; Don Ely; Mr. and Mrs. S. G. Evans, Mrs. C. M. Foxworthy; Mr. and Mrs. Frank Fry; Mrs. Nora Gloyns and Louise; Mr. and Mrs. Fred Graves and Lewis; Billy Gray; Miss Elsie J. Hammer; Mrs. Marion Hancock; Joyce Hansen; May Hara; Mr. and Mrs. Hilton H. Hartley; J. D. Hauman; Mrs. W. Hayward; Louisa Hebb; Mrs. H. E. Henry; Mr. and Mrs. Carl H. Hobart; Mr. and Mrs. Gail D. Hobart; Mr. and Mrs. W. L. Hodgman; Frank L. Holmes and Joan; Kathleen Hough; Mr. and Mrs. Oliver Hough; Mr. and Mrs. C. D. Hunt; George Knotts; Charles R. Kramer, Jr.; Clara Belle Lee, L. J. Lee; Mrs. Cynthia Lorange; Mr. and Mrs. Elmer Loope; Mr. and Mrs. John A. Luce and family; Mr. and Mrs. Russell May and son; Kathleen and Linda McDole; Mrs. Homer Mead; Dr. and Mrs. H. E. Morgan and Phillip, Calvin, David, and Martha Newman; Mr. and Mrs. William M. Newman; Omaha junior church group; Mr. and Mrs. Russell Ralston; Mrs. B. W. Remington and Eva Mae; Marie Rushfelt; Mrs. Genevieve Sands and Judie; Marcella Schenck; Mrs. Jesse Seedle; Evia Sellers; Leslie Sherer; Dr. and Mrs. E. V. Shute and family; Mrs. E. S. Simmons; Earl Sinclair; Cpl. Lloyd Sinclair; Bessie Smith;

Jerry Smith; Nettie L. Smith; Mrs. H. H. Snow; Mr. and Mrs. L. W. Springer and Lorna; Rena Steele; Mrs. Robert M. Stone; Ruth M. Studley; Mrs. J. E. Sutton; Mr. and Mrs. Eugene A. Theys; Mrs. William Timmins; Olive Traub; Mr. and Mrs. Robert R. Trimble; Mr. and Mrs. C. E. Troyer; Mrs. Earl A. Traux; Mr. and Mrs. Albert Walker; Mr. and Mrs. C. B. Wallis; Mr. and Mrs. F. C. Wallower, Jr.; Cpl. and Mrs. Fred O. Weddle, Ronald and Dale; Jack Welch, Dora Wildermuth; Mr. and Mrs. Frank Willey and Danny, Clarence D. Williams; Mr. and Mrs. Edward R. Wire.—Reported by MRS. RALPH G. SAVAGE

Members of Branch Attend Reunion

PONCA CITY, OKLAHOMA.—Four young people attended the youth camp. They were Mary Newman, Helen Miller, Robert Henderson, and Luella Hutchinson. On the Sunday following their return from the camp, the young people presented a program at the eleven o'clock hour. Each one reported on camp activities.

Evangelist H. I. Velt conducted a series of meetings April 27-May 4. His services included visiting all the families and giving several patriarchal blessings.

On January 27 the Zion's League district council met with the Ponca City League and presented the eleven o'clock worship.

On July 29 the mission business meeting was held. District President Victor J. Witte presided. The following officers were elected: Glenn C. Limb, pastor; O. E. Pender and O. E. Adair, counselors; Mrs. Cecil Jackson, secretary; W. T. Bozarth, treasurer and young people's supervisor; Mrs. Graham S. Hart, reporter; Mrs. Glenn C. Limb, children's supervisor and music director; Graham S. Hart, director of religious education and auditor; Paul Storm, second member of auditing committee; Mrs. Robert J. Cavanaugh, women's leader; Robert J. Cavanaugh, M. A. Etzenhouser, W. T. Bozarth, Paul Storm, Mrs. Fred Andrus, finance committee; Mrs. Noah Padget, flower chairman; and M. A. Etzen-

houser, appointed recorder. Those sustained were Paul Storm, historian; Robert Cavanaugh, book steward; and Mrs. Graham S. Hart, solicitor. Elder Jess Davis, Skiatook, Oklahoma, district director of religious education, accompanied the presiding officer and assisted by giving the invocation.

The following attended the Oklahoma reunion which was held in August: Mr. and Mrs. Glenn C. Limb, Mrs. John Hutchinson and daughters Luella and Loretta, Mrs. Lula Jackson, Mrs. W. A. Newman, Mr. and Mrs. Noah Padget, Mr. and Mrs. Robert Cavanaugh and children Toni and Bobby, Mr. and Mrs. Paul Storm and children Dorothy, Mildred, and George, and Mr. and Mrs. Graham S. Hart.

Toni Adair was baptized by the pastor and confirmed by Elders O. B. Adair, her grandfather, and Glenn C. Limb, on July 27.

Elder Glenn Limb baptized George Storm on his eighth birthday, August 14, at the Oklahoma reunion.—Reported by MRS. GRAHAM S. HART

Change in Date for Shawnee Homecoming

The Shawnee Drive homecoming services scheduled in the August 18 issue of the *Herald* to take place on Sunday, September 14, have been changed to Sunday, September 21. The church is located at Forty-fourth Terrace and Shawnee Drive.

Timely Truths

(Continued from page 15.)

leave on the steamer for home. She rose in the meeting, tears wetting her cheeks, and said that for forty years she had lived in West Australia and in that time had often prayed that she might hear again the gospel that had appealed to her as a child. She said that she took an active part in one of the churches in the city and had been asked to formally cast her lot with that church, but somehow she felt it was not the thing to do.

After my departure from Australia, I visited England and some other countries on the way. About a month or two after arriving home I received a letter from this sister telling me that her husband had united with the church. It wasn't long before she wrote that some of the sons, and then later grandchildren had been baptized. One of her sons served as pastor of the church at Wallsend, New South Wales, where George Lewis held his membership.

Grandma Robinson—forty years loyal to what had entered into her life in childhood—was like a rock in the ocean with the waves and storms beating upon it, unmoved!

Golden Wedding Anniversary

Elder and Mrs. J. D. Curtis of Colorado Springs, Colorado, observed their golden wedding anniversary on June 25 by holding open house at their home from two until four in the afternoon. They were married in Colorado Springs on June 25, 1902, by Evangelist J. F. Curtis. Three of their five children are still living and were able to be present for the anniversary observance; they are Russell Curtis of Colorado Springs, Mrs. Vida Solberg and Mrs. Louise Solberg of Peyton, Colorado. There are seventeen grandchildren also.

Elder Curtis began his ministry at the age of nineteen and served many years in the field as a Seventy. At present he is pastor of the branch in Colorado Springs.

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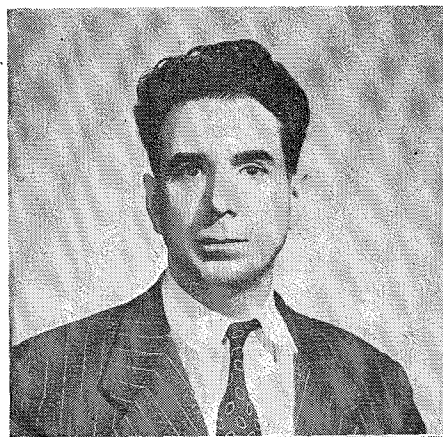
A poignant chapter in modern church history

By **Biloine Whiting Young**

THE RAIN CLOUDS which had threatened during the morning were gone, and the sun shone with a tropical intensity on the lake. The volcanoes of Guatemala burned against the sky like the white sails of the boat which lingered on the opposite shore of the lake. Seated on a blanket by the edge of the water were the six people who had come to witness the baptism of José Aranda, the first Guatemalan to become a member of Christ's church since the days when Alma led his followers into the same wilderness to baptize them. Born in Spain, educated in the universities of France, a naturalized citizen of Guatemala, José Aranda was led into the waters of Lake Amatitlan by a young man who three years ago had no church, and fifteen years ago was a Roman Catholic.

The baptism of José did not begin at the shore of Lake Amatitlan. To be accurate one should say that it began with the angel who visited Joseph Smith, or with the angel who visited Mary, or the angel who held the coals of fire to the lips of Isaiah. But for the four of us in Guatemala, the baptism of José began with a Communion service July 27. July 27 was the first Sunday since we had begun holding discussions in January that José was not with us. The regularity of his attendance and the perception he showed by his questions had convinced us of his interest. Points of doctrine which had at first seemed strange and unreasonable to him had become clear, and our explanations, along with the extensive reading he had done during the weeks between our meetings, had convinced him of the truth of the Reorganized Latter Day Saint message. Nothing was left for us to do except baptize him. And that we could not do. Twice my husband had visited José to discuss baptism, and though the two men had talked far into the night, the point of making a decision was never reached. Baptism was so close that the words seemed almost upon his lips, but week after week, they were never spoken. And so on Sunday, July 27, the first time that José could not be with us, we decided to hold a Communion service. In a way we felt that we had gone as far as we could go with our discussions, our logic, our intensely reasonable presentations. If José were to be baptized we must have help.

A COMMUNION SERVICE for four people is necessarily simple. While Priest Lloyd Hurshman arranged an altar, Jean and I brought bread and wine for the sacrament. Then the four of us sat down together to select the hymns and outline the order of the service. Lloyd was to offer the opening prayer, George would give the talk, each of them would offer one of the prayers over the emblems, and Lloyd would serve them. A hymn and a prayer by Lloyd would close our service. The order was simple and unpretentious, but it had immensity. It had the immensity of need, and the urgency of the first Communion service we had held in January when we were all so frightened of the work we were soon to begin. As we sat, knee to knee, before our altar, holding the lighted candles



Jose' Aranda

Secretary and interpreter for the French Legation in Guatemala City and the first R. L. D. S. convert in Central America.



Mrs. Aranda

shown here with their two children, is a pediatrician in the General Hospital, Guatemala City.

to sing the hymns, we no longer felt like four insignificant young people who were presuming too much to try to convince a man of the quality of José. Rather we felt ourselves Saints commissioned of God to do what we felt again to be his will. Our elder, George, sensed the influence which was touching us all, for at the close of Lloyd's prayer, he asked us to stand and clasp hands while he offered a second prayer—a prayer of thankfulness for the blessing and strength we had received so promptly.

IN THE WEEK FOLLOWING the Communion service, we had a visitor. He was Steve Robinson, a priest from Des Moines, Iowa, who was spending his summer vacation in the countries south of the border. Steve met José, immediately shared our feeling about him, and entered into our concern as if he had shared every step since January. While Steve was with us, we decided to hold a prayer service. José had never attended such a service and, perhaps because of him, we entered it with some apprehension. How could five people, never loquacious in prayer and testimony meetings at home, profitably use a whole hour's time? The prayers justified our fears. They were all short and somehow superficial. We were trying, but nothing was happening. We were only people using words without putting meaning behind them. After the five prayers, George rather desperately suggested we offer our testimonies. I was casting around in my mind for an idea upon which to focus my thoughts, and finding absolutely nothing, when Steve broke the silence. He bore a long testimony, telling us of his early years in the church when, although he respected his father's devotion, it wasn't enough to convince him. He told of his determination to test God, and of how he ended up by testing himself. It was the testimony of a sixteen-year-old boy, but it closed on the note of a priest of the church. That testimony changed the meeting. Steve opened the door for all of us, and suddenly, from being empty, we found we had too much to say. Our service lasted for an hour and a

half, and then we closed it only to enable José to catch the last bus for his home. Something was happening. The eight months were moving toward a climax—a climax which we could control if we would. Lloyd, George, and Steve walked with José to his bus. On the way back to the house George made the suggestion which, we believe, influenced greatly the baptism of José. He suggested that the three priesthood members meet together for prayer. Lloyd followed up the idea by suggesting they begin right where they were. An empty field lies across the road from the Hurshman home. Without even coming into the house where Jean and I were waiting, the three fellows walked into an open space in the field and began their second prayer service of the evening. George prayed first, naming the two objectives for the prayers—first, was this the time to approach José on the subject of baptism; and second, if so, how were they to do it? When George had finished his prayer Steve prayed. Then Lloyd. At the moment of Lloyd's "amen" the moon, which had been behind the clouds, broke forth and encircled the three young men in a burst of light. For thirty seconds they stood without moving, gazing up at what appeared to be an omen, if not of success, at least of approbation on their efforts.

THE PRAYERS in the field brought them together, as brothers, made them partners in a concerted spiritual effort, but did not give them an answer to their two specific questions. Before leaving the field, they agreed to meet again on the coming Wednesday night.

It was after 8:30 when the three young men shut themselves up in the Hurshman study. Since they had come directly from work they began their session with a discussion to clarify the objectives for the meeting. *Were* they to see José again about baptism, and if so, *how* were they to do it? Before offering their prayers, George made a singular comment. "Something is happening to help us," he said. "It isn't here. It's taking place somewhere else."

"A charge to keep I have, a God to glorify." They sang the hymn through, sitting in a semicircle to sing from the same book. Then, still remaining seated, George began to pray. He asked for guidance—for guidance in an intellectual way, but also for spiritual guidance. Reassurance, he said, was needed to fortify them all. Steve prayed next, asking for the ability to sublimate themselves to the spiritual blessing they wanted to receive. Lloyd's prayer followed, again asking that they might be receptive to the will of God.

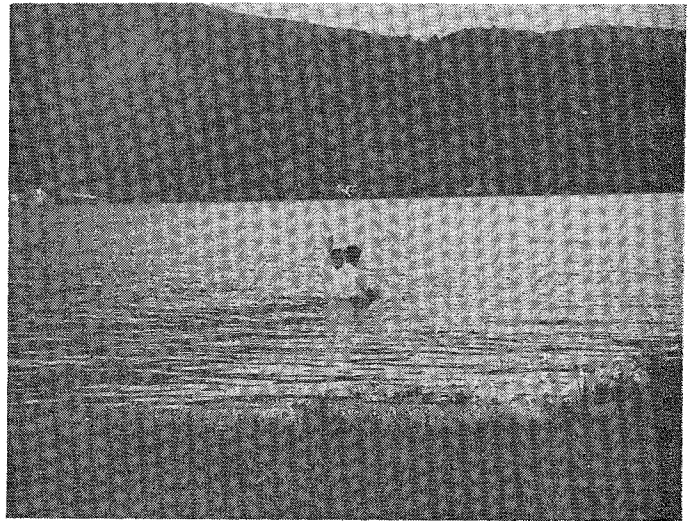
"Rise up, O men of God, have done with lesser things." The second line of the hymn seemed to have special meaning for them and provided the keynote for the second round of prayers. Before praying, George told the other two that he felt the guidance they were praying for would not come through him, but through one of the others. After George, Steve prayed. Then Lloyd.

During the first five prayers Lloyd had been feeling himself apart from the rest, critical and unresponsive, and in his desire for humility, he knelt by his chair to offer his prayer. The hymn "Consecration" followed, with another prayer by George. Steve, who had been sharing some of Lloyd's feeling of futility, suggested that perhaps he was the one who was the obstructionist, who seemed to be out of tune with the rest. His feeling of frustration was so great that he started to leave the room when Lloyd, who had been sitting apart from the others, stopped him.

"Don't go, Steve, it's not you," he said. "I feel exactly the same way."

Only George was not discouraged. Some of his hope was transferred to the others, for instead of leaving the study, they talked for over an hour, sharing experiences and advice with one another. When they parted after midnight, they agreed to meet again on the following evening. Thursday's

meeting opened with a brief statement of their objectives by George. They sang a hymn and offered their opening round of prayers—first George, then Steve, then Lloyd. In the discussion following the prayers, George turned to Lloyd to tell him that he was to be the person through whom their help was to come. Lloyd could only stare back at him in unbelief. His feeling of futility, of uselessness seemed as great as before. His prayers were only words. If he was to be an instrument in God's hands, he was surely unconscious of it. His dismay was shared by Steve to the extent that only George offered a prayer in their next round. Again they sang, and again George prayed, this time followed by Steve. Then Lloyd offered his prayer, asking in particular, that they should be able to use their intelligence to recognize the answer to prayer when it came. That statement, simple though it was, meant something to both George and Steve—especially to George, for that day he had received a letter from Ray Whiting containing a sermon outline. It was the first sermon outline he had ever sent. It listed Old Testament prophecies which had been fulfilled in the church and ended on a definite note of decision. Anyone hearing the sermon would have to say to himself,



Picture by Steve Robinson

"If these things are true, then I must do something about it." After George's telling them of the letter, Lloyd testified to a feeling of assurance that they should visit José. The letter, they decided, would be the method of approach.

THE FOLLOWING SUNDAY at 4:00 they gathered in José's sun parlor. George gave the sermon as a talk, ending with a clear invitation for him to join with them in the work of the church. José was silent for a long time while they waited for his answer. When it came, it was neither a yes or no, but expressed the fears he felt about organizations. Those he had belonged to, he said, had limited his freedom. He looked to George for an answer, but George was lacking. He felt, he said later, completely talked out; he was empty. It was Lloyd who stepped into the silence, assisted by Steve. Lloyd's answer that the important thing was not so much the organization but the functioning of the church which leads men toward more and more freedom seemed to be a completely new

New Horizons

idea to José. He seemed extremely impressed. Lloyd said afterward he had never in his life spoken with such conviction and knowledge that what he was saying was reaching into the heart of another person. When he finished José remained silent again. The tension grew in the room as the three young men waited to hear what he would say. José took a breath to speak—and in that moment the door opened, and Mrs. Aranda came in the room to announce tea. The moment was past. There had been no decision. The only indication of José's feelings came when they left. Instead of saying good-by at the door, he walked with them almost ten blocks before he finally returned to his home.

On Tuesday the three went back. George again asked José to join the church. This time there was no silence. In a low voice he said, "I can no longer see a reason why I should not join with you." The decision had been stated negatively, so for a moment they seemed not to understand. Then, impulsively, George grasped José's hand and, in a few words, tried to tell him what this decision would mean in his life. Lloyd followed, and then Steve. The small sun-room with the French prints on the wall seemed crowded with their feelings as they all tried to talk at once and were all saying the same thing. A day was set for the baptism, and they left.

PERHAPS ALL BAPTISMAL SERVICES take the same amount of preparation. We don't know, we had never planned one before. While Lloyd and George were in school, or at Scout meetings, or broadcasting the news, Jean and Steve and I experimented with orders of service. We sang our way through two hymnals hunting for appropriate texts and melodies suitable for five voices. We decided to print programs, and so had to search through the Scriptures for quotations for the cover. George had to buy clothes for the baptism; José must be visited after our 7:30 newscast to be instructed in the mechanics of immersion; and finally, since none of the three men had ever baptized anyone before, they took the *Priesthood Manual* and their swimming trunks to the university pool to learn.

Sunday, August 24, 1952, dawned grey and cloudy. August in Central America is the middle of the rainy season, and we were apprehensive about the weather. All morning while Lloyd, George, and Steve arranged chairs for the confirmation and Jean and I prepared the food for the dinner, we watched for the rain to come. When it hadn't rained by 1:00 we were encouraged, and when it was still dry at 3:00 when we met for

the eighteen-mile drive to the lake, we stopped worrying about the weather. Our driver was Dr. Merrill Hutchins, our friend and pastor of the Union Church of Guatemala. Packing the seven of us into his car, he began the descent to the lake, while we watched the sun grow brighter and brighter until even the rain which had been falling on the mountains around us seemed to evaporate, and the air became as clear as on a night in December. The shore of the lake was green and deserted except for three impassive but friendly Indians who watched us from the top of a hill. Lloyd, who had been wearing trunks under his clothes, waded into the water to test the bottom, while Steve assumed the duties of a deacon and spread the blankets for us to sit on. When everything was ready, and the volcanic rocks, which float on the surface of Amatitlan, had been pushed aside, Jean started the opening hymn.

"How gentle God's command, how kind his precepts are . . ." The air was so still that the hymn seemed to linger over the eight people seated on the blanket.

"His bounty will provide; his Saints securely dwell. That hand which bears creation up will guard his children well."

"You, José, are the first to be baptized into Christ's church in this land since the days of the Book of Mormon." Steve, the sixteen-year-old priest from Iowa gazed solemnly down on José. "The covenant you are about to make with God is an eternal one, and by the symbolism of baptism you are to covenant yourself to a new way of life. You are to enter both death and birth, in a physical symbol and in spiritual reality."

"There's an old, old path, and the sun shines through . . ." The hymn, first heard in Lamoni, Iowa, ushered George and José into the ancient volcanic lake. "'Tis an old, old path, shadowed vales between, yet I fearless walk with the Nazarene . . ."

George's voice was clear over the still water. "Having been commissioned of Jesus Christ; I baptize you . . ."

For a moment we on the shore were too overcome by the immensity of what we had witnessed to pick up our cue. Then Jean began to sing.

"It may not be on the mountain's top, or over the stormy sea; it may not be at the battle's front, my Lord will have need of me." Mrs. Aranda leaned forward to touch my arm. "*Qué bonitas son estas palabras,*" she said, pointing to the line, "I'll be what you want me to be."

The closing prayer pointed out that only God knew the real significance of what had just taken place by the lake and re-emphasized the mere instrumentality of men. As Lloyd stood before us pronouncing the benediction, a breeze

sprang up, filling the sails of the boat and sweeping it toward us like white wings crossing the lake.

THE HURSHMAN LIVING ROOM held the cool remoteness of a church. The late afternoon sun, filtering through the closed drapes, shed a mellow light over the leather chairs. A single bowl of red roses rested beside a squat Indian figure on the mantle. The spirit of the service was in the room, touching each of us, so without rising from his chair, Lloyd began the confirmation talk.

"I once stood on a high place," he said, "and looked across a broad valley toward a blue lake. The lake was protected by strong volcanoes, symbols of the powerful forces at work in our universe. Sometime later, after meeting the struggles of life, I turned again toward the high place but found the vision blotted out by rolling mists. Yet my soul could see, and I was happy because I knew what lay beyond. Today, José, you stand on a high place of baptism. I testify to you that when the mists of daily life swirl over the high objectives you have glimpsed in this church the Spirit of God will come to you with the assurance that God still is, that he is moving in the lives of men, that he has concern for his church, and that he will be with you until the end of your life."

"Behold our humble brother, Lord, on whom we lay our hands . . ." As Jean and I began the third verse of the hymn, George rose from his seat to lead José to the chair reserved for the confirmation. His white hands rested lightly on the dark wavy hair as he began to pray.

"José Aranda, I place my hands on thy head to confirm thee a member of the Reorganized Church of Jesus Christ of Latter Day Saints. . . . Thou art capable of contributing more to the work of Christ's church than perhaps any of us. . . . God has led thee to this hour, and if thou wilt but allow him, he will continue to guide and direct and help thee. . . . Dear José, I confirm thee also as a true child of God."

"Rise up, O men of God, have done with lesser things . . ." Lloyd and Jean sang the duet while George and José clasped hands for the first time as brethren in the church of Jesus Christ. "Rise up, O men of God. The church for you doth wait . . ." Mrs. Aranda's eyes were wet, as were those of the Baptist pastor of the Union Church. The eyes of the four of us met in a long moment, seeking assurance from each other that the nights of prayer, the Sundays of fasting, the days when defeat had seemed certain had actually culminated in this scene. We remembered the night we had presented the concept of a social plan of God. José had listened and completely rejected the idea. When, late that night, the fel-

lows left in Lloyd's car to take José to his home, we were afraid he would never come back again. On the way home the car had had a flat tire, and repairing it in the tropical moonlight, they had decided to pray that José would come back to our meetings. Despite the fact that it was after 1:00 a.m. they awakened Jean and me, and the four of us knelt by our bed—we girls in pajamas and the boys in their greasy clothes—to offer four prayers for our prospect. On the following Sunday, José came back to our meetings.

We remembered the services held in Jean's hospital room after the twins were born, the meetings in the dormitory of the American School, the Spanish lessons at José's which had turned into discussions of religion. What was there, we asked ourselves, that made this single baptism among thousands such a tremendous event?

And what of José? What are his thoughts? What does a man of 39—a commercial secretary and translator in the French legation—think of his baptism by an elder of 28, of his being charged of his duties in the church by a priest of 16 and another of 22? What does he feel being the only Latin-American Latter Day Saint from the southern border of Mexico to the Tierra del Fuego at the tip of South America? Walking in his wet clothes from the waters of baptism, José had turned to George. . .

"You have done too much for me," he said. "I am not worthy of the honor of being the first to be baptized in this land. I should have been the hundredth."

Bulletin Board

Southeastern Illinois District Conference

The Southeastern Illinois District conference will be held October 4 and 5 at Flora, Illinois, under the direction of Apostle D. O. Chesworth. The schedule is as follows: Saturday—2:00 p.m., class; 3:10, class; 5:00, supper; 7:30, song service; 7:45, preaching; Sunday—9:00 a.m., prayer service; 10:45, preaching; 12:00, basket dinner; 2:00 p.m., annual business meeting.

RUBY ELLIS

District Secretary

Minnesota District Conference

The Minnesota District conference will be held September 20 and 21 at the church in Minneapolis. Apostle D. O. Chesworth and Elder Delbert D. Smith are to be present. Preaching services will be held following the conference on September 22, 23, and 24 at Fort William, Ontario.

WESLEY ELVIN

Books Wanted

Vern S. Holmes, 1031 Avenue B, Billings, Montana, would like to obtain copies of *The Gospel Messenger*, *Doctrines and Dogmas of Utah Mormonism Exposed*, and *What Is Man*. Please state price and condition of books before sending them.

Mrs. William Fout, 1544 East Cheery Lynn, Phoenix, Arizona, would like to purchase a copy of the Lamoni edition of the Inspired Version of the Scriptures. Please state price and condition of Bible before sending it.

Mrs. Bertha Williams, 426 South River, Independence, Missouri, wants to obtain a copy of Daniel Macgregor's *A Marvelous Work and a Wonder*.

Chatham District Conference

The annual conference of the Chatham (Ontario) District will be held at Bothwell on Sunday, September 28, beginning at 9:30 a.m., EST. Bishop Leslie Kohlman is to be the guest speaker of the day. District officers will be elected at the afternoon business session, and the final meeting of the conference will be an evening class.

JOHN W. BANKS
District President

Mobile District Conference

The organization of the new Mobile District will take place at a conference to be held in Mobile October 10-12, beginning with a preaching service on Friday evening at 8:00. Classes will be conducted Saturday, followed by a banquet at 7:30 p.m. (Reservations for the banquet are to be mailed not later than October 6 to Mrs. R. L. Booker, 1158 Gorgas Street, Mobile, Alabama.) Sunday's activities include a fellowship service at 9:00 a.m., a sermon by Apostle P. E. Farrow at 10:45; the business session at 2:30 p.m.; and a sermon by Bishop J. E. Baldwin at 7:30.

J. A. PRAY
District President

Kansas District Conference

The Kansas District conference will be held September 20 and 21 at the church in Wichita, 1650 South Water Street, beginning at 3:00 p.m. Saturday with a class by Bishop G. L. DeLapp. In the evening there will be a song service at 7:45, followed by a sermon by Apostle D. Blair Jensen. Sunday's activities include a young people's prayer service at 8:00 a.m., a general prayer service at 9:30, a sermon by Bishop DeLapp at 11:00, and the business session at 2:00 p.m.

DOROTHY M. DODDS
District Secretary

We're on the Air . . .

CALIFORNIA, Stockton.—KGDM, 1140 on the dial, 1:15 p.m. (PST) Sunday.

MONTANA, Kalispell.—KGEZ, 1340 on the dial, 1:15 p.m. (MST) Saturday.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 9:30 a.m. (EDST) every Sunday.

TEXAS, Weslaco.—KRGV, 1290 on the dial, 9:00 a.m. (CST) Saturday.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

ALABAMA, Mobile.—WKRG, 710 on the dial, 7:15 a.m. (CST) Sunday.

MASSACHUSETTS, Fall River.—WALE, 1400 on the dial, 9:45 a.m. (EST), October 1.

MASSACHUSETTS, Fall River.—WSAR, 1480 on the dial, 8:15 a.m. (EST), September 10, October 22.

AMERICAN FORCES NETWORK, EUROPE.—AFN, Tuesday Evening Vespers, 1845-1900 hours.

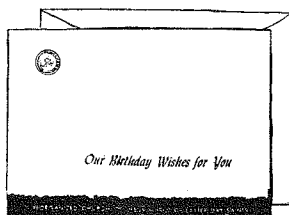
IOWA, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.

Listeners are urged to write the local station, offering their appreciation for carrying the program, and commenting on that part of the program most liked. This good-will effort helps greatly in keeping our programs on the air.

Pastor's Birthday Greeting Cards

This exclusively designed card carries the best wishes of the church to everyone on his birthday. Printed in blue and white with the church seal on the front.



5¢ each, 50 for \$2.25, 100 for \$4.25

HERALD HOUSE
Independence, Missouri

*** IN PRAISE OF PRACTICALLY EVERYTHING**

I like to read the "public relations" books and pamphlets issued by big businesses, institutions, schools, and colleges. They think of such lovely things to say about themselves. You can depend on it that nothing unpleasant will be included. And no tiniest virtue, resource, or advantage will be forgotten. The picture of perfection will not be marred by the mention of a single fault. There is even modesty and humility, a kind of respectability and refinement, in their cultivated exaggerations. Of course, there is meticulous care not to wander beyond the truth; but in the gentle testing of the boundaries of veracity, what literary virtuosity, what deftness in the selection of every word and phrase, are manifested. Approach them in the right spirit, and you will find these books a great source of amusement and entertainment.

*** SANITY**

I was talking with a psychologist recently. On second thought, it would be more accurate to say that I was listening to him. He was of the opinion that some of the people are sane, some of the time, on a few subjects. Otherwise, he took a rather dim view of the human race. But the situation was not entirely hopeless. He was on the job, ready to save the world from going to ruin, and he had no lack of confidence in himself. I was comforted and reassured that as long as he is here to take care of things, disaster can be averted in our times.

*** SHADES OF DAY**

We do many things to control the climate in the little bits of earth that we enclose for our homes. We turn on the lights to simulate day when it is night. We draw the shades to simulate night when it is day. Perhaps it is human never to be satisfied with what comes.

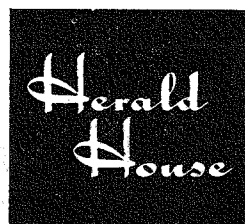
Grandfather produced artificial shade by mounting rows of slats on a frame and putting them outside his windows. There the dirt that they collected was blown away by the wind or washed off by the rain, with no particular disturbance to the Victorian furniture in the house. We, the grandchildren, feel obliged to improve things, even if we make them worse, which we often do. So we bring the slats inside, mount them on strings, and call them Venetian blinds. They collect and distribute the dust inside the house, now, and we complain about them, but continue to put up with them. Call them Venetian blinds if you will—but they are still slats. When you think of it, we are funny, aren't we? And can you imagine what great-grandmother would say about our house-keeping if she would visit us now?

*** WONDERS**

Among all the wonders of creation, I think I am more often impressed, and more deeply influenced, by the thoughts and ideas that come out of people's minds than by anything else I see or hear. Somewhere in Proverbs is the statement, "The spirit of man is the candle of the Lord," and many times we see the divine light shining in the eyes and being reflected in the words of his children.

Rules and Resolutions

Just off the press! A new pocket-size book of R. L. D. S. rules governing branch, district, and General Conference business meetings. This semi-flexible, red imitation leather bound book also contains Conference Resolutions which have present and future bearing on church procedure.



\$2.00

INDEPENDENCE, MISSOURI

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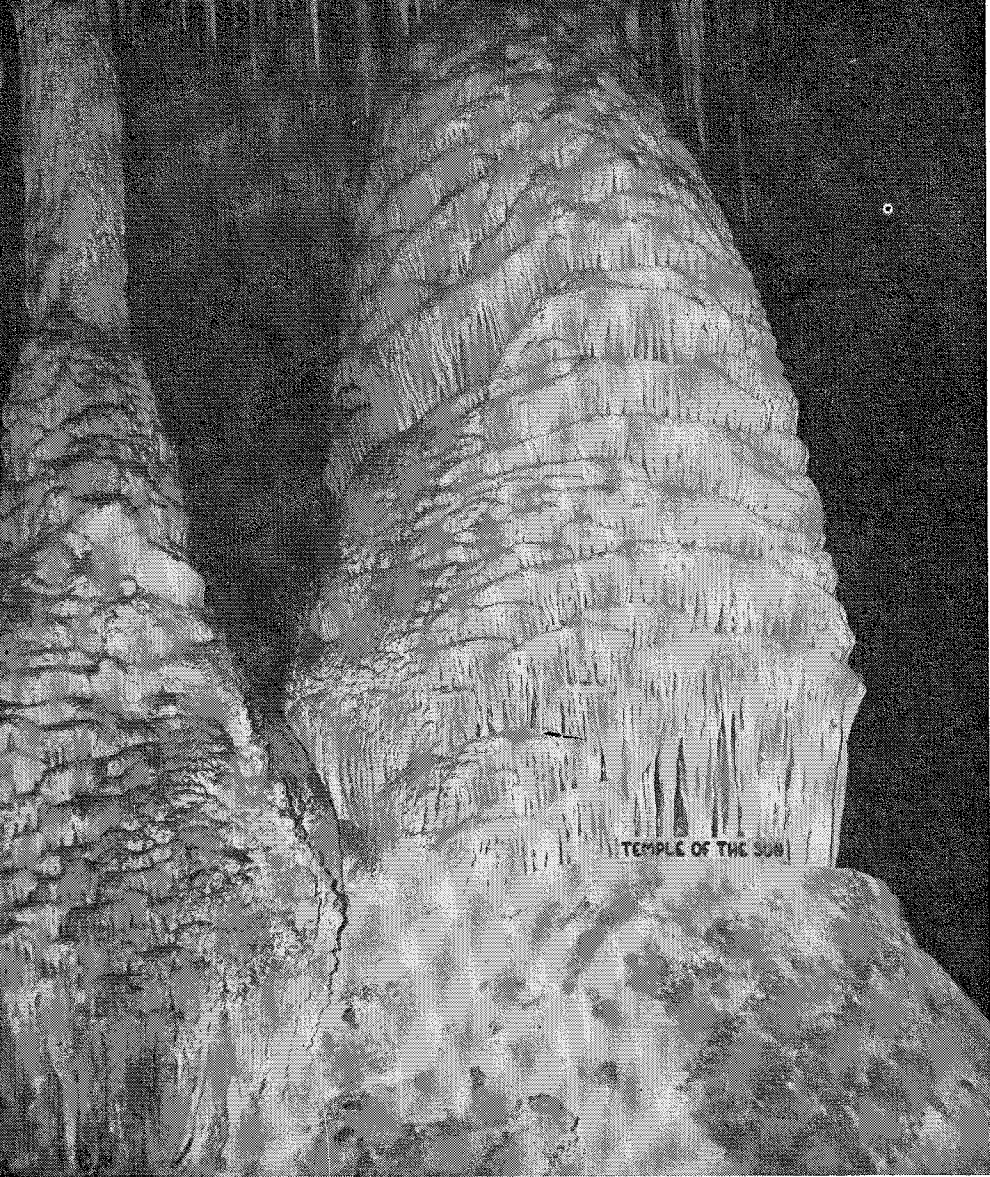


Photo by Gerald R. Rose

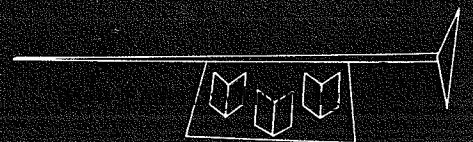
Temple of the Sun

Carlsbad Caverns, New Mexico

the Saints' Herald

September 29, 1952

Volume 99



News and Notes



Photo by Charles Neff

We'd Like You To Know . . .

Barbara Peavy

BY HER OWN CONFESSION, Barbara is in love with her work. "All my life there seems to have been an overruling Providence, and everything has worked out to my best interest. God has been good to me, and I'm just as happy as a girl can be."

She is a native of Mobile, Alabama, born during the Centennial Conference. Her ability to make social adjustments may in part be due to the fact that she is the third of five children.

Her spiritual awakening grew out of her first youth camp experience at Brewton, Alabama, in 1944. She went home and became president of the Zion's League. She has been at work and a leader of some activity ever since.

After graduating from high school in 1947 she went to Graceland. Barbara gives full credit to her associations and training there for her ideals and values of the best things in life. Following Graceland she worked a year in Mobile and a few months in Kansas City at secretarial employment before coming to Herald House.

In addition to being editor of *Stepping Stones*, she edits the *Herald* columns "News and Notes" and "Briefs."

Her hobbies are creative writing, drama, and reading. She was a member of Graceland Players, the Crescent Club, *Tower* reporter, and Pastoral Group Assistant. She is active in the Walnut Park congregation, teaches in the junior department, and was Stake-wide League vice-president last year. Her unhappiest moment is when she has to reject a story sent in for *Steps*, but joy comes in the morning when she gets a good story from a new writer.

The Saints' Herald Vol. 99 September 29, 1952 No. 39

EDITORS: *The First Presidency:* Israel A. Smith, F. Henry Edwards, W. Wallace Smith
ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

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

PRESIDENT SMITH RECEIVES WHITMER HEIRLOOMS

President Israel A. Smith has just returned from a visit to Springfield, Illinois, where a great-granddaughter of David Whitmer, one of the three witnesses to the Book of Mormon, Mrs. Helen Blankmeyer delivered to him a number of articles of personal property which belonged to Brother Whitmer. These included a small leather-bound trunk in which he kept the manuscript of the Book of Mormon for many years, an early copy of the Book of Mormon, an 1835 edition of the Doctrine and Covenants, correspondence, newspaper clippings, etc. All of this will be held in safety pending the establishment of the church museum. "Mrs. Blankmeyer presented these heirlooms on the theory that our organization would be especially interested in these things and she made a present of them to the church, for which we are deeply grateful," stated President Smith.

PRESIDENT EDWARDS IN ILLINOIS

President F. Henry Edwards was at the Centralia, Illinois, homecoming September 13 and 14. On the same trip he also preached at the Flora and Taylorville, Illinois, branches.

W. W. SMITH AT DETROIT CONFERENCE

President W. Wallace Smith was present at the annual conference of the Detroit International Stake September 14. He preached the evening sermon for the stake-wide meeting.

NEFF IN SPRING RIVER AREA

Elder Charles Neff, assistant to the First Presidency, was in the Spring River District September 14. He preached at Joplin, Missouri, in the morning and that evening he was the speaker at the reunion grounds near Racine, Missouri, at a district service. Several of the congregations in the area meet for Sunday evening services at the grounds during the summer.

APOSTLE HOLMES AT STAKE RALLY

Apostle Reed M. Holmes met with the Kansas City Stake in a departmental rally September 14. This rally was a part of the stake conference which was held September 12 and 14, at the Central Church, under the direction of the Kansas City Stake presidency, J. D. Anderson, Herbert Lively, and Donald Graham.

CENTER STAKE YOUNG ADULT RETREAT

Two hundred and seventy young adults and their families of the congregations of the Center Stake of Zion met at Lake Doniphan September 13 and 14 for their second annual retreat. Elder Morris Jacobson, stake young adult leader, directed the retreat. Stake President Charles V. Graham spoke to the group on Saturday evening. Brother Jacobson was in charge of the Sunday morning prayer service at which Elder Vance Link was the speaker. Mrs. Pauline Gross was baptized in the lake by Elder Fred O. Davies of the stake presidency. Seventy Eugene Theys, recently returned from Europe, gave the Sunday morning sermon.

CENTER STAKE BUILDING PROGRAM BOOSTED

Charles V. Graham, Center Stake president, reports that at the September Communion service of the Liberty Street congregation over \$900 was raised for their building fund. The Mt. Washington congregation held their annual fall festival and raised between \$1,400 and \$1,700, which will go to their building fund.

How Faith Can Help You

But Jesus said, "Daughter, be of good comfort; thy faith hath made thee whole."

—Matthew 9: 22

THE POOR WOMAN was very humble. She had been sick for twelve years, and had spent her resources in vain to obtain a cure from the crude medical practices of the time. She had almost given up hope until she heard of Jesus and how he healed the sick. In all the throng that surrounded him, however, she saw little chance of obtaining his attention, much less a healing for herself. But she had an idea—"If I may but touch the hem of his garment . . ." And she did. Jesus knew it and turned to her, making the beautiful statement, "Thy faith hath made thee whole."

It does not mean that the power of healing lay within the woman herself. It does not mean that faith as an independent principle has the power to heal. In that act of faith her soul reached out to the Son of God for help, and through the divine power she was healed. The power came from God.

WE WERE on a small excursion boat. It cost us \$1.50 each for an hour's ride up the river to see the beautiful canyon walls. We started out bravely, but soon we were in the narrows where the great rocks towered awesomely high. It seemed that they could fall over and bury us alive almost any moment. Of course they had stood that way for ages, and there was little danger.

The pilot was guiding the boat full speed ahead toward a sheer rock wall. A crash seemed only a

moment away. We could see no passage out, around, or through. At the last moment he turned the rudder, the boat swerved sharply to the right, and we could see a long and beautiful vista ahead. This happened several times during our trip, and we became used to it.

That experience has returned to memory many times when life has become very difficult, and there seemed to be "no way out, around, or through," as H. G. Wells put it shortly before the end of his life. He found no way because he did not have the faith to take the last turn in the river. If you have faith to take that next turn you will find the way to eternal life. It is simply a matter of proceeding on the way even when it seems closed. There is a passage that you cannot see now. It is just beyond the next turn.

YOU KNOW what it is to be worried and sick. You know the pangs of fear clutching at your heart. You have faced losses that seemed irretrievable. You have seen hope ebbing away like a fading light, and you have stood alone in absolute darkness. You searched your soul for strength to stand while pain and disappointment held possession of your mind and body. At the moment you would have sold out your existence for very little, if it had been a part of your philosophy to sell out under any circumstances. It was such a time that some, reared by other philosophies, would have

considered ending it all. That was not for you. You waited for the bend in the river rather than for the crash against the rocks of fate. Then you lifted your thoughts in prayer to the Heavenly Father that you had been taught to love and trust. In spite of your trouble, you had not lost faith in him. You needed help, and he would not condemn you for asking for it.

As you prayed in faith the darkness lessened, and you began to see the way ahead by an inward light that was given to you. Your burden was not immediately removed. Your problem was not solved at once. Time and patience would be required. But you were given strength to endure, and the understanding to see a way where none had appeared before.

FAITH as an abstract principle of the gospel is one thing, and it is very important. As a source of personal help it also has great power. It may not have occurred to you that it is a tower of strength to which you can cling in times when you need help.

It is important to see the gospel in collective terms, to work for the building of Zion, and to promote the organization of the church. But there are times when you have individual problems and need personal help.

The gospel is big enough for all needs. It is mighty and strong. It contains everything that you will ever need. It is great enough to carry through the building of the kingdom of God. It is also small enough to meet your littlest need.

The admonition, "Have faith in God," was not spoken idly. It is more than a command. It is an invitation. It is an open door that can lead from the commonplaces of this world to the glories of heaven.

L. J. L.

Editorial

Official

Joint Council Actions

At the Joint Council of the First Presidency, Council of Twelve, and Presiding Bishopric, held from September 9 to September 19 the following appointments and transfers were made: Ralph A. Bobbitt, New York and Philadelphia District, Philadelphia Objective; Allen J. Breckenridge, Kansas City Stake; Anton Compier, Holland and Scandinavia; John T. Conway, New York and Philadelphia District, Washington Objective; Herbert C. Lively, Independence Stake, Walnut Park Objective; H. A. Lynn, Kaw Valley and Kansas Districts; William Patterson, California, Arizona, New Mexico, and Central and Southwest Texas; Jacques V. Pement, Southern New England District; Clinton K. Saxton, Northern California District, San Joaquin Valley Objective; H. I. Velt, Southern Mission and Southwest Central States Mission.

Elder J. D. Anderson, president of the Kansas City Stake, requested an extended leave of absence, and this was granted. An early stake conference will be held to consider the recommendation that Elder Fred O. Davies shall become stake president.

Elder Paul Wellington submitted his resignation from appointment. This was accepted with the thanks of the Council for his work under appointment and appreciation of the fine spirit in which he returns to local ministry.

Howard Sheehy, Seattle District, Seattle Objective, to succeed Brother Wellington.

Other appointments are in process and will be announced as soon as they have been completed.

THE FIRST PRESIDENCY
By Israel A. Smith

Doctrine and Covenants Institute

Following is a schedule of activities at the Doctrine and Covenants Institute, Monday through Friday, September 28-October 3. Those who are planning to be in attendance will thus be acquainted with the titles of the topics to be covered, while those not permitted to attend will be able to follow the institute and support it through study and meditation in their homes and branches.

It is with regret that we announce the absence of Church Historian John Blackmore from the institute. Brother Blackmore, now confined to the hospital, was a key worker in this project. He served on the planning committee and was

scheduled to carry major responsibility in the program. However, we are appreciative of the willingness of others to respond to the need and assume these important roles.

While every member is urged to be on hand for the institute, we recognize that this will not be possible. To help carry the message to those not present and to provide the persons in attendance with a record of the presentations, printed copies of the major addresses will be made available as soon as possible.

Sunday, September 28 (The Auditorium)

11:00 a.m.—Opening Address, President Israel A. Smith

2:45 p.m.—“Continuity of Revelation,” W. Wallace Smith

7:30 p.m.—“Function of the Prophet,” Arthur A. Oakman

8:30-9:15 a.m.

Worship (Stone Church),
Dr. F. M. McDowell

9:30-10:30 a.m.

(Stone Church)

Monday, September 29—“History of the Editions” (Book of Commandments, 1835, 1844, Reorganization, Differences in Mormon Edition), President Israel A. Smith

Tuesday, September 30—“History of the Editions” (Continued), D. O. Chesworth

Wednesday, October 1—Introduction and Explanation of New Edition (Representative of Herald Publishing House in charge)

Thursday, October 2—“The Prophet and His Language,” Evan A. Fry

Friday, October 3—“The Language in Revelation,” Evan A. Fry

11:00-12:00 a.m.

(Stone Church)

Monday, September 29—“The Early Prophetic Ministry of Joseph Smith II,” F. Henry Edwards

Tuesday, September 30—“The Revelations of 1830 and 1831,” F. Henry Edwards

Wednesday, October 1—“The Later Revelations of Joseph Smith II,” F. Henry Edwards

Thursday, October 2—“The Revelations Through Joseph Smith III,” F. Henry Edwards

Friday, October 3—“The Revelations Through Frederick Madison Smith,” F. Henry Edwards

1:45-2:00 p.m. Daily

Organ Recital (Stone Church)

2:00-3:30 p.m.

(Stone Church)

Monday, September 29—“Doctrinal Con-

tent”—Extra Scriptural, Arthur Oakman, Chairman

a. Kingdom Idea

b. Ordinances and Sacraments

c. Priesthood and Quorums

d. Church Organization

e. Eschatology

(The key speaker is allotted twenty minutes, with an eight-minute presentation by each of five speakers on the subtopics, and thirty minutes of open discussion)

Tuesday, September 30—“Social and Economic Content,” Bishop G. Leslie DeLapp and Bishopric

a. Agency

b. Stewardship

c. Tithing

d. Consecration

e. Inheritances

f. Gathering

Wednesday, October 1—“Prophetic Content,” Evan A. Fry, Chairman

a. International Significance

b. Return of Israel

c. Fall of Babylon

d. Future of the Church

e. America the Promised Land

Thursday, October 2—“Doctrine and Covenants in Relation to Health, Medicine, Hospital, Physicians, Diet, Sleep, etc.,” Dr. C. F. Grabske, Chairman, and panel consisting of Dr. Vance Link, Dr. James Van Biber, Dr. John Blumenschein, Chaplain Almer Sheehy

Friday, October 3—“The Doctrine and Covenants in the Church of Tomorrow,” First Presidency in charge

a. “Domestic Evangelism,” Russell Ralston

b. “Evangelism Abroad,” Eugene Theys

c. “Next Steps in Kingdom Building,” Bishop G. L. DeLapp

d. “The Church and the Governments of Tomorrow,” Evan A. Fry

e. “The Doctrine and Covenants and the Saints of Tomorrow,” Charles Neff

Closing Dedication Service

Institute closes at 3:30 p.m. Friday, October 3.

7:30-9:00 p.m.

(Stone Church)

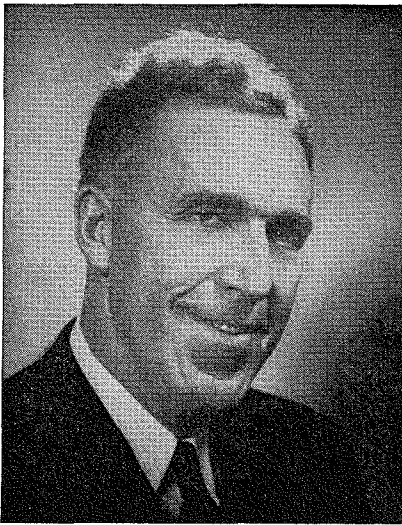
Monday, September 29—“Centrality of Jesus,” Reed M. Holmes

Tuesday, September 30—“The Manifestations of the Holy Spirit,” Elbert A. Smith

Wednesday, October 1—“Levels, Usages, Types, Sources, Processes, Tests of Revelation,” Elbert A. Smith

Thursday, October 2—“Review and Summary,” First Presidency

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The Kingdom of God

The Hope of the World Tomorrow

By Apostle Roscoe E. Davey

Campus sermon given June 15, 1952

Therefore, brethren, we are debtors, not to the flesh to live after the flesh, for if ye live after the flesh, unto sin, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live unto Christ. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption; whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirits, that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may also be glorified together. For I reckon that the sufferings of this present time are not worthy to be named with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. . . . For we know that the whole creation groaneth and travaileth in pain together until now.—Romans 8: 12-19, 22.

THIS STATEMENT was made by the apostle Paul as he endeavored to bring to the consciousness of the people to whom he was writing—the saints of Rome—that which was given by Jesus Christ as the keystone of the arch of his message, that which he purposed to achieve through the operation of his gospel and his church among the children of men. He told the people that if they would respond to the leadings of the Spirit of God, and in so doing mortify the deeds of the body, they should live unto Christ. They would then be heirs of God, and joint heirs with Christ, *if they suffered* with him that they might be glorified together.

There is a significance to this statement I want us to appreciate. We shall be heirs of God, and joint heirs with Christ, if we suffer with him. I rather surmise from this statement that if we want to make an acid test of our Christian discipleship so as to discover whether it is genuine, all we need to do is to ask ourselves frankly and honestly, "What price are we paying? Has it entailed any sacrifice, any self-discipline, any self-denial? Have we suffered at all for the cause of righteousness?" If not, then either something is the matter with our religion or something is sadly lacking in our interpretation and application of it.

After Paul drew the Roman saints' attention to this interesting observation, he said, "The sufferings of this present time are not worthy to be

named with [or in comparison] the glory which shall be revealed in us, for the earnest expectation of the creature waiteth for the manifestation of the sons of God." This is my text for tonight—the manifestation of the sons of God.

THE PRICE we may now be paying—the suffering, self-discipline, or hardships we may be enduring for the cause of Christ—is as nothing compared to the glory which God designs to reveal to us in and through his disciples, for the "earnest expectation of the creature would be waiting for this manifestation of the sons of God."

If we read carefully the observations that are coming to us at the present time from men of thought and understanding, men who are carrying heavy responsibilities in internal and international relationships, we shall discover they are emphasizing in ever-increasing numbers just how true is this observation made by the apostle Paul. We are now living in the day when the "creature" is waiting in anxiety for a great, outstanding revelation of God that shall take place in the "manifestation of the sons of God" when they build the kingdom of God right here on the earth, the great revelation of God's will and way of life for this dispensation of time.

Before mentioning the views of some of these men, I want to read another bit of Scripture that I am sure will help us to appreciate what is in the mind and heart of God. This statement is from the sixty-seventh Psalm:

God be merciful unto us, and bless us, and cause his face to shine upon us; . . . That thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God; let all the people praise thee. Oh let the nations be glad and sing for joy; for thou shalt judge the people righteously, and govern the nations upon earth. . . . Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us, and all the ends of the earth shall fear him.

WHAT A CLEAR VISION and understanding of the purpose of God in the ideal of his kingdom on earth is given us through Jesus Christ. "God be merciful unto us, and bless us, and cause thy face to shine upon us." But this to no selfish purpose. The author pleads thus not simply that we might enjoy the blessings of God, but rather that as a result of these blessings we individually and corporately may succeed in making manifest so clearly the ways of God that his truth would be

known upon earth and his salvation be found in all nations. I rather surmise, as I look at our world today, that we can appreciate as those people before our day never appreciated just how essential it is that the saving health of God should somehow be brought to all nations. Never before have the peoples of the world been filled with such fear and hate of each other; never before have they been so madly endeavoring to outstrip each other in arming and preparing for war.

A number of years ago war did not seem to mean so very much. Men would stand up with their bows and arrows and spears and engage in battle all day long with the loss of a comparatively few men; the general public hardly knew a war was on. Now an atom bomb is dropped on Hiroshima and seventy thousand are wiped out in less time than it takes to tell about it. These days we do things scientifically, especially when it comes to dealing out death and destruction.

Well might Sir Oliver Lodge say, as he did a number of years ago, that he is very fearful that the powers of which mankind is gaining control are far beyond man's capacity to handle rightly, and as a result the very heart of our civilization is threatened. Yes, we are living in untoward days. I do not need to take time in painting this out except to focus our attention and consideration upon what I am endeavoring to bring before us.

HERE IS A JOINT MANIFESTO issued just before World War II by four of the leading educators and scientists of England:

No lover of mankind or of progress, no student of religion, morals, or of economics can regard the present trend of affairs without feelings of great anxiety. Civilization itself seems to be on the wane. The nations are filled with distrust and antipathy for each other. The classes have rarely been so antagonistic toward each other. The relation of individual to individual has seldom been so frankly selfish. The vast destruction by

war with the acute sufferings which war created seems to have largely destroyed human sympathy. Never was there such need of all these qualities that make the race human. Never did they appear less manifest. It is becoming increasingly evident that the world has taken a wrong turn which, if persisted in, may lead to the complete destruction of all civilization.

This manifesto was issued over the signatures of Dr. L. P. Jacks, Dr. W. B. Selby, Dr. John Clifford, and Dr. A. E. Garvie, two of whom, I believe, are associated with Oxford University. This manifesto, added to what the casual observer sees, emphasizes the fact that it would be well for us to give serious consideration to what God has purposed in his heart in the ideal of the kingdom as his means of bringing to the world the means of emancipation, deliverance, and salvation. Without the kingdom there is no hope for tomorrow.

If we go to any individual, high or low, educator or laborer, and ask him if he can give us a suggestion as to how our world can extricate itself from its present dilemma, we shall probably get an answer about like Bruce Barton received some few years ago when he approached one of our international bankers and asked him what he thought was going to happen in the world in the near future. The banker replied, "The next time you go to your barbershop to get a hair cut or shave, just ask your barber; he can tell you just as much as I can, for no man knows what even tomorrow will bring."

In the light of this we are extremely thankful to find increasing numbers of thinking men and women coming to understand and appreciate that the answer to the world's needs is found in Christ's command to his disciples in his Sermon on the Mount, "Seek ye first to build up the kingdom of God, and to establish his righteousness." Then Jesus added, in effect: All these other things about which you are so much concerned—how you shall be clothed, fed, and sheltered—will fall

into their proper places if you will put first things first and build the kingdom.

THE BUILDING OF THE KINGDOM awaits the rising of people who have faith enough in Jesus Christ to believe that he meant what he said. In this challenge Jesus places before us clearly that about which we must be primarily concerned, for out of the kingdom of God on earth shall his glory be revealed so clearly that the nations of the world will hasten to seek it out and yield obedience to what they find.

Just as Jesus came in the flesh—the embodiment and revelation of God so that we might in him be able to understand and know our God—so in the revelation of Zion—the kingdom of God on earth—shall his ways be made plain to the nations of the world.

To make sure we would understand that this kingdom about which he was teaching was a concrete, definite social system built right here on the earth, Christ emphasized it in the model he gave us as to the forming of our prayers. How thoughtlessly we repeat that masterpiece of instruction! "Our Father . . ."—there is something very interesting in this introduction. If the human race could just come to appreciate what is couched in these two words it would make a real difference in this world of ours. Christ said, "*Our* father," not my father, or your father, or the father of the white race, or the black, brown, or yellow race. If God is *our* father then we of necessity are brothers; and if we are not brothers in our basic attitudes toward life and each other, then we are not truly his children. "Our Father, who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done *on earth*, as it is in heaven." Christ definitized the place where the kingdom is to be built—not beyond a lot of etherial stardust, but right here on the face of the earth as a human expression of the corporate endeavor of righteous people living together in righteous relationships.

And this is not solely for their own good or enjoyment. The benefits they shall reap out of such an experience are by-products. Their main concern must be that through them might come the revelation of what happens when people surrender themselves to Jesus Christ and his kingdom—a revelation that the world of today needs most desperately. It is only through such as this that there is any hope of humanity finding the solution to its many threatening problems.

DR. G. B. SMITH, one of the leading educators in the United States, makes this observation in a textbook of his: "The only thing that can prevent our civilization from breaking under the tremendous strains that are being brought to bear upon it is that mankind shall choose to redirect his control over life and nature and direct them toward the ushering in and the building of the kingdom of God on earth." Dr. Smith undoubtedly has read somewhat in the Scriptures, both the Old and the New Testaments, and discovered the emphasis placed upon the kingdom of God; this, plus his knowledge of human affairs, has caused him to come to the foregoing conclusion.

H. G. Wells, the English historian, thinker, and author, wrote a very interesting article a while back that appeared in one of our American magazines. The title of it was "The World Fifty Years From Now." He said, "The success of our civilization depends upon the outcome of the race between education and catastrophe." He then analyzed various situations as far as the world is concerned, including the international relationships then existing. He placed his finger upon some current hot spots, and when he was through with that, the picture did not look bright. (Subsequent developments evidenced that he was quite sound in his thinking.) Then he analyzed the internal conditions existing economically and socially in several of the principle nations. When he was through with that, it did not present

a promising picture either, and events that followed proved that he was quite sound in his thinking there, too.

Then he drew a picture of the moral conditions existing in various countries. After he had directed the reader's attention to all of these factors he said, "It looks like a walk-away for catastrophe. The world is headed for disaster, and you and I are as helpless to avert it as a hog in a stockcar bound for the Chicago markets."

I frankly admit that, having previously read some of Mr. Wells' writings, if I had not been sitting down when I read it, his concluding paragraph would have taken me off my feet. Here it is:

I have not yet given up hope for our civilization. There is one possible means by which it can be saved, and that is if some few people shall dare to take the ideals and teachings of Jesus Christ and apply them to the practical problems of human relationships, and build the kingdom of God on earth. In this alone is there any hope for our world.

Dr. Charles Ellwood, an educator and writer in the field of the social sciences, also was well aware of the important place the kingdom of God is to occupy as far as the promise of the future is concerned. He makes this observation:

Science has discovered no way by which the world can be changed from one of war, strife, and hatred to one of peace, fellowship, and good will, except by the leadership of some few people who have caught the vision of a better society, a better world, and then by sacrifice, and if need be by suffering, build this better society. Then all the rest of mankind throughout the world, seeing this superior social demonstration will copy that which they find works to their best advantage. By this means alone can the world be changed.

THE KINGDOM OF GOD *is* the hope of tomorrow. Where else can we find a solution to our problems? Where else can we find any possible means of deliverance? Our only hope is in the possibilities of the kingdom.

If there are any people at all who should be concerned about building this kingdom, certainly we who profess to be the disciples of Jesus Christ—we who profess to have come to an understanding of him and his message and of the purposes of God revealed through him—should be concerned.

My hope in the possibilities of the kingdom and what it shall bring to the world is not based upon what some of our scientists and educators have concluded. I appreciate their conclusions, but my faith in that which shall be achieved by the building of the kingdom and the actual fact of the kingdom is based upon something far more secure than any human deductions. It is the prophetic word of God.

When I turn to the Scriptures, I find assurances that the kingdom of God shall be, and God shall accomplish his purposes through it. There is an interesting prophecy in the first few verses of the twelfth chapter of the Book of Revelation. In this John relates the vision of the sun-clothed woman with the crown of twelve stars upon her head and the moon under her feet. She travailed in pain and brought forth a man-child. The forces of evil were waiting to destroy this child when it was born, but it was caught up unto God and his throne, for he would not allow the child to perish. And the woman, which represented the early Christian church, fled into the wilderness of apostasy for twelve hundred sixty years.

I am not concerned about the fleeing of the church into the wilderness, but I am concerned about that man-child. The Inspired Version of the Scriptures tell us that the man-child is the kingdom of God and his Christ. The prophecy clearly specifies that this man-child was eventually to rule all nations with a rod of iron. This rod of iron is not force and compulsion, but the righteousness of the Word of God. The church of Jesus Christ brings forth the man-child, the kingdom of God

and his Christ; and the Christian idealism of this kingdom shall ultimately bring all the nations of the world into willing subjection to the laws of God. Here we find that to which the educator referred when he said the only way this work could be changed was by a few people catching the vision of a better world and then by sacrifice—and if need be by suffering—build that better world, or social demonstration so that everyone else can copy their example. No wonder Jesus commanded his disciples, “Seek ye first to build up the kingdom of God and to establish his righteousness,” and taught them to pray, “Thy kingdom come, thy will be done on earth as it is in heaven.”

On the Isle of Patmos, John received the revelation that this man-child would eventually rule all nations. By the righteous example of the disciples made manifest in the kingdom of God which they will establish, there shall be brought to the world such an outstanding social demonstration that all of the nations will be able to see and understand.

THERE IS an interesting item mentioned in the prophecy found in the second chapter of Daniel. King Nebuchadnezzar had a dream in which he saw a great image with a head of gold, breast and arms of silver, belly and thighs of brass, legs of iron, and feet and toes part of iron and part of clay. Then he saw a stone cut out of the mountain without hands which was to smite the image upon the feet when it was all complete, and all sections of the image present at the same time. “Then was the iron, the brass, the silver and the gold broken to pieces together. . . . And the stone that smote the image became a great mountain and *filled the whole earth.*” The prophecy explains that this stone represents the setting up of the kingdom of God which shall roll forth until it fills the whole earth. It is not at all difficult to realize that when the kingdom is actual-

ly built, the nations of the world—torn by war, hatred, and sin—will gladly turn to this outstanding demonstration as their hope of deliverance.

Yes, the prophetic words found in the Scriptures give us a clear understanding of what God purposes to achieve through the church and the ideal of the kingdom that his Son established upon the earth.

In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more.—Micah 4: 1-3.

THE MOUNTAIN OF THE LORD, the house of the God of Jacob, the kingdom of God in the last days is to be established in the midst of one of the great nations of the world. If the first mountain mentioned is not a literal mountain, but refers to the government of God, then the second mountain is not a literal mountain either, but refers to government, the governments, or one of the governments of the world. This prophecy tells us that in the last days God is going to establish his kingdom in the midst of one of the great governments or nations of the world, and when it has become an established fact, many nations shall say, “Come, let us go up to the house of the God of Jacob, and he will teach us of his ways and we will walk in his paths.” Then, and I surmise that not until then, the nations, through the revelation of God’s ways in his kingdom, shall find the better way of life and shall beat their swords into ploughshares and their spears into pruning hooks; war shall end, and there shall come

“peace on earth and good will to men.”

LET ME SUGGEST that if we hesitate to answer the challenge of Christ to build the kingdom because it is going to entail sacrifice, self-discipline, and suffering, let us not deceive ourselves into thinking we are going to escape paying a price by side-stepping our task. We will pay a much greater price if we fail to build the kingdom than we will pay to build it. We are paying some of that price right now in blood, tears, and cold cash, and we are going to pay still more. The longer we delay the building of the kingdom that we may indulge our selfishness, the greater price we and the whole world will pay.

Surely we ought to wake up after a while to the truth that it is not within the province or power of man to solve his problems of human relationships and establish peace. He needs help and needs it most desperately. That help must come from God through the kingdom that he has called upon his people to build.

WHAT TREMENDOUS HOPE the kingdom of God brings to us! What a divine possibility is in our hands if we but have the courage, the willingness, the fortitude to rise up and take advantage of that which God is seeking to give us! The kingdom is not going to happen by accident. It is not going to come as a result of prayer alone. A lot of people have done a lot of praying about and for the kingdom, but too often it is like the farmer who prayed for an abundant crop while he let his hoe rust as it stood in a corner unused. When the time comes that we pray most earnestly, and then supplement our prayers by taking out the hoe and going to work, then we will realize the kingdom. It is going to take some real application of the gospel of Christ in our lives individually and collectively. The kingdom will come only as a result of our obedience to all the laws of God.

Why Believe in the Restored Church?

By Nettie Frater

(See page 23.)

INTEREST IN THE BOOK OF MORMON was my first step toward this church. But I soon saw that if I were to believe in the message of the book, I must also believe in its miraculous translation and in the restoration of God's church with Joseph Smith as his prophet.

That was not so easy. Why should God have chosen this backwoods boy to lead his church? What about all the bishops and archbishops, moderators and ministers in the world? What about my own church which I was proud of and had no desire to leave? Not that I believed it had a monopoly of truth. The saying, "God welcomes his children home by whatever road they come," expressed my feelings, and I was very reluctant to abandon that philosophy.

Then one day it dawned on me that my feelings were of no importance. If God had commanded that he should be worshiped in a certain way I must obey him. The only relevant question was, Had he so commanded? Were the claims of Joseph Smith that God restored his church true? In the end I decided that they were, and I was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints.

WHAT WERE MY REASONS for so believing? The first reason was the internal evidence of the Book of Mormon. President Smith has told of a conversation he had with Governor Harding of Iowa and of how the Governor asked him, "Do you think your grandfather palmed off a spurious record in the Book of Mormon?" And of his own reply, "Governor, at no time in his life was he smart enough to write the Book of Mormon."

The farther I read into the Book of Mormon the more I felt that no man could have been smart enough to correlate the events of a thousand

years or to write a history which later knowledge of anthropology and archaeology would combine to prove correct.

That left two alternatives. Joseph Smith must have been diabolically inspired or divinely assisted. But how could the Devil have anything to do with a book in which Christ is enthroned? That leaves only the latter alternative, which is just what Joseph Smith claimed.

The next reason was the testimony of the witnesses who saw the plates. This follows the New Testament pattern where the only proof we have of Christ's resurrection is the testimony of the witnesses in those days. As President Smith said in that same conversation with Governor Harding, it was inconceivable that twelve men could enter a conspiracy and all of them go to their graves without repudiating their testimonies. This applied specially to Oliver Cowdery and David Whitmer, who of their own accord reaffirmed their witness in their last days.

ONE THING that impressed me deeply was the attitude of Joseph Smith's own family. Though Joseph had little formal education, it struck me on first reading the *Story of the Church*, that the Smith household was probably a very lively and intelligent one. Both parents had been teachers at one time, and Joseph was described by a contemporary as having inherited his mother's "intellect." They had evidently brought up their family to know the Bible, and a comprehensive knowledge of the Bible is an education in itself. One of the brothers said in later years, "Until after the angel appeared . . . it was never said that my father's family was lazy, shiftless, or poor."

These were people of integrity, and a son who was perpetrating a

hoax would have been an embarrassment to them. But as I read the story I found no signs of embarrassment. Instead, Joseph's people were wholeheartedly behind him, including his elder brother Hyrum, who supported him in life and then died with him. And it is not easy for a man to accept a younger brother as leader and prophet. Laman could not do it, nor could the brothers of Joseph in the Old Testament.

This support from his family soon extended to a circle of close friends. The translation of the Book of Mormon was no hole-and-corner affair. They must all have heard Joseph's voice as he dictated, and the scrape of Oliver Cowdery's pen as he wrote. Others helped with the writing also. They all knew something tremendous was happening.

ANOTHER REASON for my belief was the character of Joseph Smith which unfolded as I read the *Story of the Church*. There was no previous connection of his name with polygamy in my mind, as I had not heard about him till I heard about the church. I found he showed courage and fortitude under persecution. When the church gained converts by the thousand his actions were statesmanlike, and in the brief period of prosperity at Nauvoo he behaved with dignity. No charlatan could have sustained such nobility of character. As for the suggestion that he was secretly a polygamist, I found the idea laughable. He had faults, but so did everyone in the New Testament except Jesus Christ.

But it was a *Herald* article, "You Be the Judge," by James F. Keir, that put the seal on my belief.

(Continued on page 14)

Daughter of the Pioneers

The Autobiography of Christiana Stedman Salyards

Part XIII

The Ability to Plod

We found Brother Gunsolley ill with malaria, and he said that, when he did recover from the attack, he would need his vacation time to prepare next year's work in school. There was no alternative; I had to go on alone. I sometimes wonder that I had the temerity to undertake the task. Perhaps one of my qualifications was the ability to plod. I have said sometimes that if I could write a set of beatitudes, one of them would be "Blessed are the plodders, for they shall get there."

But the work I had undertaken required more than the ability to plod. Perhaps few people in the church realize how clearly the hand of the Lord was manifest in the rise of the religious educational movement in the church, in which the Sunday School Association led out. It was not accomplished by human ability alone.

One of my good friends, Brother David Dancer, expressed the opinion that I was making a serious mistake in giving up a good position in school to enter upon an enterprise he fully expected to fail. Sister Walker told me he said, "I am sorry to see that girl give up her school; this will fail and she will be out of work, and her father and mother need her help."

It may be he remembered that eight years before a committee had been appointed to prepare Sunday school lessons. Three persons, apparently well qualified to do the work, had been chosen, but nothing permanent materialized, and now a lone girl's undertaking the task did not look promising.

But Brother Dancer did not know, and perhaps no one else knew clearly, that this time the movement was of the Lord, and that he was pledged to hold the hand of the one chosen for the work, however weak in her own strength she might be.

Good Response to the Quarterlies

The first issues of the quarterlies were finally ready for publication, and Sister Walker said, "We will publish one lesson in the *Zion's Hope* and invite comment." The result was that immediately we had a subscription list of eight hundred and a request for a lesson for

younger children in addition to the senior lesson that had been published. Complying with the request, we published an intermediate lesson with suggestions for primary teachers.

In November, 1892, the first quarterlies made their appearance, and the subscription list grew quickly. Soon we were sending them out by the thousands, and quarterlies took their place as permanent publications of the church.

The Sunday School Association built up its own treasury, asking no financial assistance from the church. In a few years it was able to make contributions to other projects of the church. The only persons who took financial risk in the beginning were Sister Walker, who pledged to the business manager of the Herald Publishing House her property to make good the loss, should the quarterlies fail, and the young editor, who relinquished a lucrative position for what, from a human point of view, was an uncertain venture.

A Family Home in Lamoni

In the midst of the General Conference of 1893 held in Lamoni, I received a letter from my mother which contained a most surprising communication. She wrote that they had an opportunity to sell the home in Illinois and that Father wished to do so and to join me in Lamoni. The surprising thing was this expressed desire of my father, for his life had been spent about the water.

Now he was contemplating leaving all his old associates and coming to a little inland town, Lamoni. The Father's hand was leading him. They came and we built a new home on the lot Grandfather had given me. We brought Grandmother home from Kansas, and our little family was assembled. I was the only able-bodied one of the four, for Grandmother was very old; Father was a semi-invalid; and Mother had never been strong.

When we built the new house, we made a quite common mistake. We exceeded our resources, and I was worried about how to meet the deficit, for it took all my earnings to provide the current expenses of the family. Then a way opened up.

Teaching at Lamoni High School

When school opened in September an assistant was needed in the high school. I made application for the position and obtained it. Then I procured a maid for

my mother and went back to teaching. I taught large classes that year, ate a lunch at noon, and reached home about five o'clock in the afternoon. After resting a while and having supper, I got out my writing materials when the kitchen table had been cleared and wrote on my lesson work until ten o'clock.

Sometimes the typesetters would catch up with me. Then I would run by the Herald office on my way to school and hand the foreman of the composing room the copy I had written the night before. Throughout the school year I kept this schedule, writing every night and all day Saturday, but I succeeded in clearing our home of the debt, and a weight was lifted from my mind.

It was not always easy to concentrate on my work, for there were sighs of weariness, and moans of pain, and other distracting things as I sat writing in the midst of household activities. I recall an incident that touched me at the time it occurred, and the pathos of which lingers with me still. Grandmother, who must have missed very sorely Grandfather's daily reading to her, came close to me one day as I bent over my work, saying, "Annie, can't you tell it out loud?" Of course that was an impossibility, but she was very happy when I read to her a newly published story, *Titus, a Comrade of the Cross*.

Added to the disabilities of the other members of the family, I contracted rheumatism as a result of being caught out in thunderstorms twice within a week. For a time kind friends took me back and forth to school and Mother lifted my right foot into bed at night, for the rheumatism settled in my knee. I remember distinctly how grateful I was when I awoke one morning, having slept through the whole night without having been awakened by pain.

Father's Baptism

Within a year after he came to Lamoni Father was baptized into the church, a thing I never had anticipated. He lived nearly five years after his baptism and many times received relief from suffering through the rite of administration. There were times when administration did not bring relief, but spiritual blessing strengthened him to bear with patience what was not removed. I bought for him copies of the New Testament and the Book of Mormon in large type, and I treasure the memory of Father in his old age bending over their pages gathering in the precious promises written there.

Marriage

In June, 1895, I was married to Richard S. Salyards whose wife had died several years before. Some of my friends

thought my public service in the church would come to an end when I married but time proved they were mistaken. My husband was an ardent seeker after knowledge, and his penchant for good reading brought within my reach excellent matter from which I gleaned useful information as my work developed. Even with this I never ceased to call on the Lord for spiritual guidance and understanding, and he remembered his promise, "I will hold thy hand." Neither did he forget the promise he made me when I was leaving home the first time to go to Lamoni, when the voice of the Spirit said to me, "He that loseth his life for my sake shall find it again."

Family Joys and Sorrows

My father lived two and a half years after my marriage, and two years after his death my sister in Illinois, having been left a widow, came to Lamoni to live with my mother. With her came three of her children, but the eldest, a daughter, went to live with my younger sister in Des Moines.

The sister who came to Lamoni to live had cherished from childhood the desire to be baptized into the church, and she had consistently refused to become affiliated with any other. Once, when she was a little girl visiting our grandparents, she had cried to be baptized, but Grandmother had not felt at liberty to permit it, since Father was not of the church. When she had been living in Lamoni two years she and the three children with her were baptized, but the eldest, not being with them, was not baptized.

Because of her environment this oldest child became a member of one of the local churches, but on the occasion of her first visit to the family she said, "Aunt Annie, I am not satisfied. I have always wanted to belong to your church."

She came home at intervals to visit us, and finally when she came two hectic spots burned in her cheeks, ominous warnings of what was coming to grieve our hearts. That summer was exceedingly trying to us, as we saw her steadily declining, notwithstanding our efforts in her behalf.

A Third Baptism of the Spirit

One Wednesday evening I was alone in my home after having spent all day with my sick niece, Alice. My husband had gone to the adult prayer meeting, and our young folks to the young people's prayer meeting. I lay down momentarily on a couch, racked with distress over Alice's illness.

The thought occurred to me that I could pray as acceptably at home as in the church, and I slipped to my knees beside the couch and began praying, "O Lord, if I have been praying wrong, and

you are going to take Alice, bring her into the church first." I prayed thus, knowing it was her strong desire to be baptized.

As I prayed there descended upon me that great power I have felt only three times in such a marked degree. The first time was in my grandfather's house after my baptism; the second time was when I wrote my first letter to Sister Walker; now it came as I prayed for Alice. I arose from my knees and lay down again on the couch, struggling with my emotions.

When I had gained control I arose and went into the kitchen and attended to my work; then I went down to my sister's. She stood on the porch waiting for me, and I felt intuitively that she had something to tell me. When we had entered the house and seated ourselves, she looked across the room at me and said, "Alice is going to be baptized."

"When did she decide?" I asked, and my sister answered, "About fifteen minutes ago." It was at the time when I felt the Spirit in power as I knelt in prayer for the sick girl.

The next morning she was baptized. That evening, on my way to the church, I stopped in and found her lying down. She said she had a bad pain in her side, but she added fervently, "O Aunt Annie, I am so happy." One week from that day she died.

Have I not reason to love and praise a Heavenly Father so faithful to his promises, so rich in his blessings? My father, my sister, and her children—the ones I was so loathe to leave as I went from my home to enter upon my assigned work in the church—all moved near me and accepted the gospel. Even through the sorrow of losing Alice I could feel the touch of divine love.

An Experience in Public Speaking

In the spring of 1909 I was about as busy as I could be preparing for General Conference when I was requested to appear as one of the speakers on a program under the auspices of the women's department of the church. At first I asked to be excused, but under an impression that I ought to do as requested, I changed my mind and was placed on the program.

Then, about the opening of Conference, my mother became ill with pneumonia, and I slept for two weeks at night on a couch at the door of her room to care for her. Twice I was asked if I would be able to fill my place on the program, and I could only answer that I had not been able up to that time to give attention to it, but I would do it if I could.

Time passed until there remained but two days before the time appointed for

the program. Then I found an hour, from eleven o'clock to noon, and I worked on the paper I was to present. The next day I had another free hour and finished my writing. When I had my large Conference family seated at supper about the extended dining table, I dressed myself for the evening.

I was seated with the other speakers on the platform, awaiting time for the meeting to begin when an overwhelming sense of my littleness came over me. This panicky feeling made me desire more than anything else to slip down the back stairway and flee to the seclusion and privacy of my home. The feeling did not pass away but remained with me to the end of the program.

I was the last speaker on the program, and my spirits had reached a very low stage when my turn came. I stumbled awkwardly on to the speakers' stand and looked out over a sea of faces. Although I was acquainted with many of the people present I was so dazed that I recognized but one—a doctor of our town and not a member of the church.

But there was only one thing to do; I had to fulfill my part in the program. I had nearly finished when I looked down, and there at the end of about the fourth row from the front sat my husband with the happy glow of a smile on his face. I completed my address and retired, and in a few minutes the meeting was closed.

Then there was Fred M. Smith, saying nothing but looking at me through solemn black eyes. And there was F. M. Sheehy, bustling down the aisle, saying something complimentary about somebody. I never dreamed he meant me, but he did. I hurried home, changed my dress, and went down to my mother's. Word had preceded me. Some college boys who boarded there had made their appraisal of the evening's program. They rated me high, but I thought they were biased in my favor. The next morning a friend called me and told me of complimentary things her Conference guests were saying about my effort. Then the activities of the General Conference took precedence, and the women's program was a thing of the past.

I feel sure the Lord held my hand in that experience, though I have never understood why I suffered the mental depression I endured. But the happy look on my husband's face has remained with me throughout the years. Richard approved me, and I trusted his judgment. He told me that, as I stood there, so plainly dressed expressing the thoughts I did, he said to himself, "Not very stylish, but she's all there."

(To be continued.)

The Best Is Tomorrow

By Naomi Russell

WHEN I MAKE a dental appointment I begin worrying about how many fillings and extractions I'll have to suffer through before I ever hang up the phone, and by the time d-day comes I've usually convinced myself I'll have to have upper and lower plates. It's never been that bad, of course, and I usually feel a little foolish as I walk downstairs after one small filling and a cleaning job.

Humanity at large is not much different. Nearly every spring I hear dire predictions of either flood or drought before the summer is over. Sometimes it happens that way, with a few earthquakes and tornadoes thrown in extra, but they don't all happen at the same place or at the same time, and most of the country continues year after year to produce abundantly.

Probably the pessimists' best field for speculation is the fate of mankind in general. Disease, war, and crime offer unlimited opportunities for them to write an early end to the world. "Look at all the cancer and heart trouble and polio," the doom crier points out. "Didn't used to hear much about them, but now you can't pick up a paper without reading about people dying of them." And he's right, but people a hundred years ago were dying of smallpox and tuberculosis and malaria, and before that they died of cholera and black plague and leprosy. An interesting fact is that life expectancy for the average man on the street today is nearly seventy years; a century ago the pioneer fathers had a life expectancy of around forty-five. Naturally there are more obituaries now than then because the population has increased.

"Wars and rumors of wars" has been a popular term ever since it was first used, and there's no indication that it won't continue to be for generations to come. War has been kind of a favorite pastime

for humanity since Cain threw a rock at Abel. That was warfare on a very crude basis, of course. As men got smarter they began running swords through each other, and then they started making bullets that could be fired at fifty paces; these were quicker and easier to handle than a rock or sword and more people could be killed in less time. Now the instruments of war have been refined and polished until an entire city can be blasted off the map with one blow. "Look at the wholesale slaughter today," the man behind the barber chair says, "why hundreds can be killed with a single bomb." And he's right, but Cain set a record that has never been equaled yet. With one rock he wiped out 25 per cent of the world's population. Certainly more people are killed in modern warfare, but there are a lot more left to carry on than when the world was young.

CRIME, loose morals, and delinquency offer inexhaustible possibilities for the theory that the world is ripening in iniquity. It is not hard to see why the idea projects itself so vividly upon the public mind. For some morbid reason any shade of misbehavior from soaped windows at Halloween to gangland murder is considered newsworthy. The person who forms his opinion of the world by reading headlines can hold little hope for humanity. If the happy homes of Middletown, U.S.A., were publicized as often as the divorces of Hollywood, modern marriage would look like a better bet. If more editorials dealt with the good neighbors all over America and less with the evils of Washington, fewer people would be convinced that the country is going to pot. If parents could remember—despite the printed accounts of the escapades of the younger generation—that adolescents of their own day tried all the tricks the present teenagers try, they might look less dis-

paragingly upon their progeny. There wasn't so much necking in automobiles then, but there was plenty of horse-and-buggy spooning. The equipment changes, but the ideas remain pretty much the same.

YES, THE WORLD is growing worse, but it is growing better, too. Because there are more people each year, there is more evil, and there is more good. Looking to the future I can see more prisons to hold lawbreakers, but I also see more churches to hold the many men and women of integrity yet to be born. The years will bring more delinquent children, but they will also bring more happy, well-adjusted children. There will always be ill health and death, but tomorrow there will be new cures for today's illnesses, new ways to prolong life. There will continue to be floods and droughts, but there will also be better methods of flood control and irrigation, better use of soil, better seed to produce bigger crops.

It is not always easy to see the whole picture. When personal tragedy strikes, it is difficult to look beyond the present hurt at the possibilities of better days to come. It is human to forget blessings while licking wounds.

This tendency toward pessimism is no credit to the God who created man "that he might have joy." There are dark days ahead certainly, but there are more than enough bright ones to compensate. An important part of stewardship is the wise use of time. To waste time worrying about the evils of today and the possible larger evils of tomorrow is as wrong as squandering money and misusing talents. Even with a life expectancy of seventy years, I have too many things to do to sit in a corner and judge the world or speculate on what might happen in the days to be (and that, I pause to remind myself, includes my appointment with the dentist a week from Tuesday). Of this I am sure: Zion will be built by optimists; nobody else has enough faith in the future to do the job.



The Royal Family of the Circus

By G. E. Tickemyer

FEATS OF DARING and skill performed by seven generations of the Clarke family, the Royal Family of the Circus, have thrilled men and women of two continents. One of the greatest artists of this group of trapeze performers was Charles Frederick Clarke, a devoted elder of the church who died at the age of seventy-four in Venice, California, February, 1951.

Charles was born in Cheltenham, Gloucestershire, England, on February 18, 1878, to Catherine Caroline Powell and Charles Clarke. Taken from school at Wallingford, Berkshire, at the age of six to travel with his parents in the circus, he was taught gymnastics, riding, juggling, tumbling, and wire walking. He soon showed a talent for juggling, and later became one of the best ball jugglers of his time, as well as the most proficient catcher of all time on the flying trapeze.

His first public appearance was made with the George Ginnett Circus in Dalstrom, England, when he was seven. How the audience must have thrilled to see this small boy in a trapeze act with his two brothers!

The family traveled to the Continent in 1893 with the Cirque Lenka. The three brothers were practicing

the double somersault and pirouette, which they accomplished at Tourcoing in the north of France. Charles was only fifteen years old at that time. He also practiced the triple somersault with his younger brother, Percy, who was restrained by the laws of France from performing it. They were the first to execute it, however, in 1898 at Chalon-sur-Saone.

Bareback riding and juggling fascinated young Charles as much as the lively circus life about him. One of his outstanding acts on horseback was juggling seven balls while standing backwards on a galloping mount. He is the only person who ever performed this feat successfully.

While in Brussels, Belgium, in 1901, the "Royal Family" was seen by James A. Bailey who signed them to appear with the Barnum and Bailey "Greatest Show on Earth" the following season. They opened in Paris and toured France and Switzerland during 1902.

THE CLARKONIANS, as they were known, opened in New York at the old Madison Square Garden in 1903 and stayed with Barnum and Bailey through 1904.

During the winters of 1904-1905 they went to Cuba with the Pubilones Circus and to Mexico with the Orrin Brothers' Circus.

The New York Hippodrome was their next stop, where in the spring of 1905 they appeared in the production, "The Yankee Circus of Mars." During this engagement they were observed by John Ringling and were signed for Ringling's "World's Greatest Show." They were featured for twenty-one years until the opening of the new Madison Square Garden in 1926, which was their last year with that circus.

While with Ringling in 1906, Charles Clarke met a clown, Jules

Tounour, who was a member of the Reorganized Church of Jesus Christ of Latter Day Saints. Both being of a religious nature, they began to talk of religion. Mr. Tounour loaned Clarke the church books, and he was baptized September 3, 1906.

Miss Adeline Martha Munday, a performer known professionally as Alethea Fitzroy, became his wife in 1908. She, too, was converted to the church and was baptized in 1909 at Somerville, Massachusetts. Four children were born to them, and in 1916 Sister Clarke settled in Madison, Wisconsin, to rear the children while her husband continued his career. Their three daughters joined the troupe in 1930.

IT WAS WHILE they were living in Wisconsin that Brother Clarke was first called to the ministry. He was always very interested in church work and wrote for *Autumn Leaves* and *Vision*, having marked talent in art and literature. Besides writing poetry, he kept himself busy in his leisure moments with wood carving, glass etching, and drawing.

In 1943 he retired from the circus for the duration of the war and worked at Terminal Island Shipyards. The Venice, California, congregation was formed during this time. Sister Okie Hatten's home was the place where the first meeting was held in November, 1942, during a blackout. Pastor John Blackmore of Central Church congregation and Brother Clarke were in charge. The latter was appointed pastor and presided over meetings for almost two years. When the group was organized into a mission in 1945, Brother Albert Knowlton was elected pastor, and Brother Clarke returned to the circus. During the winters, however, he was active in church work until his death:

CHARLES CLARKE received many medals and awards for his outstanding performances. Some of the tricks which he and his brothers originated on the trapeze were the double somersault and pirouette, the double forward somersault over the bar, the triple somersault to catch hand-to-hand, the triple somersault from the hocks, the double pirouette in the hands, pirouette and half return to the bar, full twisting somersault to catch, and backward back out of hocks to catch by the feet. Brother Clarke was the only man ever to shower seven balls, and he was also the only one to juggle eight balls, which he crossed while juggling.

With advancing age Brother Clarke was forced to abandon the trapeze, but he continued to delight and entertain the children as a juggling clown. Few of his church friends ever saw him in the arena. They knew him only as "dear old Brother Clarke," the spiritual father to a small group of Saints at Venice. They knew he was somewhere with the circus in the summer and looked forward to his return in the fall. Unassuming, always modest, affirmative, and eager to learn from anyone who could tell him more of the gospel story he loved so well, he found happiness and contentment with the Saints among whom his children and grandchildren continue to serve. These were the friends who grieved most at the news of his passing. Scarcely aware that they had known one of the greatest circus performers of all times, they loved him for those true virtues of life that will endure throughout eternity.

Why Believe in the Restored Church?

(Continued from page 9.)

(There was no date on the cutting.) In Independence the mob had taken charge and Oliver Cowdery and William McLellin fled from their homes into the woods. Twenty dollars reward was offered to anyone who would deliver them in Independence on a certain Tuesday. On the Monday McLellin slipped down into the Whitmer settlement, and there in the lonely woods he met Oliver Cowdery and David Whitmer. Evidently he had been thinking; wondering if the Book of Mormon and the Restored Gospel really were true. If they were not, what was he doing skulking in the woods in fear of his life? He *must* know. He said to the other two, "Tell me in the fear of God, is that Book of Mormon true?" Oliver Cowdery looked at him solemnly and declared, "Brother William, God sent his holy angel to declare the truth of it to us, and though the mob kill us, we must declare to you its truth." David Whitmer added, "Oliver has told you the solemn truth, for we could not be deceived. I must declare to you its truth!" And William McLellin said, "Brethren, I believe you. I can see no object for you to tell me a falsehood now when our lives are in danger."

Then it came as a shock of surprise to me to realize that all the things I had found so much difficulty in accepting were logical and sensible—and comforting too. If God once had prophets, why should he not have them now? If he once laid out a precise plan for his church, why should that plan have fallen into disuse? If he had once given authority to his priesthood, why should that not still continue?

Many things in the Bible that I had skated over because I could not reconcile them with present-day church practice could now be accepted and believed.

God has restored his gospel to the earth. I found he had restored it to me also.

Letters

Receives Assurance

When I started reading the Book of Mormon I desired to know definitely that it is true, so I prayed for assurance. One night I had either a dream or a vision and saw, high in the heavens, what looked like a tablet with lines running vertically rather than horizontally. The letters were large and seemed to be raised and of gold. Although I tried very hard I could not read it, but I believed it to be an answer to my prayers.

I like to read the testimonies of others, and I shall appreciate receiving letters from those who have read the Book of Mormon. I hope the Saints will remember me in their prayers.

1124 North Broadway MARY L. JARVIS
Oklahoma City, Oklahoma

Tribute to an Enthusiastic Worker

While traveling on business in the Northern Plains District this summer I was happy to be able to visit various church school groups and isolated members in that area. On August 10 I met with the Saints at Dunn Center and preached to them on stewardship. Paul Holt and his family of Camdenton, Missouri, had driven down from Sanish, North Dakota; he was ordained to the office of priest at the evening service in Fairview, Montana. Then he returned to Sanish where he is foreman of a construction crew now building the piers for a bridge across the lake to be formed above Garrison Dam.

The following Sunday he preached his first Latter Day Saint sermon at Minot to a large gathering of Saints. Before he accepted the Restored Gospel, he spent a number of years as a Pentecostal minister. He has retained his ability as a revivalist in the fight against sin.

On Sunday, August 24, we visited members in the oil town of Williston, North Dakota, and Brother Holt again spoke to a full house. A picnic dinner was served at Twin Lakes, and an afternoon of exchanging experiences was enjoyed in the H. W. Stockman home. In the evening Brother Holt preached at Fairview to Saints from Andes, Savage, and Sidney as well as the local congregation.

The Holts have now returned to Sanish but will continue to minister to the isolated Saints in this area. Paul Holt, a big man with a big message, has truly taken hold of the work and is serving to the best of his ability.

Fairview, Montana ORRIN R. WILCOX

Note of Thanks

I wish to thank all who remembered my brother, Benjamin T. Wyatt, in prayer. He is recovering nicely and is now able to sit in a wheel chair. He hopes to be walking with crutches soon. We feel that he has been blessed, and are deeply grateful to God for his mercy and our friends for their prayers in his behalf.

ANNA L. JONES
11653 East Woodville Drive
El Monte, California

Correction

In my letter, "In Appreciation," which appeared in the August 11 issue, the third sentence should read: By prayer the way was opened for me and our younger son, Colin, who was baptized at the same time, to attend reunion.

MRS. JOHN M. ROBINSON
59 Phillips Street
Fall River, Massachusetts

The Church School Teacher's Job

by Mildred Moody Eakin and Frank Eakin

Every church school teacher will want this valuable book to help him in his ministry. The work of the church school teacher is shown in its large and varied relationships as well as in its specific departments. This is a book that will inspire and guide every teacher.

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Question Time

Question:

Is the Reorganized Latter Day Saint Church a Protestant church?
Colorado E. C. D.

Answer:

No. This church is a church of the Restoration. The gospel was taken from the earth in the Dark Ages during the apostasy. This is generally recognized by Protestant churches which originated as a result of those who endeavored to reform the doctrines of the prevailing church during the time of the apostasy. The Restoration means the gospel was again restored to the earth. This church claims it is the church of the Restoration.

WARD HOUGAS

Question:

Do the Scriptures show that the coming of Christ will be visible to the eye?

Answer:

Several texts state in substance that the coming of Christ will be a visible appearance, a personal coming which shall be seen by man. Of these texts we note the following taken from the Inspired Version:

For behold, he cometh in the clouds with ten thousands of his saints in the kingdom, clothed with the glory of his Father. And every eye shall see him; and they who pierced him, and all kindreds of the earth shall wail because of him.—Revelation 1: 7.

Then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn. And they shall see the Son of Man coming in the clouds of heaven, with power and great glory.—Matthew 24: 37, 38.

A. B. PHILLIPS

Question:

What is meant by atonement?
Washington Mrs. W. O. S.

Answer:

The atonement is Christ's continuing ministry in behalf of man from the fall of Adam to the last great song of the redeemed hosts, when they receive in-

heritance in his kingdom—that ministry covering all things essential for their salvation both general and individual. It necessitated his coming into the world and taking upon himself man's carnal nature that he might subdue that nature, and by laying it down in death, and by his resurrection taking it up again with all evil banished, his body would become sanctified and glorified, possessing immortality. He brought his body to conform in character to the divine Spirit dwelling within, both becoming one. The atonement was first wrought out in himself.

The atonement has been too much thought of as involving only the death of Christ. That was necessary, but so were his birth, his life, and his resurrection. All these and more were essential acts in the great drama of atonement.

But the atonement requires that these important acts shall be made applicable to men if they are to answer the divine purpose. Christ's ministry must enter into the very souls of men if they are to be redeemed, and this is what the gospel provides. The most important event in human life springing from the gospel is receiving the gift or baptism of the Holy Spirit that Christ gives, in which he is giving himself—"I in you;" "I will come unto you;" and as Paul says, "Christ in you." It is this Spirit of Christ working in man and with man which effects reconciliation with God—the atonement. It cannot be done otherwise. Paul says the saints "are his workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them." Man must help in his own atonement.

CHARLES FRY

Question:

Are we abiding in sound doctrine, church law, and government when we believe that all calls to the priesthood in the Reorganized Latter Day Saint Church are based on direct calls from God via visions, revelation, prophecy, dreams, or the still small voice? In other words, the call to priesthood of any particular member transcends the agency of the minister presenting the call. Thus the minister would not say, "I am a representative of God. I feel that this person should be called to the priesthood, therefore I will present the call."

Missouri

M. J.

Answer:

No minister should claim that because he represents God, he therefore has the right to present names for priesthood responsibility apart from inspirational direction from God through his Holy Spirit. On the other hand, those in administrative responsibility should not fail to recommend men for ordination because direction has not come through certain specified channels of revelation such as dreams, tongues, prophecy, visions, or audible voice; that is, if spiritual light has come in some other way. These are but a few of the many, many ways through which God reveals his mind and will. Speaking concerning those responsible for calling men to priesthood, the Lord has said, "If my people will respect the officers whom I have called and set in the church, I will respect these officers; and if they do not, they can not expect the riches of gifts and the glossings of direction."—Doctrine and Covenants 125: 14. We need not question that God can and will give light through the proper authorities if in every sense we are upholding them respectfully before God for such blessing and apply wisely the safeguards he has given. (See Doctrine and Covenants 17: 16; 27: 4; 43: 1, 2; and 125: 14.)

Some of the less spectacular of the spiritual gifts such as discernment, knowledge, and wisdom which come with the quickening of spiritual intelligence, and calm assurance are among the gifts of revelation most used of the Lord in the matter of calls to the ministry. This is in harmony with sound doctrine. The functioning of these gifts, however, has sometimes been hindered through lack of understanding. (See Doctrine and Covenants 125: 6.)

HAROLD I. VELT

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel members signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

Briefs

Five Baptized on Children's Day

PORTSMOUTH, VIRGINIA.—On Children's Day, five children, ranging in age from nine to fourteen, were baptized. Four of them were children of nonmembers.

Two marriage ceremonies were performed in July and August. Janet Kay Cady of Springfield, Missouri, was united in marriage to Glenn Albert Ramsey of the same city. Mary Lou Davies was united in marriage to Maurice E. Thompson of Evansville, Indiana. The couple will make their home in Evansville.

Ralph Turner was selected as the young missionary for the area. He has brought a tape recorder to services. The recorded sermons can be taken to the sick and the homes of friends as a part of his missionary endeavor.

The young people are active with the boys' and children's classes on Monday and Friday nights.

Sister Hilda Miller of Scranton, Pennsylvania, has been working with the group, as have Brother and Sister Gunsolley, formerly of Independence, Missouri, and Brother and Sister White of Grand Rapids, Michigan. William J. Davies is pastor of the branch.—Reported by VIRGINIA ROBBINS

Zion's League Has Installation Service

CHICO, CALIFORNIA.—At the August 2 Communion service Mesdames Albert and Jerome were present from Independence, Missouri. They were guests of Mr. and Mrs. Clarence Mills.

On August 14, the Zion's League held installation services for the new officers at the pastor's home. Oren Sprague was the installing officer after which the pastor gave the charge to the members and new officers. Corsages and boutonnieres were presented to the following: Alpha Mae Huebert, president; Ernest Brown, vice-president; Betty Ultican, secretary-treasurer; Marjorie Hintz, worship commission chairman; Joanne Schardt, study commission chairman; Norma Ultican, recreation commission chairman; Lois Ultican, service commission chairman.

The church lower auditorium was the scene of a going away party for two Graceland-bound Leaguers, Jack White and Cora June Hintz. The school colors of blue and gold were used in the decorations. Norma, Lois, and Betty Ultican, together with Ernest Brown, were responsible for the decorations and refreshments. Marjorie Hintz gave a talk on Graceland. Gifts were presented to the honorees who responded with appreciative remarks.

The annual church business meeting was conducted August 27. The following officers were elected: pastor, H. D. Hintz; counselor, H. M. Brown; director of religious education, Leon Ultican; youth leader, John Huebert; women's leader, Bessie Ultican; director of music, Marjorie Hintz; secretary, Helen Hintz; treasurer, Leon Ultican; auditor, J. F. Ferguson. Appointive officers are bishop's solicitor, H. M. Brown; historian, Fern Sliger; book steward, Ellen M. Glatz.

A board of trustees elected were as follows: Clarence Mills, John H. White, John A. Huebert. Elder L. A. MacDonald, Northern California district president, presided at the meeting.—Reported by HELEN E. HINTZ

Branch Officers Elected

CINCINNATI, OHIO.—The annual branch business meeting was held August 24, and the following officers were elected for the coming year: branch president, Elder Everett L. Smith; counselors, Priests Richard M. Reid and Edward R. Ashley; secretary, Angie Ellertorpe; treasurer, Nelson Allen; church school director, Jack Thomas; women's leader, Louise McCaulou; Zion's League director, June Reid; publicity agent, book steward, and librarian, Edward R. Ashley; and historian, Brother Richard M. Reid. District President Floyd T. Rockwell was in charge and following the business meeting he gave a short and inspiring talk.

On August 23 the branch had a wiener roast and campfire at the home of Brother and Sister William Damon, Covington, Kentucky. The Zion's League was in charge of the campfire, and after skits and song, the service reached its climax in a short message by the pastor.

On August 31, Laura Lynn, daughter of T. Kenneth and Shirley Sheffer, was blessed by Elder Smith.

Two young people from the branch entered Graceland this fall. They are Loraine Smith and Gwen Manning.—Reported by EDWARD R. ASHLEY

Ordination Service Held

LOGAN CREEK, MISSOURI.—Elder J. A. Phillips of Kennett, Missouri, the district president, was present for an all-day meeting and basket dinner on August 17. He was the speaker at the morning service, and Evelyn Greenshields sang a solo, "O, Jesus I Have Promised," accompanied at the piano by Ethel Greenshields.

After dinner, Elder W. A. Kuntz gave the charge. Shirley Mae Davis sang a solo, "Living for Jesus," accompanied by Ethel Greenshields. Brother Wilburn Counts led F. O. Greenshields to the rostrum for his ordination as a priest. Elder J. A. Phillips and Elder W. A. Kuntz officiated.—Reported by EVELYN GREENSHIELDS

Active Elder Is Eighty-two

BALTIMORE, MARYLAND.—One of the veterans of the church, Elder Adolphus H. Edwards, Sr., of Baltimore, blessed and assisted in the blessing of two of his great grandchildren on July 13. They were Linda Marie, Edwards of Baltimore, and Jan, infant daughter of Donald A. and Rose Marie, infant daughter of Arthur G. and Mickey Edwards of Sparrow's Point. Both Donald and Arthur are graduates of Graceland College. Brother Edwards was assisted in the blessing of Linda Marie by his son, Elder James C. Edwards, the grandfather of the baby. He also assisted Elder Arthur G. Edwards, Sr., in the blessing of his granddaughter Jan.

Elder Adolphus Edwards is nearing his eighty-second birthday and still enjoys good health. He has served in the priesthood for sixty-six years, having been ordained to the office of deacon at the age of sixteen and to the office of elder at the age of eighteen. He was a pioneer in the gospel work in many locations, such as Steubenville, Ohio; Bellaire, Ohio; Washington, D. C.; and Baltimore, Maryland, where he served as pastor for ten years. At the present time he still takes his place in the pulpit, counsels the younger members of the priesthood, and assists in administering to the needs of the Saints.—Reported by WONZA SIMMERS

Reunion Held at Kirtland

KIRTLAND, OHIO.— From July 25 to August 3, the Saints spent a period in reunion activities at historic Kirtland Temple. The theme, "Spiritual Growth Through Stewardship," was the recognized stimulus in all services and classes. Apostle D. T. Williams was the minister in charge. Associated with Brother Williams were Elders Loyd Adams, Harry Black, James Menzies, Bishop Cackler, and Patriarch E. Y. Hunker. Sister Nellie Mottashed, of Belding, Michigan, conducted classes for women; Sister Hattie Bell of Chicago, Illinois, held a clinic for church school workers; Seventy James Menzies and Sister Menzies had charge of the young people; Seventy Loyd

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For young people and their leaders, here is a book of skillfully chosen stories that bring absorbing interest, wide usefulness, and enduring value.

HERALD HOUSE
Independence, Missouri

Adams and Sister Adams had charge of the junior high group.

The children's division, which included those from four to eleven years of age, was directed by Sister Etelka White. The children participated in worship and handcraft, and were given instruction from day to day. On Friday afternoon, about 100 of them presented a program in the Temple.

Surrounding the Temple were eighty-five tents and several trailers, inhabited by families attending reunion. Other visitors were housed in homes of Saints and friends. Seven hundred and sixty-three registered, but it is felt that not all registered who attended. The physical needs of these people were supervised by Elder Earl Curry in charge of reunion grounds; Elder Clarence Winship, in charge of cafeteria; Elder Alvin C. Wadsworth, camp pastor.

Each day began with morning devotions broadcast from the Temple. Each devotional consisted of hymns, prayers, and short talks. Prayer services were directed toward making each person aware of his stewardship. There were experience meetings directed by Evangelist E. Y. Hunker; choir practice for the "Elijah"; Sister Bell's class for church school workers; and the clinic in evangelism. The choir, directed by B. Scot Liston, sang the "Elijah" on Saturday evening.—Reported by MARGERY WADSWORTH

Cottage Meetings Held

AURORA, MISSOURI.—District Missionary Elder Ralph Bobbitt held cottage meetings for three weeks during May and June. He also preached at Sunday night services during the series. At the close Brother Bobbitt baptized three. They are Richard, son of Fred and Alma Brosseau; Mrs. Ruth Gamet; and Mrs. Alma Brosseau.

The branch has welcomed Brother and Sister Perry O. Puckett and Brother and Sister Jim Tidmore and their daughters Myrtle Fay and Ellen Elaine, lately of Tulsa, Oklahoma, formerly of Bisbee, Arizona.

Sister Helen Pearcey of Stotts City visited the branch on August 3.—Reported by LOUIZA E. SUMNERS

Five Baptized After Institute

KLAMATH FALLS, OREGON.—On August 28, Missionary James Kemp finished a ten-day series of meetings. At this time Apostle E. J. Gleazer and District President J. L. Verhei were guest speakers.

On June 28 and 29, the Oregon district president, Brother Verhei, Sister Effie Verhei, Elder Harold Carpenter, Sister Carpenter, and Seventy George A. Njeim held an institute. Five candidates were baptized at the home of Blanch Petroff. The church is at the corner of Ninth and Plum Streets.—Reported by GRACE CARROLL

New District President

EDMONTON, ALBERTA.—Elder David Larmour, 9942 84th Avenue, Edmonton, has succeeded Elder Elgin Clark as district president of the Alberta District. Brother Clark served as president of this district for seventeen successive years. There were eight baptisms of adults during the recent reunion.

Reunion Held at Stewartville

FAR WEST STAKE.—The sixtieth Far West Stake Reunion was held August 7-17, at Stewartville, Missouri.

The reunion opened with a drama, "The Hunt Family Goes Zion," given by members of the St. Joseph congregations.

The adult prayer service each morning was under the direction of Stake President Emery E. Jennings, and the Zion's League prayer service was directed by the stake director, Garland Snapp. There were 185 Zion's Leaguers at the reunion.

Apostle Roscoe Davey of Independence was the evening speaker each night. His sermons on "The Life and Ministry of Jesus Christ" were illustrated by colored slides of famous paintings. These were followed by illustrated travelogs on Australia.

The speakers for the Sunday services were Stake President Emery E. Jennings, Stake Bishop Lewis E. Landsberg, Presiding Bishop G. Leslie DeLapp of Independence, and Apostle Roscoe Davey.

The general class for adults each morning was taught by Apostle Davey, Brother Jennings, and Elder Evan Fry.

The women's adult class was taught by Sister Roscoe Davey and two members of the extension service of Missouri University at Columbia, Missouri.

A missionary class was taught each morning by Seventy Donald E. Harvey.

Sister Ruth Haden, stake director of music, directed the stake choir of over 125 voices and the music for the services each night. The Celeste Chorus and the choirs from the various congregations of the stake furnished special numbers each night.

The junior department, which numbered 175, was under the supervision of Sister Virginia Bean.

A nursery was available for children between the ages of six months and three years.

Classes were provided each morning for each age group beginning with children of three years.

The evening junior church services featured religious films and stories.

On Saturday, August 16, the following men were recommended and approved for priesthood: Albert Millard of Osborn, Missouri, to the office of elder; William E. Kinney of Atchison, Kansas, to the office of priest; Darold Keith Hottman of Liberty, Missouri, to the office of priest; Herschel Hawley of Conception Junction, Missouri, to the office of deacon; and Lawrence Sindt of Osborn, Missouri, to the office of deacon.

Saturday afternoon a baptismal service was held at the Stewartville, Missouri, church.

Evangelists Orman Salisbury, A. B. Constance, and William Twombly were present during the entire reunion.

At seven o'clock each evening a variety of programs was enjoyed. The programs emphasized the activities of the different departments of the stake including the missionary, Boy Scouts, Zion's League, music, religious education, and junior church school.

Other activities included handicraft, afternoon recreation for everyone, and campfires for the Zion's Leaguers and juniors each evening after services.

The dining hall served all the meals for the campers. No charges were made but each person contributed an offering toward the cost of the food and expenses of operating the dining hall.—Reported by MARIE AGENSTEIN

New Officers Elected

SAN ANTONIO, TEXAS.—At the annual business meeting on August 27, the following officers were elected: pastor, Elder Floyd E. Jett; secretary, Mrs. Albert Holder; treasurer, Mrs. Sammy Hay; music leader, Miss Emma Jackson; women's leader, Mrs. Ed Sasse; church school superintendent, Mrs. Hubbard Neely; Zion's League leader, Charles Rouss Eastham.—Reported by MRS. RUTH HARP

Missionary Holds Series

OILTON, OKLAHOMA.—Elder Wallace Jackson, missionary to the Central Oklahoma district, held a two weeks series of services from August 24-September 7. He held cottage meetings for nonmembers on Tuesdays and Thursdays.

Baptismal services were conducted by Elder Jackson for Mrs. Melva Sanger and Mrs. Grace Hetherington on September 7, with Elder Bennie Wise assisting him with the confirmation services the following evening.

Michael William Denny and Joseph William Wise were blessed on August 31.—Reported by INEZ SLOVER

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by Elizabeth S. Whitehouse

Here is child psychology in understandable terms to serve as a guide for parents and church school teachers. The author shows how to let daily experiences guide the child into deeper religious convictions.

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Herald House

Timely Truths

By Apostle Paul M. Hanson

Part II

THERE IS NOW a great exodus of the Jews from all parts of the earth to Palestine; this is greater in some respects than the exodus of the Hebrews from Egypt to Canaan.

When I visited Palestine on my way home from Australia in 1906 the Turks were in control of the country. One day, reclining amid olive trees on the slope of the Mount of Olives and looking out across the valley upon Jerusalem spread out before me, I found my mind overflowed with thoughts. There was the Mosque of Omar, with its large graceful dome, standing where the temple stood in which Jesus was found as a boy.

I had heard ministers of our church preach that the Jews would soon return to Palestine. Some of our hymns contained similar sentiment. I asked myself, when will the Jews return—how can they return; the Turks are in control and will not sell the land, which is of great strategic importance, being where three continents impinge. The Jews are scattered over the earth and linked with their vested interests where they reside. How can they return? And I heard my voice answer, "I do not know, but I believe they will."

In 1914 the great World War broke out. In 1917 an announcement was made by Sir Arthur Balfour, speaking for the British Government, that his majesty's government looked with favor upon the establishing of Palestine as a national home for the Jews and would use its utmost endeavors to facilitate such object.

Now we have the State of Israel. What accounts for this miracle taking place in our day, this great exodus of the Jews from all parts of the earth to the land of their forefathers? What explains it? They were bruised and beaten through centuries, often exiled where it would mean death, or punished as parents for teaching Judaism to their children. Under such circumstances we can envisage a Jewish mother in exile looking around to see that no one could hear, and then looking carefully to make certain no one could see, she would perhaps say to her boys: "Isaac and Jacob, I want to tell you something. We are not always going to be as we are now, without the right of franchise, not allowed in the professions, and forced into ghettos. Someday we are going back to the land of our forefathers. We are going to be a great

power, and someday, intellectually and spiritually, a blessing to the whole world. Someday even the Messiah is to come from our lineage. Boys, you belong to a great race."

When a Jew in these latter days arose as a leader, the ground was prepared and the movement was on. Now the Jews have Israel—a country of their own.

AND SOMEDAY Reorganized Latter Day Saints will have Zion. In 1924, the second time I was in Palestine, long before the establishment of the Jewish State, when visiting a fair at Jaffa in the old city of Joppa, in going around viewing the exhibits I came to a health booth. There I saw a young woman in a nurse's uniform. After hearing her speak a word or two, I asked, "How long since you came from the States?" She told me she had come from Tennessee. I asked her why she was in Palestine. She started to explain the ideals of her people; in response to which I assured her I was pretty well acquainted with the ideals of her people and was in sympathy with what they were seeking to achieve. Then she told me she was a trained nurse and had offered herself for whatever she could do to help realize the hope of her people.

On a street of Tel-Aviv I saw some beautiful portraits in a photographic studio window. I thought it was wonderful to see such works of art in the Holy Land. Upon entering, I was approached by a man about forty years of age. I spoke to him, and he answered in broken English. I asked "Why is an artist who can make such portraits as are in the window in Tel-Aviv?" His eyes glistened with the expressed appreciation of his work. He told me, much like the trained nurse, that he had come to Palestine with the hope of making whatever contribution he could in the achievement of the goal of his people.

I saw young women on the road breaking rocks for macadamized roads and singing as they worked. I can now better understand the time when there

shall come to Zion the righteous from all nations with songs of everlasting joy.

WHAT IS THE EXPLANATION of the great miracle—the gathering of the Jews that is taking place and the establishment of the State of Israel? Perhaps we get close to bedrock when we consider what the mothers probably also said to their sons: "Boys, to our great and beloved forefather, Abraham, God revealed that this land I have told you about was to be given to him and to his posterity for an everlasting possession, and he would be their God. Abraham told it to Isaac; Isaac declared it to Jacob; Jacob made it known to his children. It has come down to us, and we are sure of it."

What was revealed to Abraham was not for him alone. No blessing from God was ever given just for the moment. The dividing of the Red Sea for the passing of Israel to Canaan was not to provide a momentary spectacular experience. Healing of the sick may be for the breadwinner of the family to survive, or the mother for the sake of the family or the children, or for the sake of the community, or the church, or for the world at large. Blessings from God should be reviewed, analyzed, and magnified. We have memory and intellect to do it. What a wonderful blessing for instance is eyesight. Why not weigh the significance of it? The power to see our loved ones and friends—even the creations of God by night as well as day. As we contemplate our blessings we are lost in wonderment and are at times prompted to say, "It is wonderful, it is wonderful, it is wonderful!"

WHY AM I a Reorganized Latter Day Saint? Why are you a member of the church? I think the real reason why I am in the church goes back to my childhood. When I first became conscious of God, I do not recall any more than I can remember things of my infancy; but I remember as a child, when living at Council Bluffs, Iowa, that my maternal grandparents who lived in the country occasionally drove in. Sometimes they and my parents would gather in the living room and talk over experiences. They did not always know when I was in the next room listening. Children are curious—that is how they learn. The adults did not know that I was

Home Column

listening—they were not talking for me to hear. When a child hears parents and relatives saying things and talking about matters, he knows by their attitude and vibration of voice whether they are telling what they believe to be true or not.

Well, I would hear them talk maybe about the trip of my grandparents coming to America from Denmark when my mother was about seven years old. After hearing elders of the Utah Mormon church preach, they believed certain things they heard about the Restoration of God's work in the latter days, the church, unchangeability of God, and Zion. I heard them talking about getting their covered wagons ready at Florence, a suburb of Omaha, and starting across the plains to Utah. There is adventure. I was interested. My mother, as a girl, walked nearly all the way across the plains, and once the Indians swooped down on the caravan and carried off a woman. Then hurrying out of the reach of the Indians, so as to avoid another attack, they finally reached Salt Lake City. What terrible discouragement and disappointment it was when they heard the proclamation of the doctrine of polygamy reverberating through the valley from nearly every pulpit.

Then what? I can recall grandmother, who lived to a very advanced age, referring to learning in Utah of elders of the Reorganized Church of Jesus Christ of Latter Day Saints, presided over by a son of the Prophet Joseph Smith. My maternal grandparents were baptized at night at Goshen, Utah, into the Reorganized Church.

Suppose when I was listening I had heard them say, "Wasn't that a wild-goose chase, leaving Denmark, relatives, and friends, and going out there to Utah?" Likely I would have decided that it was, going through all of those experiences, crossing the plains, my mother walking nearly all the way, and a sister of my mother being buried somewhere between Florence and the Rocky Mountains. But when I heard Grandma speaking and talking of Zion, rejoicing in having found the church of God she had come from her homeland to be near—as well as what others said—I thought, "The trip was worth it. They had found the kingdom of God."

What an army we would soon have if we could, with other conversions, save all, or nearly all, to the church of the children of Reorganized Latter Day Saint parentage!

I am very happy to have had the privilege of meeting with the women of the church. In closing I wish to say that in study and prayer all may sense the church's triumphal progress to its glorious consummation.

The Home Library

By Grace Pennell Tousley

Buying or Building a House, by B. Kenneth Johnstone and Associates. (Whittlesey House, McGraw-Hill Book Company, Inc., New York. \$3.50)

This is not a build-your-own-home manual. The five authors, all members of the Department of Architecture of the School of Engineering, Pennsylvania State College, did not intend to make carpenters and masons, plumbers and electricians out of homeseekers who follow other vocations. Instead, their aim was to give to the reader the basic knowledge he will need to solve the problems he *must* solve before he can turn a happy key in the lock on his own door and shut the world out.

The instructions begin with the financing of the building or buying project, showing how to determine how much one can pay for a home and where to get the money. After that hurdle, the rest of the obstacle course is easy.

Hand in hand with the authors, the reader goes sailing right through such tough problems as site selection, planning the house, plan analysis, judging house construction, cost analysis, working drawings and specifications, relations with architect and contractor, and liabilities of the owner of a house under construction.

The many charts, diagrams, and drawings are unusually clear and easy to understand; the buyer's check list provides a routine for thoroughly and completely examining a house already built which is under consideration for purchase.

Possession of the information given in this book will save prospective homeowners many dollars and many troubles and help them secure a home which is suited to their needs and remarkably like their long-awaited dream house.

Creative Home Decorating, by Hazel Kory Rockow, Ph. D., and Julius Rockow. New, Revised Edition. (H. S. Stuttman Co., New York. \$4.95)

"The point of view underlying this book . . . is that home decoration is a creative activity," say the authors in their introduction to *Creative Home Decorating*. "As such, it is guided by principles and esthetic values common to all creative arts. Furthermore, fifteen years of active classroom and lecture experience has convinced one of the authors that practice not enlightened by a knowledge of principles is on the fringe of the trial and error method. Trial and error is uneconomical of money, time, and effort,

and all too often never transcends error. For this reason, the authors have emphasized principles throughout the book, as well as their practical application."

This book contains all that any book on the subject usually contains—and more. Mrs. Rockow has taught home economics for more than fifteen years at Brooklyn College, and Mr. Rockow is actively working at interior decorating, and writing and lecturing on the subject. The combination of the masculine and feminine approaches to the furnishing of a home makes this book of increased value to the home manager who must please both masculine and feminine preferences and needs in home environment.

The authors have a high degree of ability in writing. They have so organized their material that principles and application follow each other logically; their writing style is clear, and their attitude toward the reader is one of friendly co-operation. They have managed to make the development of a beautiful home interior possible in every situation and for every purse.

The volume is rich in charts, drawings, and color photography. It is highly recommended as a companion volume to the book on house building or buying reviewed above, or alone.

These books may be ordered from Herald House, Independence, Mo.

Contents That Count

Seventy Herbert Lynn tells of the housewife who went to her family doctor and complained of great boredom. "It's dishes, beds, and sweeping—dishes, beds, and sweeping, over and over. I'm sick unto death of it all!"

The kindly doctor took three vials, identical in shape and held them up before her. "Look," he said, "each of these vials is the same but in one there is perfume, in one there is life-giving medicine, and in the other there is poison. It's not the vials which are different, but what has been put into them."

All work, even the most interesting, may at time become boring—but the plan of God for Latter Day Saints should help them fill the vials of their lives with something better than boredom.

ALICE ZION BUCKLEY

Opportunity Unlimited

By Louise Scott Wrigley

THE LITTLE WHITE CHURCH sat, forlorn as a neglected old lady, between the big elm tree and the dusty road. The elm tree's long branches whispered against the broken windowpane. Across the road the yellow wheat was pushed and pulled into an undulating, almost-harvest dance as the wind stirred the flexible silken tassels.

The little church had not always known loneliness. Once her doors welcomed the apple-cheeked and the silver-haired. Once her altar offered freedom and peace and light to all worshipful hearts. But that was before the grasping highway slid out across the rolling hills to claim another town; before the city grew, street by street, and telephone pole by telephone pole. It was then that the younger people, starting their new families, built their look-alike houses on look-alike streets and painted the look-alike shutters red or blue to assert their individuality. It was then that the old people found it too strenuous a walk down the country lane in the hot sun, and the golf course beckoned the half-hearted to a stimulating morning of getting their heads blistered and following a little white ball in and out of sand traps.

A clump of sweet William still grew by the door, as if by its persevering beauty it could draw back the wandering feet which had passed by for so long. But the little white church died an almost unnoticed death, there between the elm tree and the dusty road.

OF COURSE, this is a story about a strange church in some other part of the country where we have never been. It couldn't possibly be a story about our branch—*could it?*

What are we doing to make this a story about another church in another town where we have never been? What are we constructively offering to our pastors, to our congregations, to our God? There are so many avenues of service besides the obvious ones. What about the planning of the week's activities, the worship services, keeping the buildings in order, working for better quarters, friendly visiting, and witnessing with our neighbors over the lawn mower and the snow shovel? What about getting out the bulletins and collecting announcements, organizing new groups, and supporting special events? What about the encouragement and enthusiasm which we can radiate in regard to new ideas which need a boost to catch on. What about being good, solid assets when a change comes about in management or policy instead of being teetery, on-the-fence branch liabilities?



Membership in this church gives us many privileges which we usually employ to their fullest. It also gives us many responsibilities which we too often hide in the closet until they suddenly fall out on us one day. What a sad commentary on all of us that after all these years of God's graciousness to us, we still have the "gimmees." Like small children we hug our blessings to us like toys we have collected, then drop them all to reach for one more that looks bigger.

TOO MANY OF US never give much serious thought to the thousand-and-one little plans and efforts which make each branch, large or small, function as it should. In seeking outlets for our love for our fellow-man, our hope for the future, our need to be needed, we overlook some aspects of service by which we might well lend a helping hand and discover a new peace and satisfaction. How much are we counting for in our branch? Are we content to sit and take from others—their time, their talent, their generosity, their ideas—drawing, drawing all the time? Do we consider this our due because we warm a pew some Sundays and put a dollar in the collection plate once a month? Then we had better about-face and wake up to what we are missing. That isn't the attitude from which happiness springs. We need to be doing for others to know beyond any doubt what living and giving are all about.

Branch service can be the most valuable training ground in the world. Music, speech, leadership training, organization, psychology, art, business administration—the average branch offers opportunities for development

in many fields. In addition, where could we learn in kinder surroundings? We know these people. We have lived close to them. We find them helpful about our mistakes, eager to assist us. We should locate the person in the branch with enthusiasm, the person with wisdom, the person with tact and friendliness, and draw from each of these to supplement our own gifts and background. Many of them will give freely of their experienced guidance that we may grow.

We may not always have the opportunity to serve in the branch of our childhood and growing years, where we were loved and understood. So now while the opportunity is here we should gather skill in the principles and practices which contribute toward a branch which has living, growing qualities and an appeal to the outsider looking in. Then, wherever we are, we shall be equipped to add something important to the success of branch projects.

We always get more than we give. This is the plus in branch service. This is the plus in life—the warm-hearted giving. We should never hold back the best part of our personality to lavish on a chosen few, but give of it liberally, time after time, to all activities in which we engage. We shall always have a storehouse of love within us from which to draw as we minister to our brother.

IT IS ALL TOO EASY for young people to carry on fiercely the feuds and personality differences which threaten to split a branch. Before we lend our strength and intelligence to such a situation, we should stand back, take a good look at it, and accept the good which each side is able to offer, remembering to be charitable when people are so caught in their own chains of contention that they have allowed the quality of their service to suffer. Then, because we have considered prayerfully all aspects of the problem, it may be our love and concern which will smooth out the rough places and bring about understanding between others. How much better a contribution this than the addition of more confusion and discord.

Who knows what really caused the little white church to come to its forlorn end? Perhaps the people slipped away into indifference. Perhaps they were driven out—just as surely as by whip and fire—by selfishness and thoughtlessness, by the incompetence and unconcern they experienced at the hands of others.

As we survey our own home branch we may find those who have no knowledge of the satisfaction to be found by participating in branch activities. Perhaps we ourselves have turned our faces another way because of some imperfection or disagreement. Why shrink from this challenge? It's part of our responsibility to help erase the imperfection and resolve the disagreement.

It is not impossible to meet any situation with an adequate solution if we walk only one step of the way at a time. Each wise step we take immediately

ahead of us changes the big picture, so why should we unduly concern ourselves with obstacles which may, and often do, disappear before we reach them. If we could more nearly turn our energies to living each day positively, to the very best of our capacities, we would harvest much in happiness and contentment.

GOD IS GOOD TO US. He is instantly at our side to lift us. His love enfolds us in the very physical beauty of our earthly surroundings. His hope for us is that we may respond to his quickening power, to the divinity in us. His way is that we shall, having climbed ourselves, reach back with a strong hand to lift our wavering brother, to so fill him with love and strength that he may in turn outstretch his hand to the faltering one at his side. This chain of human helpfulness and unity in our branch needs us for its strength.

It is inspiring to work under the leadership of someone who is quietly competent and has an air of confidence, deep faith, *and joy in what he is doing!* If we know such a leader as that, we should observe him at work and incorporate his methods in our own service.

Perhaps we can fill in as someone's assistant. Lots of people care little for "assisting," but therein lies a source of practical knowledge and a chance to try our wings under guidance. Someone can catch our mistakes before they have done any damage. Someone will welcome our ideas and teach us how to develop them on our own.

Perhaps we should step outside our own field of absolute knowledge in quest of a new skill. We were never meant to be lopsided in our learning, so we might well lend a helping hand if we are called on to work in a different capacity. By so doing we may uncover entirely new interests which can broaden our value to the branch.

We should be unswerving in our branch loyalty, sharing with our leadership, outgoing with our concern, receptive to the individual whom timidity or personal problems have prevented from doing a greater work.

And when some phase of branch leadership falls to us we must remember our training and our opportunities, the kindness and understanding shown us when we were growing in service. Then it is our duty to take some other young person to be personally responsible for. We should open our hearts and our fund of experience to him, so that he too may render a more excellent service when his time comes to step forward. We must be alert to the possibilities in every single person around us, for we may find that, after all, our own greatest service to the branch lies in our ability to discover and draw out the best in others.

New Horizons

Bulletin Board

Northwestern Iowa District Conference

The annual Northwestern Iowa District conference will be held October 12 at Sioux City with the theme: "Unity—Unusual Preparation." The day's schedule is as follows: 9:00 a.m., fellowship service; 10:45, sermon by Apostle Roscoe E. Davey; basket dinner at noon; 1:30 p.m., classes for priesthood, women, and young people; 2:30, business session with reports from all departments, other items of business, and the election of officers. All present officers are requested to send their reports to the district president, Sylvester R. Coleman, Logan, Iowa, by October 1.

RUBY A. ADAMS
District Secretary

Nauvoo District Conference

The Nauvoo District conference will be held October 11 and 12 at the church in Burlington, Iowa (Twelfth and Locust Streets), beginning at 3:00 p.m. Saturday. Services on Sunday will be held from 9:00 to 12 in the morning with a business session at 2:00 p.m. Apostle D. O. Chesworth is to be present.

W. H. GUNN

Ohio Music Clinic

A music clinic will be held September 27 and 28 at Bradner, Ohio, for members in the Southern Ohio, Columbus, Kirtland, and Northwestern Ohio Districts. Those who plan to attend the dinner at 6:00 p.m. Saturday (\$1.25, adults) and to stay overnight should send their reservations to Hazel C. Smith, Box 272, Bradner. Sunday's activities include a devotional service at 8:30 a.m., classes for priesthood, children, young people, and women at 9:30; a sermon by Franklyn Weddle at 11:00; and three afternoon sessions under the direction of Elder Weddle. The combined choir will sing "Holy Art Thou" by Handel and "The King of Love My Shepherd Is," by Shelly. Women singers are requested to wear white blouses and street-length dark skirts; men are to wear white shirts and four-in-hand ties.

Columbus District Conference

The annual conference of the new Columbus District will be held on October 4 and 5 at North Church in Columbus, Ohio, beginning at 2:00 p.m. Saturday with a devotional service. Following this there will be classes, an evening meal at the church, and preaching at 7:30. Sunday's activities will include a prayer service at 9:00 a.m., preaching at 11:00, and a business session at 2:00 p.m.; the noon meal will be served at church. District President Ellwood Smith has asked that services be canceled so that all members in the district will have opportunity to attend the conference. The conference theme is "Behold, the pattern is before you."

NORMA ANNE KIRKENDALL
District Secretary

Drama Material for Sale by White Masque

Listed below are the titles of the mimeographed materials prepared by Mrs. Deal Six as a result of her studies in the School of Drama:

1. Story Book Fantasy—a Program of Dramatic Activities Based on Well-known Story Book Characters.

2. Shadow Plays With Production Aids.
 3. Radio Scripts and Adaptable Plays for Special Days
 4. Mood Music, Both Vocal and Instrumental, for All Types of Plays.
 5. Choral Reading.
 6. Puppets and Marionettes with Bibliography.
 7. Formal Plays (such as "The Metal Checks" by Louise Driscoll)
 8. Costumed Quiz
 9. Traditional Folk and Fairy Tales (for children six and younger to sixteen and older)
 10. Plays from the Sixteenth to Twentieth Century (to be used by larger drama groups of Zion's Leagues)
- These are available from White Masque Players for 75c a set. Orders are to be sent to Mrs. Ross H. Moore, 1118 West Walnut, Independence, Missouri.

Notice to Members in Champaign-Urbana Area

Members living at Champaign, Urbana, or Chanute Air Force Base (Rantoul, Illinois), are urged to contact William D. Poore, Court I-49C, Stadium Terrace, Champaign (home phone 6-1909; business phone 7-6611, extension 2215) or Max M. Matthews, 106 North Vine, Urbana (home phone 7-7679; business phone 7-6611, extension 2896), for information on church activities.

Meeting Place for Newark, New Jersey, Branch

Meetings in Newark are being held at the Adoniram Masonic Temple, 321 Second Avenue, Lindhurst, New Jersey.

WILLIAM S. BATH
Secretary

Oregon District Fall Conference

The fall conference for Oregon District will be held November 7, 8, and 9 at Portland. The first service will be in the Central Church, Southeast twenty-fifth and Madison, at 7:30 p.m. Friday, with Bishop G. L. DeLapp as speaker. All other services are to be held in the Washington Masonic Hall, East Burnside at Eighth Avenue. These are scheduled as follows: Saturday: 8:15 a.m., worship; 8:30-10:00, fellowship service; 10:00-12:00, classes for men, women, young people, and children with Apostle E. J. Gleazer, Bishop DeLapp, Elder Harold Carpenter, and Sister Mable Ray as instructors; 2:30 p.m., business meeting and election of officers; 6:30, missionary class by Elder James Kemp; 7:30, sermon by Apostle Gleazer; 8:30, evensong, directed by Elders Keith Kinert and Miles Whiting; Sunday: 7:15 a.m., ordination service; 8:45, worship, with Elder L. R. Shannon; 9:00, fellowship; 10:45, sermon by Bishop DeLapp; 2:30 p.m., sermon by Apostle Gleazer; 6:30, service for adults by Bishop Monte Lasater, for young people by Elders Keith Kinert, Miles Whiting, and Don Landon; 7:45, sermon by Bishop DeLapp. Meals will be furnished by the women's department at a nominal cost.

All members in Oregon District and surrounding districts are invited to attend. Recommendations have been made for six missions to be organized as branches, and there are to be several ordinations, mostly of men from new groups.

Notice to Members in Gary, Indiana

Mrs. Viola Moody, 3100 South 11½ Street, Terre Haute, Indiana, will appreciate having members in Gary, Indiana, contact her daughter, Mrs. Virgil Gambill, who moved there recently. Her address is 5729 Juniper Street, Gary, Indiana (phone 8-1002).

Books Wanted

O. A. Rexroad, 1515 Washington Boulevard, West Portsmouth, Ohio, would like to purchase copies of *Doctrines and Dogmas of Utah Mormonism Exposed*, and *The Spaulding Romance*.

Change of Address

Mrs. Janet Cady Ramsey
2320 North National Avenue
Springfield, Missouri

Frank McDonald
2422 East Cheery Lynn Road
Phoenix, Arizona

Servicemen's Addresses

A/3C Robert V. Graybill
A.F. 17357612
3387 Student Training Squadron
Box 704
Keesler Air Force Base, Miss.

Pvt. Henry K. Matthews
U.S. 54060503
Hq. Hq. Company
6th Armored Cav. Regt.
A.P.O. 46 c/o Postmaster
New York, New York

Pvt. Matthews would like to contact any church members living in or near Stroubing, Germany. He will also appreciate letters from his Graceland classmates.

Pvt. Wesley H. Beaty
R.A. 19440-203
Student Company 2
B.T.G. 9605 T.S.U.
Camp San Louis Obispo, Calif.

Pvt. Beaty will appreciate having members near the camp contact him. He will also welcome letters from friends.

Capt. Arnold P. Gersten
1311 Edgewater Court
Orlando, Florida

Request for Prayers

Mrs. Cora Johnston, 1330 Elk Street, Port Huron, Michigan, requests prayers for her daughter, Mrs. Laurel Holland Mesty who is sorely afflicted. Mrs. Mesty has served many years as a nurse.

Margaret Horner, 828 Lynn Street, Parkersburg, West Virginia, who is losing her sight, would like to be remembered in the prayers of the Saints. She is eighty-three years old.

Prayers are requested for Mrs. Jean Murdock, daughter of Mr. and Mrs. J. W. Carpenter of Independence, Missouri, who is seriously ill in a Des Moines hospital.

Mrs. James K. Allen, 278 Bridge Avenue, John Day, Oregon, requests prayers for her mother, Mrs. Rose Williams, Mt. Vernon, Oregon, who is partially paralyzed. She is unable to use her right arm or leg and cannot talk.

Prayers are requested for Mrs. Bertha Busse of Dalton, Nebraska, who is hospitalized with arthritis. She is not a member of the Reorganized Church but will appreciate the prayers of the Saints.

ENGAGEMENTS

Boyd-Hobbs

Mr. and Mrs. Perry Hobbs of Independence, Missouri, announce the engagement of their daughter, Beverly Mae, to E. Scott Boyd, Jr., son of Mr. and Mrs. Everett S. Boyd, also of Independence. Miss Hobbs is a student at the Independence Sanitarium School of Nursing and Mr. Boyd is attending Graceland College. The wedding is to take place on October 10.

Ross-McVicker

Mr. and Mrs. Glenn H. McVicker of Hampton, Iowa, announce the engagement of their daughter, Emma Jean, to Donald R. Ross, Jr., son of Mr. and Mrs. Donald R. Ross of Pittsburgh, Pennsylvania. Both are gradu-

ates of Graceland, and Emma Jean will be graduated from Iowa State College in December. Don received his degree from the University of Michigan in 1950. The wedding will take place in the spring.

Robb-Farrow

Mr. and Mrs. Garnet Farrow of Wiarton, Ontario, announce the engagement of their daughter, Helen Gertrude, to Gordon B. Robb, son of Mrs. David Robb of London, Ontario, and the late Mr. Robb. The wedding will take place on October 11 in the Reorganized Church at Wiarton. Helen is a graduate of the Niagara Falls General Hospital Training School for Nurses.

Edwards-Smith

Mr. and Mrs. D. H. Smith of East Chicago, Indiana, announce the engagement of their daughter, Carolyn Jean, to Paul Edwards, son of Mr. and Mrs. F. Henry Edwards of Independence, Missouri. Both attended Graceland College.

Coleman-Wildermuth

Mrs. Doris Wildermuth of Independence, Missouri, formerly of Plano, Illinois, announces the engagement of her daughter, Helene Mae, to Clark W. Coleman, son of Mr. and Mrs. C. E. Coleman of Seattle, Washington. Both Helen and Clark attended Graceland College.

WEDDINGS

Arms-Stillings

Florence Stillings, daughter of Mr. and Mrs. Ray Stillings of Ava, Missouri, and John Arms, son of F. B. Arms of Kingston, Missouri, were married August 31 at the Reorganized Church in Mansfield, Missouri, Elder Raymond Stone officiating. The bride has been employed in the office of the Independence Sanitarium. The groom is a student at Missouri University in Columbia where they are making their home.

Templin-Turpen

Thelma Rogene Turpen, daughter of Mr. and Mrs. Stephen W. Turpen, and James Templin, son of Mr. and Mrs. P. J. Templin, all of Mankato, Minnesota, were married August 25 at the home of the bride's uncle and aunt, Mr. and Mrs. L. W. Hale, in Council Bluffs, Iowa, Elder V. D. Ruch officiating. The bride, a graduate of Graceland College, also attended the Gustavus Adolphus College in St. Peter, Minnesota. The groom is a graduate of Mankato State Teachers' College and has a position in the schools at Modesto, California, where they are making their home.

We're on the Air . . .

CALIFORNIA, Stockton.—KGDM, 1140 on the dial, 1:15 p.m. (PST) Sunday.

MONTANA, Kalispell.—KGEZ, 1340 on the dial, 1:15 p.m. (MST) Saturday.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 9:30 a.m. (EDST) every Sunday.

TEXAS, Weslaco.—KRGV, 1290 on the dial, 9:00 a.m. (CST) Saturday.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

ALABAMA, Mobile.—WKRG, 710 on the dial, 7:15 a.m. (CST) Sunday.

MASSACHUSETTS, Fall River.—WALE, 1400 on the dial, 9:45 a.m. (EST), October 1.

MASSACHUSETTS, Fall River.—WSAR, 1480 on the dial, 8:15 a.m. (EST), September 10, October 22.

AMERICAN FORCES NETWORK, EUROPE.—AFN, Tuesday Evening Vespers, 1845-1900 hours.

IOWA, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.

Listeners are urged to write the local station, offering their appreciation for carrying the program, and commenting on that part of the program most liked. This good-will effort helps greatly in keeping our programs on the air.

Holsworth-Edmondson

Annetta Edmondson, daughter of Mr. and Mrs. L. E. Edmondson of Independence, Missouri, and Kenneth Holsworth, son of Mr. and Mrs. William Carl Holsworth, also of Independence, were married August 22 at the Stone Church. High Priest Roy Whipple, uncle of the groom, performed the double-ring ceremony.

Pearson-Mattinson

Gertrude E. Mattinson and Harold C. Pearson of Cranston, Rhode Island, were married September 1 at the Reorganized Church in Providence, Rhode Island; Pastor George F. Robley officiated. They are making their home in East Greenwich, Rhode Island.

BIRTHS

A daughter, Kathleen Ann, was born on August 20 to Mr. and Mrs. Terry Weldon of Moorhead, Iowa. Mrs. Weldon is the former Mary Lou Crayne of Kansas City, Kansas. Both parents were graduated from Graceland College in 1951.

A son, David Alan, was born on July 5 to Mr. and Mrs. Norman Nelson of Lamoni, Iowa. Mrs. Nelson, the former Arladine Adams, is a graduate of the Independence Sanitarium School of Nursing. Mr. Nelson, a graduate of Graceland and Iowa State College, is teaching agriculture at Graceland.

A daughter, Laura Lynn, was born June 21 at Cincinnati, Ohio, to T. Kenneth and Shirley Sheffer. She was blessed on August 31 by Elder Everett L. Smith.

Mr. and Mrs. Donald Davis of Emerson, Iowa, announce the birth of a son, Ricky Lee, born July 21. He was blessed August 17 by Elders Orville Fannon and Raymond Jensen. Mrs. Davis, the former Jean Hansen, is a graduate of Graceland College, class of '48.

A son, Richard Galen, was born on August 1 to Mr. and Mrs. Galen Victor Thomas of Modesto, California.

A son, John Richard, was born August 28 to Mr. and Mrs. J. W. Mills of Aiken, South Carolina. Mrs. Mills is the former Virginia Booker.

A daughter, Peggy Arlene, was born on September 5 to Mr. and Mrs. Donald Powell of Story City, Iowa. Mrs. Powell is the former Shirley Robinson of Des Moines. Both parents are graduates of Graceland College.

A son, Craig William, was born on June 11 to Mr. and Mrs. William Nordeen of Muscatine, Iowa. He was blessed on August 17 by Elders Leon Allen and Philip Wagler. Mrs. Nordeen, the former Juanita Beitz, is a graduate of Graceland College, class of '46.

A daughter, Mary Virginia, was born on August 25 to Dr. and Mrs. R. M. Bernard of San Diego, California. Mrs. Bernard, the former Virginia Thompson, is a graduate of Graceland College, class of '42.

A son, David Brian, was born on September 11 to Mr. and Mrs. John A. Lindsay at Nogales, Arizona. Mrs. Lindsay is the former Nellie Mae Nelson of San Bernardino, California.

A son, Joseph William, was born on August 9 to Mr. and Mrs. Coy W. Wise of Oilton, Oklahoma. Mrs. Wise is the former Joanne Denny.

A son was born on August 15 to Mr. and Mrs. John W. Denny of Pawnee, Oklahoma. Mrs. Denny is the former Marianne Griesel.

DEATHS

BURCH.—Sarah Jane, was born March 3, 1878, in Mapleton, Iowa, and died August 28, 1952, at her home in Independence, Missouri. She was baptized into the Reorganized Church in 1912 and since 1915 had resided in Independence. She was a frequent contributor to the *Ensign*, and her husband, George W. Burch, painted many murals for the Harvest Home Festival which used to be held annually at the Auditorium. Mr. Burch preceded her in death in 1936.

Surviving are four sons: Thomas C., Donald L., and Elisha L., all of Independence, and Clifford K. of Sloan, Iowa; a sister, Esther Willett of Sioux City, Iowa; two brothers: George Keairns of Sioux City and Will Keairns of Huron, South Dakota; eight grandchildren; and sixteen great-grandchildren. Funeral services were conducted at the George Carson Chapel by Elders John Robinson and Warren Haskins. Burial was in Mound Grove Cemetery.

EVANS.—Martha Ellen, was born June 29, 1875, at Westaughton, Lancashire, England, and died August 26, 1952, at the home of her daughter, Mrs. T. W. Mathews, in Dallas, Texas. As a child she moved with her parents to Pennsylvania, then to Kansas. At the age of nineteen she was married to James W. Evans, who preceded her in death eight years ago. After that she made her home with a daughter, Mrs. Earl Bain of Chanute, Kansas, for a while, then went to her daughter's home in Texas, where she spent the remainder of her life.

Besides her two daughters she leaves a son, James, of Wheaton, Illinois; two sisters: Mrs. Elizabeth Fredricks of Plains, Kansas, and Mrs. Anna Maloney of Independence, Missouri; and six grandchildren. Funeral services were conducted by Elder John Blackmore at the Wilson Johnson Chapel in Chanute. Interment was in Elmwood Cemetery, Chanute.

FELCH.—Esther Cora, daughter of the late Robert and Anna Downing, was born March 25, 1902, at Loraine, Ohio, and died August 25, 1952, at the St. Joseph, Missouri, Methodist Hospital. On October 23, 1921, she was married to Hallard W. Felch, who survives her. She had been a member of the Reorganized Church since 1933; she also belonged to the Eastern Star, Chapter 55.

Besides her husband she leaves a son, Gary Dean, of the home; two daughters: Mrs. Shirley Jean Hough and Shayron Jeanene of the home; a brother, James C. Downing of St. Joseph; and two sisters: Mrs. Archie Behnson of St. Joseph and Mrs. Max Simmons of Kansas City, Missouri. The funeral was held in Clark Chapel, South St. Joseph, Evangelist Orman Salisbury and Seventy Donald Harvey officiating. Interment was in the St. Joseph Memorial Cemetery.

FISHER.—Frederick George Ernest, died August 7, 1952, in Saskatoon, Saskatchewan, at the age of sixty-seven. He had farmed in Birsay, Saskatchewan, for thirty-six years, after which he moved to Saskatoon.

He is survived by his wife, Mabel, of Saskatoon; five daughters: Mrs. J. Menzies of Parkersburg, West Virginia; Mrs. F. L. Dickson of Calgary, Alberta; Mrs. J. McNutt of Wichita, Kansas; June of Montreal, Quebec; and Joy of Saskatoon; four sons: Willard and Orval of Birsay; Kenneth and Howard of Saskatoon; three sisters: Mrs. C. R. Bowerman of Edmonton, Alberta; Mrs. D. D. McLean of Independence, Missouri; and Mrs. T. J. Strutz of Jacksonville, Florida; a brother, Henry Fisher of Shellbrook, Saskatchewan; and ten grandchildren. Funeral services were conducted by Pastor J. A. Gendron. Burial was in Woodlawn Cemetery, Saskatoon.

Introducing

NETTIE FRATER, Drummoyne, Australia (page 9). This daughter of Presbyterian missionaries was born in the New Hebrides of the South Pacific. She went to Glasgow, Scotland, for her education and continued in Melbourne, Australia, then joined her parents as missionary teacher. In 1931 she contracted tropical fever and had to give up her work because of ill-health. She has always been interested in reading and storytelling, and had a story published in the famous *British Children's Annual* while she was still a girl. Her hobby is gardening. She has made horticulture a study and received a diploma in this field.

She is a sister of High Priest Alan S. Frater, missionary appointee, and was baptized in April, 1951, at Balmain, New South Wales. The Book of Mormon has been especially fascinating to her, and she is especially interested in its possible connection with South Pacific native ancestry.

P.S.

* GIFTS

I met a man who was proud of his gifts, his intellectual capacities, and his brilliance in conversation. It occurred to me that he was making a mistake. It was wrong for him to take personal credit for those gifts. He was simply the receiver of them, not their creator. The Great Giver of all good things should have the credit. . . . Always remember, when you are tempted to be a little proud of yourself, who gave those excellent gifts to you!

* NOTES

Among the names appropriate for professions, consider this one: Near Lexington, Missouri, a man named McGill sells fresh fish.

We were cruising along the highway at what seemed a safe fifty miles per hour. Another car roared around us at a much higher speed. On the back of it was a sign, "Jesus saves." Well, at eighty miles an hour, it is rather difficult, even for Him, to save a man.

It was a clear warm day when we left the house to be gone for a few hours. Surely it would not hurt, we thought, to leave the windows open. If we closed them, the house would be like an oven when we returned. But a cautious streak, and some small inner voice, sent us back to close them anyway. While we were gone a storm swept the city, and an inch of rain fell during a gale. The damage would have been heavy if all that water had been blown in. . . . Even when things look the best, it is often wise to prepare for the worst. A few hours can change everything.

Don't count your friends when you are making money and everything is coming your way. If you would know your true friends, count them when adversity strikes, when trouble and bad fortune are your lot, and when enemies are making war on you. The fair-weather friends will all vanish when you need them most.

If you live in a house long enough, you will find trash and useless things crowding out the really useful ones. Only when you move will you earn how many hundreds of dollars you have spent foolishly on things you didn't need and couldn't use. People are often victims of "bargains." Nothing is a bargain unless you need it.

We drove around the campus of a small but famous college. The buildings were quaint, old, and interesting. But something was missing, and we felt that we were not seeing the college at all. The doors were locked for the summer vacation, the students were away doing the thousands of things students do in vacations, and the faculty members were gone too. The buildings were there, but the college—the "collection" of people who made it—was gone. What is a college or a university? Teachers and students. . . .

It is about the same with a church. What is a church? A building? The building alone is no better than a warehouse. A church is people—congregation, pastor, and assisting priesthood. Never forget the importance of the people.

Herald House announces

The Doctrine and Covenants

a new student's edition

Just off the press is this enlarged and improved edition of the Doctrine and Covenants. Printed from entirely new plates made from a new and very readable type face, this book contains a historical preface giving the time, location, and purpose for each revelation or section. It is printed on a thin, white, opaque Bible paper with varied bindings to match the Inspired Version of the Holy Scriptures and Book of Mormon.

Pebble grain cloth over stiff boards with sprinkled edges and blind stamping.

\$2

Morocco leather limp binding, gold over red edges, round corners, gold stamping with grained paper lining.

\$6

Deluxe Morocco hand-grained leather binding, gold over red edges, gold stamping, and hand-turned leather lining.

\$8

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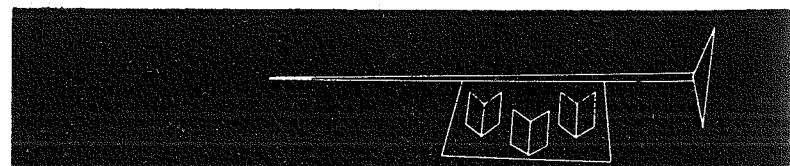
Photo by Marion Pease

A Castle on the Rhine

the Saints' Herald

October 6, 1952

Volume 99



We'd
Like
You
To
Know...

Lillie
Jennings



Photo by Charles Neff

THE LOVE OF CHILDREN was manifested early in her life. In her adolescent period she established a record by coaxing the babies to come to her, and she cared for them so the mothers could listen to the worship service. Once she was asked to hold a sick three-year-old boy while he was being administered to following a church service because he would "rest contented in her arms." Later this devotion led Lillie to take up the profession of teaching school and editing the children's story paper and quarterlies.

She is a third generation Latter Day Saint. Her grandfather, T. R. Hawkins, came from Nauvoo and was an elder for the Reorganization in Dayton, Nevada. Elder J. C. Clapp baptized her in Tulare, California, at the age of 9. She started teaching in the church school when she was 16. Her mother was well acquainted with Joseph and Emma Burton, and her faithfulness in telling of these pioneer Saints made Lillie vitally interested in the book, *Beatrice Witherspoon*, and determined to use her talents in the church. She says, "I have sought the Lord's direction and been guided by him all my life."

After being graduated from Tulare High School she took two years work at Fresno State College, then began public school teaching. Later she came to Central Missouri State Teacher's College, Warrensburg, Missouri, and received her B.S. in Education degree in 1943. She spent six years in Hawaii in teaching positions and serving the congregations there.

She began work in the editorial department at Herald House on July 1, 1947, and considers this an extension of her teaching stewardship through the printed word. She is Assistant Editor of Church School Literature, Editor of *Zion's Hope*, assistant editor of *Daily Bread*, and joint author of the book on recreation entitled, *It Can Be Fun*. Her hobbies include music, reading, and travel.

The Saints' Herald Vol. 99 October 6, 1952 No. 40

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith
ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

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

News and Notes

INSTITUTES CONVENES

The opening day of the Doctrine and Covenants Institute was September 28. President Israel A. Smith was the speaker at the eleven o'clock hour. In the afternoon President W. Wallace Smith was the speaker, and Apostle Arthur Oakman gave the evening address.

PRESIDENT SMITH SPEAKS

President Israel A. Smith spoke at the Center Stake conference on September 22. On September 21 he was the speaker at the morning service at Walnut Park Church. He told of his recent experiences in Europe.

PRESIDENT EDWARDS IN LAMONI

President F. Henry Edwards was in Lamoni, September 21. He met with the stake high council and preached the evening sermon to a capacity crowd assembled in the new church.

GROUP VISITS INDEPENDENCE

Forty children and parents from St. Joseph, Missouri, visited Independence September 21. They attended morning services at the Stone Church church school and junior church. They were welcomed to the Center Stake by President W. Wallace Smith, and Elder Glaude A. Smith, pastor of the Stone Church, delivered the morning sermon. Leon Steckel of St. Joseph was in charge of the group.

CENTER STAKE CONFERENCE HELD

Approximately 350 people attended the Center Stake conference at the Stone Church September 22. The stake presidency, Elders Charles V. Graham, Glaude A. Smith, and Fred O. Davies, officiated. Lee Hart, stake youth leader, was ordained to the office of elder. The conference approved the names of seventeen men for ordination to the priesthood. Stake Bishop Harold Cackler read a report of finances to the group. The official action of the Joint Council in the appointment of Fred O. Davies to the Kansas City Stake, to be replaced by Elder Herbert Lively in the Center Stake, was also presented to the conference.

APOSTLE GLEAZER IN THE WEST

Following the adult camp at Santa Cruz in the Northern California District, which in many respect resembled a reunion, Apostle E. J. Gleazer attended the Silver Lake Reunion and later ministered in the British Columbia, Seattle, and Oregon Districts, returning for Council of Twelve sessions which were followed by Joint Council. With the completion of Joint Council meetings, Brother Gleazer returned to California where he will minister in southern California, Los Angeles Stake, and northern California.

Apostle Gleazer reports that Seventy Aleah Koury conducted a fifteen-day series in Wenatchee, Washington, the last half of August, at the close of which ten candidates were baptized.

BOY SCOUT RETREAT HELD

The annual Scout and Scouters retreat of the church-sponsored troops was held September 20 and 21 at Lake Doniphan, near Excelsior Springs, Missouri. More than two hundred Scouts and sixty adult Scouters represented the fifteen congregations of the Center Stake which sponsor troops. The theme of the retreat was "The Church Relies on Scouting." Lee Hart, stake youth leader, served as camp director assisted by Charles V. Graham, Roy Thrutchley, Paul Anderson, Marvin Adkins, John F. Hiles, Clyde Brown, Bob Akers, Lilburn Snow, Lawrence Premoe, Ed Mallicoat, and Lee Wilson.

Concerning Our Mission

To everyone, great and small, God gives a mission in life: to some, "Go ye into all the world"; to some, "Feed my sheep."

DEATH takes no holidays—his busiest seasons are when we take ours. New Year's Day, Fourth of July, Labor Day, and Christmas are occasions when we make human slaughterhouses of our highways. We kill more citizens here than die in the Korean War. We have made the automobile an instrument of murder and self-destruction, more dangerous than guns. Driving is no longer a recreation. One turns off the highway and parks the car in his own driveway with the feeling that he has once more escaped with his life from a madhouse. The driver plays a game with death, with survival as the prize.

Another sobering thought: Have you observed how often the good and the innocent die, while drunken, evil, and worthless persons escape with scratches, or unscathed? A skeptical friend inquired significantly, "Does the Devil take better care of his friends than the Lord does?" I have an answer for that question, but I am sure there must be a better one than I have at present, and I would like to know it now.

A CHURCH OFFICIAL was killed on the way to enroll his daughter in college. A young man, finishing his studies and ready for church work, lost his life in what seemed like a freak accident. The mother of several children—mere babies—died of an incurable ailment. In a recent accident to a dear friend, a life was lost, a young mother seriously injured. Now we are praying for the recovery of the mother, and for peace and understanding for those who survive.

Our feelings are deeply stirred; our faith is severely shaken by the tragic experience. Our hearts cry out, "Why?" And earth has no answer for our cries. We, too, need a new understanding of the ways of God in the lives of men in order to regain our peace.

God will have his own way of answering our question when he knows we are ready to receive it. But we must remember our limitations. It is as hard for us to understand his ways as it is for little children to understand their parents' ways when the greater problems of life confront them.

What we can know now may be only a very dim view of the clear truth. "Now we see as through a glass darkly"—the crudely fashioned handmade glass symbolic of the limitations of man's nature, not of God's. We search for the means to understand.

NO UNDERSTANDING worthy of the name, no peace of mind, no serenity of spirit can come to us without knowing what we are and why we are here. The earth is the temporary residence of the mortal body. Heaven is the eternal home of the spirit. We are here only on a mission. "We are pilgrims and strangers," in the language of the Hebrew letter. "We look for a city which hath foundations whose builder and maker is God," and we know that the eternal city is not to be found in this world. In other words, our enduring mission does not have this world for its objective. We have a task here for a time. It may be a training ground, a proving field, for eternity.

THIS SUNDAY MORNING dawned on a fair and beautiful world. It is hard to reconcile this pleasant picture with the dark tragedy that has come to our friends, the shadows of a storm dark and dangerous.

But it has happened, this very hour, that a beautiful book, *A Man Called Peter*, by Catherine Marshall, has come to hand at a time when it could give help. In this biography of Peter Marshall, late Chaplain of the United States Senate, two ideas stand out: the closeness (immanence) of God, and the character of our mission. That book is as helpful now as *Answer Without Ceasing*, by Margaret Lee Runbeck, was on another occasion.

In the darkness of the ways and experiences through which we must sometimes walk, it may be difficult or impossible to see the shining of the divine light above our clouds; it may seem that no tiniest ray filters down into our gloom: we cannot feel the touch of his hand. But he is with us, working out his great plans for us and for the eternal kingdom, even though events seem tragic. Ours is only a temporary mission on this earth. The great appointment will be to labor in a more worthy and durable place.

Death is not a punishment, not a reprisal. It is not even a deprivation, in the larger sense. What is loss to us, in terms of affectionate companionship, is gain to those who are taken, for they are given something greater than what they lose.

Our ultimate mission is not to this world. The glorious work lies beyond here and now. This life is important, of course, and worthy of our best efforts. But when the call comes for someone to return to the eternal headquarters for a new briefing and reassignment, let us not be without hope.

L. J. L.

Editorial

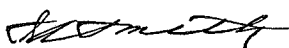
Official

Bishop Kohlman Appointment in Canada

Due to the fact that the church is incorporating in Canada in the Province of Ontario, and will necessarily have to register in other provinces, notice is hereby given of the appointment of Bishop Leslie W. Kohlman to include all of Canada.

His work will continue to be primarily in the Province of Ontario.

THE FIRST PRESIDENCY



John Cadwell, Bishop's Counselor in Ontario

Bishop L. W. Kohlman has advised us of the selection of Elder John Alexander Cadwell to serve as counselor in the work of the bishopric in Ontario. We are glad to publish notice of his selection and to give our approval.

We have appreciated very much the service Elder Cadwell has given in years past in the work of the bishopric and commend him to the Saints of Ontario in association with Bishop Kohlman.

THE PRESIDING BISHOPRIC

By G. L. DeLapp

Approved

THE FIRST PRESIDENCY

By Israel A. Smith

Report of Baptisms

The number of baptisms reported to the Department of Statistics in August should cause every member of the church to pause for a careful check of his missionary activity. There were 384 baptisms reported in August, which is 129 less than for last August. To the end of August 2,838 have been recorded. This is 481 less than for the same period last year.

Districts and stakes with the 5 highest baptismal totals recorded in August are Center Stake of Zion—26; Des Moines District—22; Los

Angeles Stake—16; Kansas City Stake—15; Spring River District—15.

Branches and missions with the 5 highest baptismal totals recorded are Des Moines, Iowa—15; Woodbine, Iowa—10; Council Bluffs, Iowa—9; Juniata, Michigan—9; San Bernardino, California—8.

THE DEPARTMENT OF STATISTICS

By Merle P. Guthrie

"Messiah" Broadcast December 21

The Messiah, our "Christmas Gift to the Nation," will be presented Sunday, December 21. Beginning at 10:30 p.m., CST, the broadcast will be carried by the Columbia Broadcasting System and its affiliated stations. As last year, it will originate at the TV Playhouse of Radio Station KMBC in Kansas City, Missouri.

There will be the usual 280 voice Messiah Choir of Independence, guest soloists, and the Kansas City Philharmonic. Also, there will be a "live audience" of invited persons and others who request free tickets until the limit of 2,600 is reached.

Franklyn S. Weddle, Director of Music and of Radio, will again direct *The Messiah*. He has announced that the initial rehearsal will be held Sunday, October 12, at the Auditorium. Such a session will be held for the chorus on consecutive weeks at four o'clock until the broadcast, with the exception of November 2. Auditions will be held October 12 and 19.

Detailed information concerning advertising, artists, broadcast, and ways you can assist will reach you soon. In the meantime, you can be of great assistance by spreading the news in your congregation and in your neighborhood. Also, call or write your local C.B.S. radio affiliate and ask if this network program will be broadcast on December 21 at the time designated for your area. Your call may be a definite factor in the station's decision to carry the program.

Across the Desk

THE FIRST PRESIDENCY

Excerpts from letter dated August 26, 1952, to President W. Wallace Smith from Don V. Lents.

We continue to enjoy new experiences all the time. This morning I returned from Sutton-in-Ashfield. We had a week-end gathering which gave me an opportunity to meet with the Saints in that area to see where and under what conditions they worship. It also gave these people a little opportunity to become better acquainted with me. I have just two more congregations to call on, and I will have made a complete survey and tour of the Mission. As soon as these two congregations are contacted I then plan to begin a program of going into each branch for at least a ten-day contact; this will permit me to visit in the homes and to follow up on prospects.

The egg ration at the present time is one egg a person per week, so of course we have few breakfasts of eggs and bacon. The meat ration was increased 2d this week, which brings the amount of meat up to about 2s/2d or about 30c of meat a week per person. I am amazed how these people get by on their meager income. The average weekly wage seems to be about seven pounds, and a pound right now is \$2.80.

The countryside over here is very pretty. Nuneaton is just eight miles from Coventry; about twenty-five miles from Stratford-on-Avon; about twenty miles from Warwick and Kenilworth castles, so it is possible for us to take a little excursion once in awhile on the busses. Last week I was in South Wales, which is also very pretty, however the weather was cold and damp (as usual). Perhaps I shall be able to visit that country one of these days when the weather will cooperate.

Word comes to us from Elder James C. Phillips that the mission at Jackson, Michigan, was organized into a branch on September 11, 1952. Elder J. Cox is the pastor of this newly formed branch. We wish these saints success in their new status.

OCTOBER THEME

The General Church is suggesting the use in preaching and prayer meetings of the theme, "Where Is the Kingdom?"

Seek Ye First the Kingdom of God

By John F. Sheehy

A sermon given August 24, 1952, at the Campus in Independence, Mo.

The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions; then take another stick and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions; and join them one to another into one stick; and they shall become one in thine hand. . . . Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. . . .

And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever. . . .

Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.—Ezekiel 37: 15-17, 19, 25-28.

IT WAS JUST AFTER ten o'clock on the night of April 14, 1912, that the "Titanic," the largest ship then afloat, crashed in mid-Atlantic into an iceberg and four hours later went to the bottom. Much has been written about all that took place in those four hours. A certain woman, who had been allotted a place in one of the lifeboats, asked if she might run back to her stateroom, and she was given three minutes to go. Money and costly gems littered the floor. In her own stateroom she saw treasures waiting to be picked up. She saw—and took no heed. Grabbing three oranges which she knew to be there, she ran and took her place in the lifeboat. In a few minutes values were transformed. Precious things became worthless. It was life or death. Costly jewels were no longer precious, but life was.

Death is ever-present—in the ships at sea, in the air, on the battlefront. Death stalks the highways and city streets. Death is in the home, and in the office, and in the field.

What are first things? Why not put first things first all the time? It was Jesus who said, "Seek ye to bring forth the kingdom of God" (Luke 12: 34). Let the kingdom of God be the treasure of your heart. Ac-

ording to Matthew 6: 38, Jesus said, "Seek not the things of this world but seek ye first to build up the kingdom of God." Before we can help to build it up, we must first find it. It is important that we do, for the kingdom of God is the church, and the church is like unto a great ship of Noah's day—a place of salvation.

Roger Williams was pastor of the first Baptist meetinghouse, erected in 1774, only four years, when he withdrew, not only from his official relations, but also ceased any longer to worship with his brethren, having come to the conclusion that there is "no regularly constituted church on earth, nor any person authorized to administer any church ordinance: nor could there be, until new apostles were sent by the great head of the church, for whose coming he was seeking.—*Picturesque America*, pages 500, 502.

We believe the "new apostles" Roger Williams sought came with the Restoration of the church in 1830.

ONE OF THE CHIEF cornerstones of the Restoration is the Book of Mormon. It contains the fullness of the gospel. It comes as another witness for Christ and supports the



JOHN F. SHEEHY

Bible in Doctrine, ideals, principles, and hopes of the kingdom.

Charles Wesley, another well-known reformer and composer of hymns, long ago wrote:

Almighty God of love,
Set up the attractive sign,
And summon who thou dost approve
For messengers divine.

From favored Abraham's seed
The new apostles choose,
In isle and continents to spread
The soul-reviving news.

Previous to that dreadful day
Which shall thy foes consume,
Jesus to prepare the way,
Let the last prophet come.

It is our teaching and belief that this prayer hymn has been answered. The last prophet and the new apostles have been sent, and the good news of the kingdom is on its way from land to land. The Book of Mormon also contains that good news, which is the gospel of the kingdom.

Let us consider the wording of Isaiah's dramatic prophecy. "The words" of the book are to be delivered to a learned man who is to say, "I cannot read a sealed book."

Martin Harris said he took copies of the strange characters from the plates of gold to Professor Anthon, of New York City, and this learned man of Columbia University said, "I cannot read a sealed book."

Who was this Martin Harris? *The Palmyra Freeman*, a newspaper published at Palmyra, New York, had this to say on August 31, 1829, about the work of Joseph Smith:

"A few, however, believed the golden story, among them Martin Harris, an honest and industrious farmer of this town."

This honest, industrious, middle-aged farmer, as he was known by his neighbors before he became a member of the church, is the man who took the words of the Book to the learned professor to read, fulfilling that part of the prophecy in the twenty-ninth chapter of Isaiah. The people of his home town knew him. They also knew that he was looking for someone who might be able to read the strange engravings upon the plates of gold. Very likely Mr. Harris wanted to know more about the claims of Joseph Smith. Whatever the reasons, he was the man who acted out the part that someone would play, according to Isaiah's remarkable prophecy. In the same newspaper, *The Palmyra Freeman*, June, 1829, we read:

Martin Harris took some of the characters interpreted by Smith and went in search of someone, besides Smith, who was learned enough to English them; but all of whom he applied happened not to be possessed of sufficient knowledge to give satisfaction.

THE STORY of the twelve sons of Jacob always gave Joseph a prominent place. It was Joseph who went down into Egypt and became a man of great power and influence. Men have called him the world's first food administrator. He was elevated to the position of prime minister. When the tribes of Israel were given their inheritance in the land of Palestine, no inheritance was granted to Joseph. The prophets had already said of him, "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall. The blessings of thy Fathers have prevailed above the blessing of my progenitors unto the utmost bounds of the everlasting hills" (Genesis 49: 22, 26). Much more could be said about Joseph's not having a small portion of land in Palestine, but a great land in a far-off country. In Deuteronomy 33: 13 we read about the blessings of the prophet: "And of Joseph he said, Blessed of the Lord be his land." It is no wonder that the prophet Ezekiel indicated that God would not only have a "stick of Judah" but a "stick of Joseph" and that the time would come when the writings of Judah and those of Joseph would be joined together in the hand of God for some great purpose.

The Book of Mormon is "the writings of Joseph." The wall or boundary line

over which the fruitful bough (Joseph) was to run is the sea, and the land which was to be unto the utmost bounds of the everlasting hills is America. These are the claims we make for the Book of Mormon—that it is the writings of the descendants of Joseph.

The most important thing about the Book is the Book itself. It is not a substitute for the Bible; it is another Bible or another record containing the word of God.

IN ADDITION to saying that the Book of Mormon contains a history of the inhabitants of the western continent from 2,200 B. C. to A. D. 421, we would say that it contains the religious, political and social history of three distinctly different colonies, which migrated from Asia to America during a period of twenty-six hundred years. It describes—sometimes with considerable detail and at other times with more brevity—their migrations, their political and social conflicts and associations, their religious experiences, their successes and their failures, the building of empires, the final destruction of their political structures, and the descent to savagery by a once powerful and cultured people.

Moroni says that the purpose of the Book of Mormon is to convince the Jew and Gentile that Jesus is the Christ who manifests himself unto all nations. The Book of Mormon has a distinct message with a definite purpose for the Lamanite, the Jew, and the Gentile.

Nephi says:

The things which were written, should be kept for the instruction of my people, who should possess the land, and also for other wise purposes, which purposes are known unto the Lord. . . . And it shall also be of worth unto the Gentiles.—1 Nephi 5: 224; 7: 19.

Moroni, the last of the Nephite prophets, says:

God has not ceased to be a god of miracles. Behold, are not the things that God has wrought marvelous in our eyes? Yea, and who can comprehend the marvelous works of God? Who shall say that it was not a miracle, that by his word the heaven and the earth should be; and by the power of his word, man was created of the dust of the earth.—Mormon 4: 76-78.

The creation of the earth and the creation of man, however accounted for, still remains filled with mystery and stands as the greatest of all miracles, as far as man is concerned. For the most learned scientist knows but little more than the humblest Christian about the actual processes of creation in the universe.

Moroni says further:

And if there were miracles wrought, then why has God ceased to be a God of miracles, and yet be an unchangeable being? And behold I say unto you, He changeth not; if so,

he would cease to be God. . . . He ceaseth to do miracles among the children of men . . . because . . . they dwindle in unbelief, and depart from the right way, and know not the god in whom they should trust.—Mormon 4: 81-83.

According to Moroni if no miracles are to be found among us, it is not God's fault! When that condition exists, it is time for much prayer.

He continues:

(Those) who deny the revelations of God, and say that they are done away, that there are no revelations, nor prophecies, nor gifts, nor healing, nor speaking with tongues, and the interpretation of tongues. Behold I say unto you, he that denieth these things, knoweth not the gospel of Christ; yea, he has not read the Scriptures; if so, he does not understand them.—Mormon 4: 66, 67.

THE BOOK OF MORMON has been thought by many people—especially by those who have not read it—to be the book that teaches polygamy. A few years ago the editor of one of the leading newspapers in Toronto, Canada, wrote in his editorial that the Book of Mormon taught polygamy. He could not understand how people calling themselves Christians could believe in such a book. The next morning I called on the editor. I knew he was a busy man, and I took along with me a copy of the Book of Mormon in large type so he could read it without any difficulty. After I introduced myself, I told him that I enjoyed reading his editorials, but that yesterday I was a little disappointed about his statement concerning the Book of Mormon. He was surprised. He had taken it for granted that the Book of Mormon taught polygamy. The people in Utah believed it and at one time practiced it. Since they call themselves Mormons, he assumed that the Book of Mormon was their textbook on marriage. I asked him if he had ever read the Book of Mormon, and he replied that he had never seen one. I asked him if he would take just a few minutes of his time to read what the Book of Mormon says about polygamy. I had the book opened at the second chapter of Jacob. He read it. Again his face registered complete surprise. He looked at me and said, "Mr. Sheehy, that not only condemns polygamy but it does so in stronger language than I have ever read. I apologize! My next paper will make the correction." He kept his word.

Let us look at Mosiah 9: 157, 158:

And it came to pass that they began to prosper by degrees in the land, and began to raise grain more abundantly, and flocks, and herds, that they did not suffer with hunger. Now there was a great number of women more than there was of men; therefore King Limhi commanded that every man should impart to the support of the widows and their children, that they might not perish with hunger.

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ONE OF THE REASONS advanced for polygamy is "more women than men." If polygamy was marriage as ordained of God, then why did not King Limhi call upon every man to take more wives when society was faced with the problem of "more women than men"? Many men had been lost in three great battles, and there was great mourning among the people. Then came the days of peace, but with the peace came great problems. One of the problems was what to do with the surplus women. No, it was not solved by a change in marriage ideals. It was considered an economic problem and handled as such. Why not polygamy? Because this had been taught from the beginning:

Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord. Wherefore, my brethren, hear me, and hearken to the word of the Lord: for there shall not any man among you have save it be one wife.—Jacob 2: 33, 36.

And if this was not clear, in the same book, the same chapter, another admonition appeared:

Behold, the Lamanites, your brethren, whom ye hate, because of their filthiness and the cursings which hath come upon their skins, are more righteous than you; for they have not forgotten the commandments of the Lord, which was given unto our father, that they should have, save it were one wife . . . Because of this . . . one day they shall become a blessed people.—Jacob 2: 54-56.

This is in harmony with the teachings of the Bible and comes to us as a strong support of our ideals of marriage as ordained of God. God started the whole creation with one man and one woman. After the flood it was the same—Noah and his wife, their sons and their wives. To this country came Lehi and Sariah, with their sons and daughters—each with one companion.

This other problem—the problem of providing for the needy—is one that we might well consider.

According to the teachings of Jesus to the Jews as found in the twenty-fifth chapter of Matthew, the problem of providing for the just wants and just needs of people will be seriously considered in the day of eternal judgment. In our hope of the kingdom we trust that this problem shall be solved. The world talks about profits, but the kingdom of God talks about surplus. The world talks about special privileges, but the kingdom of God talks about no rich and no poor. The kingdom calls for laborers and no idlers. It calls upon all to give and to share that the worthy naked shall be clothed, the worthy sick shall be hospitalized, the worthy hungry shall be fed. Maybe I am overemphasizing the term "worthy"—perhaps I should just say that anyone in need shall have the hand of

mercy extended to him. We have no right to lose sight of the unfortunate man who fell among thieves on his way to Jericho! The Book of Mormon people were taught that their religion included an interest in the welfare of one another.

And again, Alma commanded that the people of the church should impart of their substance, every one according to that which he had; if he had more abundantly, he should impart more abundantly; and he that had but little, but little should be required; and to him that had not should be given. And thus they should impart of their substance, of their own free will and good desires towards God . . . yea, to every needy, naked soul.—Mosiah 9: 60-62.

IN MY OWN MIND I am satisfied that this very important service was not done by hit and miss method, but that the distribution was orderly and through proper church officials. Further teaching of this Christian principle of providing for the poor and needy is found in the Book of Alma:

And they did impart of their substance every man according to that which he had, to the poor, and the needy, and the sick, and the afflicted. . . . And thus they did establish the affairs of the church.—Alma 1: 40, 42.

Very likely this imparting of their substance was in accord with the teachings of the Bible as we have it today, and in accord with the teachings of their fathers. The kingdom of God has always had a method approved by God for looking after the social needs of its people.

The prophet Moroni in closing the record gives an admonition to his people which is good for all people in all ages,

For behold, ye do love money, and your substance, and your fine apparel, and the adorning of your churches, more than ye love the poor and the needy, the sick and the afflicted.

Why do ye adorn yourselves with that which hath no life, and yet suffer the hungry, and the needy, and the naked, and the sick, and the afflicted to pass by you, and notice them not?

Why do you not think that greater is the value of an endless happiness, than the misery which never dies, because of the praise of the world?—Mormon 4: 50, 54, 53.

This much we know: in the very early days of the restoration of the kingdom, such worthy ideals and principles were far in advance of the religious movements of that day. Surely the record of Joseph, the Book of Mormon, upholds and supports the good news that Jesus heralded when he said, "The poor have the gospel preached unto them" (Matthew 11: 5). Why? The poor shall have more than mere words preached to them, for the social principles of stewardship are summed up in this early revelation given in 1831: "Inasmuch as ye impart of your substance unto the poor, ye will do it unto me."—Doctrine and Covenants 42: 8.

Missing the Boat

ONCE UPON A TIME there was a king who called one hundred of his brave men into a large room in the castle.

"It is required of you," he told them, "to sit quietly for the next two hours. Do not whisper, shuffle your feet, or otherwise make any noise or confusion; for at a certain time during that period a tiny bell will ring. It will be such a faint sound it cannot be heard unless there is absolute quiet. We are surrounded by our enemies. The bell will mean there is a boat in the canal back of the castle ready to pick you up and carry you to safety.

"At the sound of the bell, quietly leave your seats and make your way as rapidly as possible out the side door and down to the boat. The pilot will take you to a place of safety. The enemy is planning an attack. You have your instructions. Good luck!"

For a while there was absolute quiet in the room. Those hundred men were almost afraid to breathe for fear of not hearing the bell. Minutes passed. Finally an hour had gone by.

Then one of the men leaned close to his neighbor and whispered, "I don't believe the bell is going to ring." The whisper filled the room. At that exact moment the bell rang so faintly it could not be heard above the whisper.

The pilot of the boat hesitated a few moments and then, when the men failed to appear, drifted silently by and disappeared in the shadows.

The men continued to sit quietly in the large room not knowing that the bell had rung and their way of escape had gone.

Suddenly the enemy came upon them with swords and guns and killed them down to the last man. All hundred of those men lost their lives because of the thoughtlessness and selfishness of one man.

* * *

When we come into the house of God, we come to worship him. He does not shout at us to make himself heard above our whispers. He speaks in a still small voice.

The boy or girl, the man or woman, who whispers or otherwise makes a disturbance not only fails to hear God's voice himself but keeps others from hearing. When the evil forces of the world come upon us, unless we are tuned to hear God's slightest whisper we may not hear his instructions. Then we, too, may be destroyed. EDITH BURBRIDGE

And Gladly Teach!

By Roy A. Cheville
Dean of faculty

An address delivered to the Graceland faculty at the close of the workshop preceding the opening of college, 1952

WHAT'S THE WATCHWORD for today?" So inquired the knights as they set forth on a crusade. The word of their lord was expected to set the tone and to give the direction for the day. We are a company of teachers, moving out into the adventure of a new academic year. I am nominating a slogan for us in this endeavor. Each one of us can imagine it engraved on the wall we face in our classrooms. We can suppose it floats before us on a banner as we meet in faculty sessions. We can think of it on a coat of arms by our desks as we consult students, grade papers, and make lesson plans. It is the simple phrase, "And Gladly Teach!"

Out of the Lives of Great Teachers

This phrase has been popularized in recent years by the book of reminiscences of Bliss Perry about his years at a great American university. He, in turn, drew it from Chaucer, who wrote five hundred years ago. The idea was not new even then. Through the centuries it has been in the heart of the great men and women who have made a difference in human affairs through their teaching.

On the roster of those who have lived in the spirit of this watchword are such magnetic teachers as Louis Agassiz, William Rainey Harper, Mark Hopkins, and William Lyon Phelps. These were great souls who found joy and satisfaction in the college classroom and about the campus. These were not cringing men who drew apart in their ivory towers of learning to come forth only occasionally to drop morsels of learning. They did not feel themselves to be savants separated from semiliterate youth by great stretches

of erudition. They were not self-pitying professors who visioned what they might have been if they had not placed themselves on the altar of pedagogy. They were not leftover neurotics who couldn't think of anything else to do. No. These were well adjusted persons with a zest for living who were teaching because they wanted to. They were scholars in their field with the ability to relate their scholarship to living. They believed that men could live adequately and happily only as they came to know the riches of culture and utilized this for the common good.

A Requisite: The Desire to Teach

Through the years there have been occasional staff members who came to wonder whether they wanted to teach. Whenever one of these has moved toward the conclusion that he should go into another vocation, I have never sought to persuade him to stay in teaching. Whenever one has continued to look longingly at the green pastures in other occupations, I have never endeavored to hold him to the profession. There is no substitute for the inner want to teach. I believe that one requirement of a teacher is that he find gladness in his work.

A Gladness of Strength and Continuance

This gladness is not the shallow spirit of the hail-fellow-well-met type. It does not bespeak the easy-going quality that stands for little or nothing of consequence. Enduring gladness is deeply rooted. It visions enduring ends. In it inheres strength of character. This happy spirit does more than effervesce at the surface; there are strong pulls at the heart of it. It does not topple over at a gust

of wind, nor evaporate in the heat of the day.

Students want this strength in our gladness as we teach. I read quite recently of a young teacher who was tormented by some fourteen-year-olds in a prep school. He was weak in discipline. He was forced to leave in the middle of the year. The boys who had brought on the ouster took up a collection and sent him a gift. Someone asked the lads why they had treated him so, if they liked him so well. Said one of them, "He was a swell fellow. We liked him. But he let us get away with lots of things, and we don't want to be let get away with things." Respected gladness has to have backbone.

And Why Do We Teach?

Whether we are beginners or old-timers in the teaching profession, we shall do well to take a straight-forward look at the motivations that prompt us to teach. We shall need to probe beneath surface idealism. Sometimes we may be tempted by the inflation of ourselves as we tower above immature young people and they admire our intellectual acumen. Sometimes we may glory in the subtle influence that we can exert over others. Sometimes we may find satisfaction in the status those are supposed to enjoy who have degree abbreviations after their names and who are permitted to wear the academic robe and hood.

Teachers of quality go beyond all this. They are concerned with what happens in the lives of those they teach. They vision the kind of persons they set out to develop and then achieve satisfaction as the qualities anticipated in such persons are achieved. Such teachers treasure this growth high above any monetary considerations. When an idea takes hold and strikes fire in the learning

disciple, the teacher experiences reward for his effort. Then, indeed, he "teaches gladly."

This consideration of the influence a teacher exerts on the life of a student calls for examination of the moral right to teach. We hear much about the ability to "win friends and influence people." We need to hear also about the moral competency to do so. The teacher must be a prophet and philosopher who sees into enduring purposes and values. Without this he ought not to tamper with other lives in the process of education. And he must live these values.

Teachers' Attitudes Are Contagious

Values and viewpoints are spread by the personality of the teacher. There is something contagious about what he thinks and feels. Veneers will not cover up. If I am cynical, my cynicism will get about in the atmosphere. If I am hopeful about humans, this hope will be radiated. What is in the inner self will sweeten or clabber the milk of human kindness. The kind of gladness at the core of me will get across to those who associate with me. The Master Teacher of Galilee exerted this kind of influence. Under his tutelage ordinary fishermen became extraordinary apostles. In his association exacting publicans became service-minded ministers. We always catch something good from the fine, dynamic spirit of a glad-hearted teacher.

A Constellation of Personal Qualities

In the spiritual teacher the whole man goes to work in his occupation. His whole nature is blessed, that is, happy. In this light we cannot select some one characteristic and proceed as if it covered everything. Rather shall we name several, which taken together will describe the teacher of merit. For this presentation I am naming six basic qualities which are requisite to glad teaching.

1. *A sense of the dignity of and joy in creative work*

We shall do well to spread the idea that we ought to labor for what we receive, that social parasitism is a sin, and that there are no short cuts to the good life. It is unfortunate that the ancient world transmitted to us the view that labor with the sweat of the brow is a curse. It is healthy that we advocate that Zion is not a society of drones and spongers: the idler shall have no part therein. Let us affirm that the person who frowns on productive toil cannot expect to be happy. Our times need this affirmation. We do need, however, to draw distinction between creative work and depressing drudgery. I am happy in teaching work that affords opportunity for initiative and creativity.

2. *The spirit of continuing inquiry*

The zest for exploration is inherent in the good teacher. He welcomes the frontier in intellectual pursuits, in social relationships, in laboratory experimentation, in theological analyses. He is honest in admitting he does not have all the answers. This quality is especially significant in a church-related college such as ours. We can interpret the gospel so that we view ourselves as having the fullness of truth done up in a package, or we can vision it as a way of continuing revelation in which we are explorers "together with God."

This spirit of inquiry can keep freshness and a gladsome happiness in our work. Our recent investigations in communication, basic science, agriculture, fine arts for non-music curricula, and our religious institutes have been healthy for us and for our school. It is not enough that we meet requirements for accrediting agencies: we must lead out in educational explorations. Studies in integrating class and extra-class activities, in utilization of the library, in development of a family-life curriculum, in construction of facilities, and in our contribution to the work of the church in our world are with us now.

In this sense we are not encyclopedias whom students consult for

final answers. Such a program would be stultifying to both students and teachers. We are companions and guides in a co-operating exploration. We teachers have gone farther in experience, so we ought to have a sense of direction, ability to read the signs along the way, and a soundness of footing that exceeds that of the somewhat less mature young people we are to tutor. There should always be a thrill as we come on new scenes. These discoveries may call for some rethinking about what has gone before. The apple tree we passed a few miles back may not be the only expression of the tree of life, though it may have supplied providential nourishment and hope at that moment.

3. *The art of co-operation*

Students will not be moved to any degree by an exhortation, "Now let us all co-operate." They *will* be stirred as they see us practice the arts of co-operation. This involves the want-to and the know-how. A tone of gladness will go along with such co-operation.

Ants work together without choice. Instinct prompts this way of collective existence. We humans, however, have to learn how to live together. I consider our college community as a laboratory in co-operating. We are in the business of learning how to do this artfully. Respect for mutual rights in dormitories, in classrooms, in the library, on the playing field, in social gatherings, in worship services, at the snack shop, in lockers, and about the halls is at the heart of this education in co-operation.

I have often remarked that our Graceland faculty meetings constitute one of the most outstanding expressions of democratic interaction I know. It is evident to all of us that democracy is inherently connected with co-operation. In our gatherings of co-operative democracy, two-way communication is imperative. All have opportunity to express themselves. The main thing we insist on

is that all speaking is done with vision of the good of all concerned and in consideration of others. We can differ on issues without derogation of another's personality. We endeavor to achieve consensus through effective interaction. The vote is taken in our legislation in order to record the conclusion in our minutes.

This year we can further this way of co-operation as we examine budgets together, as we make out schedules, as we plan all-school activities, as we evaluate our common and our individual work. In our forums we shall speak out freely. Then when we have reached some method of procedure, we shall go forth in support of one another.

4. *A sense of stewardship*

Teaching is considered one of the occupations that involve a high degree of social responsibility. Sometimes this irks the beginner. He tends to feel that too many persons are concerned in his business. As we mature we increase this sense of responsibility, but it takes on a different quality. The base of our sense of responsibility broadens. We do not worry so much about the reaction of some person of influence whose son or daughter did not receive an A in our courses. We do not get apprehensive about the opinion of a governmental or ecclesiastical official. We see our mission in larger light. We see the radius expanding. In these days it becomes worldwide. In our loftier moments it becomes universal; it is rooted in God.

You and I will be standing before classes with some sense of personal responsibility. Each opening of college I feel this seriously. Permit me to refer to some teaching in one of my own fields, the classes in introductory religion. Many come with juvenile conceptions inadequate for our modern world. Many come with ex-cathedra answers that have not required thinking on their part. I ask myself whether I should disturb their complacency. Then in awareness of the kind of persons we need to do the world's work, I have no choice but to stir them to thinking on their own for the development of adequate foundations. This sense of stewardship takes into consideration the student, the college, the sponsoring church, the nation, the great society, and the centuries to follow.

5. *An overview of life*

I am indebted to a great teacher of mine, Sir John Adams, for the phrase, "the Pisgah view." He spoke of the need of climbing the mountain to catch a panoramic view of life, to see relationships, and to sense perspectives. Henry Churchill King had this in mind when he spoke of seeing life whole. Josiah

Royce used to say that to be spiritual is to find the whole of yourself; he implied seeing the totality of things.

Young people need this overview. It has been said that the four urgent questions of the average high school youth are: What was the score? Who is your date? What shall I wear? When do we eat? There is much truth in this. We need also to remember that there are also youth of inquiring mind who want to see the larger world of things. We have both types. Both need our companionship on Mount Pisgah.

Our curricula have been revised to further this general outlook. We want the student to select some field for occupational effectiveness, but we want him to be able to fit this occupation into the social life. We want him to live as well as make a living. The criss-crossings of modern life warn us against departmental isolation.

There are ever so many fields in which I shall never lift myself even to the level of an amateur. My abilities and my training do not lie in these lines. Yet as a teacher I shall develop some appreciation of the nature and possibilities in these areas. As an academic gentleman I am not permitted to frown upon them with disdain or condescension. Each day I see colleagues at work, and I admire them for the skills, the knowledge and the insight that give them competency. The construction of a new building on the campus, the delineation of a formula, the composition of a solo for piano leave me in friendly awe. The breadth of my overview and the range of my appreciations indicate much about the richness of my life.

Our college is fairly well equipped to develop this overview. The cosmopolitan nature of our student body with our face-to-face contacts offers a rare opportunity. We shall do well to respect every man in his own cultural setting. It is not our business to make over everyone into a midwest American. We shall expect Australians to remain Australian and thereby enrich us as we come to see our friends from "down under." We do not seek to make Yankees out of our Canadian youth. We want them to permit us to see Canada through them. This holds for students of diverse callings, occupations, and color.

Our extra-class program is not designed to be mere busywork. It is an essential part of our educational endeavor. Here drama, athletics, music, departmental clubs, and a score of other things serve to expand the social experience of young people. Glance at the assembly programs and you will find that those who attend consistently are exposed to the many interests of the campus. It is regretted that some attend only when

their field of specialization is performing. I feel that we are still on the fringe of what we can achieve through extra-class activities.

The teacher who looks out with a Pisgah view stimulates his disciples to see the larger vistas. This is not done by fanatical expostulations or sizzling propaganda. It can be caught from those who live with this larger outlook. The youth who studied literature under Henry Van Dyke lived with the cultural richness of yesterday and with the broad expanse of today's world. This largeness of soul has a contagious quality that has no substitute.

6. *A divine expectancy*

The dynamic teacher has not surrendered to the ills of fortune. He has not drawn down the curtain on a world that is bent for destruction. He believes that we can still build a better social order. Without this faith there is no place for education. If only doom awaits us, we must be educating persons for competency in self-destruction. Let us rather consider that the message of the educator is a gospel of hope and expectancy.

I have used the word "divine" with a sense of fitness. Expectancy is at the heart of God. If it were not so, he might have thrown up his hands a long time ago and admitted defeat. God's is an enduring expectancy that stays refreshed through the aeons of time. Those who would work with him must partake of this nature.

There is an urgency about this attitude of expectancy. In studies made in Maryland after the first World War, it was observed that the greatest danger in America was the emerging of a generation of apathetic young people who were hopeless, indifferent, and purposeless. This trend has been evident in Europe in recent years. European theology has taken on this viewpoint as it expects little of better times in this life and postpones all this to the hereafter. It lifts its voice here and there in our country.

We need a consistency in our expectancy. I realize that our spirits fluctuate with ups and downs. It is the total trend that matters. If I feel that I am staggering up the college hill on my last legs, that somebody is waiting to give me the ax, and that the poorhouse is open for me, I cannot teach effectively. As the senior members advance in years we shall observe a different pattern of living, but this way need not be considered inferior. Even when retirement comes we need not look upon ourselves as has-beens. Rather shall we see the opportunity to do things our busy schedules have never permitted. Then one day

(Continued on page 14.)

Question Time

Question:

In Doctrine and Covenants 83:6, I find the following language: "... which house shall be built unto the Lord in this generation upon the consecrated spot, as I have appointed." Please discuss this statement as to its fulfillment.

Texas

C. F. W.

Answer:

This brief excerpt needs to be considered in connection with paragraphs 1 and 2 of the same section. Confusion in the interpretation of this section arises from the close juxtaposition of unrelated subjects—the place of the New Jerusalem, the Temple Lot, the building of *A* temple, and the nature and genealogy of priesthood. Paragraph 1 fixes the place for the New Jerusalem, and for *the* temple lot and the temple which is to be built there. Paragraph 2 states that this "New Jerusalem" shall be built by the gathering of the Saints, "beginning at *this place*, even the place of the temple, which temple shall be reared in this generation." This is the promise repeated in 83:6.

"This place" has frequently been held to refer to the place pointed out in paragraph 1 as the place for the "New Jerusalem," but in the light of historical events it seems more probable that it had reference to the place where the revelation was received, that is, Kirtland. Very early in church history, Kirtland was designated as a place of preparation for those desirous of gathering to Zion. It was frequently called "The Gateway to Zion." In Doctrine and Covenants 38:7 the church is commanded to go to the Ohio to receive the law and to be endowed with power from on high. In obedience to this command, nearly all the Saints in New York State, including the Colesville Branch, migrated to Kirtland by canal boat and lake steamer in the early spring of 1831. Doctrine and Covenants 57 designates Independence as the Center Place, and names certain elders who were to be "planted" in Zion, but concludes, "And unto the *residue* of both elders and members, further directions shall be given hereafter." Doctrine and Covenants 58:9 says, concerning the "residue of the elders of my church," "The time

has not yet come, for many years, for them to receive their inheritance in this land [of Zion]." Doctrine and Covenants 63:9 states God's desire for the Saints to assemble upon the land of Zion and designates some in Kirtland who were to plan this move; others were cautioned not to go "until I shall command them." Doctrine and Covenants 64:4 cautions F. G. Williams not to sell his farm in Kirtland, "for I the Lord willeth to retain a stronghold in the land of Kirtland for the space of five years." If more of the Saints had been willing to tarry in Kirtland according to these instructions until they were fully prepared, spiritually and financially, the history of the church in Independence might have been much different.

The Temple was built in Kirtland "in this generation." That it was the temple foretold in Doctrine and Covenants 83:2, 6 is strongly indicated in Joseph Smith's dedicatory prayer:

Thanks be to thy name, O Lord God of Israel . . . thou who hast commanded thy servants to build an house to thy name in *this place*. And now thou beholdest, O Lord, that so thy servants have done, according to thy commandment.

Elsewhere in his prayer, Joseph pleads that the endowment may come, and other stakes be appointed "so that the gathering may roll on in great power and majesty." This indicates he had in mind the revelation that the New Jerusalem should be built by the gathering of the Saints beginning at this place—Kirtland, the place of the first stake.

The cloud of God's glory did rest upon this house. The ministry received an endowment therein. The sons of Moses and of Aaron did offer an acceptable offering and sacrifice therein, according to the promise of Doctrine and Covenants 102:10 and the instruction of Doctrine and Covenants 85:36ff.

There are indications in Doctrine and Covenants 94:3, 4 and elsewhere that a temple is to be built in Independence in God's due time, but if "this place" is conceded to be Kirtland, there is no promise of a temple in Independence "in this generation." Accepting the Kirtland Temple as the fulfillment of 83:2, 6 would in no wise be to deny that a temple will eventually be built in Independence. The "Official" column of the *Saints'*

Herald for April 17, 1929, carried this prophetic statement by Elbert A. Smith, then a member of the First Presidency: ". . . when the time shall come, in my way, and in my hour, and in my manner, which is the way of law and of order, I will command you further concerning the building of the temple in Zion."

EVAN FRY

Question:

How did the Latter Day Saint Church originate?
Colorado

E. C. D.

Answer:

This church came into existence as a result of the great apostasy which occurred in the church as established by Jesus Christ, and organized through him by revelation from his Father. This original church being lost, of necessity must be established again. In harmony with Scripture, it was restored again by the hand of an angel. (See Revelation 14:6, Acts 3:20, 21; Matthew 17:10-13; Daniel 2:44.)

WARD HOUGAS

Question:

How do I know there is a God?
Colorado

E. C. D.

Answer:

If you do not know there is a God, it is because you have not sought him. "For every one who seeketh shall find, and every one that desires to know shall know." Christ said, "If you will do his [God's] will, ye shall know."—John 7:17. James says, "If any of you lack wisdom, let him ask of God who giveth liberally" (2:5).

WARD HOUGAS

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel members signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald* Editors rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

Daughter of the Pioneers

The Autobiography of Christiana Stedman Salyards

Part XIV

Holding My Hand

For thirty-five years I wrote the senior grade of quarterlies, and for years the intermediate and primary grades. I also maintained a department in the *Exponent*, a monthly periodical published in the interest of the Sunday school. At one time I wrote three grades of lessons, worked with a committee on a fourth grade, and furnished my copy to the *Exponent*.

Those were busy years when I was in the prime of my strength. In addition to my editorial work I had other activities and responsibilities. For four years I was superintendent of the Lamoni Sunday school, and for twenty of my happiest years I was in charge of the primary department, where about eighty children were divided into classes.

An incident I love to recall occurred in that department one time when the Easter season coincided with the General Conference of the church. Knowing the teachers would enjoy the session in the upper auditorium that morning, I released them and took the children to their room, seating them in their little red chairs so that they all faced me with the blackboard behind me.

Then I presented a little program I had in mind, weaving together the beautiful Easter stories and songs, and sketching on the board three crosses, one higher than the others, on which Christ died for us all. We closed with the bright resurrection stories.

Some days later, as I waited in a downtown market, a quiet little boy from my class came in. When he saw me, his diffidence vanished, his face lighted up, and he walked straight to me, saying, "You know, the more I heard last Sunday the more I wanted to hear." What a tribute to the power of the stories of Christ to thrill young hearts!

No doubt I was helped in my work many times when I did not realize it, but on several occasions I was distinctly aware of receiving the divine help implied in the promise, "I will hold thy hand," which was spoken in my heart when the voice of the Spirit called me to service in the church.

Production of Quarterlies

One Monday morning early in February, 1902, I sat down at my writing

table to begin work on three grades of quarterlies that had to be completed by the middle of March. General Conference was approaching and I needed to clean house and make other preparations for Conference guests, so I had only six weeks in which to write thirty-nine lessons.

The copy I had just handed in had required three months, and I had only half as much time for the work on which I was entering. Glancing over the text to be covered, the material seemed very difficult and, burdened by the sense of the shortness of time I could allot to it, I bowed my head and sent up a brief petition: "Lord, I cannot accomplish this without your help." Then I set to work to do my utmost to finish the difficult task.

A little mental arithmetic showed me that I must turn off two sets of lessons each week, a senior, an intermediate, and a primary in each set, and I must keep up that stride for six successive weeks.

Fortunately, our lessons at that time were based on the plan of uniformity, and when a senior lesson had been studied out and written, the preparation of the lower grades was a matter of selection of material from what had been gathered and the work of expressing it in language and form suited to each grade.

Working industriously, I was gratified when I turned off two sets of lessons the first week. I did the same the second week and again in the third week. Then I began to suffer from eyestrain and a constant dull pain in the back of my head, which compelled me to relax frequently and rest my eyes.

I wrote with a pen at that time, and one day I turned from my table and lay down on a couch in the room for one of my brief rests. Our little son and a playmate were on the floor, making trains of their building blocks and pushing them around over the carpet. No other persons were in the house.

After a brief rest I went back to work. The sheet I had written last lay where I had left it, and I took it up to read it in order to make a proper connection. To my surprise I did not recognize the contents of that written sheet. The penmanship was undeniably my own, but I did not recall ever having had the thoughts expressed there. In my unremitting effort to accomplish my task I had forgotten the prayer I had sent up to the Lord when I began, and I said in my amazement, "I hope I am not losing my mind."

I went on week after week, working assiduously and laying away my two sets every week. Then there came a time when our district conference convened, and I said to myself, "I do not see how I can do my stint this week," for conference would begin Thursday afternoon, and as a matter of course, I had to go to conference.

I set to work to do the best I could, beginning with the senior lesson as usual. As I neared the close of the lesson I found to my dismay that it was much too long, and my dilemma was that there was not time to rewrite it.

There was enough in what I had written for two lessons, and suddenly that fact dawned upon me in a new light. I had sufficient for the body of two lessons; I had but to find a good stopping place, cut the lesson in two, provide each with a proper heading and introduction and close it with suitable questions.

Answered Prayer

I completed my weekly stint by utilizing every hour outside of the conference meetings. I finished my thirty-nine lessons by the middle of March and put my house in readiness for General Conference in April. When all was done I remembered the brief prayer I had offered on the morning when I began my protracted effort. In my report to the General Sunday School Convention that year I acknowledged the help I had received in time of need.

Turning to the *Herald* of 1902 to verify some of the statements I have made, I noted that the Association that year donated five hundred dollars toward the payment of the College debt and appropriated another five hundred to the treasury of the General Church. The quarterlies, starting without capital, had maintained themselves and were able to make the contribution that has been specified. Incidentally, I may remark that the church recorder reported to the Conference that 2,325 persons had been baptized that year and the church membership was nearly forty-seven thousand.

I had been writing for ten years, putting a crook in my back from which I now suffer much discomfort. That year Wallace N. Robinson, visiting in my home during General Conference, saw the handicap under which I was working and reported it to the Sunday School Convention with the suggestion that a desk and typewriter be supplied me. The equipment was furnished, though I remember with a wry smile that someone asked if I needed it. Probably few people realize what strenuous application is necessary to produce written lessons.

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I do not remember just when I began to teach a Bible class at Graceland College, but it was at the personal request of President F. M. Smith. I began with the creation of the human race, avoiding the plain teaching of Genesis 1 and the findings of archaeology that there had been animal life on the earth before Adam was created.

I avoided Genesis 1 because I could not explain the discrepancy between its teaching that there was life on the earth before the human race was created to occupy it and the teaching in Genesis 2, where the Hebrew account of the creation of man is given. Charles Foster Kent, in his *Heroes and Crises of Early Hebrew History*, page 35, says an old Sumero-Babylonian tablet agrees with the Hebrew version that man was created before other living things.

One day a boy came into the class, who asked pointed questions on that period of history. The vexing question was awakened again in my mind and continued to trouble me as I pondered upon it. One morning I was making a fire in the kitchen stove to begin the work of the day. My husband was away from home on some business for Lamoni Stake. As I worked I thought about the question.

A Solution for a Perplexing Problem

I was just about to strike a match to the kindling when three words were spoken in my mind clearly and impressively: *The Glacial Period*. I laid down the unlighted match and hurried to my desk to write down the three words that I might consider their significance later.

Following the clue that had been given me, I studied the conditions that prevailed during that great world-winter when icecaps, forming first at the poles of the earth, spread over large portions of it to the depth of a mile or more and when arctic temperature extended over the unglaciated regions. I read the statement of a leading scientist that whoever would inquire into the origin of the human race must consider the findings of the glacialist.

I considered the statements of foremost men of science that no traces of man are found before the glacial epoch, though they do appear during the closing stages of that world-winter. It seemed to me that the protracted condition of extreme cold had caused the extinction of animal life that had been previously on the earth, and that it had left an empty world for occupancy by the human race and contemporary animals. In my mind there was no longer a discrepancy between the first and second chapters of Genesis.

I suggest that the great Deluge which destroyed all but eight persons after the race of men had been on the earth 1,656

years may have been caused largely by the thawing of some great glaciers that still remained. Not only did it rain for forty days and nights, but "the fountains of the great deep were broken up." The language suggests that some of the icebergs which supply water to the great deep were actually broken up.

Another question often arose in my mind, one for which I could find no answer. The question was, "When the Lord made Adam, why did he not make Eve also?" Why did he not make her directly as he had made Adam instead of forming her from the flesh and blood of Adam?

One hot day in summer I retreated from the kitchen for a brief rest and picked up a book my husband was reading. Something raised the old question in my mind, and with it there came a mental illumination in which the question was answered, and the answer was one I never could have thought out in my own powers of reasoning.

The explanation was that Adam was a type of Christ, and as his side was wounded and his blood was shed to give life to his human bride, so the side of Christ was wounded and his blood was shed to give spiritual life to his church, his spiritual bride, for the church is that body of people who believe in and avail themselves of the atonement, made for them by the death of Jesus Christ.

Death of Loved Ones

In 1910 my sister, who had been living with my mother, died after a lingering illness, and two months after she was laid to rest my mother collapsed. Then, leaving our daughter to take care of things at home, I took my writing table, typewriter, and books down to Mother's house, and kept my lesson work while I took care of her. Mother and I were alone through the day, but the young people came home after their day's work was done.

Nine months passed in this way, and then Mother died. I was then fifty years old and had been mainly in charge of my parents for twenty-five years.

A Portable Office

In the fall of 1914 I went to the home of my niece, who lived on a farm twelve miles from McGregor, Iowa. She was approaching motherhood for the first time, and as she had no mother who could go to her, I packed my books and typewriter and went to be with her. In my spare time I wrote on my lesson work. I was writing a series of lessons on the church in the wilderness and the Reformation. I was handicapped by not having books of reference to supply me with historical data. The husband of my

niece sold farm products at the home of a retired lawyer, whom he told of my predicament, and from his library the lawyer sent me a copy of D'Aubigne's *History of the Reformation*. Equipped with this excellent historical work and the Three Books I was able to prepare my lessons.

At Home in St. Joseph

In 1918 we left Lamoni, the dear old town where we had lived for nearly thirty years and where so many happy memories are centered. My husband had been appointed president of Far West Stake, and it was necessary for us to move to St. Joseph. At the same time our younger son was advised to go to Arizona for his health, and as it was impossible for his wife to accompany him I again packed my books and typewriter and went with him. I had written lessons in the home of my niece, looking out on snow-covered fields; now I wrote in the torrid heat of Phoenix. I spent only four months there; then our son entered a sanitarium in New Mexico, and I came home to St. Joseph.

However, my handicaps were not yet at an end. My husband's mother, who was quite advanced in years, came to live with us, and one night when an electrical storm put out the lights in our apartment, she fell in her room and never walked again. Fortunately, I was able to obtain excellent help for half of each day, but the remainder of the day and night I had the entire care of her, my husband being employed in Independence during the week and coming home only on week ends.

Grandma died in Independence at the close of 1924, and I again turned my attention to writing.

Books

I was free for two years to devote myself to the affairs of my household and to my writing. In the meantime the Sunday School Association had been absorbed by the church school department, and in 1927 its officials asked me to relinquish the editorship of the quarterlies and write a book of lessons on the life of Christ. So I wrote the book, *Jesus and His Message*. It was well received and sold readily. Almost immediately I began to write by request a series of lessons on the history of Christianity. These lessons were used for church school study. *Men Nearest the Master* was the next book I wrote. In 1942 I devoted what time I had left from my household duties to writing *The Enduring Word*. All of these books have been widely read and need no lengthy description here.

(To be continued.)

And Gladly Teach!

(Continued from page 10.)

we shall move on into the great school of eternity with expectancy of new adventure.

Academic or Spiritual?

These six qualities of the good teacher have not referred specifically to what we might call academic competence. On second thought you will see that we cannot have these without academic thoroughness. For this thoroughness there is no substitute. Inadequate command of materials, confused organization of courses, slipshod classroom atmosphere, and careless attention to responsibilities will stand in the way of achieving these objectives that inhere so much in the personality of the teacher.

Occasionally we meet those who inquire whether we want to have academic efficiency or spiritual atmosphere at Graceland. We must not make a choice between the two. It is not either-or but both-and. We must have instruction of high quality by teachers of outstanding competency. Pervading this must be the qualities that make Graceland distinctive. These are the ones of which I have been speaking. Sometimes we call this the plus element. Yet this should not be interpreted as something put on as a veneer; it must pervade and inhere in the very teaching experience. On one hand we need more than impersonal analysis and assembling of data. On the other hand we need something more than bedtime Bible stories and heartwarming prayer meetings. We have an exacting role in affording the best in academic pursuits and in integrating and spiritualizing these through teaching ministries that involve these contagious qualities.

From Some Teacher of Ours

If we look back into our own lives we shall probably discover that impulses which stimulated us to enter the teaching field included inspiration from some teachers of ours who "taught gladly." When I first went to a rural school in Central Iowa I said I wanted to become a teacher. I am sure that I caught something from those fine-spirited young women who were teachers. I have never lost that life aim. It has expanded and been refined, but it has carried through my life. My affiliation with the church and my subsequent ordinations to the ministry have strengthened and elevated it. The freshness of the call is still with me. With you, my colleagues, I shall strive this year to build a better learning community here at Graceland and "gladly teach."

Letters

Rich Rewards

After about a month of serious planning and study we opened our little white country church to the public for our first vacation church school. The Reorganized Latter Day Saint children who attended school were given posters to hand out inviting their classmates and friends.

The church is located about four miles from the town of Amherstburg. It has only one main auditorium with no basement, water, or facilities. This proved to be our greatest handicap.

With much work and prayer we endeavored to do our best. Stake President W. Blair McClain obtained a tent for us from the Goddard Road Branch. This we used to house the kindergarten. A tarpaulin shelter was also erected to relieve the crowded condition.

We had an enrollment of 105 with an average attendance of 92. Of these 31 were our own members. Every denomination from our little town and surrounding country was represented. The church was packed and the teachers and helpers were thrilled with the results.

The children were all given free transportation by members of the branch. One brother drove a school bus and picked up the children in town, while a good sister used her panel truck to give the country children a ride to church each day. Others used their cars to assist. One cold day, a class was even held on the bus.

Most of the teachers were mothers with small babies, so a sister living next to the church, with other volunteers, took charge of the babies.

The theme, "Behold the Light of The World," was used throughout the two weeks. Many of the youngsters were heard to remark, "Why can't we have Vacation Church School on Saturday and Sunday too?" They seemed to be hungering for the teachings of the Master, and we tried our best to feed them this much-needed bread of life.

The teachers and workers met each morning at 8:30 for a short period of worship and meditation to start the day. This was very inspiring and proved to be one of the high lights of the school. Problems were also discussed here, and, with the help of God, solved.

The older boys were engrossed in woodwork for their handcraft period, making tables and bookends. The older girls worked with leather, skillfully tooling and lacing purses. Their work was exceptionally well done and surely will remind them many times in years to come of their days spent at Vacation Church School.

It was a challenge to the teachers during short seasons of prayer and testimony to see and hear nonmember children stand and express their thanks for the teachers in the little white church. They hoped that next year its doors would be opened to them for another Vacation Church School.

An achievement program was held the last evening of the school in the new Amherstburg Public School auditorium. All parents and friends were invited to attend and hear the children take part in a variety program. They sang songs that they had learned at Vacation School and the crafts on which they had worked were displayed. During the evening, recognition certificates were handed out to seventy-six pupils for perfect attendance.

When the school was over we were exhausted physically, but our experiences had nourished us spiritually and we knew that we had been laborers together with God.

Box 387
Amherstburg, Ontario

IDA TRIMBLE

Note of Thanks

I wish to express my thanks to all who responded to my request for prayers for my grandson, Robert Miller, who was injured July 7 in an automobile accident. He is out of the hospital and able to attend high school, although his injuries are not completely healed yet. He was baptized and confirmed a member of the Reorganized Church on September 1. I feel certain that the prayers offered for him were heard and answered, and I ask that he continue to be remembered that he may be obedient to the covenant he has made.

Rural Route 1
Weyerhauser, Wisconsin
MRS. IONA DUSTIN

The Gift of a Happy Home

Last summer a number of members from the Flint Branch took a trip to Kirtland. It was a wonderful experience for us to sit in this hallowed building for a prayer meeting and preaching service. I felt my life was deeply enriched because of the spirit that was present with us.

This summer when my fifteen-year-old son accompanied his class on a visit to the Temple I prayed that he too might have a rich experience. He reached home late Sunday evening and gave me an enthusiastic account of his trip, but he made no mention of a spiritual blessing. I went to bed that night rather disappointed, but early the following morning as I was having breakfast before leaving for work, he came in and sat down at the table. Since he was not in the habit of getting up this early I knew he had something he wanted to talk about. After sitting there a moment he said, "Mom, do you know what came to me as I sat in the Temple yesterday?" And then, before I had a chance to ask, he continued, "I thought of our life. I know men who make twice as much as you, yet their families don't have a good car or beautiful home or happy times as we have. And I know the reason for this—it's our stewardship."

We do not live luxuriously, but we do have a comfortable home, and love is there. I am very thankful that God answered my prayer in the way he did, for it is so necessary that young people learn the importance of stewardship.

Because of my many blessings I want to improve daily as a steward for God.

1309 Mabel Avenue
Flint, Michigan
ERMA ROBERTS

Helped in Time of Need

We were fortunate in being able to attend Park of the Pines Reunion three days. The closeness of God's presence and the fellowship with other Saints gave us an assurance of Zion to come. It also prepared me for a trial which came soon after we returned home. I became very ill and called for the doctor, who said I should go immediately to the hospital. Before going, however, I called for the elders to come and administer to me. I wasn't at all afraid. By noon I was in surgery. I came through wonderfully well considering the fact that I am not young any more. Within a week I was able to return to my home, and although I still have to be in bed most of the time I feel that I have been greatly blessed. (Without my requesting him, one of the best surgeons performed the operation.) Truly we have nothing to fear when God is with us.

I still need the prayers of the Saints, and I also want to request prayers for a young man who is trying to quit smoking. He has used cigarettes since he was a boy and the habit is a hard one to break.

AMY HUBBARD RICHMOND
1547 Norman Avenue
Muskegon, Michigan

Briefs

Four Candidates Baptized at Reunion

WESTERN COLORADO DISTRICT.—The annual reunion was held at Delta, Colorado, July 23-27. The district consists of the area west of the Continental Divide with branches in Durango, Grand Junction, and Delta. Many of the members of the district are scattered over this area but are not located near the branches.

Those of the General Church personnel who were present and in charge of classes and other activities were Seventy James Everett, missionary of the Western Colorado District and parts of Utah and Idaho; Seventy Russell F. Ralston, missionary for Salt Lake City, Utah; and Elder Ward A. Hougas, pastor of the Denver, Colorado, Branch.

Also present and assisting in the instruction of classes at the reunion were Mrs. Ward A. Hougas of Denver and Mr. and Mrs. Gordon Harshman of Chadron, Nebraska. Elder Harshman is pastor of the branch at Chadron. Other instructors were Mrs. Evelyn Taylor of Grand Junction, district women's leader; Mrs. Mary Towns of Grand Junction, who was in charge of the children's work; and Mrs. Maxine Pottoroff of Delta, music leader.

A Communion service was held on Sunday as well as an ordination service at which Joseph M. Towns of Grand Junction was ordained to the office of priest.

Four persons were baptized on Sunday afternoon. They were Mr. and Mrs. William Darwin Rice of Grand Junction, Joe Bertram, and Gail Doudy of Delta.

Some of the district officers elected for the coming year are Clarence Wallis, pastor of the Durango Branch, district president; Ada Lou Staats of Grand Junction, district secretary; and Cecil C. Lewis of Durango, district treasurer.—Reported by CHARLES J. HOSCHER

Group Organized As Mission

BLOOMINGTON, ILLINOIS.—On the first Sunday of January, 1952, the Saints in Bloomington and Normal, Illinois, met in the home of Brother and Sister O. T. Hayer with the Northeastern Illinois District President, Lloyd E. Cleveland, and the Traveling Pastor, Charles Homuth, in charge. They organized a mission at Bloomington, and a Communion service was held.

Since that time services have been held in The Odd Fellows Temple at 303 East Monroe Street, Bloomington, each Sunday except for district meetings. Church school begins at 10:00 a.m., followed by worship at 11:00 a.m. The meeting place is located three blocks east of Main Street, and the group welcomes visitors.—Reported by SANFORD R. VANDEL

Young People Attend College

SAN JOSE, CALIFORNIA.—Willa and Al Frey returned from Graceland this summer. They are now active in branch work. Brother Frey who is a deacon preached his first sermon on August 10.

Several members of the branch attended the summer camps at the new conference grounds and report wonderful experiences.

Attending local summer schools are Jean Powell, Mary Lee and Kenneth Cline.—Reported by STENA CALDWELL

Church Is Redecorated

SANTA ROSA, CALIFORNIA.—Missionary Herbert Lynn spent the week of March 16-21 in a series of meetings, illustrating his sermons with slides. There was an attendance

of sixty-two on some evenings. On May 4, Evangelist William Patterson spoke at the Communion service. He arrived a couple of days before from attending General Conference. On the evening of May 4, he began a series of meetings which continued for about twelve nights. The wife of Brother Donald Twitchel was baptized by Brother Patterson and confirmed at the Sunday morning service May 11 by Brother Patterson and Elder Hyrum Crownover. The baby daughter of this young couple was blessed at this service.

On Children's Day, June 8, Doris Elaine Whiteley was baptized by the pastor, Brother Crownover, and confirmed by him and Elder Lloyd Cline.

Grandma Mary Rowley celebrated her ninety-second birthday on June 12. She received cards and letters from many friends.

Bishop Edwin C. Burdick of Sacramento visited the branch on June 13 and was the morning speaker.

The church auditorium has been redecorated. The walls and ceilings have been painted and the floor sanded, waxed, and polished. The young married group erected a new sign in front of the church, and the men in the branch worked on the floors.

High Priest Robert L. Bishop and Sister Bishop returned July 9 from a trip to most of the countries of Europe which lasted for over three months. Shortly after their return home, their daughters, Mrs. Marilyn Couzens of Spokane, Washington, and Mrs. Peggy Schall and husband Myron Schall of Seattle, Washington, were in the branch to visit their parents and other relatives.

On July 27, Elder Russell Bessire, wife and daughter of Berkeley, visited the pastor and his family. Brother Bessire was the speaker at the branch on Sunday morning.

Brother David Budworth is with the Navy in the Seabees, and is stationed in the Philippines.

The branch sponsored an outdoor service and picnic lunch at the Maynard and Violet Whiteley ranch near Calistoga on August 24. The Napa and San Rafael groups were invited and attended, making over 135 people present.

The guest speaker for the morning services was Elder Clarke E. (Tommy) Vincent of Berkeley. After the picnic lunch, a baptismal service was held and two children of the Napa group were baptized in the swimming pool by Priest Howard Benton of Napa. The confirmations were by Elder Matt Crownover, Sr., Elder Clarke Vincent, Elder Lloyd E. Cline, and Elder Hyrum Crownover.

A son was born to Elder and Sister Lloyd Cline on August 26.

Elder Emery S. Parks of the San Francisco branch spoke to the congregation on August 30. He was formerly a member of the Santa Rosa group.

The women's department is under the leadership of Sister Lula Rowley and are preparing for the annual bazaar and harvest festival.—Reported by ETTA C. WALKER

Patriarch Visits In July

GLADWIN, MICHIGAN.—Patriarch J. Charles May of Independence, Missouri, made a tour through several cities in Michigan showing slides of his missionary work in the Society Islands and preaching. He served as a missionary there for fifteen years. He spent the week at the Liahona reunion at Sanford, Michigan, then held a series for a week at the Butman Branch. He gave several patriarchal blessings there. He also held services at the Beaverton, West, and Haughton Lake branches. The branch president at Gladwin is Alvin Pendleton of Beaverton.—Reported by EDNA BENMARK

Group Organized As Mission

FORT LAUDERDALE, FLORIDA.—On January 28, Apostle Percy E. Farrow stated that the Fort Lauderdale project is officially recognized by the church as a mission and reappointed Lester Tankersley to be in charge of the group and serve as pastor.

Evangelist E. R. Carter visited the mission in March. While visiting the Saints he gave four patriarchal blessings.

In February Brother Lester Tankersley was ordained to the office of priest and Brother

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Herald House

Independence, Missouri

Perry R. Snyder to the office of deacon. The ordinations were given at the institute in Tampa.

Four people have been baptized this year. They are John Lawrence Barnes, baptized by Apostle Farrow on January 28 and confirmed by Edgar A. Chevalier and Harold L. Kelley; James Witteman, Raymond Witteman, and Barbara Barnes, baptized June 12 by Priest Lester Tankersley and confirmed by Elders Edgar A. Chevalier and Harold L. Kelley.

Jack Russel Barnes was blessed by Brother H. P. Kelley of Orlando on May 25. Brother Kelley also presented the morning service.

On May 7, the group moved into a new building at 1515 S. W. 1 Avenue.

On July 20, Brother William Williams and daughter of Orlando visited with the group, and he presented the morning service.—Reported by MRS. LESTER TANKERSLEY

District Council Meets

WEST VIRGINIA DISTRICT.—The reunion of the West Virginia, Columbus, and Southern Ohio districts was held at Bethesda, Ohio, at the Epworth Park grounds June 29-July 6. Apostle D. T. Williams delivered the inaugural address Sunday morning, and also the evening message on Sunday, Monday, Tuesday, and Wednesday. Other speakers during the reunion were Evangelist E. Y. Hunker, Elder Calvin French, Elder E. Elwood Smith, and Seventy James S. Menzies. The reunion was presided over by Elder Floyd T. Rockwell, president of the Southern Ohio, District; Elder Elwood Smith, president of the newly organized Columbus, Ohio, District; and High Priest Samuel M. Zonker, president of the West Virginia District.

Classwork began each morning at ten o'clock, and Sister Nelle Swanson instructed the women, Elder Elwood Smith the men, Seventy James Menzies the young people; and at eleven o'clock Evangelist Hunker conducted a class for the entire group. Sister Dell Menzies was the book steward and also had a class for the children from three to ten years of age. The achievement program was given Saturday evening. Those who assisted in class work for the children were Sister Elwood Smith, Sister Van Rice, and Sister Lenora Nixon.

Meals were prepared and served by the department of women of the three districts, under the general supervision of Sister Blanche Martin.

A baptismal service was held Saturday afternoon when eight-year-old Melvin L. Robey, Jr., of the Wellsburg Branch was baptized by Seventy James Menzies.

Brother Samuel Zonker was in charge of the housing committee and was assisted by Sister May R. Griffin and Elder Samuel Martin. Evensong was under the direction of Sister LaVon French each evening following the worship service. Wiener roasts, swimming parties, ball games, and other recreation were planned for the young people.

Action was taken to hold a reunion at this location in 1953, and a reunion association committee was elected with Apostle D. T. Williams, minister in charge, president. Other members are Elder Elwood Smith, Elder Floyd T. Rockwell, High Priest Samuel M. Zonker, Bishop's Agents Enoch Swanson and Otto O. Melcher. Brother Smith will serve as associate to Brother Williams. Sister May R. Griffin was elected secretary and Brother Enoch Swanson treasurer of the committee. The committee met in Dayton, Ohio, on July 19 and 20 at the home of Brother Rockwell for a council meeting.

A council meeting of district officers and branch pastors was held August 9 at Wheeling

under the direction of the district president, Samuel Zonker. The meeting convened in the afternoon and opened with prayer by the district counselor, Otto O. Melcher. Opening remarks were made by Brother Zonker, stating the purpose of the meeting. These council meetings were inaugurated during the past year for the district officers, heads of the different departments, and branch pastors to present and discuss their problems. Matters such as a fund for missionary expansion, the George G. Lewis Graceland College fund, and rules of order and debate were discussed.

The district president appointed a committee composed of Elder Clyde S. Rice, Elder W. A. Schoenian, and Bishop's Agent Otto O. Melcher to work out ways to increase the Graceland College fund which is being established this year.

After supper, which was served by women of the Wheeling Branch, the group met again to discuss matters which will be brought up at the fall district conference. Elder W. A. Schoenian of Moundsville was the evening speaker. Services continued through Sunday, with Evangelist Robert E. Rodgers delivering the morning sermon. A Communion service was held at eleven o'clock. In the evening High Priest Samuel M. Zonker presented the message.

Elder Leonard Pack was the guest speaker on that Sunday morning at the Parkersburg Branch. He reported that on August 5 ground was broken and work started on the building of a new church at Beckley. Most of the work is to be done by the Saints there.

Sister Dell Menzies was called to Saskatchewan Province, Canada, on August 6 because of the death of her father, Fred Fisher. Her husband, Seventy James Menzies, accompanied her on the trip.

The district women's leader, Sister Blanche Martin, met with the Parkersburg women's department on August 14. She was accompanied by Sister Ethel Melcher and Sister Helen Dueker. The meeting was held at the home of the local secretary, Sister Laura M. Wilson. A picnic supper was served on the lawn of the Wilson home, and the meeting that fol-

lowed was conducted there. Sister Martin's message to the women concerned women's stewardship responsibilities.

District President Samuel Zonker and counselors have visited the following branches recently and conducted two-day meetings: August 2-3, Kirtland reunion; August 9-10, council meeting at Wheeling; August 16-17, Glen Easton (Nauvoo) Branch; August 23-24, Morristown; August 30-31, Morgantown. Because of the close contact Brother Zonker keeps with all branches under his jurisdiction, and the co-operation of branch pastors, interest has been increased and the work of the church established much better in all branches.—Reported by MABEL SMITH

Ten Baptized at Close of Series

WENATCHEE, WASHINGTON.—At the annual business meeting on July 27, presided over by Clark Coleman from district headquarters at Seattle, the following were elected or sustained: Elder Ronald C. Smith, pastor; Elder Bryon Buckingham, assistant pastor; Priest Mel Chapman, church school director; Vernon Pratt, secretary-treasurer; Alberta Pratt, music director; Eilene Chapman, women's leader; Priest Marion Smith, bishop's agent; Olive Gilstrap, book steward; Priest Robert Buckingham, Zion's League leader; Vernon Pratt, Marion Smith, Albert Gilstrap, building committee; Bryon Buckingham, auditor.

A vote of appreciation was given to Maggie Tignor for her years of service as women's leader, and to Lizzie Crocker for her years of service as treasurer.

Recent visitors have included Mr. and Mrs. Clifford Lovett from Seattle, Mr. and Mrs. Harry Howell from Hood River, Oregon; Hugh Chapman, Pasco, Washington; Mr. and Mrs. Joe Martin, Independence; Mr. and Mrs. Ed Webberley, Camas, Washington; Mr. and Mrs. Don Carter, Pueblo, Colorado. Alice Webberley and Mary Jane Carter were soloists while they visited.

Brother Martin, assisted by Mrs. Martin, presented a series of sermons illustrated by flannelgraphs, covering the Restoration Story.

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INDEPENDENCE, MISSOURI

Seventy Aleah Koury conducted a series of meetings August 17-31, culminating in ten baptisms in the Columbia River on August 31. Six of the ten were children. The candidates were Donald Gills, Bill Beaty, Carol Ann Gills, Billie Jean Gills, Mary Louise Tibbs, Glenn Woods, Mrs. Vassie Woods, Mrs. Ethel Davis, Mrs. Jeannie Peterson, and George Cook. Confirmations were held at the eleven o'clock service at the church. Elder Lou Johnson from the Bridgeport mission assisted Brother Koury and Elder Ronald Smith. Mrs. Johnson and son, Leonard, accompanied Brother Johnson. They remained for the evening service at which time Brother Johnson preached the sermon on the duties and privileges of new members, admonishing the old members regarding their duties.—Reported by REA M. KEENER

Leadership Guides Prepared

KANSAS CITY STAKE.—During the summer a new mission was begun in the stake, meeting at Seventy-seventh and Wornall Road in a V.F.W. Hall. The new group, called the Prairie Village mission, was formed by a nucleus of Saints from Central Branch, and Elder Herbert Lively, pastor of Central, is acting as pastor of the mission. The group is looking for a church site in Johnson County, Kansas, South of Prairie Village.

A church site for the Raytown mission was purchased north of Sixty-third Street, about a mile west of Raytown. The group is holding services at the home of Brother and Sister Frank Westwood. Brother Luazon Maxwell is pastor of the group.

The stake departments are preparing mimeographed guides for leaders and teachers. At present new guides have been prepared for senior adult, young adult, women, and children's departments. A men's department guide will be ready for distribution shortly. Wardell Hinderk is the stake promoter of departmental work. The following are promoters of the various departments: Fred Young, adult; Gladys Carter, senior adult; Don Roberts, young adult; Bernice Six, women's department; Edward White, men's department; Kleta

Finley, children's department; and Ray Fisher, youth department.—Reported by J. D. ANDERSON

President W. W. Smith at Reunion

SOUTHERN CALIFORNIA DISTRICT.—The annual reunion was held at Pacific Palisades, Santa Monica, July 20-27. The first service was a sermon by President W. Wallace Smith. Brother Smith taught one of the men's classes, and his wife taught the women's class. Evangelist William Patterson taught a men's class. The preaching services in the evening were conducted by Brother Patterson and Seventy Glen Johnson.

On Saturday afternoon the children's handwork was put on display. In the evening the Zion's League put on a special program following the preaching service.—Reported by H. L. BAUSELL

Five Children Baptized

SANTA ANA, CALIFORNIA.—Special services were observed on Children's Day, June 8. At the morning service, one baby was blessed, and five children were baptized. Chris Charles, son of Mr. and Mrs. Eugene Davies, was blessed by Bishop David B. Carmichael and High Priest Rodney Engel. Those baptized were Barbara Hewes, baptized by her father, Elder Wayne Hewes; Catherine Benedict, baptized by her grandfather, Elder John Inman; Clayton Woslum, baptized by High Priest Rodney Engel; and Ed Woslum and Douglas Gibson, baptized by Evangelist Louis J. Ostertag. Following the morning baptismal service, a picnic was held at Santiago Park in honor of the children of the branch. Confirmation service was held in the evening by Elders Roy Hewes, Wayne Hewes, John Inman, James Clark, High Priest Rodney Engel, Evangelist Louis J. Ostertag, and Bishop David B. Carmichael. Prior to the Children's Day service, a prebaptismal class was conducted by Evangelist Louis J. Ostertag for a six-week period.

An ice cream social was given by the Zion's League on June 14. Homemade ice cream and cakes were furnished by members of the

direction of Elder Wayne Hewes, featured a branch. The program, which was under the quartet including Althea Farley, Shirley Best, and Alice and Selvia Quick and accompanied by Ardith Parsons on her guitar and Fern Parsons on the piano. Solo numbers were sung by Althea Farley, Bill Farley, and Betty Black.

Ten children from the branch attended the children's camp held June 21-28 at Camp Tahquitz.

Kathy Lynn, daughter of Mr. and Mrs. Ernest Ferrel, was blessed by High Priest Rodney Engel and Elder Roy Hewes on June 29.

Seventy Wayne Simmons visited the branch in June. His main objective was introducing missionary endeavor with Spanish-speaking people.

The Zion's League of the branch was host to the Zion's Leagues from Redlands and San Diego on two separate occasions during June. The groups met at the home of Sister Fern Parsons for volleyball games and potluck lunches.

On August 3 Gary Scott, son of Roland and Betty Best, was blessed by Evangelist Louis J. Ostertag and Bishop David B. Carmichael.

On August 10 Lani Lucille, daughter of Mr. and Mrs. Ernest Warner, was blessed by Evangelist Louis J. Ostertag and High Priest Rodney Engel.

The branch's building fund has been progressing with such projects as a traveling basket, sponsored by a group of the women's department; and an orange juice concession which was maintained by the members of the branch during the Orange County fair. An anonymous gift of \$2,500 was offered the branch in August, 1951, along with a challenge to match this amount in individual contributions in a year's time. This feat was accomplished as reported by Brother Lee Casey, branch treasurer.

Four members from the branch attended General Conference.—Reported by BETTY BLACK

Five Family Circles Completed

GRAND VALLEY, ONTARIO.—On August 31, five were baptized by the pastor, Elder R. J. Farthing. They were Murray Ritchie, Vera Taylor, and James McKittrick, from the junior church school; Marjorie Taylor, wife of Lloyd Taylor; and Colleen Richardson, wife of Ronald Richardson. The district president, Gordon Farrow, was present and took part in the confirmations.

Last December Al M. Pelletier baptized Howard Graham, husband of Hazel Graham; Laverne Hodgson, husband of Ruth Hodgson; and Doreen Campbell, wife of Willis Campbell. Thus five family circles have been completed in the branch within the year.—Reported by R. J. FARTHING

Sixtieth Wedding Anniversary

Elder and Mrs. J. J. Oliver of Chicago, Illinois, celebrated their sixtieth wedding anniversary on September 13. They were married September 13, 1892, in Canada. Mrs. Oliver is the former Ruth Strange. Elder Oliver, who was baptized in 1907 at the old Lang Mission, has served as branch clerk, district church school director, teacher, priest, and elder.

The Olivers have two sons, Cass and Irving, both of Chicago.

Correction

The by-line on the article, "God's Sales Force," which appeared in the August 11 issue should be Don Booz rather than Don Boos.

THANKSGIVING DAY PROGRAM HELPS

Standard Thanksgiving Day Book No. 1

by Louise Miller Novotny and Ida Lee Wolf

A collection of plays, pageants, exercises, drills, recitations, and worship programs that will help in the Thanksgiving Day observance in every branch. 30¢

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More Thanksgiving Day material including worship programs, selections for verse-speaking choirs, and nine playlets and recitations for all children's departments. 35¢

HERALD HOUSE

Independence, Missouri

An Anniversary

INTRODUCTION

One year ago—October 8, 1951—marked the beginning of an outstanding experience for many church women when they met in Independence to attend the General Women's Institute. A week of fellowship, instruction, and inspiration was enjoyed. The last session was a dedication service which included sacred music, responsive readings, and high lights of the institute. It was fittingly brought to a close by a charge to the women and a message from Presiding Patriarch Elbert A. Smith.

In this anniversary week may this message bring to remembrance the good resolves made there and challenge church women to continue the work to which they have set their hands.

A CHARGE Mrs. S. S. Arnson

During the past week we have been blessed by sweet fellowship, with the spirit of harmony and with inspiration from God. Through the contributions of our teachers, from the addresses presented by our leaders, and from the examples of the many who have assumed willingly the special tasks necessary to carry on a successful gathering we have been stirred with a desire to evaluate our lives and talents in terms of what we can offer the church. We have sensed the need for more intensive preparation and even for greater service and devotion than we have yet rendered.

Having reached this high point of mountaintop experience, we know the values gained here can become a lasting part of ourselves only if we carry our convictions and inspiration back to our homes and congregations, expressing our gratitude and appreciation to God by service to those who could not be here and who need our help.

I can add little to the challenges which have been ours this week. My words will be forgotten, but the spirit of love, in-

spiration, and harmony which has graced this gathering *can* remain with us. Challenges have come down to us throughout the ages and are recorded for our benefit. Nephi speaks to us through the Book of Mormon and reminds us, "If it so be that the children of men keep the commandments of God, he doth nourish them, and strengthen them, and provide means whereby they can accomplish the things which he has commanded them."—1 Nephi 5: 59.

Hear also the words of Jacob, "Look unto God with firmness of mind, and pray unto him with exceeding faith, and he will console you in your afflictions, and he will plead your cause, and send down justice upon those who seek your destruction."—Jacob 2: 49.

Now I give you the testimony of the late Christiana Salyards known and loved by many here. "Though the Lord had entered consciously into my life with the baptism of the Spirit, and though he had promised to hold my hand, it has been necessary for me to study and to work hard to accomplish my assigned task. You know the Lord said to Oliver Cowdery, 'You have supposed that I would give it to you, when you took no thought, save it was to ask me, but behold I say unto you, that you must study it out in your mind.'"

These are the lasting challenges that should guide and strengthen and comfort us. To these we add the words of our prophet, Israel A. Smith, given at General Conference 1950: "Our future is far more important than the past or present, and it will be no greater than our faith and works will make it, supplemented by divine guidance."

Yes, the future is important, and we women can make it great. I charge you to keep alive this counsel, weave the threads of this fellowship, instruction, and inspiration firmly into the fabric of your lives and *go forward with steadfast faith.*

High Lights of the Institute

Excerpts from Dedication Program

From a Young Wife Mrs. Cedric Evans

This has been one of the finest experiences I have ever had. The spirit of love and unity has been evidenced in the group. It was a little over a year ago, out of the deep concern of the need of my companion for the strengthening of faith and the knowledge of the truth of the Restoration, that I sent up the most fervent prayers I have ever uttered. My husband did receive the blessing; however, I soon became almost overwhelmed with the sense of obligation that such a blessing placed upon me. The institute has come when I needed it very much. I want more than anything else to proceed humbly and intelligently in my role as homemaker and wife that we might build other experiences on this, that our home might be a real instrument in the plan of building Zion.

From a Mother Mrs. Paul Kelsey

I am grateful for this Institute and for the strength it has brought me as a mother. My home, my family and its needs have been in the background of my thinking all through the week, and I have found myself fitting some suggestions into its proper place of usefulness in my daily life. I am in the midst of rearing a family and realize to some extent how precious these years are. Almost before we know it our two boys will be gone from our home. For this reason I am anxious to spend this time wisely. Among the good things this week has brought me are the thoughts that have been presented which will help me make these years count in the lives of my children. Above all, I am deeply grateful for the Spirit of the Master which has been in this room each day. His presence here has given me a fresh testimony of his interest in us as mothers in his church.

From an Older Woman

Mrs. Edward W. Nelson

It has been a rare privilege to be present at this Women's Institute. Thinking over all the wonderful experiences we have shared, the most outstanding to me has been the spirit of love. Although my home is many miles away, I do not feel a stranger. I came thirsty and hungry

Home Column

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for what I received; now my cup is full and running over. I desire to be the "big sister" in my branch, to help younger women and girls with their problems and difficulties and do what I can to encourage others to attend the institutes of the future. In this way I desire to follow the example of Alma "that this is my glory, that perhaps I may be an instrument in the hands of God to bring some soul to repentance, and this is my joy."

From a Professional Woman

Margaret L. Christensen

Women's Institutes are generally more concerned with home and family life than with the problems of women in business. This is natural, for the primary concern of women is the home. Why did I, a business woman, come to this Institute? I came because I believe what Brother McDowell said yesterday: "Our thinking is crooked when we separate religion from life." The hours I spend on the job consume a large portion of my time, and I must take my religion to work with me each day. Here I have been taught how to be "a leader, not a boss." I have learned something of morale building as well as public speaking; I have gained a deeper appreciation of the Restoration Movement. A women's institute or any gathering that helps me to be more concerned about the welfare of my fellow men, about the growth of the Restoration Movement, about the betterment of my business relations, about the improvement of my home and personal life, brings added opportunities and responsibilities as I represent my church in the business world.

From a Women's Leader

Mrs. Ed. E. White

From the reception Monday evening on, I have felt a great spiritual strengthening. Being in the Center Place, meeting and hearing our fine leaders, and associating with so many other women who have come for the same purpose as I, has been a wonderful experience. The leadership qualities enumerated, the suggestions for a new leader beginning her work, and ideas on co-ordinating the branch and district programs will help me in my work. As women's leader, I realize it is my responsibility to help church women build well-balanced spiritual homes. The talks on home and family have made me feel the challenge of what is necessary to have a truly good Reorganized Latter Day Saint home. I hope that all of us, upon returning to our home branches, will apply things that we have learned and will see that our homes, our women's departments, our branches, our communities are as fine as we can make them.

A Message

I CONSIDER it a great honor to be privileged to speak to you for a few minutes. As I look down on this fine assembly of women filling the church almost to the rafters, I remember that not many years ago this room housed the General Conference; early in my ministry I met with a General Conference that assembled in the basement of this church for business sessions, and we had plenty of room. The church is growing, and I feel very definitely that it is going forward in every phase of its activities in harmony with the motto on your programs, "Go Forward in Steadfast Faith."

During the past year and a half there have been a number of events that contributed to this forward movement. One was the General Conference of 1950. It was outstanding for its peace, unity, forward-looking, and planning. I think delegates went from that Conference to many parts of the United States, Canada, and abroad with a new spirit of optimism and conviction that inspired people in many parts of the world.

Another occasion was a meeting of the high priests in the Kirtland Temple less than a year ago. Two hundred two high priests met there day after day in worship and prayer, in study and in classwork, very much after the order and in the same spirit that was with the School of the Prophets in that sacred building many years ago; they were directed in their activities by the present president and prophet of the church, Brother Israel, and his counselors. I am sure that the men who responded to this conference went back to their fields with a spirit that brought an uplift to a great many congregations. They did receive an endowment of power from on high.

More recently was the meeting of the standing ministry of the church in Lamoni for conference and study; this, too, was remarkable. And our reunions, I think, during the past few years have reached a higher

By Elbert A. Smith

plane spiritually in most places than has been the case for some years past. Truly a good spirit has gone out abroad from these gatherings.

NOW COMES THIS INSTITUTE OF WOMEN, in some ways unprecedented and unique in the history of the church. I am sure you have reconsecrated yourselves and by your study, classwork, lectures, meditation, and prayer, have fitted yourselves to go out with great spiritual power to the various places where you live to take part in this forward movement.

When Apostle McConley was in Europe during the World War, the military authorities pinned on his sleeve an emblem bearing three letters, VIP, meaning a very important person. He had the use of an automobile and chauffeur when he needed it, and that armband gave him the right-of-way to go many places where he needed to go. But, having been called of God to do a certain work, he was a very important person before he wore that armband. Individually, as you go from this assembly to the places where you work, in the eyes of God and in view of the fact he said all are called according to the gifts and call of God unto them, you are very important people.

I HAVE OFTEN COMMENTED on the fact that three times in the great dispensations of the gospel, God trusted everything to a woman. In the beginning of the Mosaic economy when Moses was born, an order had gone out to kill all the male children of the Hebrews, and the young mother of Moses with courage and wisdom and inspiration hid him and nursed him about three months. When she could do that no longer she put him in a bassinet at the water's edge where she knew Pharaoh's daughter would come,
(Continued on page 22.)

Camp Notes

By Mary Cooper

MY PERSONAL TESTIMONY is that the church is growing both in quantity and quality. This summer I attended a number of church youth camps, and each attendance had increased over the previous year. But the important thing that happened was the strong bond of fellowship which developed to pull campers and staff together in one happy family.

Even bad weather does not spoil the good spirit. I have seen rainy days filled with the light of campers' smiles.

Their eagerness to learn has been inspiring. I'll always remember the feeling of accomplishment when, after a week teaching archery and boating to a class of Orioles, the girls would understand and apply what I had told them. To know that they had learned something useful and that I had had a hand in it, made me feel truly needed.

It was a thrill for me to watch them settle down and work out the solution to their own or others' problems. They did not rely on their own immature judgment alone, but depended on God to work with them in making a decision. One girl from a rather isolated area came to camp realizing that in her associations there she would gain strength and determination to continue on the road of her convictions. She came with a big problem, but, trusting God to help her solve it, she returned home a much happier person.

Young people seldom express so frankly such an earnest desire to obtain spiritual food as they do at camp. One day I overheard two girls talking in the dorm. They were describing their difficulty in getting to come to camp. One said she had planned for this week since last summer when the other Leaguers



had come home describing their spiritual experiences at camp. The other girl said that she had never had a spiritual experience, but she thought she was old enough to receive one, and so she had come to camp. I watched those girls the remainder of the week and was particularly impressed with the fact that they continually entered into the spirit of the camp and tried to make their contribution a good one. Both were rewarded.

THE FELLOWSHIPS shall long be a part of my treasured memories. Circumstances were not always favorable. Physical conditions often would seem to have hindered, but they were overlooked in the close communion with God.

One morning when we assembled on the shore of a large northern lake for fellowship, we shared our cove with fishermen and speedboat enthusiasts. The noise could have been most distracting, but the campers were so absorbed in the service that they hardly noticed it.

At a service held the last morning of one camp, three young people were baptized. All during the week their friends remembered them in prayers. Their decision to join was a result of the influence of this and previous youth camps. The service

was held in a quiet cove on the Mississippi. The water was shallow near the bank so each of the three young people had to walk quite a ways in the water. The last to be baptized was a young girl. Calmness, assurance, and joy radiated from her being as she slowly walked in the water alone—yet, not alone, for it was evident that she was being guided as she proceeded to the spot where she would make her covenant. The peace and beauty of the moment drew those on shore together, and all were aware of the Spirit of God.

But this is not all of the story. After camp had closed, all the staff members stopped by the caretaker's house for homemade ice cream. Here the caretaker mentioned that he had been blessed with a spiritual experience that morning. He said that when the young girl had begun her journey through the water he had seen angels walk with her to the spot of baptism and then walk back to shore with her. The Spirit of God was there.

ANOTHER memory I cherish is of the friendships made at camp, for such friendships are lasting ones. Here young people meet for the first time, but because of their rich experiences they form deeper friendships in one week than many less

New Horizons

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Young People in the News

Clyde Workmon

A FRESNO, CALIFORNIA, high school graduate of 1952, Clyde Workmon, son of Mr. and Mrs. Edward Workmon, has been awarded the Elks National Foundation \$400 "Most Valuable Student" scholarship for 1952.

Chosen as the outstanding boy of his class and boy of the year in the city of Fresno for 1951-52, Clyde is truly a leader in school, community, and church activities.

His high scholarship rating enabled him to graduate as co-salutatorian of his high school class of 420 students. He had been a member of the California Scholarship Federation for seven semesters. This was also one of the many reasons why he received the State of California \$300 scholarship for 1952,

fortunate persons form in a lifetime of association. Three girls who came from small towns in the same state had never known each other before, but by sharing confidences, clothes, and responsibility, they became the best of friends.

A fellow and girl were there who met three or four years ago at camp and began going together. Realizing that this would be their last year to come as campers, they both sacrificed to be able to attend. Because of sharing this experience they decided to share the rest of their lives. After Graceland, they say, they are going to be married.

Additional proof that the church is growing was the evidence that older members were eager to help the campers. Saints in the area where each camp was located were constantly giving gifts of food, time, and energy to make the camp a success.

The fullness of these experiences will not only live in the hearts and memories of the campers, but in their daily lives. Truly the church is growing.

and the Bank of America \$1,000 Achievement Award in the field of social science.

He plays the violin, piano, bassoon, oboe, trumpet, trombone, and bugle, and was active in the school choir and young men's quartet. While in high school he was also orchestra and choir president. During the Easter vacation of his junior year, he was privileged to play in the Southwestern United States Honor Orchestra in San Diego under the direction of Mr. Rush, director of the University of Southern California orchestra.

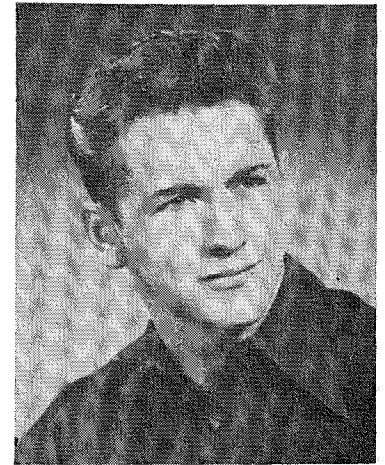
He lettered in varsity football and baseball for two years, and also in junior varsity baseball and intramural boxing for two years. He won the Easterns Trophy award for scholarship in baseball and football.

He has been active in student government too, serving as president of Hamilton Junior High School, and student body president of Fresno High School this past year. He was also homeroom president for two semesters, secretary of the Fresno High School senate for two semesters, and president of Purple and Gold, a senior honorary service club.

He has been an active Scouter for five years. He attained the rank of Eagle Scout and became a senior patrol leader and junior assistant Scoutmaster, as well as crew leader chief in Sea Scouts.

Throughout his high school years, Clyde has held after-school and summer jobs ranging from service station attendant, bus boy, and pantryman, to campus representative and clothing salesman for a dry goods store.

His church activities have been outstanding too. He was ordained to the office of priest last summer. So far this year he has baptized eight young people, he has contacted several others, and at present is teaching a missionary class. In addition



tion to this responsibility, he is choir director for the Fresno Branch consisting of approximately 250 members. His father is pastor of the branch.

Clyde has been president of the local Zion's League, and is now serving as one of five district commissioners for the young people in northern California. This summer he was able to attend the Happy Valley reunion of Northern California District and termed it a good experience. His ambition is to become an efficient minister for Christ.

This fall he is attending the University of California in Berkeley, having won a scholarship there. He hopes to complete at least four years of college, majoring in psychology and minoring in sociology in preparation for the field of social service.

He is the second child in a family of four sons. His older brother, Gene, age 20, is a Graceland graduate; Nathan, age 14, is a freshman in high school; and Floyd, age 12, is in the eighth grade.

Clyde has been given many talents, and he truly has made good use of them. In the words of Brother C. J. Nephew, assistant pastor of the Fresno Branch, "In my association with Clyde I have found the qualities of leadership, dependability, honesty, and a desire to serve where he is needed most in helping his fellow beings."

MARY COOPER

A Message

(Continued from page 19.)

and she knew that every normal woman falls in love with a baby. When Pharaoh's daughter adopted Moses and needed a nurse for him, there was his mother to be his nurse, and God trusted her. Figuratively speaking, in her arms she held the Mosaic economy, Mt. Sinai, the Ten Commandments, and the books of the Old Testament.

In the Christian dispensation when Christ was born, he was delivered to a mother, Mary, and, figuratively speaking, in her arms she held the Christian religion; she held Gethsemane, Calvary, the Mount of Transfiguration, the Resurrection, and the gospel that was to go to all the world.

In this latter-day dispensation, when the martyrs were slain and the Saints were left confused and scattered far and wide, Emma, the wife of the prophet, was urged to return east to her father's family. She might have said, "I have suffered enough, I will turn my back on the Restoration Movement which has caused me and mine so much suffering." She was asked to go west with Brigham Young. The mob threatened to burn her house over

her head if she stayed in Nauvoo. But she said, "I have no place to go but home, and no friend left but God." So she stayed in the old Mansion House in Nauvoo where I was born, and there she reared her sons in the faith of their father.

When God came knocking at her door and said, "Where is Joseph who will preside over my church for fifty-three years?" she said, "Here is Joseph." When God came to that door again and said, "Where is Alexander who will be a member of the twelve apostles and presiding patriarch?" she said, "Here is Alexander." When God came with the last request, "Where is David, who is to be a member of the First Presidency and the writer of hymns to my praise?" Emma replied, "Here is David, my youngest, born after his father's death." God put his trust in that woman, or I would not be here today.

These three women in times of crises kept God's trust, but God has trusted tens of thousands of women in obscure places, in every stake, district, and branch, with some task that he wants done according to the gifts and calling of God unto them. He has trusted you. That his spirit may go with you is my prayer.

Bulletin Board

We're on the Air . . .

CALIFORNIA, Stockton.—KGDM, 1140 on the dial, 1:15 p.m. (PST) Sunday.

MONTANA, Kalispell.—KGEZ, 1340 on the dial, 1:15 p.m. (MST) Saturday.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 9:30 a.m. (EDST) every Sunday.

TEXAS, Weslaco.—KRGV, 1290 on the dial, 9:00 a.m. (CST) Saturday.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

ALABAMA, Mobile.—WKRG, 710 on the dial, 7:15 a.m. (CST) Sunday.

MASSACHUSETTS, Fall River.—WALE, 1400 on the dial, 9:45 a.m. (EST), October 1.

MASSACHUSETTS, Fall River.—WSAR, 1480 on the dial, 8:15 a.m. (EST), September 10, October 22.

AMERICAN FORCES NETWORK, EUROPE.—AFN, Tuesday Evening Vespers, 1845-1900 hours.

IOWA, Atlantic.—KIAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.

Listeners are urged to write the local station, offering their appreciation for carrying the program, and commenting on that part of the program most liked. This good-will effort helps greatly in keeping our programs on the air.

Pittsburgh District Conference

The Pittsburgh District fall conference will be held October 11 and 12 at Fayette City, Pennsylvania, with the theme, "Spiritual Growth Through Stewardship." The schedule is as follows: Saturday—3:00 p.m., meeting for women under the direction of Mrs. Arthur Warner, and round-table discussion led by Apostle D. T. Williams; 5:00, supper; 7:00, organization of the departments by Seventy James Menzies; 7:45, business session; 8:00, installation of officers; Sunday, 8:45 a.m., music meditation; 9:00, fellowship; 10:00, church school; 11:00, sermon by Apostle D. T. Williams; 12:00, lunch; 1:30 p.m., music department; 2:00, baptismal service.

D. R. Ross
District President

Saskatchewan District Youth Rally

A rally for young people in Saskatchewan District will be held October 11, 12, and 13 in Regina. Carl Mesle, General Church Youth Director, is to be present. Those desiring to attend should write Art Bergerson, who is in charge of housing. His address is 34 Ingersol Crescent, Regina, Saskatchewan. Young people both in and outside the district are invited to attend.

Book Wanted

Mrs. A. E. Shaw, 1131½ Simpson Street, Fort William, Ontario, would like to purchase a copy of *Into the Latter Day Light*. Mrs. Shaw is a granddaughter of J. J. Cornish.

Serviceman's Address

Pfc. Charles H. Robinson
1297650
A Co. 3rd Tank Bn.
3rd Marine Division F.M.F.
Camp Joseph H. Pendleton
Oceanside, California
www.LatterDayTruth.org

Teaching Adults

by Frank A. Lindhorst

Here are practical and suggestive teaching methods for every leader—plans and procedures that will build stronger interest and more effective programs of action in every adult class.



\$1.00

Independence, Missouri

New Church Addresses—Chicago, Illinois

First Chicago Branch
Austin YMCA
501 North Central Avenue
Chicago, Illinois

Chicago Brainerd Branch
8805 South Throop Street
Chicago, Illinois

Brooklyn Services

New York City Saints hold Sunday services in the Highland Park Branch YMCA, 570 Jamaica Avenue, at the eastern edge of Brooklyn. Visitors may obtain further information by telephoning Virginia 7-8527.

Request for Prayers

Prayers are requested for Mrs. M. D. Graham, 222 Ash, San Diego, California, who has had major surgery and is now a patient at Hillside Hospital, 1940 El Cajon Boulevard, in San Diego. Mrs. Graham is a former resident of Minot, North Dakota.

ENGAGEMENTS

Bennett-Belrose

Mr. and Mrs. Lorance Belrose of East Detroit, Michigan, announce the engagement of their daughter, Gladys Esther, to Albert Keith Bennett, son of Mr. and Mrs. Keith Bennett of Windsor, Ontario. Gladys is a graduate of Graceland College, and Albert is a senior at the University of Western Ontario in London. No date has been set for the wedding.

Weiss-Adams

Mr. and Mrs. Willie C. Adams of Chariton, Iowa, announce the engagement of their daughter, Marie Dolores, to Richard Walt Weiss, son of Mrs. Coral Weiss of Dow City, Iowa.

WEDDINGS

Gilbertson-Georgeff

Ella Georgeff, daughter of Mr. and Mrs. Constantine Georgeff of Gary, Indiana, and Dick Gilbertson of Hammond, Indiana, were married August 10 at the Gary Street Methodist Church in Gary, the Reverend Hall officiating. The bride, a graduate of Ball State Teachers' College, teaches English and speech at the Edison School in Hammond; the groom attended Graceland. They are making their home in Hammond.

Gause-Farley

Bonnie Jean Farley, daughter of Mr. and Mrs. Frank Farley of New Plymouth, Idaho, and Phillip S. Gause of the United States Navy were married September 9 at Boise, Idaho. Elder Harry S. Fry performed the double-ring ceremony.

Armstrong-Alexander

Gladys Jean Alexander, daughter of Mr. and Mrs. Henry Charles Alexander of Detroit, Michigan, and Frederick Sherwin Armstrong, son of Mrs. William Armstrong of Dearborn, Michigan, were married August 23 at Central Church in Detroit. The double-ring ceremony was performed by Bishop L. Wayne Updike. The bride is a senior in the College of Education, Wayne University; the groom, a graduate of Graceland, class of 1949, is continuing his studies at the Wayne University Medical School.

Pratt-Gilstrap

Alberta Gilstrap, daughter of Mr. and Mrs. Albert Gilstrap of East Wenatchee, Washington, and Vernon Pratt, son of Mr. and Mrs. J. H. Pratt of Wenatchee, were married August 30 in the Wenatchee Ohme Gardens. The double-ring service was read by Elder Bryon Buckingham. Alberta is a graduate of Graceland College, and Vernon is a graduate of the University of Washington. They are making their home in Wenatchee.

Fowler-Stephan

Patricia Arlene Stephan, daughter of Mr. and Mrs. Norval Stephan of Grayling, Michigan, and Bernard John Fowler, also of Grayling, were married June 28 at the Michelson Memorial Church in Grayling, Elder Harry L. Doty officiating.

Jensen-Mercer

Alice Jean Mercer, daughter of Mr. and Mrs. James Mercer of Detroit, Michigan, and

Leonard A. Jensen, Jr., son of Mr. and Mrs. Leonard A. Jensen of Grayling, Michigan, were married July 19 at the Westlawn Methodist Church in Detroit.

Cawley-Hoffman

Cpl. James E. Cawley and Esther Hoffman, both of St. Joseph, Missouri, were married September 14 at the Penn Street Church in St. Joseph, Elder Emery E. Jennings officiating. Mrs. Cawley is now at Graceland College, where she is a sophomore. Cpl. Cawley is stationed in Arlington, Virginia. Eventually they will make their home in St. Joseph.

Hoover-Belscamper

Helen Belscamper, daughter of Mr. and Mrs. Earl B. Belscamper of Kansas City, Missouri, and Ray A. Hoover, son of Mr. and Mrs. C. C. Hoover of Independence, Missouri, were married August 22 at the Mt. Washington Reorganized Church in Independence. Bishop J. A. Koehler, grandfather of the bride, performed the ceremony. The groom is a graduate of Graceland. The bride attended Graceland and Central Missouri State College at Warrensburg. They are making their home in Independence.

Mohler-Elefson

Alice Rogene Elefson, daughter of Mr. and Mrs. E. A. Elefson of Butler, Missouri, and Burrell E. Mohler, son of Mrs. Raymond Browning of Monroe, Iowa, were married August 31 at the Reorganized Church in Butler, Missouri. Elder Leroy Beckham performed the double-ring ceremony. Both Mr. and Mrs. Mohler attended Graceland College. They are making their home in Wichita, Kansas.

Harper-Edwards

Iris Lorraine Edwards, daughter of Mr. and Mrs. C. F. Edwards of Ames, Iowa, and Francis Ammon Harper, son of Mr. and Mrs. F. A. Harper, Sr., of Woodbine, Iowa, were married September 14 at the Reorganized Church in Des Moines, Iowa. The groom's father, Pastor F. A. Harper, read the double-ring ceremony. They are making their home in Ames where Francis is completing his work in animal husbandry at Iowa State College.

Cooper-Belgie

June Ellen Belgie, daughter of Mr. and Mrs. Harry Belgie of Charleroi, Pennsylvania, and Ben Louis Cooper, Jr., son of Mr. and Mrs. Ben L. Cooper, Sr., also of Charleroi, were married August 29 at the Reorganized Church in North Charleroi. Elder Clarence I. Winship read the double-ring ceremony. The groom attended Tampa University in Florida. They are making their home in Charleroi.

Mehas-Cooper

Janet Louise Cooper, daughter of Mr. and Mrs. Ben L. Cooper, Sr., of Charleroi, Pennsylvania, and Richard E. Mehas, son of Mr. and Mrs. George E. Mehas of San Diego, California, were married August 31 at the Reorganized Church in North Charleroi. Elder Clarence I. Winship performed the double-ring ceremony. Both bride and groom are graduates of Graceland College, class of 1952. They are residing in San Diego where they will complete their schooling.

BIRTHS

Lt. and Mrs. Richard Freeman announce the birth of a son, David Richard, born August 24 at Fitzsimmons Army Hospital in Denver, Colorado. Lt. Freeman, a 1949 graduate of Graceland College, has been assigned to Selfridge Air Field in Michigan.

A son, Darren Lee, was born on July 8 to Mr. and Mrs. Wendell Shock of East Moline, Illinois.

DEATHS

COOK.—Lester, son of Mr. and Mrs. George Cook of Independence, Missouri, was born August 26, 1952, and died the following day at the Independence Sanitarium. Surviving are his parents; maternal grandparents, Mr. and Mrs. John A. Taylor of Independence; paternal grandparents, Mrs. May Richard Hamm and George H. Cook, both of Independence; and a great-grandfather, Grant Jones of Lamoni, Iowa. Funeral services were conducted at Speaks Chapel in Independence by Elder E. D. Weaver. Interment was in Mound Grove Cemetery.

SHARER.—Eleanor Jane, daughter of Mr. and Mrs. Elijah Bridge, was born January 31, 1914, at Arthur, Ontario, and died June

20, 1952, at Fergus, Ontario. She was married in February, 1932, to George William Ray Sharer; four children were born to them. She was baptized into the Reorganized Church on May 27, 1933, and was an active worker; she had served as president of the women's department and was secretary at the time of her death.

She is survived by her husband; three daughters: Joy, Joan, and Jacqueline; a son, Robert; her mother; three sisters; and three brothers. Funeral services were held at the Pattison Chapel, Elders Arthur Dunn and Allen Mortimer officiating. Interment was in Belside Cemetery.

SHARER.—Lovena Meretta, daughter of Mr. and Mrs. Steven Bennett, was born June 5, 1882, in Luther Township, Ontario, and died at Fergus, Ontario (date of death not given). She was married to Louie Sharer on March 20, 1901; they resided in Peel Township four years, then moved to Luth, then to Arthur Village, and to Fergus in 1923, which was their permanent home except for two and a half years in Elora. She had been a member of the Reorganized Church since April 14, 1898.

She is survived by her husband; four children: Mrs. Ival Heseltine of Elora; Jack, George, and Martin Sharer of Fergus; four sisters: Mrs. K. Ostrander of Brampton; Mrs. J. Costigan of Georgetown; Mrs. Irene Davidson and Mrs. C. Walton of Guelph; two brothers: William Bennett of Glen Williams and Ace Bennett of Toronto; six grandchildren; and two great-grandchildren. Funeral services were conducted by Elders Fred McLean and Arthur Dunn. Interment was in Belside Cemetery.

SMALL.—Smith Blanchard, was born October 2, 1882, at Woodburn, Nova Scotia, and died July 11, 1952, at Calgary General Hospital following a heart attack. He moved to Hanna, Alberta, in 1916, and to Calgary in 1925, where he was employed by the Northwest Commercial Travelers' Association. In 1940 he married Ellen Hale, a member of the Reorganized Church, and on September 16, 1943, was baptized.

Besides his wife he leaves a daughter by a former marriage, Mrs. Dorothy Vanstone, and a stepson, J. R. Small. Funeral services were held at Leyden's Chapel, Elders W. H. Atkinson and F. L. Dickson officiating. Burial was in Queen's Park Cemetery.

VIRGIN.—Jessie D., died August 9, 1952, in the Mar-Win Restorium at the age of ninety-three. She became a member of the Reorganized Church soon after her marriage to Brother Virgin, and resided on a farm near Webb City, Missouri, until his death. Then she moved to Ohio and lived with her children by a former marriage. Funeral services were conducted at Pemberville, Ohio.

WAGNER.—Robert A., died August 30, 1952, at the age of twenty-eight in Des Moines, Iowa, of bulbar polio. On June 18, 1949, he was married to Beverly Robinson, daughter of Bishop and Mrs. Stephen Robinson of Des Moines, who survives him. He was a graduate of Drake University, class of 1950. Funeral services were held September 2, Pastor Herbert Scott and Elder Harry Simons officiating.

WINCHELL.—Addie, was born November 27, 1887, at Alma, Nebraska, and died September 15, 1952, at Mt. Carmel Hospital in Pittsburgh, Kansas. Her home was at Lamar, Missouri; she had lived in Independence, Missouri, for twenty-five years before moving to Lamar. She had been a member of the Reorganized Church since she was twenty-eight years old.

She is survived by her husband, Fred Winchell; three daughters: Mrs. Mildred Sanders, Mrs. Margaret Young, and Miss Bonnie Winchell, and a son, Merie Winchell, all of Lamar; five sisters: Mrs. Ella Hutchinson of Oshkosh, Nebraska; Mrs. Della Fields of Manhattan, Kansas; Miss Clara Cinnamon of Topeka, Kansas; Mrs. Bertha McCormick and Miss Anna Cinnamon of Independence; a brother, Alf Cinnamon of Belleville, Kansas; and nine grandchildren. Funeral services were held at Liberty Street Church in Independence, Elders Claude Carter and E. Y. Rawlins officiating. Burial was in Mound Grove Cemetery.

Correction

In the issue of September 8, page 23, column 1, the first obituary should be for Alfred J. Fuss rather than Alfred J. Tuss.

P.S.

* THE KNOT

The other day, while making merry
 By reading in my dictionary,
 Among the "ifs" and "buts" and "whats"
 I saw a piece concerning knots,
 And in that list—
 'Twas most amusing,
 Albeit, I confess, confusing—
 I saw a dozen knots or more:
 The bowline, bend, and stevedore,
 The seaman's, surgeon's, hitch and loop,
 For yawl or dory, yacht or sloop,
 The hangman's (oh, the grisly thought!)
 And thus upon my mind was wrought
 Respect and wonder in great lots
 For men who fashion complex knots.
 But great surprise awaited me
 When in this aristocracy
 Of knotted marvels, I saw—What?
 That common drudge, the Granny Knot!

How came it there, I wondered then—
 This bane of all good workingmen?
 "It's not a knot," you hear some say,
 And others, most emphatic, "Aye."
 "It starts out right; it ends up wrong!"
 "To no good use does it belong!"
 Cut it, break it, or defy it,
 One thing is sure: you can't untie it.
 Of all things made of thread or rope,
 This thing alone is without hope.
 And yet no matter how you try
 To teach your lady how to tie
 A knot of any shape or kind,
 You may despair or lose your mind.
 No matter how she may commence,
 By all authentic evidence,
 It always ends—Have you guessed what,
 Defeated Sir?—a Granny Knot!

* HELP TO REDUCE

Have you tried to cut down the accumulating pounds of fat and found it a discouraging business? Do the scales fail to give the slightest recognition of your self-denial? Do you find a gnawing hunger hour-by-hour and minute-by-minute conspiring to tempt and defeat you? We know how you feel. We have it too.

If so, you should have read the story of Helen Fraley in the "Ladies' Home Journal" for August. She tells how "I Lost 160 Pounds." Her top was 295, and she looked like a circus freak. Now she is at a sleek, svelte, chic 135.

The books tell you about calories and will power, but this is not enough for some of us. She adds another factor: "I believe prayer helps too. Many a time I asked God to give me courage and will power. I also thanked him for what I did accomplish."

Our personal problem was to eat less and exercise more. So we began to include this petition in our prayers: "O Lord, please take away the inordinate desire for food." And he did. We began to win a battle we had been losing. Over twenty pounds have been lost; more are to go; and health is better than in many years. If you can't manage this by yourself, don't hesitate to call for help from a higher power. It isn't silly to want better health, and the factor of morale is very important. That is in God's department.

Herald House announces

The Doctrine and Covenants

a new student's edition

Just off the press is this enlarged and improved edition of the Doctrine and Covenants. Printed from entirely new plates made from a new and very readable type face, this book contains a historical preface giving the time, location, and purpose for each revelation or section. It is printed on a thin, white, opaque Bible paper with varied bindings to match the Inspired Version of the Holy Scriptures and Book of Mormon.

Pebble grain cloth over stiff boards with
sprinkled edges and blind stamping. \$2

Morocco leather limp binding, gold over red
edges, round corners, gold stamping with
grained paper lining. \$6

Deluxe Morocco hand-grained leather bind-
ing, gold over red edges, gold stamping, and
hand-turned leather lining. \$8

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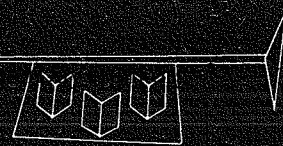


Photo by Gerald R. Rose

Snow-capped mountains in Colorado
overlooking the red rocks of western Utah

the Saints' Herald

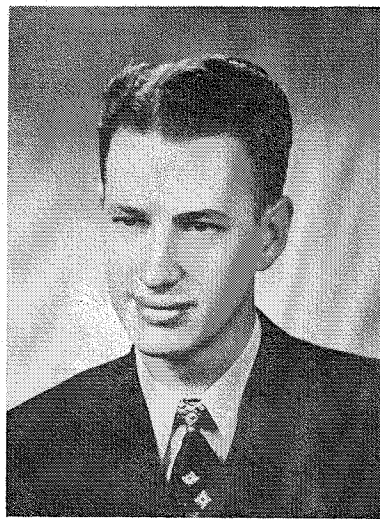
October 13, 1952
Volume 99



News and Notes

We'd Like
You To Know . . .

Richard Duane Anderson



FROM INDIAN DANCER to church missionary takes quite a stretch of imagination, but Dick achieved the change in roles in four years. After receiving his Eagle Scout award he attended the International Boy Scout Jamboree at Moisson, France, in the summer of 1947. Out of a competition of 250 boys, Dick was selected as one of the two solo dancers to present the Buffalo Dance and the Dance of the Dying Eagles before the 32,000 Boy Scouts from 39 countries assembled. The ovation he received at the conclusion of this performance was "the thrill of my lifetime." However, he says, "Greater joy has followed in my church experience." In July, 1951, he received his first General Conference missionary appointment.

Undoubtedly a more direct connection between his boyhood activities and his ministry lies in his heritage and training. He is the grandson of Apostle Peter Andersen and the son of Howard P. Andersen of the Standing High Council and the Board of Publication. On his mother's side, the Goulds are descendants of Alpheus Cutler who was on the Standing High Council in Nauvoo and on the building committee of the temple.

Richard was born in Independence in 1929. He was graduated from William Chrisman High School here in 1947 and from Graceland in 1949. He received his bachelor of arts degree from the University of Kansas in 1951. While in high school he was president of the student body and cadet colonel of the R.O.T.C. At Graceland he was a member of the student council, Lambda Delta Sigma, and president of the Alpha Phi Omega service fraternity.

His early ambition was to be a physician, and his Graceland courses were planned accordingly. Later, while attending Deer Park Reunion, he had a spiritual experience which caused him to know that his life work would be in healing men's souls rather than their bodies. His university courses of the previous year had been turned to philosophy, history, and religion. He was ordained a priest in October, 1949, and an elder in December, 1951. His first appointment was in July, 1951, to the Eastern Mission. Six months later he was sent to work in the Southern Ohio District. Since last April he has been assigned to the Los Angeles area.

NEWS OF THE PRESIDENCY

Since the adjournment of Joint Council, the First Presidency has been busily engaged in preparation and participation of the Doctrine and Covenants Institute which was held September 28-October 3. President Israel A. Smith delivered the opening sermon, and President W. Wallace Smith preached in the afternoon. President F. Henry Edwards conducted a class each morning.

APOSTLE IN DES MOINES

Apostle Reed M. Holmes was in Des Moines, Iowa, September 28, for their district conference. He addressed the prayer service with the theme "Thy Kingdom Come," and gave the morning message, "Our Heritage." District President Ralph Wicker was re-elected. In the evening Brother Holmes met with the Zion's League and preached the evening sermon. On September 29, Brother Holmes delivered the evening message at the Doctrine and Covenants Institute at the Stone Church.

APOSTLE CHESWORTH TRAVELS

Apostle D. O. Chesworth was at the Minnesota District conference in Minneapolis, September 20 and 21. He preached three nights at Fort William, Ontario, September 22, 23, and 24. Then on September 27 and 28, he was at the Northern Indiana District conference at Buchanan, Michigan, where he was associated with Elder Clair Weldon who has been elected district president.

MESLE AT GREEN LAKE, WISCONSIN

Carl Mesle, General Church Youth Director, represented the church at the Youth Audio-Visual Production committee meeting held at Green Lake, Wisconsin, October 3, 4, and 5. This is sponsored by the National Council of Churches and concerns the production of visual materials for the training of youth leaders.

MCDOWELL DIRECTING PRIESTHOOD EDUCATION

Priesthood classes began for the Aaronic and Melchisedec priesthoods in the Center Stake on October 6. Dr. Floyd M. McDowell directed the committee which organized and planned the classes. The Melchisedec priesthood met in a special prayer service on October 5 in preparation for the classes. Dr. McDowell's office was also in charge of the worship services which were presented each morning at the Doctrine and Covenants Institute.

STATISTICIAN IN RAYTOWN

Elder Merle Guthrie of the Department of Statistics preached to the Raytown, Missouri, congregation September 21. The group has purchased a lot upon which they plan to start building next spring. At the present time they are meeting in the basement of the Frank Westwood home. Brother Guthrie had as a theme for his sermon, "An Added Witness."

JOHN DARLING IN KANSAS CITY STAKE

John R. Darling, associate director of the Department of Religious Education, was at the Bennington Church in the Kansas City stake, September 21, for their promotion day exercises. Brother Darling commended the branch for their organization and interests in the church school program. He noted that the program showed signs of outstanding training.

The Saints' Herald Vol. 99 October 13, 1952 No. 41

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith
ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

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

Plus or Minus

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."—Proverbs 11: 24.

YOU have met people who saved their energy until they were weak and pinched their pennies until they were impoverished. Others who lived generously with their friends and neighbors made so much of life that they never seemed to lack anything and were rich in experience and happiness. Life abundantly illustrates the statement of Jesus that "Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it."

A POOR YOUNG MAN stopped for a talk. His poverty was not in money, but in more important things. He was well dressed, had plenty to eat, a good wife, a comfortable place to live, and could afford to attend the university. Many people would not rate him as poor at all. Yet, miserable chap, he was quite impoverished.

His poverty is a condition of the spirit. He has accepted the hard philosophy of the great eastern city from which he came. It has already given him an intensive training and a wrong one, and it is a question if he can change it now. He could probably go to his grave with his present ideas. That makes him an old man in his youth. He is afraid that somebody will ask him for money or take advantage of him in some way. He doesn't like people, and he shows it. He fears that he will put out more than he takes in, so he puts out little. On the whole, his attitude is negative. Briefly, it can be summed up in this: Where he ought to be plus, he is minus.

This is what he confessed: "I am afraid of the time when I will finish my study here and have to go out and ask for a job. It is a humiliating experience. It will put me under

another man's power. If he doesn't want me, I will feel that I have degraded myself in asking. I hate it, but I don't know what to do about it. There seems to be no other way."

WOULD YOU CARE to be like that? If a person is minus, it shows up in everything he does and says—the tone of his voice, the look on his face, the lift or droop of his shoulders, his posture when he stands. It would take a psychiatrist to list all of the ways in which some simple attitude shows through everything we are and do.

Here is what he was told: "It doesn't have to be that way. You can change it. The fear can be overcome. Go out and visit men and firms in the business you are to enter. Get acquainted with as many as possible, even when you are not expecting a job. The practice will gradually remove your fear of meeting people. But first you must make a change in yourself. You must like people, and that will give them a better attitude toward you. It will help you to get a job and to keep it."

ISN'T IT STRANGE how some people will resist and object when another tries to help them? Isn't it queer that they will not believe when one tells of something that has helped him? They prefer their misery because they are on familiar ground, and they do not wish to change.

"I think," he replied, "that a businessman hires you for your competence, and not because he likes you. I think personality enters into the situation in a very small way."

Certainly competence is a prime factor. Businessmen like to believe they are hard and practical. They like others to believe it too. But give them two competent men for

a choice, one with an attractive personality and the other without—which will they choose? They know that if a man can make them like him, he can make the public like him and his company. He will build business.

The personality factor cannot be ignored. It is the greatest thing today in commerce, industry, international relations, education, and many other fields. Yes, it is the greatest thing in religion too. Does not the whole universe surround one supremely great Person?

NEXT TIME YOU GO TO CHURCH, look over the congregation. It will not take two minutes to pick out the "plus personalities." Another thirty seconds will do to list the "minus personalities." The plus personalities are the leaders, the workers, the thinkers, the planners—the really alive folk in the branch.

Fate does not determine for us to be one kind or another. We can change. Nothing can be hidden from our fellow-men. All the masks, all the hiding places of the soul are transparent to some degree. What is in the thoughts will shine in the face, as the scene in a studio far away shines on a TV screen.

We need not be discouraged. We can change. Within reasonable limits, in time, we can become what we want to be. And there is a great power that can help us—the power of prayer. It can change defeat into victory.

If we are ever to make anything of ourselves, we will need God's help. A plus or minus personality is not a permanent condition. We may not be able to effect the change alone, but if we need help it is available. The change to be wrought is not superficial. It is in the depths of the soul, where the mainsprings of life operate. It is there that God can work for us if we let him in.

L. J. L.

Editorial

Graceland College Day

Throughout the church on Sunday, October 19, friends of Graceland College will participate in the observance of Graceland College Day. This special occasion is an annual affair, designed to give emphasis to the work of the college and to its needs. It is intended that each church member be assisted in the development of added appreciation of the mission of the church college in the program of the kingdom and, as a result of this appreciation, will respond to the invitation to help provide financial support through the Graceland Day offering.

Until a few years ago, Graceland Day offerings were directed into a revolving scholarship loan fund. That fund reached the point where it became self-sustaining from annual repayments on previous loans. Therefore, recent Graceland Day offerings have been used for various expansion and maintenance needs at the college. While much has been done through such offerings to alleviate the pressing needs of a growing institution, the demands are still great. Several projects were listed in the *Herald* article on Graceland Day in 1950. Some have been completed, some helped, but the majority remain high on the list of major needs yet to be accomplished. A portion of the list is reiterated below in order that you may know, specifically, the project toward which your offering may be directed.

1) Development of a Master Campus Plan for future location of buildings, roads, and other facilities. The campus cannot grow by guess. New parts must relate to an intelligent whole. Recent structures added to the campus have been located in accordance with a preliminary campus plan.

2) Beautification of the campus grounds which have been defaced as a necessary by-product of the con-

struction of buildings on the campus. The campus sorely needs improved landscaping. The preliminary campus plan calls for an outdoor amphitheater in connection with the Memorial Center.

3) Expansion of the library to provide more study space, more room for books, and other library facilities. Books are only one of several items recommended for private study by students in modern library practice.

4) Changes in roads so that no main traveled roadway will cut through the campus. Present-day campus planners recommend the elimination of all through streets from main campus areas for purposes of safety and ease of moving

student pedestrian traffic from class to class and from dormitory to class. Sidewalks also need to be constructed to meet needs created by the erection of new buildings.

As indicated above, considerable work has been done in some of these areas. But they are some of the definite projects toward which money may be directed. The Board of Trustees will determine the important needs for the 1952 college day proceeds and will authorize its expenditure.

We urge widespread and generous support of Graceland College Day on October 19.

THE FIRST PRESIDENCY

by F. Henry Edwards

Across the Desk

THE FIRST PRESIDENCY

The following letter dated September 19, 1952, came to our desk from Louis Zonker, our appointee in Germany.

For the past year I have had a special privilege of associating with Brother E. A. Theys in connection with the work of the German mission. This time with him has afforded me an excellent opportunity of receiving the benefits of past experiences which are very helpful in the continuation of our work. Now Brother Theys is located in the Center Stake, and I find a challenge here to continue the fine ministry which has been given before.

In the past month, together with our German missionary, Oskar Stuve, I have worshiped with each of our groups. A definite awareness of the presence of the Good Spirit attended our associations. The Saints are receptive and seem to be hungering and thirsting after righteousness. I am happy to be able to report that the promise of God in such conditions is being fulfilled.

At present we are engaged in a series of missionary services in our new church and mission headquarters at Hannover. While we are in the beginning stages now, the response seems to be favorable. In our first service we had eleven non-members present, and this number has increased to twenty-eight in our most

recent service. Passers-by are naturally attracted by the sight of the new church. Every day many people stop and gaze at the building, especially at the church seal on the front. We have many occasions to bear witness to our testimony of the Master as we have found him in his church. On the twenty-eighth of this month we anticipate a baptismal service as a part of our missionary series.

Occasionally I have opportunity to visit with our service personnel. I have been impressed over and over again by the quality of our members serving in this capacity in Germany. I try to bring news and ministry to them, but most of the time the effort seems to be reversed. Together with these young men and women we listen faithfully to our church devotional programs over AFN each Tuesday evening. Our members in Germany share this joy and we certainly hope these continue to be made available.

My wife joins me in sending best wishes to you brethren and to our brothers and sisters throughout the world. May God continue to sustain each for the cause of Zion.

From a letter from Anton D. Compier, General Church appointee in Holland,

The church programs on A.F.N. [Radio] are very well received here. We enjoy them very much. I am constantly trying to make more of our people listen to these programs. They undoubtedly are a great help for the work here.

Why Believe in God?

By Ladd Duryea

And God spake unto Moses, saying, Behold I am the Lord God Almighty, and endless is my name, for I am without beginning of days or end of years; and is not this endless? . . . My works are without end, and also my words, for they never cease; . . . no man can behold all my works except he behold all my glory; and no man can behold all my glory, and afterwards remain in the flesh, on the earth. . . .

There is no God beside me; and all things are present with me, for I know them all.

And the Lord God said unto Moses, For mine own purpose have I made these things. Here is wisdom, and it remaineth in me. And by the word of my power have I created them, which is mine Only Begotten Son, who is full of grace and truth. And worlds without number have I created, and I also created them for mine own purpose. . . . For behold there are many worlds which have passed away by the word of my power; and there are many also which now stand, and numberless are they unto man; but all things are numbered unto me; for they are mine, and I know them. . . .

The heavens, they are many and they cannot be numbered unto man, but they are numbered unto me, for they are mine; and as one earth shall pass away, and the heavens thereof, even so shall another come; and there is no end to my works, neither to my words.—Doctrine and Covenants 22: 2-4, 21, and 23.

ONE OF THE MOST universally asked questions of mankind is "Where did all things originate?" Since the beginning of secular history, philosophers and scientists as well as the masses have pondered the question and reached varied conclusions. Even today, in spite of great advances in scientific knowledge, many millions of people still ask, "From where did all existence come?"

One of the most positive answers to that question was given in a revelation to Joseph Smith, Jr., in June, 1830. For giving a glimpse of the glory of God, that revelation is unsurpassed by any other written word known to man. It comprises Section 22 of the Doctrine and Covenants, from which the above Scripture was taken, and also appears on page seven of most copies of the Inspired Version of the Bible. It states positively, firmly, as does Genesis, that all things came to be through the creation of God. No other theory of the origin of being possesses the positiveness and plausibility of the answer given in the Scriptures; yet millions of people in Christian nations today reject the idea of divine creation, preferring to believe "chance" theories of science or publicly ignoring the question.

Baseball has been called the national pastime of the United States. It is, perhaps, the second most popular sport, but there is one game which far outranks baseball in national popularity and number of participants. This game is unique in that it can be played anywhere under nearly any conditions with any number and type of participants. Because of its versatility and lack of rules, and because all participants feel they win, the game has been America's most popular sport for generations.

Although the game has no limits as to where it may be played and how it proceeds, it often is carried on in armchairs, behind pulpits, in newspapers, and at political conventions. It usually starts with one participant saying, "Now, what's really wrong with this country is . . ." The game then proceeds with one or more of the players giving the "real dope" on the plight of American society. Any purported reason for the country's condition is accepted in the game, so reasons offered by participants range widely from claims that Communists have infiltrated the government to complaints that too few parents give Junior a good wallop when he needs it.

I AM GOING TO ENTER this game in about the usual way. I am, though, going to qualify my entry somewhat. Rather than telling what is wrong with this country, I am going to say that *one* of the things wrong is that too many persons have acquired too much of a skeptical or scientific attitude. Such an attitude is invaluable to the sciences. Because of it, man has doubted previously accepted theories of science, economics, philosophy, and politics; he has investigated, conducted experiments, found the old theories wrong, postulated new ones, and made possible great strides in his physical betterment. But this same attitude causes him to reject faith and is the reason that the theory of divine creation of all things is so widely rejected.

During the past century this scientific attitude has become more and more pronounced among the American people. Science has contributed tremendously to human physical welfare in the last one hundred years. At the same time crises in the political, economic, and religious fields have shaken the very foundations of beliefs held by most early nineteenth century Americans. Two world wars and a global depression proved eighteenth century political and economic theories were inadequate. And the march of science, especially the advancement of Charles Darwin's theory of evolution which seemed for some years after its appearance to contradict diametrically the story of creation told in Genesis, challenged Christianity.

As a result of increasing prestige for science and crises in other fields, the American people on a whole have become skeptical of that which cannot be proved in a laboratory. On the other hand, they seldom question claims of science. Many of them accept science's theories of the origin

of the universe and life but reject the idea of divine creation and see the two theories as entirely contradictory. In reality, science has become the absolute authority to them, and God has been relegated to a minor position. An alarming number of persons even deny, or at least question, the existence of God. Science, they say, has replaced old-fashioned ideas of faith and religion with objectivity and the scientific attitude and has made belief in God unnecessary. They ask, "Why believe in God?"

ELBERT A. SMITH has given five answers to the question. He has given five reasons why believing in God is not unnecessary but is reasonable, intelligent, and desirable.

One of the reasons he gives is that it is natural for mankind to believe in God. All races have some native religion, for they worship a type of deity. Primitive peoples throughout the world have some type of belief in superhuman forces and recognize their own subservience to them. They seek to cultivate the favor of the gods by the best methods they know although these methods often seem fantastic, wierd, and cruel to civilized persons. The force they worship may not be called God, but their recognition and worship of deity which is more powerful than man and which can and does play a part in the affairs of humanity indicates that belief in God is not only natural but also instinctive to some extent.

And belief in deity is not confined to primitive societies. In fact, it is more highly developed among more advanced peoples. As the level of civilization of people rises, their belief in God remains strong, their faith and religions become more intelligent, and their perceptions of God become clearer and more exact. It would seem, then, that belief in God in primitive societies is not because of ignorance, as has been charged, but in spite of it.

Disbelief, not belief, in God is unnatural. Widespread disbelief in a

society must be learned. Several totalitarian nations in history have tried to stamp out belief in God within their citizens. Long years of intensive propaganda campaigns and force were required to erase the belief from the minds of any sizable proportion of the people, and many refused ever to disbelieve in God.

A SECOND REASON for believing in God is found in the Scriptures—the Bible, Book of Mormon, and Doctrine and Covenants. There are prophetic views written in these three books which man alone could not have written. These things reflect wisdom and foresight possessed by no man in history. These prophetic statements have for thousands of years predicted events in the world with superhuman accuracy. Reorganized Latter Day Saints are especially familiar with the twenty-ninth chapter of Isaiah, which foretells the coming forth of the Book of Mormon and incidents in its translation, and with several sections of Revelation. Great amounts of prophecy from these two books of the Bible, as well as from other parts in all Thee Books, have already been fulfilled, thus convincing many that some divine force revealed the prophecy to its writers. No mortal could have foreseen the future of the world.

A THIRD REASON advanced by Elbert A. Smith for believing in God is also found in his Word. There is too much wisdom, in addition to prophecy, in the Scriptures which could not have been of man alone. In his Word there is revealed a perfect law far superior to any civil, political, or economic systems in effect in the world today. This law, if heeded, would bring to the world the peace it has not had for centuries, the prosperity it has never known, and the love, liberty, equality, and brotherhood which it has only dreamed of.

Since early history man has sought the form of government which would be most advantageous to him. He has tried kings, dictators, limited

democracies, representative democracies, and socialistic or communistic types of rule. But none of the different forms have been satisfactory. Some have been far superior to others, but under each there have been discontent and inequality. Political theorists throughout the world continue to search for better types of governments and institutions, but man will search in vain for a perfect law until he delves into the word of God. There he can find outlined a way of life which is perfect and which is more evidence of the existence of God, for what is perfect is not of man.

Though the law is perfect, it would not function successfully in any society on earth today because it requires more righteousness, more pureness of heart, more brotherhood and unselfishness than exists in any contemporary society or nation. But because the law as given in the Word of the Father would not work effectively among today's people does not indicate any weakness in that law. It only indicates all too clearly the failures of the people.

Jesus told the Jews, "Search the Scriptures; for . . . they are they which testify of me." The Scriptures do testify of Christ, and what testifies of him also testifies of his Father.

THE FOURTH REASON for believing in God is supported by nearly everything around us. Observation and knowledge of our world and our universe indicates strongly the existence of a more powerful intelligence than the comparatively puny amount of intellectual ability possessed by man. The synchronization and harmony of all things of nature indicate that these things exist not as a result of chance, but as the result of perfectly planned creation.

The wonders of the universe are stupendous. Man has a rather inflated ego today because of the advances made in science—and they have been great—but his greatest physical accomplishments are as nothing compared to the greatness and the complexity of God's creation. And I use the term "God's

creation" because I see no plausible alternative, no other possible explanation of how everything came to be.

Science's current pride and joy is atomic power. Releasing the atom's energy is looked upon as one of man's greatest scientific achievements, but even in discovering the method of using the atom's energy man has found wonders within the atom beyond that of his own creations.

The atom itself is evidence that there is a powerful, all-knowing God who has created all things in his own way. The atom is almost incomprehensibly small, yet several smaller elements have been found within it. And scientists suspect there are yet smaller parts within the small elements within the atom. Each normal atom is practically a minute storage battery with both negative and positive charges of electricity neutralizing each other. And though all solids are composed of atoms, atoms are moving at all times at high rates of speed and are composed largely of nothing with a slight shell around it and a tiny nucleus within it. The nucleus is very small, but very dense. According to physicists, if enough nuclei from atoms could be combined to form a cube about the size of a lump of sugar, the cube would weigh one hundred million tons.

NOT ONLY THE SMALLNESS but also the greatness of things around us point to God. Consider, for example, the universe. In the June, 1830, revelation the Father said, "Worlds without number have I created. . . . And numberless are they unto man." Astronomy now agrees.

Our earth is only a relatively minor member of the sun's system of nine planets; and it is only a fraction of the sun's size. Although in encircling the sun the earth travels thousands of miles per hour, it takes a year to complete the trip. And six of the planets are farther from the sun than is the earth. In spite of the hugeness of the sun and its plan-

ets, the system is only a minor part of the galaxy we call the Milky Way—which contains an estimated thirty-six billion planets. This galaxy is so wide that light, traveling at approximately 186,000 miles per second (fast enough to go around the earth at the equator more than seven times in one second), takes 110,000 years to cross the Milky Way. And further, the Milky Way is only one of two hundred million galaxies, or other Milky Ways, which have been counted from the earth. How many are beyond the range of earth's telescopes in the fathomless depths of space cannot be guessed.

As God said, "Worlds without number have I created. . . . And numberless are they unto man." Then he added, ". . . but all things are numbered unto me; for they are mine, and I know them."

David made a point in Psalm 19: 1 which is becoming more and more evident with increasing knowledge of the universe. He said, "The heavens declare the glory of God; and the firmament showeth his handiwork." The heavens in which our earth is only an insignificant speck from the point of view of size do declare the glory of God; and the firmament composed of incomprehensible numbers of atoms indeed shows his handiwork. Nonbelievers

in God and many professed Christians hold that the heavens and the firmament came into being by mere chance. Such an explanation of the origin of all things seems ridiculous. I have heard no reasonable explanation of the origin of all things except that God in his own way created them.

These four reasons for believing in God seem to me to be conclusive evidence that there is a divine creator, but many other persons have heard these same reasons, yet refuse to believe, or at least claim they do. They refuse because they lack the desire to believe—and that, the desire to believe in the Father, is the fifth reason for doing so, according to Brother Smith.

Wanting to believe in God is not only normal but logical, and wanting to believe can lead one to do so. Alma advised, "Even if ye can no more than desire to believe, let this desire work in you, even until ye believe in a manner that ye can give place for a portion of my words" (Alma 16: 151).

Mere desire, then, can lead one to faith, and faith can lead one to knowledge of the soul that the second verse of the Inspired Version of the Bible is true:

"I am the Beginning and the End; the Almighty God."

Autumn

Yestereve there was a little breeze from the north, not warm like a summer wind, but crisp and cool. It smelled different, felt different, brought a tingling in the blood and a quivering in the nostrils. Today the fields are as dry as straw, the maples are yellow and gold, and the oaks will be turning brown. Bits of copse look like flame sweeping up, and all nature is getting ready for another period of change. In a big field the cattle are lowing. The horses have sniffed the wind, and are racing madly around the fences, their hooves pounding the turf like a drum. Out of the racial past, a wildness rises in my heart too, and I feel like running with them to escape something that is coming, I know not what. Tonight there will be a fire in the inglenook, and there will be the smell of wood smoke to go with juicy apples, the cracking of walnuts—and dreams. Spring is for the garden, and summer belongs to the mountains, the deep woods, and the seashore. But there is something about autumn that turns our hearts and our thoughts homeward. God must have meant it to be so, for it always happens to all kinds of people.

L. J. L.

Glory in Humility

By Robert J. Miller

THE GREATEST GLORY that can come to man must come in living a life of eternal quality. The road one must take to such a glory is seldom traveled; indeed it is hardly more than a path—the path of sincere humility.

There is glory in humility. In it the soul finds its highest expression, surmounts the base desires of its natural self, and reaches out to God.

There is little hope of ultimate glory in fulfilling the desires of the natural man, in spite of the fact that by present-day social standards countless men and women are being acclaimed and exalted because of successes they have achieved in satisfying driving demands of their personal ambitions. By eternal standards their glory must fade before their Creator and be discounted as of nought because the foundation of their achievements is not of eternal nature.

In the eyes of God no man can be accounted great who has not been able to master himself, whose personal desires must be satisfied at any cost, yielding to the impulses of greed, prejudice, vanity, envy, or jealousy.

NO MAN IS GREAT who believes himself a god and realizes not that he exists because of powers beyond his ability to control and master, but rather feeds upon his own ego and sacrifices all else to magnify this opinion of himself. In the lives of those who follow this way of life dedicated to personal achievement, there must be terrible conflict. Man is a social being; he does not live alone; his works are not accomplished without social and

business intercourse with others. Since many people are equally ambitious conflict is inevitable. But a burning ambition to fulfill a dream will often stop at nothing.

The everyday story of life tells us of the lies, misrepresentations, thievery, embezzlement, drunken parties, broken homes, and even murders which result in this desperate attempt to keep a dream from frustration. The little man-god knows no law but his own; no interest is of consequence except his personal design.

Herein is the cause of most of our court cases, ill will among men, and general strife. The cause of all conflict must eventually be laid at the feet of the individual. For any conflict, regardless of its size, starts with the individual. Someone forgets the God who created him and seeks to be a god in his own right and over others around him.

Man's burning passions and ambitious dreams for power discount generally the rights of others and the laws of God concerning personal behavior. These factors are behind every conflict, big or small, in society.

Such men as Napoleon, Mussolini, and Hitler are extreme cases, but there are countless others who are, in a less violent degree, following the same pattern, knowing not the meaning of humility or the purpose of God in man. Little man-gods are prevalent in the world today.

GOD'S DESIGN FOR US calls for peace and good will based upon his law of love and completely dominated by it. It is a give-and-take program wherein we seek the best for our fellow-men as well as for ourselves. It is a program call-

ing for a generous mind and an unselfish attitude divorced from greed, personal vanity, and all ulterior aims. It is a program of vision with God's plan in mind, a program which recognizes the need of God in all our doings, because we are of God.

Any way of life we choose which leads to ultimate sorrow, grief, and frustration has left God out, and the man-god has sought to take his place. Because this is so, no great or lasting glory can be derived from it.

The path of sincere humility is the way to immortal glory. Humility may be incorrectly defined by some as a backward step and a sign of weakness, but it is really a condition growing out of knowledge and an honest heart. It is an evidence of courage, for real courage is needed if we face ourselves, recognize truth, and accept it.

The application of humility in religion is the process of getting a proper focus upon truth and a proper relation to it. Therein we envision our own dependence upon God, who is majestic and all-powerful yet loving, merciful, and generous to his children.

Respect for, adoration of, and obedience to God are sure signs of real humility. And only in this atmosphere will the soul blossom forth in all its beauty, drawing strength and life from the source of its creation.

In humility we find our proper place, assay our real worth, and recognize how great a place God should have in our daily lives. In real humility we find the grace to yield our wills to his, and thus become sons of God by adoption through Jesus Christ. We surrender our desires to be little gods and rejoice in the new-found fellowship with God as his children.

In finding our proper place in the divine scheme of things, we become humble, and peace is born in our hearts; no conflict inflames or disrupts our minds. A humble man is a soul at peace.

John F. Sheehy 1888 - 1952

ON OCTOBER 1, 1952, death claimed a life which had been devoted for more than forty years to full-time service to the church. John French Sheehy became a church appointee in April, 1911, and served two-thirds of his life in church missionary and pastoral assignments throughout the United States and Canada. From 1907 to 1911 he was pastor on part-time basis at Little Compton, Maine.

Among the more important assignments he held were president of Kansas City Stake, 1938 to 1940; pastor of Stone Church, the church's largest congregation, 1926 to 1936; counselor to the president of the high priests' quorum, starting in April, 1932; and pro tem president of the high priests' quorum, 1938 to 1942. He was chosen, not ordained, for the last position. In addition he served for several years as radio minister for the church on the Morning Devotions broadcast over Station KMBC.

For the first nine years of his appointment, Brother Sheehy acted as a missionary in the Maritime Provinces, the Eastern Mission, and Maine. He went to Brooklyn, New York, and accepted his first pastorate in 1920; from that date most of his positions were pastoral. In addition to the previously mentioned locations, he also served in Massachusetts, Far West Stake, the Bay Cities in California, Cleveland, Ohio, and Toronto, Ontario. In 1950 he was assigned to Chicago, but this was canceled because of poor health. After a few weeks rest his health seemed to be enough improved that he was appointed to labor in Maine, and in November was elected district president. Shortly thereafter his health failed again, and he returned home and served in the Independence area from then until his death. He preached two sermons in the summer series at the Campus in Independence only a few weeks before his last illness. He also wrote frequently for church publications.

Born December 17, 1888, in Lisbon Falls, Maine, John Sheehy was baptized March 6, 1904, at Providence, Rhode Island. He was never privileged to attend high school, but was a special student at Missouri Wesleyan College for three years later in life. He has always been a strong advocate for higher education and his five children are college graduates. He was ordained a priest on October 13, 1907, at Somerville, Massachusetts; an elder on October 2, 1910, at New Bedford, Massachusetts; and a seventy on April 16, 1916, at Independence. U. W. Greene officiated in all three ordinations. On April 19, 1925, Brother Sheehy was ordained a high priest by E. J. Gleazer and F. Henry Edwards.

He married Elizabeth Baldwin on March 21, 1911, less than a month before accepting church appointment. They had five children: Almer, Howard, Vera (Mrs. Steve Allen), Margery (Mrs. Daniel Boon), and David. One of Brother Sheehy's greatest sources of joy, and perhaps one of the finest tributes to him, is that all three of his sons are active priesthood members. Two of them are church appointees: Almer, Chaplain of the Independence Sanitarium, and Howard, recently appointed pastor of the Seattle, Washington, Branch.

A strong family bond was nurtured through the years in the Sheehy household. Plans for evenings together were carried out while the children were growing up, and as they became older father and boys took hikes and trips together.

BROTHER JOHN had a strong social nature and was a good conversationalist. He was the life of any gathering and was jovial with his friends wherever he met them; he had a host of friends all over the United States and Canada where he labored.

It was just a few years ago that he led the congregational singing at



Conferences and other large gatherings, and for a few years he sang duets at the Conferences with Arthur Koehler. Yet until he was 17, he often said, he was not able to carry a tune, but feeling the urge to become a missionary, he felt that he should be able to lead the hymns so he decided to join the choir. However, he was advised that it would be necessary for him to take some voice lessons. He sought the best teacher in the town who gave him a tryout and told him he was wasting his money, but he said, "I must learn to sing." When asked why, his reply was, "Because I want to be a missionary for my church." The teacher promised to help him if he would try very hard. He used to say that he did his part, and the Lord helped him.

John loved to preach and had a wealth of illustrations based upon his spiritual experiences in the ministry. For the same reason he was an excellent teacher and conducted classwork at reunions and institutes which many of those who attended considered outstanding experiences.

John F. Sheehy was a great soul, and it seems that his passing at this time, when he still had so much to offer, is a tragedy to the church as well as his family. However, there is much we do not understand, and we know that the God he loved and served can use such a soul whether in the flesh or in the spirit world.

C. B. H.

Daughter of the Pioneers

The Autobiography of Christiana Stedman Salyards

Part XV

A Gentleman in Color

On one of my trips to Lamoni, when my home was still in Illinois, an incident occurred which I take great pleasure in remembering. I was transferring from the Rock Island line to the Burlington at a place where the earth's formation was such that the Rock Island train could pass below and the Burlington above it. One building served to accommodate the stations of the two roads, one on the first floor and the other on the second with a long staircase extending between them.

On a very warm day in June I was toiling up that long stairway, carrying some heavy baggage. Men passed me, all intent on their own affairs, when someone came up behind, and a hand reached out and took my heavy luggage. It was a black hand. The man who relieved me of my burden stood waiting for me when I reached the upper floor. This gentleman was coal black, but his features were good and he had the general appearance of a man of culture. I noted in particular the fine texture of his suit and the glint of a gold watch chain.

I thanked him for the help he had rendered me and we went our different ways, but the brief meeting with that man and the friendly spirit of it have been one of the pleasant incidents that my memory retains.

A German Immigrant

On another occasion in midwinter I was making the same journey. I was going to Lamoni because word had come to me that Grandfather was near death. Mother was already with him but she was almost worn out; so I had been excused from school for two weeks and was going to be with them.

I transferred that time to the Burlington Road in Rock Island, and as I sat waiting for my train I noticed a young man passing in and out. From his general appearance and manner, I thought him to be a foreigner. When I had taken my seat in the train he entered and sat down two seats ahead of me.

The conductor came in, glanced down the car, and saw he would have to work quickly. He took the young foreigner's ticket and handed it back, saying, "You're on the wrong train; get off at the next station." He spoke very rapidly and went on.

Perplexed, the young man tugged at his coat, asking "I gotta go oud?"

"Of course you gotta go oud," snapped the conductor, without looking around, but vigorously punching tickets.

The young man subsided, the conductor went on, and I closed my eyes in reverie over my own cares. I was aroused by the sound of voices and opened my eyes to see that the young man had gone across the aisle and had awakened a sleepy man who, with his family, occupied two seats turned together. The half-awakened man knew no German and the young foreigner knew little English, and so they made no headway in solving the young man's predicament.

Again he subsided and again I closed my eyes, but I could not rest; for I knew what the trouble was, and I knew I could tell the young man, though not in very precise language, for I did not know the German word for *station*, which was not in my vocabulary. But after a little time I stood up and reached across a vacant seat to touch the young man in the back.

He turned quickly and I told him what the conductor had said, that he must get off at the next station. Snatching at the hope that he had found a friend who might be a guide to him, he inquired eagerly, "*Und vo kommst du?*" I answered him that I would remain with the train. In a few minutes he left to find his way amid the complexities of our American life and language.

I have always been glad that I was able to speak a helpful word to that stranger in a strange land.

Church Personalities

On my first visit to the little town of Lamoni Brother Joseph was absent on one of the many journeys he was called to make in those active years. I thought he was old then, but from my present viewpoint he was young—only fifty-five. I met him unexpectedly one morning in

the Herald office, and there were no misgivings on my part, for he was friendly, cheerful, and unassuming.

Many years afterward, as I was going to my mother's in the thick, soft darkness of a summer night, a bulky form loomed up before me in the road. It was Brother Joseph, striding home to Liberty Hall. He probably never knew he passed me, but I was distinctly conscious that I had been momentarily in a pure presence.

When he had given up Liberty Hall in preparation for moving to Independence, he lived for a time in the house next door to ours. One evening, as I was starting out for my mother's home, I saw Brother Joseph as he sat reading in his brightly lighted living room. The shades were not drawn, and I stood for a moment to admire the fine picture he made.

A unique place among those I remember and honor is held by a woman who came to Lamoni at a time when I was in Illinois. On my return I was attracted by her bright face and cheerful demeanor, and I inquired who she was. I was told she was Mrs. David H. Smith, affectionately known as "Aunt Clara" throughout the Smith family. When I knew the story of the cloud that had overshadowed her early married life, I felt a deep respect for the courage with which she had surmounted it.

Elbert A. Smith and his mother had come to Lamoni. When finally he was called to a place in the First Presidency of the church, I had the same feeling I experienced when I met Brother Joseph. I had not thought of Elbert in that office, but when I heard of the appointment a quiet assurance made me know that it was right.

When I lived with Sister Walker we sometimes went down the railroad track to her farm, now an adjunct of Graceland College. As we walked she would point out the spot where she hoped to see a college built. It was then a cornfield, but in time her wish was fulfilled.

Memories of Early Lamoni

I first visited Lamoni in the summer of 1887. When we arrived at Bethany Junction and looked out on a rather bleak prospect, I remarked that it surely must be the jumping-off place. After a wait of some length we boarded a passenger coach, attached to a freight train, and so reached our destination.

Following to its termination Lamoni's one sidewalk, except those in the business section, we came to the Brick Church, which I capitalize here because all the life and activities of the community were centered in it and what it stood for. Grandfather's little house was next to it

by the generosity of a good sister, who permitted it to be built on one end of the lot on which stood her own modest dwelling.

Fred and Israel Smith as Boys

Looking out the doorway one afternoon I saw three boys loitering about the church. Two of them wore campaign hats (it was an election year). These two boys were Fred and Israel Smith, and I think they were feeling very patriotic as I challenged the closest one, saying, "Who comes here? A young Republican?" He answered me very stiffly, as if I had knocked a chip from his shoulder.

One Sunday after prayer meeting a friend and I were invited to go home with Carrie Smith, Brother Joseph's daughter. It was a hot day, and Brother Joseph and his wife, Bertha, were out on the lawn in their rockers with little Lucy in a low chair at her mother's side. Across the pasture fence were Fred, Israel, and Hale, beating about in the tall grass as if looking for something. A little later Fred came with a flower in his hand, which he respectfully presented to his sister, Carrie. The memory of this courteous gesture lingers in my mind among my first impressions of Lamoni.

Dream of a City

While I was still living with my father and mother in Illinois I had a very encouraging experience one night. As in a dream I seemed to be borne through the dining room and living room into the open. Then I was lifted from the earth and saw far away in the east a city, high and lifted up.

I had read of that city, but when I saw it there before my eyes, I exclaimed, "There is a city." Then a voice behind me spoke, as it spoke to the apostle who, with nearer and clearer vision than mine, looked upon that heavenly city. To John the voice said, "Write." To me it said, "Sister Annie, I have known you and loved you; I shall take you there."

Thinking it meant I was to be separated from my parents, I began to cry, thinking, "They can't live without me."

The voice behind me spoke again, assuring me my father and mother would be cared for, and repeating, "I shall take you there." Then the dream closed.

I was far from the holy city at that time, both in point of time and in preparedness to enter it. I am nearer by many years, but how well prepared to enter there only He knows who is merciful to our weakness and just in all his rewards. It is written: "Blessed are they that do his commandments, that they may have right to the tree of life and may enter through the gates into the city."

The crucial questions with me, as with all are: "How well am I keeping the commandments? How fully am I entering into the spirit of the heavenly life?"

The spirit of that heavenly kingdom was impressed upon me in one of the most uplifting experiences I have ever been privileged to receive.

Heavenly Music

Whether asleep or awake I cannot say, but one night I heard a chorus of angel voices singing. At first they were far away, but they grew more and more distinct as they came nearer. Finally they seemed to be in the room, at the ceiling above me. Then I could distinguish what they were singing:

Sweet bonds that unite all the children of
peace,
And thrice precious Jesus, whose love cannot
cease.

When I had heard, the voices grew fainter and fainter until they had died away, and I said to Richard, who awoke at that moment, "I have just had the most beautiful dream of my life!"

Love is the theme in the music of heaven—the pure love that binds together all the children of peace.

There was a sequel to the dream that confirmed it as a divine presentation of this fundamental truth. Meditating upon the dream, I was impressed that, should I relate it in prayer meeting the next Sunday, the congregation would afterward sing the hymn I had heard the angels singing.

But on Sunday I sat silent in the meeting and did not tell my beautiful dream. When the time arrived to close the meeting, the pastor, J. A. Gunsolley, arose and said: "We will close our meeting by singing the second stanza of Hymn 711 (S. H. 107), and the congregation stood and sang:

Sweet bonds that unite all the children of
peace,
And thrice precious Jesus, whose love cannot
cease.

Richard and I turned and looked at each other. I had failed to do my part, but the pastor and the people were doing theirs.

Callie B. Stebbins

I have read the statement, "He is rich who has many true friends," but I can say that he is rich who has one such wise, understanding, sympathetic friend as I had during the thirty years I lived in Lamoni. Interwoven through all the memories of the activities of the old Brick Church is that of my friend, Callie B. Stebbins, a most intelligent and diligent worker.

She would not have me enumerate her virtues or her accomplishments, but I shall relate what I can remember of a meeting in which she and I and several others sat down in the primary room of the church to adjust a matter in which some feelings had been injured, and from which bitterness might easily have grown. I remember her attitude of friendly forbearance, and at the close of the meeting Brother Garver remarked that he felt as if he had been in a prayer meeting.

The old Brick Church has gone, but the spirit of it and the memories it calls up are immortal. I say of its passing, as I said of the little old church on the flats of the Blue River in Kansas:

O the outward hath gone, but in glory and
power,
The Spirit surviveth the things of an hour.

Conclusion

A body of ministers, about to separate and go to various fields of labor, were given the excellent suggestion that they should not seek to exhibit their own intellectual attainments in their preaching but to speak a simple word for Jesus Christ.

There is a poem that offers the thought that it may be glorious to write for the few great minds, who are like the distant stars that come in sight once in a century, but it is better to write an earnest line which may lack the impress of culture but will reach into untaught hearts and cause a clear faith to shine there.

The narrative I have been writing is now completed. It goes out with no claim for literary merit, but as a simple word for the goodness and power of God I have felt in my own life. It testifies that God lives and works now as in ages past and that he, who in olden times spoke through the prophets and in the meridian of time through his own Son, speaks in these latter days to all who are willing to hear. "God is, not was; he speaks, not spake."

(The End)

(Note: Sister Salyards was occupied with literary interests and activities, especially relating to the church, as long as health and strength permitted. In her long life she gave a distinguished service to the church. Following the death of her husband, R. S. Salyards, Sr., in 1944, she continued for a time in her home in Independence. As her health declined, she consented to take up her residence at Resthaven, a church home, where she spent her last days. She passed away on April 16, 1951.—THE EDITORS.)

Question Time

Question:

In Genesis 3:4 Satan seemed to have his agency before being cast down. Does man have his agency in the spirit world before coming to earth, and if so, in what capacity was it used? R. W. Y. Iowa

Answer:

Satan in the beginning was Lucifer, an angel in authority with God (D. and C. 76:3). He fell as the result of selfish and willful rebellion, and a third of the hosts of heaven fell with him (D. and C. 28:10). The spirits of men existed from eternity (see D. and C. 90:5, and Joseph Smith in *Millennial Star*, page 311). The spiritual creation of man as described in Genesis 1 and 2 and emphasized in Genesis 2:4, I.V., was perhaps the "forming, molding, fashioning, endowing with new powers, inspiring with new will and upright aspiration, and giving a new sphere." (See Joseph Smith III, *Herald*, Volume 35, page 210.) Little, if any, is given as to the agency of man before physical creation. The statement, "Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord, had given him" (Gen. 3:4, I.V.), could refer to agency already given, but not necessarily so, for many times in Scriptures the past tense is used of things to come, as for instance, "But he was wounded for our transgressions." We know of nothing to indicate that the spirits of men were in the same category as the angels who fell with Satan. Apparently, also, there was no need of the redemption of man before his fall in the garden of Eden, yet it was concerning the subject of man's redemption that Satan proposed to destroy his agency. The Scriptures do not say he sought to destroy the agency of the angels of heaven. He influenced them to use wrongfully their agency. "Every spirit of man was innocent in the beginning" (D. and C. 90:6). This would seem to indicate freedom from jealousy and rebellion and possibly knowledge without agency, but whether the term "in the beginning" refers to the state of the spirits of men before their spiritual creation or after is not entirely clear. Presumably it was both. The Lord said to Moses, "But only an account of

this world and the inhabitants thereof give I unto you" (D. and C. 22:21). It has been well said, "The revealed things belong to us, but the unrevealed things belong to God."

HAROLD I. VELT

Question:

Why isn't "The Song of Solomon" in the Inspired Version? Mrs. J. O. C. Alabama

Answer:

In the original manuscript of the Inspired Version of the Scriptures, when Joseph Smith, Jr., came to this section he merely wrote, "The Song of Solomon is not inspired writing." This is sufficient reason for its omission from the Inspired Version. For many years in the religious world the book was accepted as a type of allegorical Scripture. However, this traditional viewpoint is being abandoned by many modern scholars who consider the "Song" a description of human love written by Solomon without divine inspiration.

It is evident that Joseph Smith, Jr., was correct in his inspired appraisal of the book—"The Song of Solomon is not inspired writing." Therefore it was omitted when the Inspired Version was published.

JOHN BLACKMORE

Question:

Did the people of the Bible use musical instruments before the time of Moses?

Answer:

The first instance of this kind which we know is referred to in Genesis 4:21 (I. V., 5:31) which tells us that Jubal was the father of those who "handle the harp and organ." Jubal was the seventh from Adam through the lineage of Cain. After the flood the tabret and harp were in use among the servants of Laban at the time of Jacob's visit to them. The timbrel, harp, and organ were also familiar to Job and the people of his time (Job 21:12). According to Hebrew tradition Job lived in the time of the patriarchs, probably several centuries before the Mosaic period.

A. B. PHILLIPS

Question:

Which years comprise what is generally known as the Dark Ages, and who is responsible for the preservation of the Bible during this period? MRS. D. W. Illinois

Answer:

Various historians differ as to the exact period of the so-called "Dark Ages." No exact date can be accurately stated. It commenced with the barbarian invasion of the Roman Empire about the fifth century. The barbarians were the uncivilized tribes of northern Europe and western Asia outside of the Roman Empire. The "Dark Ages" constituted a decline into ignorance of books and writings. It was a progressive decline following each successive invasion of the Empire of Rome. The rise out of the "Dark Ages" was also gradual, covering several centuries. Some authors assert that it continued until the eleventh century. It began to end in western Europe with the reign of Charlemagne in the eighth century. Any reliable history of medieval Europe will give the historic information.

For information regarding the preservation of the Bible (Scriptures) during this period, it will be essential to study the processes of Bible translations from the Greek into the Latin, and the formation of the canon of Scripture and the translation into English. Such a thesis would be too involved for this column. Again, we hesitate to name any particular book, for there are many available. In 1924 the Church published a book, *Helps to Bible Study*, which in part covered the field of the formation of the canon of Scripture. *The Bible from the Beginning* by Simms is good, and *The Ancestry of the English Bible* by Price also covers the field. Most librarians will have books by other authors which will give the information. It is a subject that involves much study and reading.

JOHN BLACKMORE

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel members signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

We Had the Most Fun!

By Sadi Moon Nagel

LUNDY, the primary supervisor, came up to me the day following Slover Park congregation's Halloween party and said, "I want to tell you what a wonderful time I had. I don't think I've laughed so much in ten years as I did over that silly game where we looked for the beans."

That made me happy, because it's always gratifying when people enjoy themselves. She went on, "You know, I wondered how having such a riotous time last night would affect the little prayer service we had for the primaries this morning. But you know, the service was just wonderful, and this whole day has been perfect. I've felt so good inside, and I think part of it really was the good time we had last night."

I got to wondering after she talked to me if there might be something particularly enriching about playing together—something that might have an uplifting effect on our spiritual life—and by play I don't mean any namby-pamby sitting around tables and worrying about scores. But play—getting worn out and red-faced from exercise and laughing so hard.

Every year our congregation has a good old-fashioned Halloween party. Saturday night when I arrived on the scene—the basement of the church—I found the pastor, rigged up in overalls and a plaid shirt, hanging the last pieces of orange and black crepe paper. Soon in came some of the food committee with the sweet cider and doughnuts. And then the guests began to arrive. Some came in street clothes—among them our newcomers from England. The Nortons said, "We didn't know exactly what to expect of your American Halloween parties." Others let their hair down. Soon the ghosts, gremlins, and other horrors began to arrive. Talk about ice-breakers! It didn't take long until we were all roaring and screaming at the weird costumes that some of our brothers and sisters rigged themselves in, and some were "unguessable." Until they unmasked we never could think who they were.

When people became recognizable again, we found ourselves laughing now and then, when we had time, at Lucien and his blacked-out teeth and bowler hat; at Melva, the junior department

supervisor, looking like a lean white zombie; at Louis, whose scraggly beard seemed to be stuck on for keeps; at Merle, who still looked a little like a goblin.

WE PLAYED SOME GAMES that are too good to keep. Here's one called "Zoo." Hidden about the room were beans or nuts of three different varieties. The party was divided into three groups. Some were goats; some cats; and some cows. Each group had three "herdsmen." At the signal, all the animals began to look for food, each species looking for one designated kind—for example, the goats looked for beans. When an animal found a bean, he couldn't pick it up but had to stand there "baa-ing" like the goat he was, until one of his herdsman came to pick it up. The party sounded like feeding time at the wild animal cages.

One of the rowdiest and noisiest games was "making circles." The group marched round and round in a big circle. At a whistle they stopped and a leader called, "Make circles of . . ." and then called an arbitrary number, like four or five or three. Any who were not in circles of that number by the time the leader called "Stop" were eliminated from the game.

Another game that is as old as Methuselah and is fun yet is, "Upset the Fruit Basket." Four to six fruits are chosen and each player in the circle is named for one of these fruits so there is an approximately equal number. Players are seated in a chair, and "It" stands in the center. He calls the name of a fruit—say oranges—then all those named "orange" must exchange seats, with "It" trying to get one of the empty chairs. Whoever is left without a seat is "It" and calls the next round. The game gets to be real fun when, for a change, the leader calls, "Upset the fruit basket," and everybody must change chairs.

OUR CONGREGATION, besides its noisy, rip-roaring parties, has other quieter occasions, "just for fun." One of our customs, which has held since our congregation was organized seven years ago, is our annual Thanksgiving Dinner.

Many of us feel that we are almost reliving the first Pilgrim Thanksgiving

when we join with the family of Slover Park Saints in this event. Last year over one hundred people filled the tables, and three big turkeys were roasted in ovens of people like the Gadberrys. In the morning, of course, we all gather for a 10:00 o'clock prayer meeting. Last year we also gave a thanks offering at that time for our new church auditorium which was in construction. At noon, each family brought what it would have served at home except the turkey, stuffing, and gravy, and the family was expanded for the Thanksgiving feast. In the afternoon we enjoyed a couple hours of home talent. Last year, among other things, the Zion's League presented their play which was given at the Center Stake drama festival the following week. At this program Grandma speaks a piece and some of the youngsters "favor us" with music of one kind or another, besides there being some good "specially made" events just for the day.

I know we are not the only congregation of people who have found that it's good to play. I only hope that every group has had the unifying experiences we have had through it. None of us even felt like laughing the other night when the Halloween party drew to a close and we stood about—in costume and out—singing "Blest Be the Tie That Binds." And when Fred, our pastor, thanked God for a good evening, we felt that we all loved each other more than ever before. It's grand to laugh with one another. It makes our praying together and working together more effective.

Eternity

One of the difficulties we encounter in understanding the scope of God's power is our inability to comprehend fully terms of infinity such as eternity. We have chopped our allotted time up into minutes, hours, years, etc., and any time not reckoned on the basis of these divisions is beyond the grasp of our mortal understanding. One of the most vivid descriptions of eternity in terms man can comprehend has been given by Hendrick Van Loon.

"High up in the north," he says, "there stands a rock. It is one hundred miles high and one hundred miles wide. Once every thousand years a little bird comes to this rock to sharpen its beak. When this rock has been worn away, then a single day of eternity will have gone by."

LADD DURYEA

Briefs

Three Ordained to Stake High Council

DETROIT INTERNATIONAL STAKE.—The annual stake conference was held Wednesday, September 10, and Sunday, September 14. President W. Wallace Smith was the speaker the evening of September 14. The following were ordained: John Moses, elder, by R. W. Moore and William Garnier; Athol Packer, elder, by C. O. Carlson and B. E. Brown; Asa Jones, high priest, by George Booth and Alma Grant; Paul Crinzi, high priest, by W. W. Smith and Herbert Voltmann; R. P. Arnold, high priest, by L. Wayne Updike and Randall Hulse; W. G. Oatsvall, high priest, by W. B. McClain and J. E. Lancaster; Rigby Leighton, high priest, by L. O. Brockway and D. E. Dowker; S. C. Sharer, high priest, by E. V. Osborn and C. T. Heaviland. High Priests Paul Crinzi, Rigby Leighton, and S. C. Sharer were also ordained members of the stake high council.

District President Holds Series

PEORIA, ILLINOIS.—The first fellowship supper of the fall was held September 7 at the church rooms. A ham supper was served by the men. Sister Lillian Smith, former supervisor of women, presented to Pastor Herbert Dutton a check for \$1,000 to be added to the branch building fund. Brother H. J. Dutton thanked the women and praised their loyalty, devotion and industry.

District President W. J. Breshears, held a series of lectures September 7-12. His subject on Sunday evening was "The Life of Christ and His Ministry." During the week he spoke on "Jesus Christ in Ancient America," and "Joseph's Land." His colored slides of ancient ruins found in Mexico, Central and South America together with quotations from historians and passages from the Bible supported the claims made for the Book of Mormon.

Elder and Mrs. William H. A. Norris and their daughter have just returned from an extensive vacation trip through Mexico. He, too, is much interested in the various ruins of a former civilization, and he took many pictures from which he expects to make slides to be used in illustration of lectures he expects to give at home and elsewhere.

On August 24, Elders Raymond Wrigley and William Shotton blessed John Herbert, the baby son of Brother and Sister William Peters. —Reported by GLADYS L. HEGWOOD

District Institute Held

KLAMATH FALLS, OREGON.—An institute was held in Klamath Falls, Oregon, June 28 and 29 for the Saints in the southern part of the district.

The opening service of the institute was a sermon by the new seventy in the district, Elder George Njeim. The pastor of Klamath Falls Mission, Elder Harold Crooker, was in charge of the service, assisted by Priest Richard Petree of Bend. Following the sermon a program was given. Those taking part were Richard, Lucille, and Bobbie Petree, Brother and Sister J. L. Verhei, Brother Njeim, Waldo and Lila Lasley, Sam and Irene Morris, Kenneth and Mary Moye, Harold and June Crooker, Robert Henderson, Elsie Opalgard, Phylis Meyer, Clarabelle Morris, Harold Mallory, and Harold Carpenter.

The Sunday activities began with an early morning prayer service. District President J. L. Verhei was in charge, assisted by Elders Harold Carpenter and Sam Morris.

The district church school director, Elder Harold Carpenter, was in charge of church school assisted by the local church school director, Elder Sam Morris. The teachers for this period were Sister Effie Verhei, the women; Elder Harold Carpenter, the men; Sister Leona Carpenter, the young people; Sister Elsie Opalgard, the children.

Elder George Njeim delivered the eleven o'clock message with Elder Verhei in charge, assisted by Elder Don Williams of Bend. The solo was by Charles Morris.

Sunday afternoon a baptismal service was held with Elder George Njeim in charge. Elder George Dyer, pastor at Bend, baptized his grandson, Thomas James Abernathy. Elder J. L. Verhei baptized George Crane, and Pastor Harold Crooker baptized Christine Mallory, George Crane, Jr., and Walter Schmidt.

Confirmation service immediately followed the baptismal service and was directed by Brother Verhei. A trio consisting of Clarabelle, Judith, and Patricia Morris, sang, "I Heard an Old Refrain." George Crane was confirmed by Harold Carpenter, assisted by George Dyer; George Crane, Jr., by Harold Crooker, assisted by Don Williams; Thomas J. Abernathy by George Dyer, assisted by James Davidson; Walter Schmidt by Milton Petree, assisted by Sam Morris; and Christine Mallory by J. L. Verhei, assisted by Harold Carpenter.

The concluding service of the institute was the annual business meeting presided over by the district president assisted by the district church school director and the Klamath Falls pastor. The minutes were read by the secretary, Sister Shaw. With the approval of the people, the district president appointed Elder Harold Crooker as pastor and the director of religious education appointed Brother Waldo Lasley as church school director. The following officers were elected: Sister Carroll, secretary; Harold Mallory, treasurer and young people's leader; Brother Carroll, auditor; June Crooker, women's leader; Clarabelle Morris, music leader; Lucile Crane, dramatic leader; Irene Morris, social leader; Sister Shaw, publicity and librarian. The finance committee is

George Crane, Sam Morris, and Irene McNab, associated with the pastor and the treasurer.

There were over one hundred persons at the institute. The following pastors attended: Elder James Davidson of Medford, Elder Elder James Davidson of Medford, Elder Milton Petree of Grants Pass, Elder George Dyer of Bend, and Robert Henderson of Lakeview.

These services were held in the newly purchased church.—Reported by LEONA CARPENTER

Branch Presents Radio Program

LEAVENWORTH, KANSAS.—Ten members of the junior class attended the Kansas City Stake Reunion at Lake Doniphan with their teacher and his wife. Other members attended the Stewartville and the Colorado Springs reunions. James Madden presented the church with a projector to help in the local missionary effort. The Leavenworth Council of Churches invited the branch to sponsor a radio program the week of August 11. Many favorable comments and inquiries were received. The programs were wire recordings obtained from the General Church. The annual business meeting was held on September 12 and the following officers were elected: president, Clyde Johnson; secretary, Marilee Johnson; music director, Louise Zuber; treasurer, Linly Dorsey; church school director and publicity, Mildred Dorsey; women's leader, Jean Jackson; Zion's League, Ted Fowler; and auditor, Don Vredenber.—Reported by MILDRED DORSEY

Plans for Expansion Made

SACRAMENTO, CALIFORNIA.—The final week of camp at Happy Valley which ended with district conference July 26 and 27 was attended by many from the branch.

The annual branch picnic and swimming party was held at Davis on July 12. On August 8 a picnic for the adult group was held at the home of Mr. and Mrs. George Winslow, and a workers' conference with a picnic supper met on August 16 at the home of Elder and Mrs. R. L. Nephew. The Zion's

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League sponsored a skating party on August 11.

At the Communion service on August 3, Patrick Raymond and Pamela Ruth, twin children of Mr. and Mrs. Archie Raymond McCarty of Portland, Oregon, were blessed by Evangelist W. H. Dawson assisted by Elder John B. Dawson. They are grandchildren of Sister Elva Wright. At the evening service Keith George Scott was baptized by Elder Cecil A. Jacks and confirmed by Elder John B. Dawson assisted by Elder Jacks.

On August 10 Linda Rae, daughter of Mr. and Mrs. Harley Decker, was blessed by Elder Myron R. Schall assisted by Elder Robert L. Nephew. Mrs. Decker is the former Colleen Nelson. Elders Schall and Nephew also officiated at the blessing of Cheri Ferol Ellis on August 31. Arthur Frank Shipley was baptized on August 17 by Priest Lawrence R. Schall and confirmed by Elders Myron R. Schall and Robert L. Nephew. Priest L. R. Schall spoke at the evening service using audio-visual aids.

At a special business meeting on August 13 the branch voted to purchase property adjoining the church, and plans for future expansion were discussed. The branch sponsored a lunch counter at the State Fair under the management of the Idola Club. This is an annual undertaking and has become one of the big projects of the year.

For some months Elizabeth Schall, wife of the pastor, has suffered from a condition that has necessitated a long period of rest and treatment. She had made sufficient recovery to be able to attend the Communion service on September 7. The Communion service was presided over by the pastor. Visiting Seventy Glenn Johnson gave the Communion talk. Elder Johnson will conduct a series of meetings during the month of September.

A son, Roger Laurence, was born to Mr. and Mrs. Albert V. Burdick on August 30.—Reported by LENA SWANEY

Three Candidates Baptized

TORRINGTON, WYOMING.—Three young people were baptized on August 31 by Elder L. O. Mitchell. The candidates were Mrs. Maxine Mitchell, Brother Mitchell's daughter-in-law, of Wheatland, Wyoming, Jeanne Neville, and Patricia Neville.

The confirmation service was held immediately following by Elders M. M. Bilyue, C. R. Croft, and L. O. Mitchell. The Neville girls attend the Sherman Oaks Branch in southern California.—Reported by DOLORES MARTIN

Officers Re-elected

HOUSTON, TEXAS.—The branch held its annual business meeting in September and re-elected their pastor, Elder Roy Vandel. Brother B. B. Root was re-elected treasurer. Former Gracelanders Elsie Hegwood and Dick Davies were elected secretary and church school director respectively. A newcomer to Houston, Fred Olson, who graduated from Missouri University in June with straight "A's" in chemical engineering, was elected young people's leader. He now works for the Shell Oil Company in the research department. Fred and his wife, Barbara, have been welcomed to the branch.

Secretary Elsie Hegwood is a senior in the Houston University School of Nursing while church school director Dick Davies has finished his work on a law degree and is now preparing to take the bar exams.—Reported by DICK ANKNEY

Priesthood Meeting Held

DE KALB, TEXAS.—Seventy James Renfroe held a series of meetings August 14-24. Seven new members were baptized. They are young people and young adults.

On September 7 the group met with the Texarkana Saints for a priesthood meeting. Brother Renfroe, Brother R. L. Morrison, Brother T. B. Sharp, and Apostle Percy Farrow were present. Brother Renfroe was also present at the branch on September 17 for branch election.—Reported by WILMA FRANCES NICKS

Baby Blessed

KEY WEST, FLORIDA.—On September 7, Deborah Joan, three-month-old daughter of Mr. and Mrs. Robert Merritt of New Orleans, Louisiana, was blessed by her grandfather, Elder Gilbert W. Hambleton.

Services are held at 147 B Peary Court, on Sunday evenings.—Reported by GILBERT W. HAMBLETON

District Reunion Held

SASKATCHEWAN DISTRICT, CANADA.—North and South Saskatchewan districts were amalgamated last year and met as one district in Saskatoon, July 13-20. The visiting ministers were Elders Z. Z. Renfroe, Independence, Missouri; Houston Hobart, Deer Lodge, Montana; and Howard Fisher, new appointee who is residing in Saskatoon. They were in charge of the prayer services each day and taught the various classes.

Evening song services were followed by preaching services by Brother Hobart. He chose his subjects from "The Epitome of Faith."

Evensong closed the services of the day. Brother Hobart directed this period, assisted by the Leaguers.

The children had a full morning each day, commencing with prayer service, music appreciation, flannelgraph stories, study classes, and handcraft.

Brother Renfroe was in charge of the Saturday business meeting. The following calls for ordination were placed before the group, voted on, and approved: Priest Peter Harder and Priest Myron Cornish to the office of elder; Deacon Glen Harper to the office of priest; and Dale Cooper and Billy Cornish to the office of deacon.

The following officers were elected: district president, Peter Harder; counselors, Art Bergerson, E. L. Bowerman; secretary, Florence Gendron; treasurer, Grace Beckman; church school director, Charles Nelson; nonresident pastor, Elder Will Cornish; women's leader, Dora Carter; Zion's League leader, Orval Fisher; music director, Joy Fisher; publicity agent, Roderick Thompson; corresponding secretary, Amy Powell.

On Sunday morning, Elder Howard Fisher baptized three candidates.

Brother Renfroe, assisted by Brothers Hobart and Bowerman, were in charge of the Communion service. The emblems were served by Priests Charles Jenkins, Myron Cornish, Pete Harder, Noble Harper, Blake McLean, and Clifford Olson.

Brother Hobart delivered the morning sermon, and in the afternoon the ordinance of blessing of a baby was observed. Linda Elizabeth, infant daughter of Mr. and Mrs. A. Rascher of Turtleford, Saskatchewan, was blessed by Elders Will Cornish and Arthur Gendron. Earlier in the week, Cheryl Beatrice, daughter of Mr. and Mrs. Chev. Chvala of North Battleford, was blessed by Elders Hobart and Renfroe.

The brethren who were baptized earlier in the morning were confirmed at this service. They were as follows: Alex Johnson of Saskatoon, confirmed by Elders Will Cornish and Art Bergerson; Cecil Hodgins of Craik, confirmed by Elders Art Bergerson and Merlin Olson; and Howard Rascher of Turtleford, confirmed by Elders Merlin Olson and Art Bergerson.

Priests P. Harder and Myron Cornish were ordained to the office of elder by Elders Howard Fisher and Art Gendron, Roy Bowerman and Will Cornish.

Brother Fisher gave the closing sermon of the reunion. Sister Diggle was in charge of the music for the week with Sister Iva Steeves as organist.—Reported by AMY POWELL

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New District President at Meeting

ST. THOMAS, ONTARIO.—The annual election of officers and branch business meeting was held September 14. Elder J. C. Stuart, the new president of the London District, presided. The following officers were elected: branch president, High Priest Frank H. Gray; church school director, Priest Stanley Moore; women's leader, Myrtle Cosan; League leader, Teacher Jack Graves; music director, Sister Margaret Ford; treasurer, Elder Miles Rock; recording secretary and book steward, Hazel Ford; auditors, Hazel Johnston and Ruth Millard; building committee, Elder Frank Gray, Stanley Moore, and Jack Graves. Sister N. Kelley was sustained as branch solicitor.—Reported by HAZEL FORD

District Officers Visit Branch

WELLSBURG, WEST VIRGINIA.—The following branch officers were elected: John Treiber, pastor; John Stinoski, church school director; Lenora Nixon, chorister and women's leader; Leona Hanes, recorder and clerk; Delores Staffilino, publicity agent and historian; Helen Phillips, organist; Otto Melcher, Helen Treiber, Melvin Robey, auditing committees; Campbell Staffilino, Otto Melcher, Williard Melcher, William Nixon, Ethel Melcher, John Stinoski, and Mary Allen, building committee. Other officers are to be elected at the next branch business session.

The adult class has donated an automatic hot-water heater as their contribution to the partially finished new addition. The "Live Wire Class" has donated over five hundred dollars above their required quota. The Zion's League will conduct a nursery for children attending the services with their parents in order to establish more reverence.

The women's group is making flowers of discarded nylons which will be sold at the annual bazaar to be held in November in conjunction with a branch supper.

On September 6 and 7 district officers met with the branch. On Saturday evening, District President S. M. Zonker preached. Following the church school hour on Sunday, a Communion service was held. Evangelist Rodgers conducted a class on the Book of Mormon in the afternoon, and Elder Otto Melcher spoke in the evening. The junior choir sang at church school, and Neil Nixon was the soloist in the evening.—Reported by LEONA HANES

Eight Baptized on Children's Day

NEBRASKA CITY, NEBRASKA.—The business meeting of the branch was held September 10, with Brother Harry Niehaus of Lincoln in charge. The new officers elected were Robert Beckett, pastor; Melvin Baker, treasurer; George Kreglo, recorder and church school director; Ellen Goff, music director; Blanche Preston, pianist; Dora Smith, women's leader; George and Charlene Kreglo, young people's supervisors, Blanche Preston, junior supervisor; Janet and Judy Preston, church school pianists; Corlas Bebant, church school secretary; Rees Preston, auditing committee; Darrel Kreglo, historian; Melvin Baker, solicitor and bishop's agent; Dora Smith, publicity agent.

Brother George Kreglo was elected to serve on the nominating committee for the district conference. Eight people were baptized on Children's Day and were confirmed by Elders Harry Niehaus, Clarence Williams, and Luther Smoyer. Each church school class had a picnic this summer to promote attendance.—Reported by MRS. GEORGE KREGLO

Work on New Church Progressing

JACKSON, MICHIGAN.—The annual business meeting was held September 11 at the new church at 123 Marshall Street. District President James Phillips was in charge, assisted by Elder John R. Cox and Priest Ellis Monroe. The mission was organized as a branch and the following officers were elected: pastor, John R. Cox; counselors, Elder Sydney Price and Priest Ellis Monroe; secretary, Coral E. Cox; treasurer, Ellis Monroe; music director, Sister Sydney Price; church school director, Priest Edward Cotton; building committee, Ellis Monroe, Edward Reel, and Edward Cotton; auditing committee, Sydney Price, Edward Cotton, Ira Blosser, Sister Edward Cotton; librarian and reporter, Nancy Turner; women's leader, Margaret Case. Brother Phillips gave a short talk.

The past year there have been two marriages, one death, one birth, and one baptism in the branch. On August 24, Craig Price, son of Elder and Sister Sydney Price, was baptized by Lee Lazarus. The confirmation service was held in the evening at the church.

Work is progressing on the new church. The women's department contributed \$304.90 to the building fund in the past year. Their class study is "I Witness for Christ."—Reported by NANCY TURNER

Seventy Holds Series

WESTERN OKLAHOMA.—Seventy Arthur F. Gibbs held a series at the Calumet Branch August 21-September 11. He also held cottage meetings in different homes.

A baptismal service was held September 10. Linda Boren, daughter of Mr. and Mrs. Richard Boren, Cleo Critchfield and son Herbie, Joy Burch and wife Marie were baptized.

Jimmie and Melvin Burch, small sons of Mr. and Mrs. Joy Burch, were blessed during the confirmation service.—Reported by AUGUSTA H. POWELL

New Committee Appointed

CHETEK, WISCONSIN.—The branch business meeting was held September 7, with High Priest Wesley Elvin in charge. Elder Ira

Calkins was sustained as pastor with James Mair and Willis Metcalf chosen as his counselors. Other officers elected were John Calkins, treasurer; Iona Dustin, secretary; Frederick Atwood, church school director; Dorothy Atwood, women's leader; Agnes North, Zion's League leader; Blanche Metcalf, music leader; John Calkins, Fred Atwood, and Ira Calkins, building committee. Appointed officers were Viola Rundle, publicity agent; Carrie Rogers, historian; Fiona McFarlane, Maud Mair, and Carrie Rogers, auditing committee; Viola Rundle, Dorothy Atwood, and Blanche Metcalf, committee appointed to form a young married couples' organization. The following statistics were reported: Eight baptisms reported since September, 1951, and ten babies blessed.—Reported by VIOLA RUNDLE

Retiring Pastor Honored

HUMBER BAY, ONTARIO.—The branch held its annual business meeting and election of officers on September 9. The district president, Elder John Booth, presided over the meeting. The following officers were elected: Elder Walter Thorpe, pastor; Elders H. Brown, J. Dodson, and O. Moore, counselors; Elder H. Brown, church school director; Gordon Kent, Zion's League leader; Evelyn Riding, women's leader; Grace Deacon, secretary; Leslie Trim, treasurer; Shirley Kent, music director; Doreen Moore, book steward; Aileen Dodson, assistant book steward; Thora Jones, publicity agent.

A social evening was held September 18 as a farewell to Elder Fred C. LeFeuvre, the retiring pastor. Brother LeFeuvre entertained with some movies taken while on vacation with his wife. On behalf of the Saints and friends of Humber Bay, the new pastor, Elder Walter Thorpe, presented Brother LeFeuvre with an engraved leather briefcase. The women served refreshments following this.—Reported by THORA JONES

Three Baptized During Year

PAINESVILLE, OHIO.—There were three baptisms during the past year: Martha Walker, Adolph Gehring, and Lester Varner. Three

archaeological slides

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1. Pyramid of "The Niches" (365 niches). Corner view showing stairway.
2. Pyramid of "The Niches" showing other pyramids in process of restoration (side view).
3. View of the area at El Tajin, taken from the pyramid of "The Columns," showing a number of pyramid mounds, and the pyramid of "The Niches."
4. View of the columns on the pyramid of "The Columns," showing some of the other 144 pyramids in the area.
5. View from a restored pyramid, showing some of the other 144 pyramids in the area.
6. Building "A," "B," and "C," in process of restoration.
7. An example of the dignified and classical stucco decoration.

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babies were blessed: Iris Louise, daughter of Mr. and Mrs. Wayne Champlin; Daylon Daniel, son of Mr. and Mrs. Arthur Webster; and Leonard Leroy, son of Mr. and Mrs. Leonard Wilcox.

An Easter cantata, "The Golden Dawn," was presented by the choir, directed by Sister Dorothy Buck. The Women's Department held several suppers and a lawn fete in August to raise money for the building fund. The Zion's League helps care for the church building and grounds.

The branch met September 12, 1952, for the annual business meeting. Officers for the coming year are as follows: pastor, Elder Harry Freeman; secretary and recorder, Mrs. Gladys Webster; treasurer, Mrs. Melita Christensen; church school supervisor, John Hardy; chorister and youth supervisor, Arthur Webster; women's leader, Mrs. Mabel Bushnell; publicity agent, Mrs. Lucy Gifford; book steward and *Herald* representative, Mrs. Mabel Freeman; solicitor, Harry Freeman.—Reported by GLADYS S. WEBSTER

Baby Blessed

ALEXANDER MISSION, KANSAS.—Kathy Marie, eleven-month-old daughter of Mr. and Mrs. Alton Huddlestone of Alexander, was blessed on September 28.—Reported by MRS. CECIL CODDINGTON

Baby Is Blessed

GAYLORD, MICHIGAN.—On August 29, the branch business meeting was held, presided over by District President Harry Doty. The following officers were elected: Elder Allen Schreur, pastor; Theodore Engel, church school director; Priest Joseph Engmark, assistant church school director; Deacon Clayton Barber, treasurer; Betty Glasser, secretary; Henrietta Laur, women's leader and young adult supervisor; Lucy Parks, adult supervisor; Warren and Lydia Sewel, young adult leaders; Jay Hutchins, music director; Joseph Engmark, solicitor; Edna Cunningham, book steward; Elder Elmer Parks, auditor; Marjorie Pray, publicity.

On September 6, Seventy Harry Doty visited the branch and preached the morning sermon. Laurence Arther, infant son of Mr. and Mrs.

Laurence Witmer, was blessed by Brother Doty and Elder Elmer Parks.

Robert Laur is attending Graceland. A dinner was given in honor of Mr. and Mrs. Al Balton and children who are going to reside in Detroit. They were presented with a gift.—Reported by MARJORIE PRAY

Branch Business Meeting Held

MINNEAPOLIS, MINNESOTA.—The annual branch business meeting was held August 18. The following are officers for the new church year: branch president, Roger R. Lundeen; counselors, C. Leslie Lynch and Franklyn L. Parsons; religious education, Clifton L. Resch; women's department, Lois Resch; directors of young people, William and Irene Shuster; treasurer, Ronald Young; secretary, Helen Lundeen; finance committee, Franklyn L. Parsons, Ronald Young, Clifton L. Resch, Harrison Hatch, Lois Resch; auditor and recorder, Thor Oltvedt; building supervisor, Howell Champion; historian, Lillian Wolfe; *Herald* correspondent and librarian, Joyce Tracey; book steward, Donald Tracey.

Richard Elvin has returned to Graceland as a sophomore this year. Marguerite Fortman and Marilyn Bledsoe have enrolled as freshmen.

Harold Keairnes Jr., Patricia Scott, Russell Walsh, Patricia Guelker, and Thor Oltvedt have enrolled at the University of Minnesota this fall. Robert Roger, infant son of Roger and Helen Lundeen, was blessed on September 14 by Elders Vernon E. Lundeen and Gordon S. Bennett.—Reported by C. LESLIE LYNCH

Branch Officers Elected

CLEAR LAKE BRANCH, FREMONT, INDIANA.—The following officers were elected at the branch business meeting: pastor, Arthur Middleton; branch secretary, Jean Nickols; treasurer, Rolland Dirriom; church school director, Claude Smith; young people's leader and branch solicitor, Charles Jacobs; auditor, Wilford McMurray; finance committee, Clyde Smith and Charles Jacobs, Sr.; music leader, Pearl McMurray; book steward, Gertrude Binkley; women's leader, Virginia Smith; publicity agent, Wilma Wall.—Reported by WILMA WALL

Letters

Tribute to John Sheehy

I want to pay tribute to the most friendly person I have ever known.

Perhaps because of the years we were together in the New England states as young missionaries, I can see Johnny Sheehy in a better prospectus than any man of our ministerial force.

It was at Jonesport, Maine, where we teamed up to sing our duets, that I saw the greatest expression of his friendliness as we walked down the streets, for no one passed by who did not try to reciprocate in a wholesome manner.

It was at Jonesport that Phillip Lord of the National Broadcasting Company informed the nation of the wholesomeness and friendliness of the people "way down East." I am only expressing the feelings of many when I say that this friendliness was accentuated appreciably by Johnny Sheehy.

It was my good fortune this summer to return to the places of our missionary endeavor, and in every place the folks inside and outside of the church would ask about Johnny, wanting to know when they would see him.

I am sure we shall long remember John Sheehy, the friendliest person I have ever known.

H. ARTHUR KOEHLER
3328 Chestnut
Kansas City, Missouri

Church Broadcasts in Germany

I have just heard another radio address by Arthur Rock and am writing to let the church know that we in southern Germany enjoy listening to these services. I was really surprised—and a little homesick—when I heard the first one several months ago. I have heard Evan Fry several times too.

I am stationed at a little town named Bad Kreuznach and pick up the broadcasts through the station in Frankfurt. With the encouragement I get from these services and my mother (Mrs. Bessie Dickerson of Chillicothe, Ohio) I feel that I am better able to live a Christian life.

PVT. CARL R. DICKERSON
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From a Member in Ireland

I am forty years old, married, and have three sons—three, six, and ten years old. I am a wholesale bookseller in my spare time and a postman by employment. I work two different shifts every two weeks. It is not a bad job considering there are over forty thousand unemployed here in Ulster. The house we live in was given us six months ago by the local housing authority because I am an ex-serviceman and have the necessary points. Before that we lived in a prefabricated bungalow, and before that in a house with seventeen other people. I was baptized into the Reorganized Church in 1935 by Priest Thomas Taylor. I must admit I have not been a very good member and resumed contact only recently. I enjoy writing and would like to correspond with three or four American families.

T. H. GRAHAM
3 Donaldson Crescent
Belfast, North Ireland

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The Supporting Role of the Minister's Wife Part I

An address given at the Women's Institute

By Dr. F. M. McDowell
Director of Priesthood Education

FIRST OF ALL I want to congratulate those responsible for arranging the program of this institute upon their courage in providing for a frontal attack on a most vital problem. It indicates an appreciation of the importance of the work of the ministry; a recognition of the responsibility of the wife in such ministry; and the willingness to listen, do a bit of painful self-analysis, and perhaps repenting.

It should be made clear that we are here concerned with the role of the wife, not of the husband. We are not here to "work the husband over." No doubt he needs it, but we must reserve that pleasure for another time. We are here not to entertain, but to talk frankly and perhaps pointedly to wives and potential wives. Anyway, you asked for it (or Sister Arnson did), and here it is.

The Role of the Wife

The role of the wife varies greatly in thinking and practice from age to age and nation to nation. Our history book reads something like this:

The wife has almost always been a worker. In Bible times she was valued for her industry and usefulness. In most European society and in the Orient she labored side by side with her man in common family work. In pioneer America she was valued for her industry rather than her charms.

With the Industrial Revolution she lost much of her independence. The family was separated; the man away from home; the woman ceased to be a producer; the support of the wife and family was thrown upon the husband.

Then she developed a new psychology. Marriage came to be regarded as a means of livelihood. Dependent upon man, she developed a technique for the control of him—coyness, charm, modesty, ornamentation, and so on. She changed from a personality to a satellite, from a creative worker to a lady (the Victorian ideal).

But this passive role came to be resented; trivialities proved boring. These tendencies were reversed and she went into industry, became economically independent, self-supporting, and self-respecting. Again the marriage relationship must and will change.

A new day for marriage and family life is dawning; we can neither maintain the status quo nor go back to the "good old times." An increasing percentage of marriages will be free, voluntary unions

of equals. The way is forward, and we shall be led by the light revealed both by science and by revelation. We are not permitted here to pursue these considerations further.

Three vastly different word pictures will, I trust, prove stimulating and helpful. The first comes from China.

An old friend of mine, the daughter of a clergyman, married to a highly placed Norwegian official in China, told me some years ago how this phenomenon had always aroused her profound astonishment, when, for instance, she watched Chinese family life on the rivers from her bungalow in the evening. Junk after junk glides slowly down the broad, silent stream, carrying cargo, and usually steered by the woman standing aft. One child clings to her skirts, two more are playing on deck, she carries the fourth on her back, the fifth is at her breast, the sixth evidently on the way; with calm confidence she steers the boat safely through a mass of craft and other obstacles. What a picture of feminine bondage and degradation! But why does she laugh all over her face, showing her strong sound teeth? Why do her eyes beam when she turns them on her husband, sprawling lazily under the awning? Why is she wild with delight every time he condescends to give her a glance of approbation? My Norwegian friend had questioned the Chinese women, just as the Japanese doctor questioned me, and she had never been given any answer but this: "Is there anything more delightful than to have a husband? Ought I not to be glad to have a husband at all, and ought I not to do all I can to keep him pleased with me?"—*The Family*, by Reuter and Runner, pages 468, 469.

The second is a composite picture provided by the pens of certain literary women of the last century.

We find this type arising in the last century; the literary woman who uses her pen to bewail woman's hard lot in life. Made of higher and finer stuff, unsurpassable in purity of thought and delicacy of feeling, good and wise, tender and sympathetic, altogether beyond the comprehension of man's low intelligence and stunted emotional life, she drags out her holy existence by the side of some bandit or idiot, whom she was once foolish or angelic enough to trust. And it is not only her literary heroines that have such a bad time; no, it is woman's universal lot to suffer, to drudge at home in everlasting monotony, to bear a monstrous number of children. But, God be praised, the hour is approaching for the complete dethronement of the former lord of creation. Bit by bit she has wrung from him his prerogatives in every social, economic, and legal sphere: economic freedom and independence, married or unmarried; the franchise; the right of election; professions and offices of almost every kind; the principle of equal wages—in fact, the only things now lacking are complete parental authority over the children born in wedlock (she has always had it over those born outside it) and admission to the priesthood and to commissions in the army; then man's power will be broken everywhere, and then—ah! then the sweet hour of venge-

ance will strike.—From *The Family*, by Reuter and Runner, pages 466, 467.

The third is selected from our own church literature—Elbert A. Smith writes this in his *Marriage and Home Building*:

My grandfather, Joseph Smith, married a New York girl, Emma Hale. Their union was broken only when he was assassinated. When she had come to him in an hour of extreme danger and persecution in 1842 he paid her a great tribute, and that after fifteen years of married life:

"With what unspeakable delight, and what transports of joy swelled my bosom, when I took by the hand, on that night, my beloved Emma—she that was my wife, even the wife of my youth, and the choice of my heart. Many were the revibrations of my mind when I contemplated for a moment the many scenes we had been called to pass through, the fatigues and the toils, the sorrows and sufferings, and the joys and consolations, from time to time, which had strewed our paths and crowned our board! Oh what a commingling of thought filled my mind for the moment, again she is here, even in the seventh trouble—undaunted, firm, and unwavering—unchangeable, affectionate Emma.—*Church History*, volume 1, page 120.

The Significance of the Place and Work of Priesthood in the Church

The vital importance of the "supporting role," to which we here refer, has its source in the significance of the work of the priesthood in the church. Priesthood, as we are coming to understand and appreciate it, represents God's method of achieving his purpose for mankind. It is God's way of building his kingdom and redeeming the world. No words of mine can therefore add to or detract from the importance of the work of your husbands, fathers, brothers, or sweethearts as ministers. Such simply cannot be overemphasized.

Most of you have some such relationship with a man of the local ministry somewhere in the church. These men, constituting a large majority of the ordained men of the church, must for decades to come give of the surplus of their time and energy, aside from daily toils and cares, in the arduous task of ministering to the souls of men. If they fail, branches will decay and die, homes and families will be broken, the Saints will be scattered and lost. If they fail, the work of evangelism will be postponed, if not completely thwarted, and the work of "bringing and establishing the cause of Zion" continuously delayed.

Let me speak with utmost plainness. Unless your mates are free to enter upon the work of their ministry with increasing efficiency, the church in our generation will languish and in many localities die. We consider here no mere academic question, since what you *say*, and *do*, and *are* as mates of the men of the ministry may make or break that ministry. Perhaps we should pause here long enough for each to pray that she may not fail in this divinely ordered stewardship, that of being a companion and mate to a man of the ministry.

The Minister's Wife Provides a Supporting Personality

A wife supports or fails to support her husband *by what she is and does as a person*. The healthier, happier, the more mature (emotionally) she is, the greater her supporting role. If she fails him here, she may fail him entirely.

The importance of knowledge, skill, and Christian character is readily recognized. Not so, perhaps, is the need that one possess emotional maturity. Success in marriage, whatever the vocation of the husband, requires frankness, the ability to give and take, to face life realistically. It requires growing out of the "cry-baby"—"going home to mamma" stage which so frequently shatters the early years of married life.

Hundreds of husbands were asked to list their grievances. The ten most frequently mentioned were: My wife—

Nags me, is not affectionate, is selfish, is inconsiderate, complains too much, interferes with hobbies, is slovenly in appearance, is quick-tempered, is conceited, is insincere, and has her feelings easily hurt.

Clearly, what the wife is as a person has much to do with a man's happiness and well-being as a minister. Certainly a man will be greatly handicapped if not utterly thwarted in his ministry by having a wife who is touchy, selfish, and self-pitying—an "ever indulging in pet peeves," "always quitting" sort of person. Certainly he will find support in a wife who is so emotionally mature that she forgets self in her tasks, knows where she is going and how to get there, controls personal feelings, accepts criticism without resentment, faces tragedy, disappointment and failure with courage, and evidences the ability to give and take. Such a companion backs up her husband just by being the kind of person she is.

The Minister's Wife Provides a Sustaining Partnership

She supports her husband *by what she is and does as a mate*. This requires that she give herself without reservation to all that her share of the marriage contract requires.

Our marriage covenant reads: "You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition, that is, keeping yourselves wholly for each other and wholly from all others during your lives." Note the words "wholly for" and "wholly from." Success in marriage requires the complete blending of all physical, mental, and spiritual aspects of life. Marriage is lifelong and life wide in its obligations and privileges. It requires faithfulness "to" and "from." Faithlessness of the wife may well completely destroy a man's effectiveness as a minister.

I know men whose marriage, home, family, and work in the church have been pretty well wrecked by ignorance, fear, morbidity, warped thinking, and a certain pernicious, so-called religious philosophy regarding sex on the part of their companions.

The marriage relationships of the minister, as all other relationships, must be brought out into the clear sunlight of scientific knowledge and Christian thinking. They must be viewed with intelligence, frankness, temperance, self-control, and mutuality. Too much of our thinking and practice here has been quite un-Christian and unscientific. Such is often the source of personality breakdowns, the severing of marriage bonds, and the nullifying of a man's ministry.

The Minister's Wife Builds a Supporting Home and Family Life

The minister's wife supports her husband in his ministry *through the kind of home and family life she sustains and directs*.

The normal man needs and has a right to expect certain sources of strength and encouragement in his home. Among these are *security, serenity, relaxation, and comfort*.

He should find in his home that quality of affection which assures him that he is wanted, loved, belongs—an affection which provides him a sense of worth. Such are the fundamental needs or drives of human nature. Everyone desires to "be wanted," "to be loved," "to belong," "to be respected as of worth." These are human needs and drives, and your husband is human.

When the husband is called upon to give ministry in other homes, it is imperative that he be backed by a quality of family life that may be pointed to as a worthy example. No minister can serve

or save effectively when he knows that the family being visited and just about everybody else knows that his own family life is a mess.

The supporting role of the minister's family is conditioned largely by what is happening to his children. The Mid-Century White House Conference had this to say about children in the home:

There is no more satisfying, important, soul-stirring job than parenthood.

It is in the living of the home pattern that honesty and integrity are fostered.

Delinquent behavior is only a reflection of what the child has received from his parents and society—but, we refuse to accept the responsibility.

Love is as vital as calories for the growing child.

The child is the hope of the world—if he don't have to live with (imperfect) adults.

Certainly no minister's wife can claim a genuinely supporting role in his ministry unless she does all within her power to see that their children are clean, healthy, happy, well-disciplined, obedient, and courteous. If the minister's home fails him here, his endeavors to serve, however able, will in the long run avail little.

Supporting the Husband in His Occupational and Vocational Pursuits

An overwhelming majority of our priesthood members are employed in secular pursuits. Success or failure there bears a direct relationship to their effectiveness as ministers. What can the wife do here?

The wife can be his confidant, sympathizer, encourager. She can be a good listener, always with unfeigned interest, affording him the opportunity to think out loud. She can thus share in his interests and problems and perhaps discover what role he desires her to play. This serving as a sounding board or screen—letting him "get it off his chest"—is often the best kind of help as in all good counseling.

The wife can share her husband's vocational life in more direct and specific ways:

She can make and cultivate social contacts with colleagues, clients, customers; she can act as his private secretary—type manuscripts, write letters, keep files. She can, in fact, become his ex officio partner.

Much depends, of course, upon the nature of his work, skills required, the peculiar talents of the wife. But the point is, if she wants to she can find ways to help him to be happy and efficient in his vocation. *(To be continued.)*

Home Column

Occupation Teacher

By Sally Harding

AT THE MOMENT I feel as green as June grass, and my knees are dissolving into water. But the water is no longer lukewarm—it's boiling. It's been four years reaching 212°, but it has arrived.

Several years ago my father told me that the teaching profession is one of the highest callings for a woman. I was skeptical, because at the time I was in the throes of my high school education where it is considered cricket to resolve never to become a teacher. A few growing pains later a couple of the exemplary teachers on the Graceland staff took me aside to ditto my father's comment. Still I was dubious.

Then, somewhere along the line, it happened—rather like having a pimple begin to fester, come to a head, and finally rupture.

AS MY SOPHOMORE YEAR at Graceland drew to a close I found myself teetering on the tight rope between the cold, cruel world and the university. When I stumbled toward the latter I somehow got caught in the tide of the School of Education, still maintaining a foothold in the College of Literature, Science, and Arts.

"If you're going to major in English," my academic counselor advised, "you'd better get a teaching certificate." "Quit shoving," I thought, but I signed my *jon henri* on the application blank for same.

"Journalism," I wrote in big, bold letters beside the square marked

"minor." This would be my road block. At this point the pimple began to fester.

The university calendar said twenty-one hours would have to be spent in the School of Education. "Minimum hours," I consoled myself. But they might as well have been maximum, because it was in this depart-

Here Is the Writer . . .

Sally, a native of Council Bluffs, Iowa, is a graduate of Graceland College ('50) and the University of Michigan ('52). At present she is teaching high school English and history at the Waterford Township High School in Pontiac, Michigan. Outside of teaching, her main interests, she says, are reading, writing, (definitely not arithmetic) music, golf, bowling, and young people. In past years she has served on the staff of church youth camps in Nebraska and Michigan.



ment that the thing began to come to a head.

"Compulsory," said the post card which invaded my mail in the spring of '52 to tell me about registration for placement with the teaching division of the placement bureau. I clung awkwardly to my road block. The time for decision was at hand.

"What are the openings in journalism?" I asked the department chairman, trying to conceal the note of expediency in my question. The immediate opportunities in that field as we discussed them offered a real challenge to my free agency.

THEN ONE DAY I received a call from a superintendent of schools at a far corner of the state. The head of the pimple grew tender. Soon the first sprinkle of vacancy notices was followed by an intermittent rain and then a deluge. I felt almost professional as I donned hat and gloves and drove a borrowed car for a series of personal interviews.

"Your educational philosophy," my first interviewer asked, "what is it?" I swallowed hard and blinked a couple of times. I wondered momentarily if I had such a concept, then I discovered it as I began to talk: "The responsibility of education is to help young men and women equip themselves to achieve the ultimate purpose for which they are created." The pimple ruptured.

So now I'm signing "teacher" on forms which inquire about profession. But I'm not actually that yet. Although I'm on the "other" side of the desk now, I'm still in training, as all beginning Reorganized Latter Day Saint teachers are, to help young people to help themselves to help Christ build the kingdom of God on earth.

Fair-sharing

Seventy Herbert Lynn tells the story of the man who was glad to live in the United States, accepting its favors and enjoying its benefits without ever taking the time or trouble to become a full-fledged citizen and accept the responsibilities of citizenship. Then there was another man who even took out citizenship papers and became nominally a citizen who coasted along and never accepted his fair share of democratic responsibilities.

The church has folks like these. Some of our best friends attend and worship with us each Sunday but never see the real need of accepting membership. Others, having been baptized, fail to take on their fair share of the work of the kingdom.

ALICE ZION BUCKLEY

Young People in the News

This is another in the series of biographical sketches on young Latter Day Saints who are outstanding in church and school or civic activities. Readers who know of other young members worthy of special recognition are invited to submit material on and pictures of their candidates to the Youth Office, The Auditorium, Independence, Missouri.

the Pennington Brothers

THE PENNINGTONS of Teaneck, New Jersey, are Scouters through and through. In June the three Pennington boys—John, Bill, and Dick—all received awards at the Teaneck Boy Scout court of honors ceremonies.

John, 16, was awarded the Eagle Scout award; Bill, 13, was presented his Life Scout award; and Dick, 11, became a Tenderfoot.

John has acquired the 21 merit badges required for Eagle rank. Bill has 17 merit badges, and has hopes of being an Eagle Scout by the end of this year. Dickie has just begun work on requirements for Second Class Scout.

Both John and Bill have been Boy Scout patrol leaders and den chiefs in Cub Scouting. John belongs to the Explorer Unit of Troop 90, which is for boys 14 and older. With their leader directing, they participate in activities which appeal to that age group.

The two boys are working on their God and Country award. They have just recently completed the third award in the program. Dick will soon begin working toward this award also.

These boys, sons of Mr. and Mrs. C. H. Pennington, are really excellent examples of church young people who are members of a small branch. At present they attend the Newark Branch, which meets in the Masonic Temple in Lyndhurst and has only church school and church services each week. Prayer services are held in cottages on Wednesday evenings, but because of the scattered condition of the Saints and the

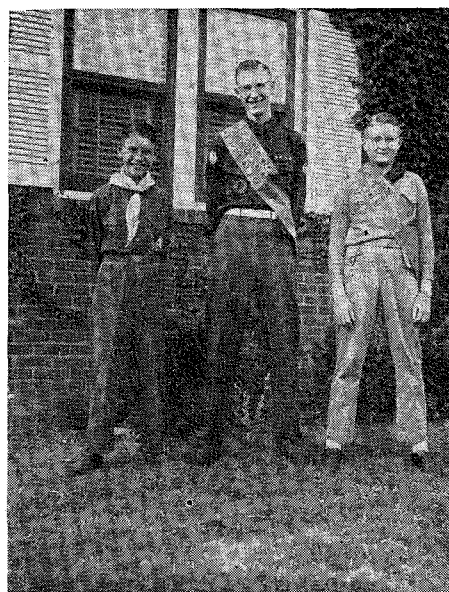
problem of transportation, regular attendance is hard to attain.

John and Bill help at the branch in any way possible. They are often responsible for assisting in the opening services of church school, helping with special music, making announcements, taking up the offering, distributing, collecting, and packing song books and bulletins, putting up tables, and carrying dishes for any special womens' or branch activities such as bazaars or dinners.

They also have provided some leadership in junior church, as they are the oldest members of that group. These activities and others have aided the boys in obtaining their first three awards for God and Country.

The family will soon move to Washington, D.C., where Mr. Pennington has been transferred. He is employed by the government in the immigration and naturalization service. The Washington, D. C., Branch will afford more association with other church young people.

Bill and John attended Deer Park youth camp last year and would have gone this year if family plans had not been so indefinite. They also attended the Boy Scout camp, "No-Be-Bo-Sco," at Blairstown, New Jersey, in 1949, 1950, and 1951.



Dick, John, and Bill

In school activities they are particularly interested in music, and all three play in the orchestra or band. Athletics interest them too. John was on the winning basketball intramural team when in the seventh grade and again this year. He won a cup this year labeled "Championship—1951-1952, tenth grade Recreation Basket Ball League." He was also a member of the soccer team in school. John has served as president of his class's bowling league for the past two years. Bill and Dick go out mostly for baseball with the Teaneck Recreation Department. All three enjoy bicycle riding, and each has an English-made bike which they bought with their own money.

It is satisfying and encouraging to note that a family can promote and urge boys to participate wholeheartedly in such activities as Boy Scout work. This same interest and willingness to serve seem evident in their school and church activities. Such enthusiasm and sincere effort will be appreciated no matter where the Penningtons make their home.

MARY COOPER

New Horizons

Bulletin Board

We're on the Air . . .

CALIFORNIA, Stockton.—KGDM, 1140 on the dial, 1:15 p.m. (PST) Sunday.

MONTANA, Kalispell.—KGEZ, 1340 on the dial, 1:15 p.m. (MST) Saturday.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 9:30 a.m. (EDST) every Sunday.

TEXAS, Weslaco.—KRGV, 1290 on the dial, 9:00 a.m. (CST) Saturday.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

ALABAMA, Mobile.—WKRK, 710 on the dial, 7:15 a.m. (CST) Sunday.

MASSACHUSETTS, Fall River.—WALE, 1400 on the dial, 9:45 a.m. (EST), October 1.

MASSACHUSETTS, Fall River.—WSAR, 1480 on the dial, 8:15 a.m. (EST), September 10, October 22.

AMERICAN FORCES NETWORK, EUROPE.—AFN, Tuesday Evening Vespers, 1845-1900 hours.

IOWA, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.

Listeners are urged to write the local station, offering their appreciation for carrying the program, and commenting on that part of the program most liked. This good-will effort helps greatly in keeping our programs on the air.

Rock Island District Conference

The Rock Island District fall conference will be held November 1 and 2 at the church in Rock Island. President W. Wallace Smith and Apostle Roscoe E. Davey are to be present. The schedule is as follows: Saturday, 10:00 a.m., orientation and worship; 11:00, general and priesthood classes; 1:00-6:00 p.m., priesthood and departmental workshops; 6:30, banquet for priesthood members and their wives; 7:00, religious movie for those not attending the banquet; Sunday, 8:00 a.m., general fellowship service; 9:45, general and priesthood classes; 11:00, sermon by President Wallace Smith; 9:45 to noon, special services for children; 2:00 p.m., district business meeting. All members in the district are urged to attend both days. Lodging for out-of-town guests will be furnished by the Tri-Cities Branches. Reservations for the banquet may be made with Elder J. C. Stiegel, 2320 Sixteenth Avenue, Moline, Illinois.

W. J. BRESHEARS
District President

Servicemen's Addresses

Murel E. Fisk, 4626290
Staff Administration
Tongue Point, U.S.N.
Astoria, Oregon

Murel will appreciate having members in or near Astoria contact him; he would also like to know the nearest place where services are held.

Pvt. Frederick E. Worth
US 55259616
Btry. C, 231st Armed F.A. Bn.
Sixth Armored Division
Ft. Leonard Wood, Missouri

Pfc. James Farley
1215551 U.S.M.C.
H. & S. Company,
1st Shore Party Bn.
1st Mar. Div. F.M.F.
c/o Postmaster
San Francisco, California

James is in Inchon, Korea, and would like to contact other members stationed there.

Southern Nebraska District Conference

The Southern Nebraska District conference will be held October 11 and 12 at Lincoln, beginning at 2:00 p.m. Saturday with a meeting of the nominating committee. At 7:30 there will be a preaching service and at 8:30 a social hour. Sunday's activities include a prayer service at 8:00 a.m., church school at 9:30, preaching at 11:00, a basket dinner at noon, and the annual business session at 2:00 p.m.

VIRGINIA COLLINS
District Secretary

London District Conference

A district conference will be held in London, Ontario, on Sunday, October 19, beginning at 10:00 a.m. with a prayer service. At 11:15 Seventy William McMurray will speak, and at 3:00 in the afternoon the business session will be held. The final service will be at 7:00 in the evening when Seventy McMurray will again give the sermon. J. C. STUART
District President

Change of Address

Mr. and Mrs. W. J. Breshears
Robert Breshears
1305 43rd Street
Rock Island, Illinois

Books Wanted

Robert Maier, Box 394, North Miami Beach, Florida, would like to obtain a copy of *A Marvelous Work and a Wonder*.

Mabel L. Fritschle, 1027 Fourth Street, Baker, Oregon, would like to purchase a copy of *Salyards' Men Nearest the Master*. She will appreciate knowing the price and condition of the book before receiving it.

Mrs. Louise Sheldon, 221 South Union, Independence, Missouri, would like to purchase a copy of *Salyards' The Enduring Word*.

Ruth Sloan, 415 West Farmer, Independence, Missouri, would like to obtain a copy of *Zion's Praises*.

ENGAGEMENTS

Turner-Twombly

Mr. and Mrs. William Twombly announce the engagement of their daughter, Virginia Ruth to Robert V. Turner, son of Mr. and Mrs. Vernon E. Turner of Cameron, Missouri. Bob, a graduate of both Graceland and Iowa State College, is now under General Church appointment. Ruth, a graduate of Highland Junior College is teaching at Highland, Kansas. The wedding will take place in December.

WEDDINGS

Blosser-Leverette

Doris Leverette, daughter of Mr. and Mrs. Harrison Leverette of Jackson, Michigan, and Harvey Blosser, son of Mr. and Mrs. Linden Blosser of Harrison, Michigan, were married September 8 at the Reorganized Church in Harrison, Elder David H. Bailey officiating. They are making their home in Harrison.

Hobbs-Yeats

Marjorie Ann Yeats, daughter of Mr. and Mrs. J. E. Yeats of Miami, Florida, and Daniel F. Hobbs, Jr., son of Mr. and Mrs. Frank Hobbs of Century, Florida, were married June 8 at the Miami Shores Community

Church, Evangelist A. D. McCall officiating. They are making their home in Tallahassee where the groom is doing graduate work at the University of Florida. He expects to receive his Master's Degree in Home and Family Living next February.

Short-Dickens

Dorothy Joan Dickens, daughter of Mr. and Mrs. Lee Dickens, and Eugene Franklyn Short, son of Mr. and Mrs. Earl Short, were married July 26 at Central Church in Kansas City, Elder Aldon Colyer officiating. The bride, a graduate of Graceland ('50) and Kansas State College ('52), is teaching home economics in the Kansas City Schools. The groom was graduated from Graceland in 1946 and also attended the University of Missouri. They are making their home in Kansas City.

McKiddie-Nevenan

Nancy Nevenan, daughter of Mr. and Mrs. Emil Nevenan of Flint, Michigan, and Donald McKiddie, son of Mr. and Mrs. Carl McKiddie, were married September 1 at the Reorganized Church in Sault Ste Marie Michigan. Elder Orval King read the double-ring service. A reception was held in the lower auditorium of the church following the ceremony.

Burgess-Harrell

Shirley Harrell, daughter of Mr. and Mrs. Charles Parker Harrell of Johnsonville, Illinois, and Ellis Burgess, son of Mr. and Mrs. Jesse Burgess of Xenia, Illinois, were married May 31 at the Brush Creek Reorganized Church. Pastor Lewis DeSelms read the double-ring service. A reception was held at the home of the bride's parents following the ceremony.

Anderson-Ward

Elizabeth Anne Ward, daughter of Mr. and Mrs. Benjamin Ward, and Robert LaZelle Anderson, son of Mr. and Mrs. Claude H. Anderson, all of Van Nuys, California, were married August 22 at the Central Lutheran Church in Van Nuys. Robert was ordained to the office of deacon while serving in Korea. They are making their home in Lamoni where both are attending Graceland College.

BIRTHS

A son, Richard Lee, was born on September 3 to Mr. and Mrs. Richard Lidberg in Tucson, Arizona.

A daughter, Cynthia Ann, was born September 14 to Mr. and Mrs. William Seidel of Tucson, Arizona.

A son, Curtis Roger, was born on September 11 to Mr. and Mrs. Walter R. Schmidt of Hebron, Nebraska. Mrs. Schmidt is the former Lessie Miller of Pittsburg, Kansas.

A son, John David, was born on June 26 to Mr. and Mrs. John D. Murray of Brown City, Michigan. Mrs. Murray is the former Joyce Stone of Philadelphia, Pennsylvania.

Mr. and Mrs. Wallace J. Rice of Independence, Missouri, announce the birth of a daughter, Julie Deanna, born September 21. Mrs. Rice is the former June Robb. Both parents are graduates of Graceland College.

A son, Jared Miles, was born on July 12 to Mr. and Mrs. Elmer M. Curtis of Nevada, Missouri. He was blessed September 21 by Elders John Noyes and Amos Higdon. Charlotte Coby, four-year-old daughter of the Curtises, was blessed at the same time.

A son, Jan Clay, was born June 15 to Mr. and Mrs. Bender of Panorama City, California. He was blessed on August 31 at Sherman Oaks Branch by Pastor Douglas R. Clark. Mrs. Bender attended Graceland in 1945.

DEATHS

JONES.—Carleen Marie, daughter of Chester Carl and Ardhith Kiser Jones, was born August 7, 1948, at Keokuk, Iowa, and was killed in a car accident in front of her home in Keokuk on September 13, 1952. She was a member of the primary class at church school in Keokuk. Funeral services were held at the church with Elder W. H. Gunn officiating.

CANINE.—Elizabeth Eileen, daughter of Major Chester E. Canine of the Army and Mayday Presley Canine, was born February 4, 1947, at Oakland, California, and died August 19, 1952, at Walter Reed Hospital in Washington, D.C. She was blessed at the

Berkeley (California) Branch in 1947 and during the past two years attended church school in Washington, D. C.

She is survived by her parents; her maternal grandmother, Mrs. Nellie Young Presley; and her paternal grandparents: Mr. and Mrs. James E. Canine, of Oakland, California. Funeral services were held at Fort Myer Chapel, Elder A. W. Powell officiating. Interment was in Arlington National Cemetery.

McKINDSEY.—Alphene, daughter of Ansel and Sophia Corkins, was born January 13, 1872, in Martinsville, Michigan, and died August 26, 1952, at Harper Hospital in Detroit, Michigan. Her husband, William McKindsey, preceded her in death in 1948. They made their home in Independence, Missouri, from 1920 to 1933, attending Liberty Street and Second Church while there. She had been a member for forty-four years.

Surviving are one daughter, Mrs. Leonard Roberts; one grandchild; and three great-grandchildren. Funeral services were conducted by Elder W. Blair McClain in Detroit and Elder Vincent Harrison at the graveside in Milan, Michigan.

PARKER.—John W., son of Richard J. and Mary Etta Owens Parker, died July 19, 1952, at the age of eighty-three. On June 25, 1899, he was married to Dora Skinner at Maysville, Arkansas, where for years he worked as a pharmacist for a drug company. He was baptized into the Reorganized Church in 1908 and ordained a deacon in 1909. He also belonged to the Odd Fellows Lodge, the Modern Woodman Lodge, and was a member of the Maysville Brass Band.

He is survived by his wife; three children: Troy, Iral, and Valeria Parker Pim; four grandchildren; and one great-grandchild. Funeral services were held at the Reorganized Church, Elders James Daugherty and Raymond Carson officiating.

SHERMAN.—Clare Arthur, son of Charles and Mary Sherman, was born November 22, 1890, at Belding, Michigan, and died June 30, 1952, at General Hospital in Kansas City, Missouri. As a young man he desired to be an artist and a doctor. At the age of fifteen he attended the art academy in Chicago and became a portrait painter. Using the money he made from his paintings, he studied medicine, receiving his doctor's degree from the Chicago Medical College. In 1913 he moved to Kansas City, where he made his home for many years and practiced medicine. During World War I he served as a first lieutenant in the medical corps, and in 1937 he served with the Red Cross during the flood in Arkansas. He had been a member of the Reorganized Church since April 16, 1899.

He is survived by his wife, Gertrude, of the home in Kansas City; three daughters: Mrs. Shirley Adair, Mrs. Mary Burden, and Mrs. Myrtle Masters, all of Kansas City; four grandchildren; and four great-grandchildren. One daughter, Camille Ardis, was killed in a car accident at the age of six. Funeral services were held at Wagner Chapel, Elder Glaude A. Smith officiating. Interment was in Forest Hill Cemetery.

BRITTAIN.—Agnes, was born August 4, 1871, at Augusta, Iowa, and died at Mercy Hospital in Council Bluffs, Iowa, on September 3, 1952, after twenty years of ill health. She had been a faithful member of the Reorganized Church for more than fifty years. Her husband, William Brittain, preceded her in death in 1928, and a son in 1948.

Surviving are two sons: Nephi of Council Bluffs and Robert of Lone Wolf, Oklahoma; a daughter, Mrs. Helen McCartney of Denver, Colorado; and nine grandchildren. Funeral services were held at the Culter Mortuary in Council Bluffs, Elder V. D. Ruch officiating. Burial was in Walnut Hill Cemetery in Council Bluffs.

DRADER.—James, was born July 3, 1873, at Porham, Ontario, and died June 21 at his home in Bantry, North Dakota. In 1894 he was married to Joanna Wagar, and the following year they homesteaded in what is now known as the Wagar settlement. They lived there until 1934 when, because of failing health, they moved to Bantry. He had been a member of the Reorganized Church since 1905.

Besides his wife he leaves ten children: Redford and Melvin of Denbigh; Edward and Marybelle Gunderson of Bantry; William of Granville; Henry of Newfield, New York; Laura Williamson of Ithaca, New York; John of New Carlisle, Indiana; George of Wanatah, Indiana; and Andrew of LaPorte, Indiana; fifty-one grandchildren; and fifty-two great-grandchildren. Funeral services were held at the Methodist Church in Bantry, Elder Luther Troyer officiating. Burial was in the Bantry Cemetery.

GREEN.—Mabel Podschweit, was born January 27, 1888, at Chicago, Illinois, and died September 16, 1952, in Independence, Missouri. She was married on November 17, 1903, to Fred R. Green, who survives her. She had been a member of the Reorganized Church since she was ten, attended Stone Church for the past fifty-five years, and was active in the Laurel Club. A son, John Harvey, preceded her in death on May 12, 1929.

Besides her husband she leaves two daughters: Lillian Green of the home and Mrs.

Mildred Sturges of Grain Valley, Missouri; two sons: F. T. (Bud) of Independence and William D. of Kansas City, Missouri; a sister, Mrs. E. L. Stultz of Kansas City; two brothers, George Podschweit of Aurora, Illinois, and Clarence Podschweit of Logan, Montana; and one grandchild. Funeral services were held at the Carson Chapel in Independence, Elders L. L. Coberly and Glaude A. Smith officiating. Interment was in Mound Grove Cemetery.

IZATT.—Alma, son of Frank and Mary Mowe Izatt, was born July 18, 1899, at Ladd, Illinois, and was killed May 19, 1952, in a coal-mine accident at Farmersville, Illinois. He was married on June 28, 1923, to Pearl Martin, who survives him. He was a member of the Reorganized Church and the United Mine Workers of America.

Besides his wife he leaves two sons: William of Taylorsville and Jack of the home; three sisters: Mrs. Mary McCormick of Melcher, Iowa; Mrs. David Jones of Taylorsville; and Mrs. Mark Lunn of Ladd; and two brothers, William and Jack, both of Taylorsville. Funeral services were held at the Reorganized Church, Elders Delmar Jones and Jason Daykin officiating. Burial was in Oak Hill Cemetery.

JENSEN.—Ida May, was born September 16, 1878, in Crescent Township, Iowa, and died September 6, 1952, at Mercy Hospital in Council Bluffs, Iowa, after five weeks of illness. She had been a member of the Reorganized Church since June 24, 1900.

She is survived by a son, John Jensen, pastor of the Missouri Valley, Iowa, Branch; a daughter, Mrs. Norman P. Fouts of Neola, Iowa; and three grandchildren. Funeral services were held at the Woodring Chapel in Council Bluffs, Elders V. D. Ruch and Charles Putnam officiating. Interment was in Walnut Hill Cemetery in Council Bluffs.

WIDRIG.—Daniel Elmer, son of William and Sarah Widrig, was born December 25, 1897, at Bendon, Michigan, and died September 1, 1952, at Munson Hospital in Traverse City, Michigan, of injuries received in an automobile accident. In 1920 he was married to Anna May Myers, who survives him. He was baptized into the Reorganized Church in 1905, was ordained to the office of elder, and served as counselor to the pastor of Gaylord Branch and president of Northern Michigan District. He was also very active in civic affairs.

Besides his wife he leaves four daughters: Mrs. Marjorie Christian and Mrs. Dorothy Bartlett of Detroit, Michigan; Mrs. Virginia Wiggins of Saginaw, Michigan; and Miss Anna Widrig of Gaylord; his father, William Widrig of Gaylord; three sisters; a brother; and five grandchildren.

CULMER.—Evyline, daughter of Mr. and Mrs. Henry Fisher, was born December 8, 1886, at Sandwich, Illinois, and died August 28, 1952, at Sandwich. On September 8, 1909, she was married to Lawrence J. Culmer, who preceded her in death on April 16, 1923. She had been a member of the Reorganized Church since 1930.

She is survived by a brother, Walter Fisher of Sycamore, Illinois, and a sister, Mrs. Rose Sova of Kansas City, Missouri. Funeral services were held at the Burkhart Chapel in Sandwich, Elder Lloyd L. Hadley officiating. Interment was in the Oak Ridge Cemetery at Sandwich.

SHAFFER.—Grace, was born November 8, 1885, in Lowbanks, Ontario, and died September 15, 1952, in Buffalo, New York. She was an active member of Buffalo Branch and served for many years in the choir and women's department. She was the wife of Elder George Shafer and the mother of Mrs. Ruth Ensmenger and Dr. Albert Shafer. Funeral services were held at the Ulbrick Chapel in Buffalo. Seventy Stan Johnson officiated.

ROBERTS.—Cora L., was born October 27, 1883, in Arkansas and died September 21, 1952, at Sacramento, California, after a long illness. She had been a member of the Reorganized Church since November 22, 1925.

Surviving are three daughters: Mrs. Ruby Toon and Mrs. Myrtle Witt of Rio Linda, California, and Mrs. Zola Perkins of Sacramento; a son, Lloyd Roberts of Sacramento; three brothers: B. R. Yochem of Illinois; A. J. Yochem of Arizona; and Melton Yochem of Sacramento; a sister, Mrs. Minnie Tanniehill of Del Paso Heights, California; eighteen grandchildren; and three great-grandchildren. Funeral services were held at Chapel of the Flowers in Sacramento, Evangelist W. H. Dawson officiating. Interment was in East Lawn Cemetery, Sacramento.

A GOLDEN NATURE GUIDE

Trees

A Guide to Familiar American Trees

by HERBERT S. ZIM and ALEXANDER MARTIN

This pocket-size book is an authoritative introduction to America's trees. A key based on leaf shapes makes identification of about one hundred and fifty species easy for everyone. Handsome full-color pictures show the trees' overall shapes and typical habitats, with details of twigs, buds, bark, leaves, flowers, and seeds.

\$1.00

HERALD HOUSE
Independence, Missouri

*** WEEK-END VACATION**

If fate denies you a really big vacation in the Rockies or on the Pacific Coast, you may still have a wonderful time on a week end nearer home. This year it was necessary for us to settle for a little jaunt to Missouri's Lake of the Ozarks. One of our great thrills was provided while at dinner in a lofty dining hall near Bagnell Dam, recommended by Duncan Hines. It was nearing sunset, and for an hour, over the best of food, we watched the changing colors of day fading into night over an expanse of lake equaled only in beauty by the view of the Potomac from Mount Vernon. There was a boat excursion by moonlight, and pretty homes in the woods along the winding shore. It was fun to wander through the gift shops in the town and to compare native craftsmanship with the imports. Finally, there was the comforting gift of dreamless sleep in a shining new cabin on a hill high above the lake. In the morning there was a river of fog pouring wraith-like from the water, over the dam, and down into the valley below.

For worship that Sunday morning the nineteenth Psalm was read, beginning, "The heavens declare the glory of God; and the firmament sheweth his handywork." Prayer could hardly express enough gratitude for the beauty and happiness of that experience. We breakfasted at a picturesque hotel in Camdenton, crossed some beautiful bridges, and had dinner in Jefferson City surrounded by national and state officials and their families. So much was packed into the two-day trip that it seemed like a week. Now we're home again with a new supply of sparkle and verve for work.

*** WHEN DISASTER STRIKES**

When disaster strikes, our faith is most severely tested. We think that we have been faithful to our responsibilities. We have been as good as we knew how to be. We have tried to serve at all times. We have prayed for protection. Why, we wonder, does God permit accidents to happen to us?

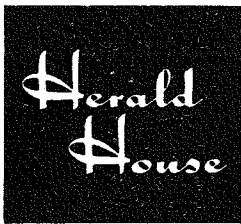
But we must remember the conditions of our tenure on the earth. We are here not only to "replenish the earth," which is as far as some people fulfill the great human commission. We are also to "subdue it," which is a great responsibility. That makes it necessary for us to look out for ourselves. God's intervention in our affairs seems generally (some people testify to exceptions) to be confined to the realm of the spirit. He advises us and warns by the still small voice. We must learn to recognize and obey these "leadings." We must be alert to catch and understand them.

But the physical part—yes, and the intellectual part—of our protection is in our own hands. Our minds must know what to do in emergencies. Our hands must remove the inflammables that destroy life and property. We must regulate the overheated stoves that cause fires. In driving cars, we must know how to disengage the clutch—the moment to step on the brake or turn off the ignition switch.

Most of our disasters come from "accidents of life," not from the will of heaven. A part of our having "dominion" (Genesis 1:23) is to learn to take care of ourselves. God has tried to protect us not by moving our hands or taking charge of us, but by giving us minds that he intended us to use.

Rules and Resolutions

Just off the press! A new pocket-size book of R. L. D. S. rules governing branch, district, and General Conference business meetings. This semi-flexible, red imitation leather bound book also contains Conference Resolutions which have present and future bearing on church procedure.



\$2.00

INDEPENDENCE, MISSOURI

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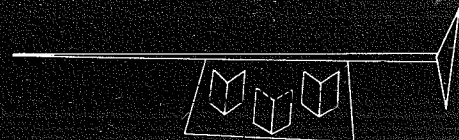


Photo by Dick Braby

Graceland students find the worn steps
of Briggs Hall a friendly place to meet.

the Saints' Herald

October 20, 1952
Volume 99



We'd
Like
You
To
Know...

Cecil Ray Ettinger



CECIL WAS BAPTIZED in 1930, but it took a world war and seventy-two combat missions over Europe as a P-47 fighter pilot to make him really enthusiastic about the church. When he entered the service as an aviation cadet in October, 1942, he had what he calls "less than a nominal interest" in religion. But during those seventy-two missions over Europe "a number of things happened that could not be explained by ordinary means," he says, so when he returned he "wanted to know what God would have me do."

It didn't take long to find out at least part of what God had in mind for him. In November, 1945, he was ordained a priest; in June, 1947, an elder; and in April, 1950, a seventy. He went under full-time church appointment in February, 1948. His first assignment was to Nauvoo, and he is now missionary in the Chicago and Northeast Illinois Districts.

During his three years in the service Cecil served as an instructor for some time, and for his performance in Europe he was awarded the Distinguished Flying Cross, the Air Medal with nine clusters, the Presidential Citation with one cluster, the ETO Ribbon with four stars, and the Victory Ribbon.

He was born in Taylorville, Illinois, on July 26, 1922, six months after his father had been killed, and was "reared in the traditions of the church by a devoted mother," he says. He was graduated from high school there in 1940. He attended Graceland then, being graduated just before going into the service, and again in 1946 while waiting to attend a university. During his second session there he met Betty Jean Russell, whom he married in August, 1946. He attended the University of Iowa where he received his B.A. degree in February, 1948, the same month he received church appointment. He majored in mathematics and minored in religion.

While in high school he worked part time as a bookkeeper and clerk in a local store and later did similar work in three different states before becoming a church appointee. He earned distinction as a bassoon soloist in the high school concert band and with the Springfield, Illinois, Symphony; he was chosen to play in the Illinois All-State Orchestra and the national solo contest for two years.

Cecil and his wife have two children, Cecil Ray III, 5, and Stephanie Lynn, 2.

News and Notes

FIRST PRESIDENCY AT STONE CHURCH

Members of the First Presidency were associated with Pastor Glaude Smith in the first Communion service of the new church year at the Stone Church on October 6.

EVANGELIST DIES

The first Presidency has received a communication from Apostle Maurice Draper who is in the Australasian Mission of the death of Evangelist C. A. Dickinson. Brother Dickinson died on September 23 after an illness of two years. He was present at several Conferences in years past.

BISHOP IN OMAHA

Bishop Henry Livingston of the Presiding Bishopric was in Omaha, Nebraska, for a district conference on October 11 and 12.

MESSIAH CHOIR REHEARSES

The first rehearsal of the Messiah Choir was held in the Auditorium choir room October 12 under the direction of Franklyn S. Weddle, General Church music director. Rehearsals will be held each Sunday until the performance, except for November 2 when the Independence Symphony Orchestra gives a concert. The radio performance will be given the night of December 21.

CENTER STAKE PRIESTHOOD CLASSES

The opening priesthood classes for the Center Stake were held October 6 at the Stone Church. The enrollment for the Melchisedec classes was 160, and approximately 300 members of the Aaronic priesthood registered. The Aaronic priesthood is being instructed by Evan Fry, and the Melchisedec classes are under the direction of Dr. Floyd M. McDowell.

NEW PASTOR AT WALNUT PARK

On October 8, the Walnut Park congregation of the Center Stake of Zion voted to approve Elder Herbert Lively as their new pastor as assigned by the Joint Council. The former pastor, Elder Fred O. Davies, has been assigned as president of the Kansas City Stake. Brother Lively is the former pastor of the Central Church in Kansas City, Missouri. The Davies family was honored at a family night on October 7 given by the Walnut Park congregation.

SPEAKS TO WOMEN

Mrs. Pauline Arnson, General Church director of women, was the guest speaker at the Eden Heights women's meeting in the Center Stake on October 8.

WEDDLE AT HOT SPRINGS

Franklyn S. Weddle, radio director and music director of the General Church, was a delegate to the district convention of Kiwanis International held at Hot Springs, Arkansas, October 5, 6, and 7.

The Saints' Herald Vol. 99 October 20, 1952 No. 42

EDITORS: *The First Presidency:* Israel A. Smith, F. Henry Edwards, W. Wallace Smith
ASSISTANTS: Leonard J. Lea, Associate Editor; Chris E. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

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

"Ye Gave the Nazarites Wine to Drink"

THE FIRST SUNDAY in November is widely observed as "World Temperance Sunday." We might well share in this observance.

Among the many who might speak to us in this connection and at this time, I call to mind most particularly Amos, the shepherd prophet of Tekoa, who ministered in Israel during a period of widespread prosperity. Amos is noteworthy for his insistence that sound morality is of far greater importance in the sight of God than power, or possessions, or ease, or any of the many things to which men tend to give priority in periods of affluence.

Amos was capable of flaming moral indignation. It seems to me that nowhere is this more clearly revealed than in his denunciation of the people of Israel:

I raised up of your sons for prophets, and of your young men for Nazarites. Is it not even thus, O ye children of Israel? saith the Lord. But ye gave the Nazarites wine to drink; and commanded the prophets, saying, Prophecy not.—Amos 2: 11, 12.

The distinctive thing about the Nazarites was their vow to "separate themselves unto the Lord" (Numbers 6: 2). This vow was made because of their keen awareness of the great calling of Israel and of their personal responsibility in light of this national calling. And, since abstinence from the use of wine was both a sign of the Nazarite vow and a means of its performance, it is small wonder that Amos became indignant at those who "gave the Nazarites wine to drink," even as he did at those who "commanded the prophets, saying, Prophecy not." To give the Nazarites wine to drink was to distract them from their high and holy calling in a period of Israel's peculiar time of opportunity and

need. It was completely without moral defense.

THE LIQUOR TRAFFIC offers no good thing to men of destiny in our day, even as it offered no good thing to the Israelites in the time of Amos. Men who promote the sale of intoxicants conspire to steal the strength and resolution of young men whom God intended to serve their generation. They help nullify the vows of nobility and good citizenship which many of these young men have taken. Their influence goes far to make impossible the fulfillment of the vision of the prophets.

If the people of our day were as well versed in the Scriptures as their

fathers, it might be possible to say to the liquor advertisers and salesmen, "Ye gave the Nazarites wine to drink," and to say this in such fashion as to make it one of the ultimate expressions of contempt. It could come to be a standard indictment charging treason against the spirit of freedom and the high purpose of our generation, as well as a judgment against all who share in liquor's dethronement of reason and its blunting of all fine sensitivity. It could express for us our justifiable scorn for men who put profits of the liquor traffic above regard for those who by nature and calling should be "separated unto the work of God."

F. H. E.

IF YOU ABSTAIN

1. *You will have more money in your pocket.* Few people who drink and serve liquors realize how much money they are spending on this indulgence. A fifth of "good" liquor usually costs more than \$5.00. By the end of the year, the casual drinks and the money spent on liquor entertainment mount up to a formidable sum which could be used to improve home facilities or the security of the family.

2. *You will feel better if you don't drink.* One reason so many people become "dependent" upon liquor is that they find they must use alcohol in order to get temporary relief from the depression and physical discomfort caused by their previous drinking. There are no vitamins in liquor.

3. *Your family will be better off if you don't drink.* So often drinking is responsible for little flurries of bickering in family circles—nothing serious, but certainly nothing helpful.

4. *You will be a better worker.* When you spend an evening drinking with friends, you may make a sub-par effort at the office the next day. The probability is that you will flounder along until three o'clock in the afternoon and then go out for a drink, because you "just have to get something done."

5. *You will have greater self-respect and self-confidence.* Day in and day out, you will feel that you are just about living up to your responsibilities, giving everything that can be expected of you to your job and your family relations.

It is better not to drink and it is not nearly so hard to abstain as some people think. A few years ago, there was a good deal of pressure to drink, but among intelligent and well-bred people today, such pressure is notably absent. On social occasions there is always an alternative, a soft drink, perhaps, or even, more and more frequently, a cup of coffee or tea. People are more and more assuming the attitude that if you don't drink, it's your business, not theirs.

—*The Methodist Clipsheet.*

Editorial

Official

Report to the Church

WE HAVE JUST CONCLUDED the Institute on the Book of Doctrine and Covenants, the first of the three major gatherings of the inter-conference period. The Institute was planned by Elders Charles D. Neff, Evan A. Fry, and John Blackmore, in collaboration with the First Presidency, and the sessions were blessed by the evident presence of the Spirit of light and truth. The meetings were well attended, interest building toward an inspiring climax, and those responsible for the gathering felt well repaid for their efforts.

The Institute was primarily concerned with the Book of Doctrine and Covenants and the revelations contained therein. The services of Sunday, September 28, were held in the Auditorium and were devoted to consideration of the "Principle of Revelation," the "Continuity of Revelation" and the "Function of the Prophet." The activities of each day during the week were introduced by a period of worship of an unusually high order. In daily classes consideration was given to the Book of Commandments, the first and un-availing attempt to publish the revelations in book form, and the later and successful publication in the various editions of the Book of Doctrine and Covenants. The remainder of each morning was given to consideration of the history and background of the revelations, with specific concern to the conditions under which divine guidance has been received and most fully appreciated.

The afternoon panel discussions brought a somewhat different but very helpful approach to the consideration of the revelations under such titles as "The Prophetic Content of the Doctrine and Covenants," the "Social and Economic Content of the Doctrine and Covenants," the "Doctrinal Content of the Doctrine and

Covenants," the "Doctrine and Covenants in Relation to Health, and Related Subjects," and "The Doctrine and Covenants in the Church of Tomorrow."

There was a rich note of testimony in the evening presentation of "The Centrality of Jesus," "The Manifestations of the Holy Spirit," "The Levels, Usages, Types, Sources, Processes, and Tests of Revelation," and in the "Review and Summary" and question periods.

As the services of the week progressed, conversation among those participating showed a growing awareness of the distinctively personal aspect of divine revelation: that such light is the fruitage of a man's personal relation to God, a relationship which draws on all that

OCTOBER THEME

The General Church is suggesting the use in preaching and prayer meetings of the theme, "Where Is the Kingdom?"

he is but whose foundation is moral earnestness. At the same time there seemed to be quickened awareness of the fact that the revelations received by the church have involved a high type of social experience. In seeking the mind and will of God the prophet is not alone, but represents the people and is strengthened and emboldened by their faith and confidence and by awareness of their deep and urgent needs.

AS WAS HOPED and expected, the discussion of the revelations threw light on the operation of the principle of revelation so as to include all who are used by our Heavenly Father as his prophetic ministers. We were made aware of the roots of revelation in the un-availing love of God and in the response of men quickened by that love. We saw more clearly the relation between the principle of divine revelation and our need for salvation in the kingdom of God. We saw that revelation is always purposeful, meeting both specific and fundamental needs; that it is timely, ad-

justed to human capacity; and that it is wise, unifying the believers on a higher level than before.

We sincerely trust that those who participated in the Institute will bear their testimony in the stakes and districts and branches from which they came, and that this testimony will be accompanied by a rich outpouring of the Spirit similar to that experienced while we were together.

A compilation of summaries and outlines of the discussion will be published as soon as circumstances permit, and we trust that these will be widely used and, again, that their use will be accompanied by the same Spirit of light and understanding. We are convinced that the divine guidance which we need so urgently will be received by the church as a whole and in the various areas and divisions in which the church functions, as the Saints are faithful and expectant, and as their forward march creates situations in which further light is needed.

THE FIRST PRESIDENCY

Israel A. Smith

F. Henry Edwards

W. Wallace Smith

"Messiah" Broadcast on C.B.S. Radio Stations December 21

The church will again present the annual *Messiah* broadcast over the C.B.S. Network on the Sunday preceding Christmas. The Columbia Network radio stations are listed on page 22 for convenience in locating the C.B.S. station nearest you. The 136 stations that carried last year's broadcast are indicated with an asterisk. You are urged to write your nearest station, thanking those in charge for carrying the broadcast last year and urging them to carry it again this year. The program will originate from radio Station KMBC at 10:30 until 12:00 p.m., Central Standard Time, Sunday, December 21, 1952.

Local leaders are urged to follow the suggestions and helps found on page ten of the 1952-53 *Pastor's Handbook*.

Where Your Treasure Is

A sermon by George E. Armeson

Bishop's Agent of Southern
New England District

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also.—Matthew 6: 19-21.

TREASURE! GOLD! There are words for you. Ever since the dawn of time precious woods, metals, and stones have taken a high position in man's estimation. Treasure has always lured men on. Consider what deeds have been performed for the possession of it. Men have lied, cheated, murdered, sailed the seas, and climbed the most difficult mountains for it.

It is no different today. The quest continues, though in different forms. Today, under the cloak of respectability, men spend eight billion dollars in the quest for treasure each year, hoping to strike it rich—eight billion to the dog tracks, horse races, and other forms of trying to get something for nothing, or for the minimum of effort.

In still another way the quest goes on. Men of highly respectable affairs buy stock hoping that in the near future their holdings will go up enough in price to make a handsome profit. Some more modest folks seek treasure in the purchase of a good investment that will provide a profitable rate of return.

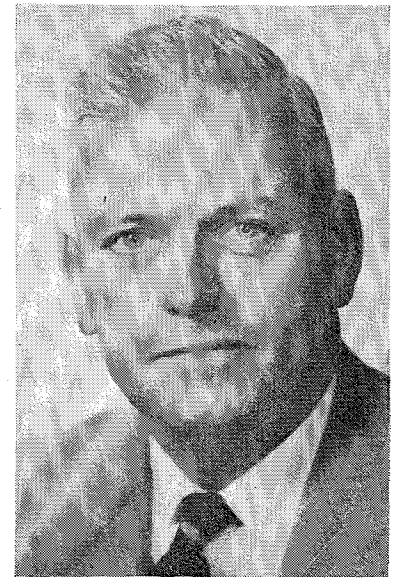
Before the cautious person buys, he looks over the balance sheet of the prospective company to determine its assets and liabilities. The Wall Street financial reports in 1950 had a list of good stocks in which one might invest with comparative safety. There was a block of stocks that yielded better than 7 per cent and had done so for fifteen years. But the reports did not mention the years back of that—the years before 1935. Anyone who looks at the

record will find why those years were skipped.

NOW I DO NOT SUGGEST you go into the market and have yourself a buying orgy, but here are the financial returns on five stable investments. Over a period of the past fifteen years, Company A has made a return of 6.6 per cent. Not bad, especially in contrast to savings bank returns. Company B paid a return of 7.3 per cent, which is still better. The best buy, however, is Company C which has paid 8 per cent over the period. Company C has returned 7 per cent to its stockholders, while Company D and E have paid 7.7 and 7 per cent respectively. Here I believe you will have to admit is an imposing list of stocks which for fifteen years have paid dividends of more than 7 per cent.

This is a dividend you can measure in dollars and cents in direct proportion to your investment. You put in so much; you receive so much. There are brokers on State Street in Boston who can give you advice on this. The prospect is good, but, of course, this picture is only fifteen years old. Your broker will not project this picture into the future except on a guess. He will show you the records of the past; this is all he has—and it is imposing, I will admit. It looks safe enough, and, like other seekers for treasure, you might logically decide to put your money into such an investment.

Into this rosy picture comes a troublesome fellow, Jesus Christ, who says, "Lay not up for yourselves



GEORGE E. ARMESON

treasure upon earth." Does he mean you should not invest your money? He does not say so; in fact, he commends good stewardship. What, then, does he mean? He means that you should not allow your money to become your treasure. Your money should be your stewardship, and your stewardship should be your treasure.

The servants of God can invite your response to the financial law of the church; they cannot compel it. They invite your response because they hold out to you some plain and precious promises, great benefits, great blessings. In financial language, they present an attractive prospectus.

WE LATTER DAY SAINTS are about the "singiest" people in America. We love to sing about Jesus, Zion, and heaven. When it comes to effort in singing, we should go to the head of the class. The only defect is in what we sing and how we relate it to our religious experience. In hymn 204 we sing, "Awake! ye Saints of God, awake! Call on the Lord in mighty prayer that he will Zion's bondage break!" We want God to break the bondage of Zion when we are the ones who have it bound.

"Awake to union and be one, or saith the Lord, Ye are not mine." Saints, we can put this down as a veritable truth: if we are not one, we are not his, and we must stop thinking that all we have to do is to sing about being at oneness with each other and keeping his laws. Many of us have the idea that God did not mean what he said about blessing us if we keep our stewardship. If we please, we observe the financial law just about as we please—not in the way he has divinely instructed his priesthood. When I say what God wants from us financially, it is not I who speaks; it is God who uses my voice.

We Saints love to sing Brother W. W. Phelps' song, "Glorious things are sung of Zion." We sing, in the last verse, "When the Lord returns with Zion, and we hear the watchman cry, then we'll surely be united, and we'll all see eye to eye." Why do we delay the day when we will see eye to eye? Are any of us naïve enough to believe that God is waiting until the consummation of time to cram Zion down our unwilling throats? I sincerely hope not. I have heard some people say, "Well, we can't see eye to eye on everything, you know." Perhaps we can't, but I refuse to accept the proposition that we must everlastingly postpone seeing eye to eye even on a majority of things. Our refusal to see eye to eye on the financial law of the church is one of the major reasons why Zion is yet in bondage. Only 10 per cent of our people are willing to constitute a partnership with God and make a stewardship of their lives.

WE HAVE ALL SORTS of interpretations of what God wants. Malachi 3: 8-10 asks the rhetorical question, "Will a man rob God?" I am by profession a lawyer. This question amuses me and arrests my attention. Will a man rob God? The idea is preposterous, even stupid, isn't it, Saints? For my part I will tell you this about robbery.

Suppose you are in a courtroom full of spectators with a judge on the bench, a jury in the box, and lawyers working feverishly. A lawyer questions a witness as follows: "Who was it that robbed you?" and this person points to you and says, "He is the man!" You are in trouble—serious trouble. If the accusation is proved, you will probably go to prison.

Looking about me this morning, I know I am safe in saying that not one of you would rob any person in this building. It would not enter your minds. Yet to the church, to those comprising in their day what you comprise in this day, thunders the words of God through Malachi, "Yet ye have robbed me!" When they asked how, the reply came, "In tithes and offerings." The prophet continues the word of the Lord and says, "Ye are cursed with a curse; for ye have robbed me, even this whole nation." What a frightful indictment! They were cursed, and so are we every day that Zion remains unrealized. But the Lord continues again and says, "Bring ye all the tithes . . . and prove me now herewith . . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

SAINTS, this dividend has been provided for those who have made the investment of stewardship of their lives not only for the past fifteen years, as with the stocks I mentioned, but since the dawn of the promise, since ages past. As a servant of God, I can issue to you the following prospectus: you will receive this dividend for all time to come if you place your fortune in God's hands in stewardship; your stewardship will become your treasure, and your heart will be there also. In 1929 thieves broke through and stole the treasure of the stocks on the financial board, but, Saints, no one will break through and steal your treasure if it is with God.

You might say, "All right, Brother Armeson, what more is there to

your prospectus? What blessings can you promise?" This I can promise. You will see healing of your sick, preaching of the gospel to the poor, rescue of defeated lives, cleansing of the sinful, and the kingdom of God on earth becoming more than something we sing about. To a confused and benighted world you can bring light and blessing.

I have no doubt that if you were asked, "Would you assist the financing of the apostolic mission of James, Peter, John, and the others?" you and millions of others would gladly reply in the affirmative and pour out your wealth in the cause.

You need not be so visionary, for verily the Restoration has just such a program. God's divinely constituted apostolic council is here upon the face of the earth. It was the Master who said, "A prophet is not without honor, save in his own country and among his own people." If our apostles are limited, it is because, in the main, we limit them.

You can take part in a cause that will establish Zion, a situation and place where men will love each other. You can participate in the storehouse. Your investment in the affairs of man and of finance will bring you limited and uncertain returns. Your investment in the affairs of God will make possible the dividend of eternal life. No other investment can offer you such sweeping and satisfying returns. Take this law of stewardship to yourself and prove it for yourself, and great will be your blessings therein.

INTERMISSION

Religious notice in Southern newspaper one hundred years ago: "The Reverend Mr. Blaney will preach next Sunday in Dempsey's Grove at 10 o'clock A.M., and at 4 o'clock P.M., Providence permitting. Between sermons, the preacher will run his sorrel mare, Julia, against any nag that can be trotted out in this region for a purse of \$100."—Charles Coleman Sellers, *Lorenzo Dow*.

What's the Next Step at Graceland?

By W. S. Gould

Director of Admissions
Graceland College

The material and suggestions presented in this article represent my personal opinion. The questions raised have not been answered. The official answers will come after careful study by the Board of Trustees of the college, the college administration, the officers of the General Church, and the general church membership. The answers are needed urgently and soon. I hope that the data and suggestions offered here may be helpful in arriving at the best solution.

FOR YEARS the consistent theme of Graceland College Day has been the familiar and hopeful slogan—"A Greater Graceland." In 1952 we are facing the practical problem of the next step. The "Greater Graceland" cannot continue to beckon us on unless some rather important decisions are made. Can Graceland's enrollment be permitted to grow unless a program of total expansion of plant and personnel is initiated? Already Graceland is crowded. The quality of work at any college is related closely to the conditions under which the students live and study. Should we permit our enrollment to grow? Will it jeopardize the quality of our work?

The large 1952 enrollment at Graceland was something of a surprise, since it had been generally predicted that college enrollment in the United States would decline this year. Consequently, the college faced an emergency late in the summer when it was apparent to us on the Student Selection Committee that we must provide housing and instruction for at least seventy-five more students than we had planned for. The painful necessity of rejecting some candidates for admission prompted us to look to the future with anxious eyes. What does the future hold for Graceland?

Enrollment Pressure Will Grow!

Examination of the data relating to enrollment indicates that unless it is limited, enrollment will continue to climb. Factors to be considered in making this prediction include the national birth rate during

the last thirty-five years, church membership over the same period, recent educational trends, and the consistent pattern of growth at Graceland during the past twenty years.

Students entering college this fall were born in 1934 and 1935. Since that time the national birth rate has increased sharply. The very slight decrease in Graceland's student body last year reflected the low point in a five-year decline in births from 1930 to 1935. Since that time the yearly birth rate increased from 2,155,105 in 1935 to 3,581,000 in 1949—an increase of 60 per cent. This means there will be 60 per cent more young people of college age in 1965 than there are today.

At the same time numbers of young people are increasing, the percentage of that group who attend college is also growing. The trend is illustrated in the following figures:

In 1910, 4 per cent attended college.

In 1920, 8 per cent attended college.

In 1930, 12 per cent attended college.

In 1940, almost 16 per cent attended college.

Later figures are not available, but the growing pressure on young people to get college training in order to qualify for the more desirable jobs certainly indicates a continuation of the trend.

Another important factor influencing the size of Graceland is church membership. Increased missionary endeavor has resulted in a steady growth in the church since 1933 when we numbered 108,276. In 1950

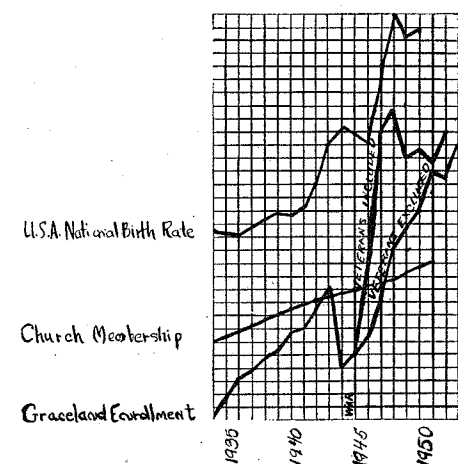
we had grown to 141,433. There is every good reason to believe that this trend of growth will continue or accelerate.

Finally, what has been the enrollment pattern at Graceland in recent years? Beginning in 1933 when Graceland was at the bottom of the great depression slump, her enrollment has grown steadily with the exception of two war years when there were fewer than twenty-five men on the campus. In 1933 we had 173 students. In 1952 we have 585. During 1946-47 there was a large enrollment because of the flood of veterans returning to college, but excluding the veterans, Graceland has maintained a steady growth among the nonveteran students.

We do not have figures available to determine the percentage of church young people who attend Graceland each year. However, we can figure the percentage of the total church membership who attend. That ratio has also risen steadily since 1933. The following comparative table shows the year and number of Graceland students per 1,000 church members.

1933	1.6	1942	3.
1934	1.8	1943	war year
1935	2.1	1944	war year
1936	2.1	1945	3.1
1937	2.3	1946	4.8*
1938	2.3	1947	5.*
1939	2.6	1948	4.3
1940	2.5	1949	4.3
1941	2.8	1950	4.

*Veterans included



In only fifteen years the number of Graceland students per 1,000 church members has increased 2½ times.

The pattern of growth in the nation, the church, and the college is shown in the graph. Although the numbers for each category vary tremendously, the rate of increase is proportional in each case. It is significant that if one levels out the extreme low period in 1943-44 caused by the war, and also levels the high peak caused by the returning veterans from 1946-49, the normal growth pattern shows a remarkable consistent increase of about twenty students a year. Graceland's present student body is 3½ times that of 1932. The slight decrease in 1951 reflected a drop in birth rate in 1933-35 and the uncertainty caused by the war in Korea.

What Is the Right Size?

What is the optimum number of students for Graceland? At present there are dormitory accommodations for about 236 women and 230 men. Married students and Lamoni students will swell the number to about 500 students who can be well housed. At the present time the faculty is large enough to care for about 500 students also. During the emergency push in the past two years, the faculty members have been carrying an overload, and while they have responded in a fine spirit of cooperation, it is not fair nor wise to expect them to carry such a schedule indefinitely. It is to the advantage of both church and college to create teaching conditions which are as favorable as possible. I believe that with our present facilities and staff our educational optimum is not more than 500 students.

Which Way Shall We Go?

Now we are faced squarely by the great dilemma. Shall Graceland's enrollment be frozen at about 500 students? If so, the physical plant would be reasonably adequate with the one or two additions already

planned. However, serious adjustments would be required in the operating budget. The overload of students at Graceland for the past two years has helped to balance the budget in the face of rapidly rising operational costs and comparatively fixed overhead. Since this has been, very frankly, a period of emergency and stress, a more normal solution should be sought as quickly as possible. The small increase in tuition this year helped, but was insufficient. It is likely that the continuing rise in all operational costs will force fees upward again. However, Graceland will continue to offer the best in education at the lowest possible price—a price which will continue to compare favorably with the costs at other colleges.

These adjustments are recommended if we limit enrollment to about 500. Should we do so? Or should Graceland grow as the church grows? This would mean a regular increase in operating budget as the faculty grows and a continued building program lasting from ten to twenty years. Beyond that time, who can tell? If we can believe the evidence from birth rate, church growth, and Graceland growth, we can expect a *minimum* increase of 30 per cent in our enrollment by 1965—if we permit it to climb. What the maximum might be no one can guess. Shall we lift our sights to a Graceland of 800 students? Or shall we hold enrollment to approximately 500? As I see it, we are in between now, and our present size is neither comfortable nor economical.

Another question which many members throughout the church are asking in increasing numbers is, "When will Graceland become a four-year school?" The answer to this question must come from the people of the church rather than the college. The college can make that change any year the people want it enough to finance it. It would be expensive. It would increase the enrollment problem. It would bring new problems, but it would also

bring many advantages. Thus far we have not been able to afford the change, for no one is willing to sacrifice quality for size or variety. With free junior college education available in several states already and the movement in this direction growing, will we need eventually to offer four years of work? Is this the direction we should take?

Who Shall Come?

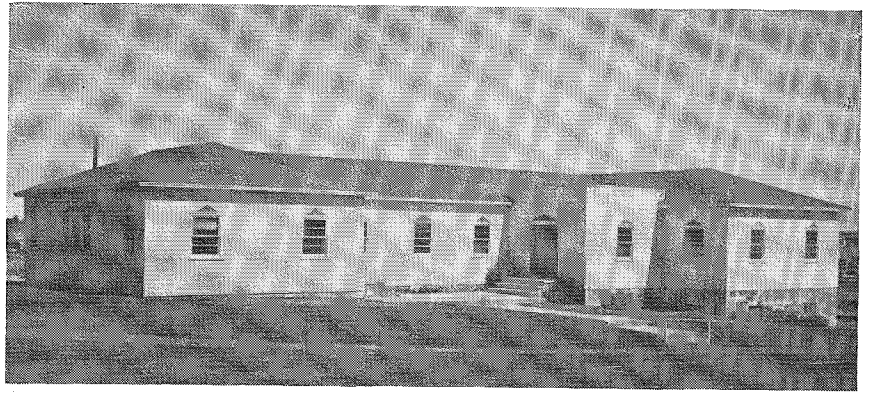
It is very likely that next summer the question, "Who shall come?" will give headaches to the members of Graceland's Student Selection Committee. At present each candidate for admission to Graceland is considered by a faculty committee. His high school record, his family and church background, his work experience or service record, his vocational plans, his ability to meet a practical financial plan, his reasons for wanting to attend Graceland, and any other pertinent data are all reviewed. When it is necessary to limit enrollment, the following factors are among the more important in determining who shall be admitted: the date of application, scholarship record, reasons for wanting to attend, ability to meet financial obligations. No formula covers all applicants. Each case is considered in detail by the committee.

It is most urgent that church young people realize the importance of a good scholarship record in high school. Graceland must observe certain entrance requirements in order to maintain accreditation. We dare not lower requirements, or the quality of our work will suffer. If that were permitted, all Gracelanders, past, present, and future, would be the losers. Many young people plan for years to attend Graceland. It will be a shocking disappointment if they are denied that privilege because of adolescent negligence during high school. While it is true that we talk of the "plus element" at Graceland to indicate her superiority over other colleges, her first function is that of being a quality, accredited, college.

(Continued on page 17.)

A Church of the Future

In the Atomic City of the West



AT HANFORD the industry of the future is making the desert of eastern Washington blossom with towns. In Richland the church of the future is revealing how Christians can work together effectively, yet without cutting themselves off from their religious heritage. The Hanford Works produces plutonium, one of the elements by whose fission atomic energy is released.

Richland is a spacious new community filling the neck of land where the Columbia and Yakima rivers meet. It had 208 residents in 1940; it has approximately 27,000 today. Its 8,000 homes are small but comfortable and neatly spaced.

By law the Atomic Energy Commission of the United States is responsible for everything that goes on in the 600,000-acre Hanford reservation and in Richland. To operate the plant and to provide a full range of community services, the AEC has engaged as "prime contractor" the General Electric Company. Power has been the business of General Electric for a long time—power generation, transmission, distribution, and use being the company's stock in trade, it accepted the opportunity to help develop a great new source of energy here. This function has continually expanded since it was started in 1943, and construction still continues at a rate of over one hundred million dollars a year.

To construct a plant of such gigantic proportions it became necessary to erect a huge construction camp. The camp was made up of all nationalities and types of people. It was a common rumor in those days that anybody could secure employment at the huge government works in Washington. To this sprawling,

sin-sick construction city Apostle Clyde F. Ellis and Priest J. G. Juergens came in the latter part of 1943 to contact the Saints who had been attracted to the construction work, and to investigate what could be accomplished in the way of ministering to those who were so much in need of fellowship with God. Through the efforts of these men and the few Saints who could be found, an organizational meeting was held in what was then the small but growing city of Richland, in the home of Brother and Sister M. J. McDermott. Meetings were continued in the homes of various members until March 7, 1945, when the group was organized into a mission by Apostle D. T. Williams. Shortly thereafter services were held in the Marcus Whitman School, which continued to be the meeting place until the members started to build their own church. On November 29, 1948, they were organized into a branch by Apostle George Mesley, Bishop Monte E. Lasater, Seventy Philip Moore, and Elder A. F. Gibbs. A few months later Apostle Mesley and Bishop DeLapp journeyed to Richland, and at a priesthood meeting and dinner ideas for the new church were discussed. Brother L. A. Vosmer drew the plans. After purchasing one of the large construction barracks from the Nettleton Sound Company the Richland Saints began work in earnest, and from there the building was erected almost entirely by donated labor.

The church is located on a small hill well terraced and overlooking

the city. The exterior is finished in white shingles and the window and door eaves are finished in deep brown. Upon completion there will be a thirty-foot tower above the entrance way. The interior consists of 6,125 square feet of floor space; the main auditorium seats 150 and the rostrum 20. Under the choir section is the baptismal font. The floor in the main auditorium is covered with rich brown tile. A junior auditorium seats 125; and there are four well-arranged classrooms. A beautiful narthex designed by George Mesley separates the two auditoriums. The ladies lounge is also located on the main floor. The basement contains a large assembly room with a connecting kitchen, the nursery, and heating plant.

At present there is an enrollment of 163, and 18 members of the priesthood serve under the able leadership of Pastor Lloyd A. Whiting. Thirty-seven people have been baptized in the church font. Richland Saints are proud to be a part of this great discovery that will some day be used for the welfare of mankind. They are exceedingly blessed in that they have the privilege of telling the gospel story to people from all parts of the United States who have come to work in the Hanford plant. Here Reorganized Latter Day Saintism is firmly planted in the affections of a new community and will remain because it is helping young parents to rear their children as Christians as well as pioneers.

MARVIN COX

What Is Written in the Law

By Edith Barwise

(See page 23)

IF A REVELATION were given telling us the time had come for a movement toward Zion, how many of us would be ready to go forward or know how to start? There seems to be a wide range of ideas regarding Zion—more perhaps, than any other teaching of the church. Much prayerful study is needed, for the subject of Zion is too important to be left to conjecture.

A lawyer once asked Jesus a question. Before answering, Jesus himself asked his questioner, "What is written in the law? How readest thou?" If we were to meet Jesus today and ask him how to build Zion, I think he would say, as he did to the lawyer, "What is written in the law? How readest thou?"

We already have the necessary directions, for the Lord has told us (Doctrine and Covenants 140: 5) "All movements toward [1] Zion and [2] the gathering and [3] temporalities connected therewith are within my law." We have these things, but do we know what is written? How do we read the law?

The Basic Law

In January, 1831, the Saints were told to go to the Ohio and promised that there they would be given God's law. Going to the Ohio was quite a trip in those days. It was not an easy journey, but the Saints made it in order to obtain the law. Now we have only to go to our bookshelf for it.

The promise, "Ye shall receive my law," is repeated in Section 41, showing they had not yet received it; but in Section 43 the elders are commanded to instruct each other so that they themselves would know how to act and could direct the church members how to act upon the points of "my law and commandments which I have given." Since Section 42 is the only one between

the promise, "Ye shall receive" of 41, and the statement "I have given" in 43, we must conclude that 42 is law. In our study we can use it as a text. Here we find various things mentioned, some of which are enlarged upon and clarified in later revelations.

Paragraphs one to five are for the elders, but the rest of the section is directed to the church—to all of us. Murder, stealing, and many other harmful actions are forbidden, while some positive things are commanded. We are not to be content with mere negative goodness. All the law is worth study, but in this article I shall limit myself to those parts that have to do with Christ's economic law—a wise and just plan dealing with the distribution of property.

The Consecration

We find in the Bible a story about a certain rich man who planned to rebuild his barns making them large enough to hold the abundant crops in his fields. He was going to hoard his wealth and take life easy. God was angry and called him a fool. Since he had more than he needed he should have shared the extra with the poor. In this story lies the germ of the Zion law. This unjust hoarding of wealth has brought capitalism into some disfavor. It is also one thing that gives communism its power to gain followers.

There are three economic classes of people: those who have enough, those who have less than enough, and those who have more than enough. All these people must love the Lord, keep his commandments, and serve him (not themselves). Prompted by our love for him, we will consecrate of our properties to the poor (42: 8)—that is, to him. Notice the law does not say "thy property," meaning all we have; it says "of thy properties," and further that it is to be what we have "to

impart." Impart means "to give a share," so we are to consecrate of our properties that part we have to share.

This consecration calls for a covenant and a deed, a good deed, one that will hold in the courts of the land. These deeds and any written contracts made in connection with the covenant are to be turned over to the bishop. Afterward, property so consecrated and deeded cannot be taken from the church (or the steward managing it) and returned to the former owners or their heirs (42: 11).

It is only common sense that this consecration should be made, and that it should come first. Without it there is no way for men to become equal in temporal things as commanded in Doctrine and Covenants 70: 3. As long as one man has more possessions than another there will be pride, envy, greed, and covetousness. We are told that, because of this inequality of wealth, the world lies in sin. We who do not wish to lie in sin also—we who love our Lord, will consecrate whatever part of our properties is left after our needs and legitimate wants are met. This extra—this surplus which we do not need—should be consecrated to the poor (42: 8).

All Things Common

Because the wording of the Bible (Inspired Version, Acts 2) is not quite clear, some are confused. They think the statement, "All that believed were together, and had all things common," means that these former-day Saints did not own any property as individuals. I believe this view is mistaken. All things "common" and all things "in common" are two quite different ideas—different things—not two different

ways of saying the same thing. God wishes us to grow, and owning things in common is not suited to human development. It makes the industrious and thrifty a prey to the idle and the extravagant. Finally the workers become discouraged, and they become idle also.

Church History (volume 1, page 152) tells of a group of people who started out to have all things in common. Then they heard the gospel preached and joined the church. Joseph Smith visited and taught them. He says of them (*ibid.*, page 169) "The plan of common stock was readily abandoned for the more perfect law of the Lord." This shows that the law of the Lord is better than owning things jointly or in common.

Such expressions as "the common lot" and "the common fate of all" refer to something in which all men are equal, as in death. Common denominator also means sameness or quality of size.

The Book of Mormon is clearer than the Bible on this point; of the church it says (IV Nephi 1:4), "And they had all things common among them, therefore, there were not rich and poor, bond and free." This was shortly after Jesus visited them. About two hundred years later (page 684:27, 28) "There began to be among them those who were lifted up in pride . . . and from that time forth they did have their goods *no more common* among them, and they began to be divided into classes." We notice that at first, since they were all equal in temporal things, they were neither rich nor poor nor had any kind of class divisions; inequality came after they stopped having all things common.

The basic law (42:9) also upholds my understanding of this subject, for it speaks of man's being "a steward over *his own* property." We read of "that portion that is deeded to him" (51:1). Both these passages show individual ownership of property. How could a man be made a steward over his own property or held accountable for it, if it

is owned in common? The Lord in speaking to Enoch (81:4) refers to their "several stewardships," which also denotes individual ownership.

The Group Treasury

There is something, however, which the whole group has in common—the group storehouse. In fact, there are to be two storehouses or treasuries (101:11, 12). One was to be consecrated to the Lord. In Enoch's day there seems to have been only one. Perhaps today we would say the General Church treasury; one of its duties, as our bishop once explained, could be as a clearing house for the several group treasuries. This treasury should contain sacred things and the avails of sacred things.

There was another treasury, which I take to be a group treasury. It is mentioned in 42:10, 51:2, and 101:12. The money put into it was no longer the property of the contributor, and no part of it could be taken out except by the common consent of the group. This consent was to be given in case of need. The need could be for repairs or replacement of worn-out machines; or it could be a need caused by disaster, as fire, flood, or sickness. The need of a young couple could be considered. When the book says, "that every man may be amply supplied," no doubt it refers to members of the group. Perhaps they had deeded part of their property to the church, and they, or their parents, had been contributing to this treasury. Usually, under the blessing of God, they were able to provide for their own needs and had a surplus each month or year to put into the treasury. The fund in the treasuries was common property, in one case the General Church, and in the other of the group contributing to it. In this way the whole group stood back of any man who met disaster. This was a more excellent way than the one we now have where each man must, if possible, provide for his own security against reverses. The Lord's way is, in effect, a joint bank account.

All contribute to it as they are able, and each has claim on it in case of need unless he is judged unworthy to belong to the church.

Stewardships

The Psalmist says truly, "The law of the Lord is perfect," but sometimes our knowledge of it is imperfect; then we see only in part. We often hear it said that we are already stewards whether we wish to be or not. Our time, our abilities, whatever we have and are come from the Father who created us, and we are accountable for them. While this is true there is yet a stewardship which we do not have naturally. The basic law speaks of a man being "*made accountable*," a steward over his own property (42:9). Now if a man is already a steward, why or how make him one? No one is made a captain in the army if he is one already. Here evidently is an action that has to do with making a man a steward in a different sense than the stewardship he was born into.

The Organization

This action of making men stewards, I believe, has to do with an organization to be established within or as an outgrowth of the church. It is the "man child" of Revelation 12:3-7, "the kingdom of God and his Christ," to which the woman church is to give birth (Sections 44:2; 51:1; 81:4, 5; 101:2; and 101:10). This organization is in the form of a united order (101:1), which the Lord commanded to be organized and established both for the benefit of the church and the salvation of man.

Doctrine and Covenants 102:2 gives as one reason for the afflictions of the church in 1833 the fact that the members were not "*united* according to the union required by the law of the celestial kingdom . . . and the church must needs be chastened until they learned obedience." It must travail and be pained till the kingdom child is born.

Sermon on the Mount

By Alice Harrell

(See page 23)

BLESSED ARE THEY that . . ." attend their district reunion, who know they can hardly afford it, and at the same time realize they cannot afford to miss it.

Such was our financial and spiritual standing when my husband, Luther, and I packed some of our belongings into our car and took the highway from Fresno to Happy Valley Reunion grounds near Santa Cruz, California. We left the care of home affairs to good relatives and breathed a sigh of relief as we moved toward our destination.

At last we were going to have a much needed vacation. For our slightly "over-plus" age we had had heavy responsibilities for the past twelve years and had been carrying on our church activities at considerable physical cost. And we often had the feeling that the few minutes of time we snatched here and there for reading and study were all but stolen from pending obligations. We longed for a chance to relax physically and turn our thoughts to the church and its message—to try to find out how and where we could best fit into its program. Now we were going to be able to spend several days in worship and classwork. Our anticipations ran high as we drove along.

"Blessed are they that do hunger and thirst after righteousness . . ."

The sermons were wonderful and the classes inspiring. The association with old and new friends was a happy experience. The mountains' invigorating breezes and the natural scenes about were a source of comfort and restfulness.

WE HAD SEEN the recently purchased reunion grounds only once before. Since that time there have been a lot of improvements made, and we spent part of the first two days looking around. After we had peeked into practically

every corner, we decided to investigate the lay of the land, though we'd have to climb a mountain to do so. I'm not a very good climber, and before I had gone very high I had to rest. I made another effort and still another before I had to give up. Luther suggested that I sit down and rest while he climbed still further. Reluctantly I took his advice. I had been told that higher up there is a natural amphitheatre where young people of the district plan to establish a place of worship some time in the future. I was disappointed that I could not reach that height, but I derived some satisfaction from the thought that I had climbed as high as I could.

Hardly had the sound of Luther's footsteps died away when I was moved by a great desire to worship. The scene around me was beautiful, and the little sounds of nature were a pleasant variation from the usual noises of everyday duties. In this peaceful atmosphere my soul seemed suddenly to expand. Perhaps what I felt is best expressed in this verse of a favorite hymn:

Sounds among the vales and hills,
In the woods and by the rills,
Of the breeze and of the bird,
Of the gentle murmur stirred
Sacred songs, beneath, above,
Have one chorus, God is love.

Reverently I bowed, and as I poured out my heart to God in prayer for the young people, the children, the infants, and every person yet to be born who should set foot on these grounds, I realized that the freedom with which I spoke, the beautiful phrasing and composition, were beyond my intellectual ability, and I felt that the blessings of God were indeed far-reaching.

Soon I heard Luther's footsteps and I arose; together we made the descent.

I kept pondering this experience in my heart, hardly believing it really had happened to me. I guess I was hugging it tightly to myself, reluctant to tell anyone lest the human touch I would give it would lessen the extreme joy of the delicate touch of divinity with which I had received it. I just kept asking myself, "Why should I receive this individual blessing?" I couldn't understand.

A FEW DAYS LATER I was asked to help with the children. I wasn't unwilling to do so, but I was disappointed that I could not continue to attend the other services, because I felt that I needed them so.

Since we could attend only the last eight days we missed those who ministered during the first part of the reunion. But while we were there we enjoyed the ministry of Patriarch William A. Dawson, District President Lawrence McDonald, Apostle E. J. Gleazer, President Wallace Smith and his wife, Missionaries George Njeim, Herbert Lynn, and Glen Johnson; Bishop J. Stanley Kelley, Brothers Thomas Beil, Rod Schall, and many others both of the priesthood and members.

Then reunion was over, the closing hymn sung, the benediction pronounced, the last good-by said, and we were on our way home. Then with voice unsteady with emotion Luther began to tell me of the closing service. I thought within my heart, "I *would* have to miss that!" He continued to talk, relating some of the things Brother Johnson had said in the closing sermon. I felt as though I'd been cheated. But just as I began to feel really sorry for myself, the Holy Spirit seemed to brush gently against my reasoning, much as a loving friend would tap me on the shoulder to remind me of some worth-while occurrence he could see I had forgotten. I remembered that afternoon on the mountain when I had received such a wonderful blessing—a blessing shared by no one else—and I fairly jumped out of my despondency.

Luther was expressing regret that I had not been permitted to share in that particular service. I turned to him and said, "Now, I understand!" and with a voice as unsteady as his own I related to him the thing that, until then, I had not trusted myself to share with him.

With hearts filled to overflowing with love and gratitude to our Heavenly Father, we continued to add mile on mile between us and the place where we had had a wonderful spiritual feast—the place where we had been made to realize to a fuller degree the meaning of the words of our Lord, "And blessed are they that do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost."

Question Time

Question:

Are the three Nephites who were to tarry still on the earth?

Oregon MRS. V. B.

Answer:

Yes, and they will remain until the coming of our Lord. They will be among the Jews and others of scattered Israel, and Gentiles, but will not be known by them. They have power to show themselves, upon asking for that privilege, but evidently exercise influence and power, though unseen and unknown, toward winning souls to Christ and bringing about God's purposes (pages 676-678, III Nephi 13:18-44). They certainly have ministered to and probably have been seen at times by some in our age according to testimonies given.

HAROLD I. VELT

Question:

If God knew Joseph Smith would be killed, why wasn't there another prepared to take his place immediately?

Oregon MRS. V. B.

Answer:

Probably for good and wise reasons. "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord."—Isaiah 55:8. God does the best for people that their obedience will allow him. He took Moses and the holy priesthood from the Israelites because they were not worthy (see Doctrine and Covenants 83:4c). In latter days unworthiness was doubtlessly a consideration also. In a letter to Isaac Sheen dated October 23, 1859. William Marks, who prior to and at the death of Joseph Smith was president of Nauvoo Stake, wrote: "I was wrapped in vision, and it was given me by the Spirit that the top or branches had overcome the root in sin and wickedness, and the only way to cleanse and purify it was to disorganize it, and in due time the Lord would reorganize it again" (see *Church History*, Volume 2, page 733, note 4). This is not out of harmony with Doctrine and Covenants 64:7; 98:1-4, and 102:2. It could have been otherwise had the church been more obedient, but we may be sure that we shall someday know that God's way was best under the circumstances.

HAROLD I. VELT

Question:

In what way is the Reorganized Church different from others?

Colorado E. C. D.

Answer:

The church we represent is different from other churches in a number of ways. We believe in divine revelation. We believe that God will continue to reveal himself to his church. We believe that the canon of Scripture is *not* full. We believe that man must be called of God and ordained by the laying on of hands of those who are in authority in order to represent God. (See Hebrews 5:4-10.) We believe in the building of the kingdom of heaven or the establishment of Zion. Jesus said, "Thy kingdom come, thy will be done on earth as it is in heaven."

WARD HOUGAS

Question:

Christ didn't have any church. Why do you?

Colorado E. C. D.

Answer:

Consider the testimony. Christ said, "I will build my church."—Matthew 16:18. Note that he did not say to Peter, "You shall," but "I will." This He did. He first chose twelve apostles (Matthew 10:1-4). Later as the membership grew he chose the seventy, men who were to prepare the way for the advancement of the missionary work. Christ said, "The law and the prophets were until John; since that time the kingdom of God is preached and every man [who seeketh truth] presseth into it."—Luke 16:16.

WARD HOUGAS

Question:

Was it the religious world, or his disciples, that Jesus prayed might be "one"?

Answer:

This prayer was uttered by Jesus just before he entered the garden where he was betrayed by Judas. The prayer did not include the religious world in general, for he explained (John 17:9, 11): "I pray not for the world, but for them which thou hast given me . . . that they may be one, as we are." Afterward in his prayer he included those who should believe through the testimony of his disciples:

"Neither pray I for these alone, but for them also which shall believe on me through their word."—John 17:20.

Evidently, then, Jesus prayed for the unity of all Christian believers. It was through this unified discipleship that the world would be induced to believe on him (verse 21), and it is an admitted fact that the disunity of Christians has been one of the chief obstacles to the conversion of the world.

A. B. PHILLIPS

Question:

Some members are objecting to our church school superintendent's plan of inducting the officers with a candlelighting service. Is this all right? Some of the members say it looks Catholic.

Idaho

J. C. F.

Answer:

This is not a question of ethics, for there is no way of telling whether it is right or wrong in God's sight. It would seem to us, however, that the decision should largely rest with the administrative authorities of the branch to determine whether the carrying out of this symbolic type of service would do more harm than good.

Harm can be done by moving too rapidly in the direction of innovations of the type of worship service held in a branch. Perhaps in another year or two the objectors might see the matter in a different light and the results would justify the waiting.

Personally we think there is much beauty and spiritual significance in adding to the volume of light as each person accepts his responsibility at the installation service and signifies this by lighting an additional candle. However, we realize that some who have associated the candles with the Catholic type of service and have been taught to hate Catholicism cannot see this beauty, and we should be tolerant.

C. B. HARTSHORN

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel members signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name (not just initials), and address will receive attention.—EDITOR.

Teach the Little Ones to Pray

By Wonza Simmers

IN THE DAY of Christ, little children were brought to him for a blessing and, as often happens today, the people in charge desired that these little ones should be kept in the background. But Jesus was the type of person who stood up for the weak and the lowly, the sick and the oppressed. Therefore he said, "Suffer the little children to come unto me." These must have been small children, for he took them up in his arms.

I wonder if these little ones remembered in their later years being held in the Master's arms. I imagine Jesus must have enjoyed that moment when he could relax for a time among those who returned his love instead of seeking to destroy him.

A little child in the family is indeed a great source of pleasure and wonder to those about him. Each phase of growth is interesting, and we are caused to marvel at the magnificence of the gift of life. For children each day is filled with the beauty of keener understanding and accomplishment. It is important that we, as parents, be fully aware of our God-given responsibility to train their religious thinking as well as their physical and educational needs. We have been cautioned to "train up a child in the way he should go, and he will not depart when he is old." In Isaiah we are told that the children shall be "taught of the Lord; and great shall be the peace of thy children."

There is no better time to start than when they begin to speak and to understand. At night, as our little one is placed in his crib we thrill to hear him at prayer, sounding the same number of syllables with occasional distinct words audible to the ear. Our hearts are warmed as we realize the love of Jesus is growing in his soul.

A CHILD will learn his prayers faster than he learns the nursery rhymes, for he prays nightly, whereas he will seldom repeat the same rhyme constantly. He soon learns that God is a loving Heavenly Father who is everywhere, protecting and keeping him safe from harm.

Psychologists say that the first three years are most important in a child's life, therefore the foundation of spirituality should be started as soon as possible. The child's capacity for love is boundless, and the love of God should not be excluded. It is gratifying to see a youngster of three bow his head in reverence, though unbidden to do so.

(See page 23)

THIS IS THE MILK of religion which will prepare him for the meat of doctrine which shall come later. We know that little children are redeemed from the foundation of the world and cannot sin until, at the age of eight, they are held accountable. However it is well to realize that this would be a late date to begin religious education; for the pattern is already established at this time. We are commissioned in the Doctrine and Covenants to teach our children to pray and to walk uprightly before the Lord, or the sin will be on our heads. This is a grave responsibility, and we should not regard it lightly. Let us determine that our training shall be for the glory of God, that our children may stand with us and say, as did the poet of old, "I will praise thee, Oh Lord, with my whole heart; I will shew forth thy marvelous works. I will be glad and rejoice in thee: I will sing praise to thy name, Oh thou most high."

REFERENCES

Mark 10: 14—"Suffer the little children."
Proverbs 22: 6—"Train up a child . . ."
Isaiah 54: 13—"All thy children shall be taught . . ."
I Timothy 2: 3—"This is good in God's sight . . ."
Doctrine and Covenants 28: 13—"Little children redeemed from sin . . ."
Doctrine and Covenants 68: 4—" . . . the sin is on heads of parents."
Psalm 9: 1, 2—"I will praise thee, Oh Lord . . ."

What's the Next Step at Graceland?

(Continued from page 8.)

The Fond Dream

For years it has been the fond dream that every young Reorganized Latter Day Saint who qualified might want to attend Graceland. Our pastors, our General Church leaders, and our alumni have told the dream and worked to make it come true. The fine quality of the young people who responded in increasing numbers has made possible a quality of Zionite fellowship on the Graceland campus which is most inspiring to those of us who share it. Now we have reached the day when we must either work harder to keep up with the dream, or change the dream. On the basis of the data presented, I venture to predict that unless Graceland expand, there will be growing numbers of those who want to come and cannot. If we expand, in what direction—toward what goal? With sincere concern we present the question to the people of the church, "What do you want of us?" What's the next step at Graceland?

Called of God As Was Aaron

by ALAN S. FRATER

Here is a brand-new tract that will help everyone to understand the perplexing question of who has the authority to serve as a minister of Christ. The subject of calls to the priesthood is discussed in the light of biblical incidents.

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HERALD HOUSE

Independence, Missouri

Briefs

Missionary Holds Series

WILBURTON, OKLAHOMA.—The first Sunday in May the Haileyville Saints met with the Saints of Wilburton for church school, Communion service, and a picnic lunch. On May 18, the Saints from the Black Gum mission visited for church school, preaching service, and a picnic.

The Saints have welcomed into the branch Brother and Sister Wallace A. Jackson and their daughters Donna Kay and Charlette. He is the missionary for the Central Oklahoma District. He held a two weeks' series in July.

District President Victor Witte and Pastor Orville Dollins presided over the annual business meeting July 20. Those elected were Orville Dollins, pastor; Leonard DeHart and Bill J. Dollins, counselors; Sam Bussell, church school director; Rebecca Guest, director of music; Angie Dollins, treasurer and historian; Mickey Montana, women's leader and branch secretary; Petie Dollins, book steward; Bill Dollins, young people's leader; Jake Wallace and Leonard DeHart, auditors. Leonard was appointed solicitor.

The Oklahoma Reunion was held from August 10-17. Approximately 650 people were registered, with a larger attendance on the week ends. Preaching and teaching personnel from the General Church were Apostle D. Blair Jensen, Norman Hield, Wallace A. Jackson, Harold I. Velt, Arthur Gibbs, and Victor Witte. Sister Harold I. Velt instructed the women's classes. Evangelists were Henry Castings, Richard Jones, Roland Scott, and Harold I. Velt. The evening preaching was conducted by Brother Jensen with Brother Gibbs preaching on the last Saturday night.

Brother and Sister J. A. Roe of Wilburton, Oklahoma, celebrated their Golden Wedding anniversary on July 28. Their two daughters, Mrs. Edith Ryan and Mrs. Eva Allen, and two grandsons, Jimmie and Wayne Roe, were home for the occasion. They have been members of the church for forty-one years.—Reported by MICKEY MONTANA

Special Service for Blessing of Babies Held

FORT WAYNE, INDIANA.—Branch election was held September 10. Elder C. E. Burt was sustained as pastor with Elders Nichols and Blanchard as counselors. The following are officers: Bertha Trim, secretary and children's supervisor; Charles Blanchard, treasurer; Marion Blanchard, church school director; Eudora Blanchard, women's leader; Gladys Nichols, adult supervisor; Dale Wismer, young people's supervisor; Rachel Holubetz, music director and program chairman; Ned Tarney, auditor; Dixie Tarney, librarian; Gladys Nichols, publicity agent; Violet Houser, book steward. Ned Tarney was sustained as solicitor.

Six children were blessed at a special service on July 20. They were Dennis, Jimmy, and Sandra, children of Mr. and Mrs. Art Shuler; Linda Lou, daughter of Mr. and Mrs. Harley Waikel; and Alice Mae and Phyllis Kay, twin daughters of Mr. and Mrs. Art Saylor. The children were blessed by the pastor and his counselors.

Under the direction of Rachel Holubetz there have been some inspiring programs presented on special occasions.

The women's department has sponsored family nights at various times in the past few months.

District Missionary Clair Weldon and his wife, Jessie, are making their home in Fort Wayne. Brother Weldon was ill for some time, but has been steadily improving.

Brother Dave Shippy of Davenport, Iowa, was in the branch for three months while he continued his studies at General Electric in the engineering division.

Brother John Neff has returned to Fort Wayne, Indiana. His contributions in the field of music are much appreciated.

Sue Laman was married to Corporal Ted Erick on April 15, and Carol Coyle was married on September 7 to Boland Cole.

Recent speakers have been Apostle D. O. Chesworth, Bishop T. A. Beck, and Elder Jack Pray.—Reported by GLADYS NICHOLS

Women Elect Officers

GRAYLING, MICHIGAN.—The annual branch business meeting was held following a fellowship supper at the home of Norval Stephan on July 21. The meeting was under the direction of the pastor, Elder Roy Newberry, assisted by Elder Harry Doty, district president. The following are officers for the coming year: pastor, Elder Roy Newberry; secretary, Grace Newberry; treasurer and branch solicitor, Dan Babbitt; church school director, Norval Stephan; music director, Flora VandenBerg; woman's leader, Lillian Turner; youth superintendent, Helen Jensen; auditor chairman, Kenneth Ashton; chairman of building committee, Earl Mathewson; publicity chairman, Leta Babbitt.

The woman's department under the leadership of President Lillian Turner held their election on September 8. Mollie Olson is the assistant. Other officers are Tressa Stephan, secretary; Helene Mathewson, treasurer; Leta Babbitt, teacher. Through various activities the past twelve years this department of women has helped with the purchasing of the house of worship which will be erected on the two new lots the branch recently purchased.

As many as forty baptisms are reported during our re-organizing program. Half of these have become members in the past three years. The success of this growth is due to outstanding leadership. Much credit is due to the Gaylord Branch. Our missionaries have been Paul Frisbie, Ernest Ledsworth, Patriarch John R. Grice, Elder George Locke, Seventy Virgil Billings, District President Harry L. Doty, and the pastor, Elder Roy Newberry. Elder Allen Schreur, Elder Elmer Parks, and late Elder Elmer Widrig. The Gaylord Branch reorganized the church school on October 6, 1940.—Reported by LETA BABBITT

Plans for New Building Progress

WALLA WALLA, WASHINGTON.—In January of 1952, a business meeting was held with Bishop M. E. Lasater and District President Carl Hammel present. Elder Matt D. Crownover was in charge and the mission made arrangements to purchase a church building at the corner of Howard and Locust Streets.

In May, Seventy R. V. Webb held a missionary series. Other visiting ministers have included Priests Melvin Crownover, Harold Hight, Harold Klusman, James Lorenzen, Elders A. J. Crownover, Warren L. Farber, O. M. Croft, Earl Wilcox, Wayne Rogers, and J. W. Strange. The elder in charge of the group is Matt D. Crownover of Richland. Election of officers was held July 28 and the following were elected: John L. Fletcher, mission pastor; Crystal Henley, secretary and treasurer; Vida Fletcher, music director; Lauree Miller, women's leader; Leota Hill, reporter.

The mission pastor preached the morning sermon on August 10, followed by a basket dinner at the park. A baptismal service was held in the afternoon. Elder J. W. Strange of Butler, Missouri, officiated at the service and the candidates were Carolyn Sue, daughter of Mr. and Mrs. Daniel Allison, Jr., of the Taborville Branch in the Rich Hill District, Butler, Missouri, and Earl Henley of the mission.

Elder Wayne Rogers of Pasco, Washington, preached the morning sermon on August 24. Confirmation service was held in the afternoon and Brother Henley was confirmed by Elders Wayne Rogers and Matt D. Crownover. The following babies were blessed: Melissa, daughter of Mr. and Mrs. Earl Henley; Rena Rea, daughter of Mr. and Mrs. Fred Rogers;

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Independence, Missouri



Sandra Lee and Steven Ray, children of Mr. and Mrs. Brent Hill; and David John, son of Mr. and Mrs. John Miller.—Reported by PHEBA M. MILLER

Five Baptized in June

PERRY, IOWA.—Thirty-three is the average attendance of the branch. Three births have been announced: Marsha Marie, daughter of Mr. and Mrs. J. P. Morgan of Minburn, born November 4; Dea Jean, daughter of Mr. and Mrs. Charles Baker of Woodward; Ronda Rae, daughter of Mr. and Mrs. William J. Brown of Jamaica. There were five baptisms in the month of June.

The women's department meets the second Wednesday in each month to study "Tapping Spiritual Resources" and "Developing Spiritual Strength." Priesthood classes have been held by the six priesthood members of the branch. The floor of the church building has been sanded and re-varnished. Byron Weems has been admitted to Graceland College for the coming year.—Reported by ALFREDA SMITH

Meetings Held in New Building

CRESTON, IOWA.—On March 23, David E. Blair, son of Mr. and Mrs. A. D. Blair, was ordained to the office of priest. David is now a student at Graceland. He graduated with honors from high school in the spring.

The junior department presented a Children's Day service in June. The theme was "The Master's Garden." The stage was arranged to represent a garden with a picket fence and swinging gate. The Scripture, "And Jesus grew in wisdom and stature, and in favor with God and Man," was developed by the children with the assistance of the junior choir. A large picture of Christ in a garden was the chief focal point.

After an extensive building project the first meeting was held in the new church, which is not yet complete, on August 10.

The annual branch business meeting was held August 27 under the direction of Stake President Robert L. Farnum. The following

officers were elected: O. Harry Propst, pastor; A. D. Blair and Floyd Hirst, counselors; Floyd Hirst, church school supervisor; R. Jack Mercer, assistant church school supervisor; Mr. and Mrs. Dick Outhouse, Zions' League leaders; Mrs. M. B. Grover, women's leader; Wandeen Hirst, music director; Henry T. Strand, bishop's solicitor; Mrs. Henry T. Strand, publicity director; Mrs. Charles Kellogg, librarian; Mrs. Rhoda Savage, historian; Cecil Noftsgar, book steward; Dick Outhouse, Jr., and Lee Propst, deacon's assistants. R. Jack Mercer who has been called to the office of priest was voted on and accepted by the branch at this meeting.

Missionary services are being conducted by Seventy Virgil E. Billings for a period of six weeks with meetings each night at the homes of Afton and Creston Saints and Sunday nights in the church. Brother Billings is giving illustrated talks on the "Life and Ministry of Christ." This series will be followed by a two weeks' series by Apostle Roscoe E. Davey.

Following the service on the evening of September 14, the congregation met in the lower auditorium to honor the twenty-fifth wedding anniversary of Mr. and Mrs. A. D. Blair. Refreshments were served, and a gift was presented to the couple. After a song led by Wandeen Hirst, the evening was completed.

Several new families have moved into the branch. A welcome is extended to all visitors. The church is located on the corner of Elm and Prairie Streets.—Reported by ANNE FINE

Seventy Holds Series

BOSTON, MASSACHUSETTS.—The members of the branch for the most part took their vacations at the district reunion grounds at Onset. The fall branch business meeting has been held, and the church school and choir have been organized and staffed to give impetus to the new year's activities. Seventy William Guthrie held a series from September 28 to October 5. Representatives from various branches in the district were present for the opening of the series and for a farewell party for District President Clinton Saxton and family. Brother Saxton has been assigned to Cali-

fornia because of the health of his small son. The Saxtons were presented with a chest of silver plate and a purse of money.—Reported by FLORENCE FISHER

Annual Institute Held

BEND, OREGON.—An institute was held August 30-September 1. A buffet supper was served at Brother and Sister Dyer's home to open the institute. Following this, District President J. L. Verhei preached. Services were held at the Norway Hall. After the sermon a short program was presented with all members of the mission participating. On Sunday morning a prayer and fellowship service was held at the Allen School Auditorium, followed by classes and a sermon by Bishop Monte E. Lasater. At noon a basket lunch was served in Pioneer Park.

A baptismal service was held in the afternoon in the Deschutes River near Tumalo. Billy LaVerne Sahlberg was baptized by his uncle, Henry Watt. He was confirmed by Elders Milton Petrie and Ephriam Barnhart.

Classes were held in the evening in the Allen School Auditorium, followed by a sermon by Missionary James Kemp.

On Monday morning a breakfast was served at Shevlin Park followed by a prayer and fellowship service. The young people also had a prayer service.

This institute is held annually over the Labor Day week end. Attendance this year was about 250.—Reported by LUCILLE PETRIE

Young Swimming Champions Honored

ELORA, ONTARIO.—Anniversary services were held in the church on August 24. Al Pelletier, missionary in Ontario, spoke at the morning and afternoon services.

On September 21, Mary Jean Mortimer and Gordon Tarzwell were baptized at the Guelph church and confirmed at a special confirmation service held September 21 at the Elora church.

The branch was host to a bus load of Saints from the Toronto Branch on September 21. The group presented Shirley and Joan Campbell with a gift of money. Shirley recently became the women's professional swimming champion at the Canadian National Exhibition in Toronto.

Officers elected for the coming year are Arthur Dunn, pastor; Lucette Heseltine, secretary; G. H. Towers, treasurer and music director; Leonard Clark, church school director; Evelyn Couling, children's supervisor; Margaret MacGruthers, Zions' League leader; Marjorie Towers, publicity agent and book steward; James Tarzwell and Leonard Clark, auditors; Shirley Campbell, assistant secretary.—Reported by MARJORIE TOWERS

Branch Has Rally Day

VENICE, CALIFORNIA.—The annual business meeting and election of officers was held September 10. The following were elected: pastor, William Meador; associate pastor, Walter Bullard; secretary, Percyna Hatten; treasurer, Margaret Sensensy; church school director, Hazel Condra; junior church school pastor, Orlin Haggeman; Zion's League leader, Russell Brownrigg; adult leader, John Sweet; book steward, Harry West; women's leader, Pearl Mathewson; publicity agent, Etta Brownrigg; custodian, Edward Hattess. Brother Meador was in charge of the meeting.

On September 28 the congregation held a rally day. The church school presented the program which was followed by a basket dinner. The new officers were installed.

Frame work is up on the new church, and progress is noted in the building.—Reported by ETTA BROWNRIGG

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HERALD HOUSE

Independence, Missouri

Baptismal Service Held

NOEL, MISSOURI.—Notwithstanding that some of the members of the mission live twelve miles from the Saratoga schoolhouse where services are held, all services were held during the winter months.

Tommy Shockley was baptized by the pastor, L. V. Aldridge, and confirmed at the district conference.

The following ministered to the group: Brother A. S. Johnson and wife from Lawton, Oklahoma; Elder Arthur Dixon and family of Miami, Oklahoma; Elder and Mrs. A. M. Hogan of Carthage; Priest Ted Linder and family of Joplin; and Elder Seth Spangler and wife of Galena, Kansas.

The pastor held a series of special services in August. At the close of the series, Russell Mann and wife were baptized and confirmed by the pastor assisted by Elder Arthur Dixon.

On September 7, members from Neosho, Missouri, visited the mission and a basket lunch was served, after which the pastor of the Noel group spoke.

The members plan a pie supper to assist the young people of the mission to raise their quota for the work on a pool at the reunion grounds.

The women's department is sponsoring a project with the profit to be given to the building fund.—Reported by LILYAN SHOCKLEY

Five New Members in Branch

LOCK CITY BRANCH, MICHIGAN.—

The annual business meeting was held August 28, and the following were elected: Orval G. King, pastor, publicity agent, and book steward; Alma King, music director and adult church school teacher; Carl McKiddie, church school director and adult supervisor; Donna Tomlinson, church school secretary; Beulah McKiddie, branch secretary; John Tomlinson, treasurer and branch deacon; and Blanche Howard, young people and children's supervisor.

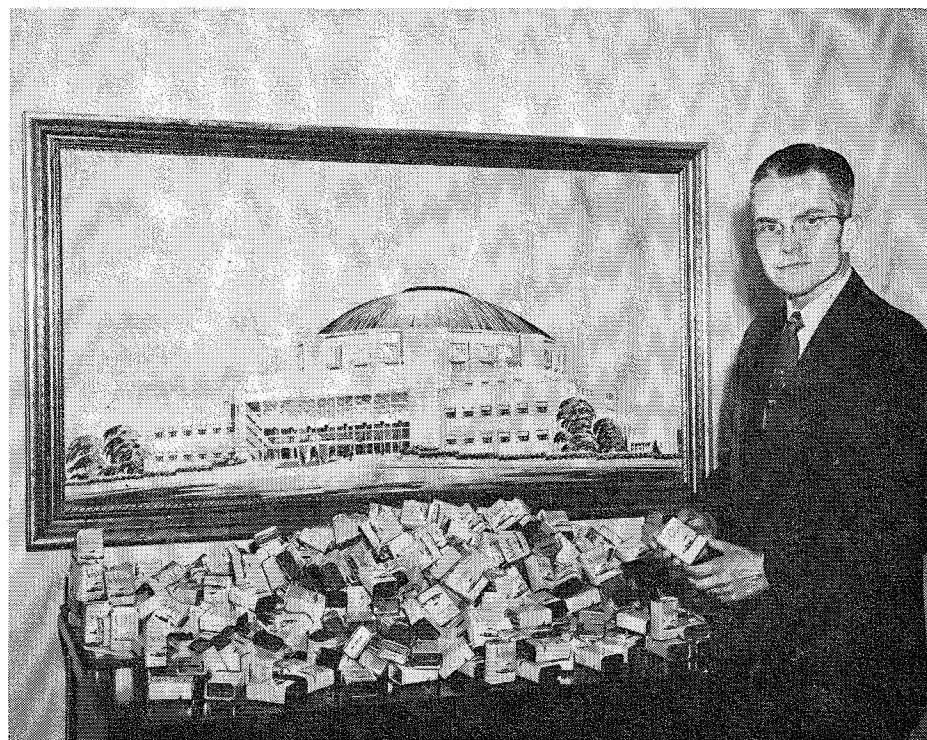
On August 29 and 30, Evelyn Backman, district women's leader, met with the women of the branch. A family night was held at the church on the Saturday night, and Sister Backman showed slides taken on a trip to the west coast.

Five new members have been added to the group. They were all baptized by the pastor at the Park of the Pines Reunion and are as follows: Vernard Howard and his two sons, Jack and Allen; and Wayne and Darrell Eagle.—Reported by ORVAL KING

Branch Has Membership Drive

AKRON, OHIO.—The branch held a business meeting September 23 to discuss the progress in the branch. Under the leadership of the pastor, William H. Mitchell, the following conclusions were reached: (1) out of three hundred members, there are only fifty-six active members participating in church school and worship services; (2) the congregation and priesthood are not friendly enough toward strangers and visitors; (3) only about 40 per cent of the priesthood is active; (4) the priesthood is not large enough. These faults were discussed and several remedies for each were drawn up. A plan was set up for recruiting individuals to do certain jobs and the duties of class presidents and deacons were more clearly defined.

Mrs. Edith Brockway, religious education director, suggested a teacher's training class. This class will be taught by Brother Ed Mayer. It was decided that business meetings of this type will be held once a month to further discuss the membership program.—Reported by RANKIN DAVIS



PENNIES, DIMES, DOLLARS FOR AUDITORIUM FUND

Completion of the Auditorium is a task requiring the assistance of every member of the church. Accordingly, it has been made possible for every member—even children of pre-baptismal age—to contribute *whatever he can* toward the accomplishment of this important goal. Attractive "I'm Helping" banks are available for free distribution throughout the church. There is space on the back for name and address, so that proper credit can be received. Your pastor or bishop's agent can order (from the Presiding Bishopric) any quantity needed for your congregation. If you are isolated, write for as many as are needed for your family. Above, Elder John Darling, Associate Director of Religious Education, is reminding church school directors and workers that they should get behind this drive in the church schools. "Finish the Job" is the challenge to every member.

Kit of Zion's League Program Helps

Ten pamphlets and booklets, selected from publications of the General Church, National Recreation Association, Federal Security Agency, National Council of Churches, and the Public Affairs Committee, to help your League grow spiritually and socially this year.

\$2.00

HERALD HOUSE

Independence, Missouri

The Supporting Role of the Minister's Wife Part II

An address given at the Women's Institute

By Dr. F. M. McDowell

Director of Priesthood Education

Let the Men Speak for Themselves

How may a wife support her husband in the work of his ministry? Why not let the men speak for themselves? They should know.

I sent a letter and questionnaire to a number of men of experience in church work, representing every quorum of the priesthood in widely separated areas of the church. In it were the following questions:

Based upon your observation and experience in the ministry, answer the following—

1. What does the minister's wife do and say that proves to be genuinely helpful to him in his ministry?

2. What does she do and say that hinders his work or tends to prevent him from being effective in his ministry?

3. My wife supports me and my ministry in the following ways—

Here are a few of the many pertinent replies I received. (The replies are numbered to correspond with the questions.) A high priest of thirty-three years experience in the ministry writes:

1. Friendly, makes it a point to meet strangers. Agreeable, does not argue with others about trifles. Pleasant, smiles even when she is sad. Helpful, helps with some of the details of his office. Understanding, realizes the importance of priesthood ministry. And above all, does not desire to be informed about things which are more or less personal from an administrative standpoint.

2. Meddling in personal affairs of members. Holding herself aloof from those to whom he desires to give ministry. Being so busy with outside activities that his time is also limited in the carrying out of his duties.

Another high priest with seventeen years experience writes:

1. She encourages her husband by telling him she is in favor of his going out to serve. She makes the whole family feel and know she is behind him. She leads her children in right attitudes

toward their father's serving. She is reserved and refuses to know anything about her husband's work that may be of a personal nature. She prays for him, keeps the home neat, and provides meals on time. She stays in the background and takes no sides on any question or between people.

2. She gossips and tells others her immediate family problems. She is always quick to hear rumors and get information. When people call for her husband when he is out, she tries to find out the details of the call and tries to answer questions. She isn't all out for his ministry. She wants him to stay at home. She insists on bits of information about his visits. She pouts if she thinks he does too much church work. She nags. She is quick to criticize.

3. She always has put my ministry first. She never wants the car or insists on my taking her out when she knows I have ministry to perform. She keeps a clean, neat home and provides good, wholesome meals. She is patient and kind with me. She is always willing to sacrifice personal pleasure with me for the sake of others.

Another high priest bases his reply on forty-seven years of service in the local and general ministry for the church.

1. She is friendly to everyone she meets, not personal friends only. She makes herself helpful in homes she visits with the pastor. She offers him helpful criticism in kindness. She never makes other people feel embarrassed by any attitude. If she dislikes people, she never speaks of it to others. She exemplifies her love for church work that others might follow. She is patient with the apparent inconsistencies of others. She is as faithful as he, if possible, in attending services.

2. She talks unkindly of others whose opinions differ. Her home is untidy or unclean so he cannot preach cleanliness effectively. She is late or seldom attends services, it discounts his efforts. She is extravagant in spending so he cannot preach frugality with effect. She talks too freely and harms his influence. She is too reserved and others consider her proud. Her special friendships will often hinder his work.

3. My wife supports me by her love for the church, and sacrifices for its influence. She is faithful in attending services and meeting newcomers. She is a good housekeeper and cook. She is helpful to the needy, works with two women's groups, and teaches in the church school.

Our files contain many similar replies. Time does not permit the reading of these. Those quoted should serve to indicate the trend of the thinking of the men themselves.

How May the Wife and Mother Prepare the Home and Family to Receive and Respond to the Visiting Minister?

Let's be even more specific at one point at least. How may the wife and mother prepare the home and family to receive and respond to the visiting minister? This topic was suggested by a wife and mother, who wrote in part as follows:

If the minister doesn't ask to have prayer, is it the family's place? Should a woman just keep still when she knows the husband isn't capable of directing along spiritual channels? If she always takes the lead, how can the husband begin? How can families and individuals learn to ask advice in financial, worship, social problems, and keep from losing self-respect or feeling incapable of solving their own problems? Is it all right to serve light refreshments, or is it time wasted from the spiritual purpose of the visit?

These and other questions of a similar nature were submitted to a seminar composed of several members of the local ministry in Independence. Notes covering some of these questions and a few of the replies contain the following:

Query: What preparation should be made in the home in anticipation of a priesthood visit?

Replies: It is normal, of course, to have the home in order, children clean, and so forth, as for any guest.

a. A word of caution should be noted: over-preparedness, such as extra caution and stern warnings to children to keep still, might be a practice of deceit, a bad example, especially for children.

b. Actual helps noted by those experienced in visiting are:

1. Have all members of the family together.

2. If there are pets (dogs and cats) it is best to put them in another room for this occasion unless they are well-mannered and know their place.

3. A front porch light is sometimes helpful. Some areas may have dirt walks, it could be muddy, and so on. Visiting ministers may not be thoroughly familiar with the location.

4. If telephone calls are expected, it would be helpful to have them deferred; if unexpected calls are received it would be quite in order to explain the situation and suggest that a return call be made later.

5. Radio and television should be turned off. Actual experiences show that in some cases visiting ministers have been forced to talk with radio and television programs going on in the same room.

Query: How may I make my children feel that priesthood visits are important to them too?

Replies: This is best accomplished over a long time.

a. Conversation at home should be kept on a positive note, with parents never panning or running down priesthood members in the presence of children (or anyone else). Actual experience shows clearly that children reflect the thoughts and actions presented by their parents and other adults they come in contact with.

b. The act of putting the house in good order shows respect due an important guest. In addition to a clean house, prayer and even fasting lend importance and command respect beyond the ordinary guest or visitor.

c. It is well to be visited by appointment. This gives the wife a chance to prepare and lends more importance to the visit.

d. Children should be encouraged to act natural, to feel free to ask questions, to be frank, open, and aboveboard. It may be of some help to prepare some questions they may ask in advance.

e. In some cases children may have questions they would not feel free to ask in family council. It might be arranged to leave children alone with the visiting ministers for a while.

f. Periodic or frequent visits with priesthood members should be encouraged. Children should be introduced to members of the priesthood when occasions permit, with proper reference given to their office. Children should know the reason for priesthood visits.

Query: If the minister doesn't ask to have prayer, is it the family's place?

Reply: The minister should take the responsibility. If members of the family feel the need they may be sure the ministers will join with them. On some occasions the ministers may not feel free to suggest prayer; usually the reverse of this is true.

Query: Should a woman keep still when she knows her husband isn't capable of directing along spiritual channels?

Reply: If it is the common practice for the woman to do most of the talking and leading in the home, it would not seem out of place here. She could certainly invite and include her husband in the conversation and discussion by such statements and questions as would call for a direct answer from him.

Query: Is it all right to serve light refreshments?

Reply: Generally no; however, in some cases where the social ties are close and the time and occasion permit, it is an evidence of good feeling and something of a compliment.

Query: Who of the group should promote thinking and discussion?

Reply: The members of the family should feel free to ask questions, or even lead out in discussion. But the visiting priesthood member is representing Deity and is surely the one most responsible for leading in discussion. Many times he is led by inspiration to make a particular kind of visit.

Query: How much general talk should there be?

Reply: Individual cases differ. Sometimes general talk is all that is accomplished. Other occasions require none at all. Usually after a few comments general conversation can be pointed toward the specific thought or subject of the visit. In some cases the needed ministry to the family is made evident by some general conversation.

Reply: There is very little the family can do without giving offense. Parents

Query: What should be done when the priesthood visit is prolonged? may suggest it's time for the children to retire, and request a season of prayer, or they could comment that they have to arise early. The closing time could even be arranged in advance.

Query: How can a mother and children receive this ministry when the father is a nonmember and opposed to the church?

Reply: The minister should remove this opposition by making friends with the husband. He should be contacted outside of the home and met on grounds of his own interests. Social functions at which priesthood members can be in attendance are helpful. The husband may receive some ministry through normal church functions and attendance.

Conclusion

Our discussion of the supporting role of the minister's wife runs something like this:

The church is indispensable to the work of the kingdom.

Ministry is indispensable to the effective functioning of the church.

A man's ministry may be greatly enhanced or thwarted by the attitude and conduct of his companion.

Men of many years experience in the ministry bear eloquent testimonies to the truth of this.

The minister's wife supports or fails her husband by what she is and does as a person, by what she is and does as a mate, by the quality of family life she maintains, and through a sustaining partnership in his vocational pursuits.

The wife and mother in the home can do far more than she has yet realized to prepare the home and family for the ministry of the visiting priesthood, and such is a form of ministry which ranks second to none in assuring the welfare of the family and of the church.

(The End)

Home Column

The Foolishness of Hickory Sticks

Graceland Convocation Address, 1952

By President E. J. Gleazer, Jr.

AS A COMPANY OF LEARNERS we are here this morning to give formal expression to the primary purpose of our presence on this college campus—the purpose of learning. The cap and gown, with their age-old significance, the academic hoods representing disciplines of learning and also the major universities of this country, the words of the hymns we sing together, all contribute to a corporate focusing of Graceland College of 1952-53 on what shall be proposed as a dominant theme for our work. What shall be our keynote for this new academic year?

As is our frequent custom we turn to the world of literature for words of stimulation. The text this morning is from a poem known to all of you.

School days, school days,

Dear old golden rule days.

Readin' and writin' and 'rith-me-tic

Taught to the tune of a hick'ry stick.

You were my queen in calico,

I was your bashful barefoot beau,

You wrote on my slate, "I love you, Joe,"

When we were a couple of kids.

Today I would like to talk to you about the tune of the hickory stick and its foolishness and fallacy as a basis for the educational process. It is immediately apparent, to the singer of the song and to the one who dares to reminisce fearlessly and honestly, that there was much more interest in the writing of sentiments of sweet affection on the slate than in scrawling two plus two equal four. She could write, "I love you." In this there was the want to express herself—to communicate—to be understood. Here was a resource of motivation far in excess of any to be generated by the blows of a hickory stick—the motivation to spell *I*

to denote herself; *you* to specifically indicate the person for whom she had this significant feeling; and *love*, an expression of affection. Here was motivation to spell, to write, that there might be communication.

The poet, whoever he might have been, has with the insight of a philosopher neatly phrased and described the fallacy of education to the tune of a hickory stick. Here is learning based upon the now—present needs of the student, current interests—with no need for the endless appeal of teachers and parents, "You will be sorry if you don't learn this, for you will need it when you grow up," or "If you don't learn this, you'll get an F; you won't be graduated; you will disgrace us all."

CAN WE HERE on this campus in the enlightened year of 1952 for once and for all put to rest the idea of education to the tune of a hickory stick—education that resorts to coercion, threats, promises, artificial motivations of grades, credits, the preparation for living concept, preparation for problems of middle age which have not yet appeared to the student? Can we in our life here on the campus, learn for now? For if learning is not for now, there is a reasonable chance that it will be for never.

We are saying just as emphatically as we can that the learning process begins with us where we are. When a pebble is dropped into a pond of water the ripples move away from the center in ever-expanding concentric circles. It is from this center—the person himself with his present interests, wants, needs, questions—that the learning process gets its gradually expanding movement.

WE ARE SAYING that we cannot solve problems which we do



not have and that the learning process, if it is to be effective, will have connection with present needs, present goals, present questions, present opportunities for using that which is to be learned. We all are aware of the phenomenon by which hard-won facts are often held in suspension until after an examination and then precipitated to become an amorphous, ambiguous, useless residue.

"Well," you might very well ask—and I know the faculty will—"what is our business here if it is not to expose ourselves to the joys of quantitative analysis, biology 71-72, and basic musicianship?" Now be not mistaken; there is a place for subject matter, but subject matter learnings may well be considered secondary learnings, for the really important thing for us is to be something—for us to become what we are meant to be. Subject matter may be compared, at least in a limited way, with the summer jobs taken by the athlete. He carries ice, digs ditches, works with a threshing crew; these are necessary activities—this work needs to be done—but it is not the work that is being done which is his primary concern, but that he is becoming strong, developing endurance, muscular tone, resiliency, conditioning himself for his share in the games to be played by the team. The work which he is giving himself to is important, but more important is the kind of person he is becoming because of the work. And one of the almost criminal ten-

dencies of our day is that the supreme expectation is that a student complete his course work—his subject matter—and receive a grade for it, a diploma, regardless of what kind of a person he has become in that process.

WHAT, THEN, are the real learnings possible at this college? What are areas of present need that can motivate? What shall we write on the slate?

First, we honestly accept the fact that we must learn for ourselves. Education is ineffective unless it grows out of the initiative of the person himself. We cross our fingers when parents make all arrangements for their sons and daughters to come here, for we have learned in the crucible of experience that learning must be self-initiated. We must honestly accept the fact that we must learn for ourselves. This is a hard pill to swallow. It would be such a contribution to culture if some inventive Yankee could devise a way of piping skills, appreciations, and attitudes into human mind and muscle.

I often thought as I talked with John W. Rushton in the later years of his life that it was one of the world's tragedies that his artistry of the English language would pass with him. If there were but a way to convey it in all its ripeness of the mature and mellow years to someone young and strong of body and ready to serve. The wisdom of an Einstein, the genius of a Schweitzer, the inventive ability of Ford and Edison, the musical skill of Beethoven and Caruso—oh, that some way might be found to convey to the succeeding generations the richness of these treasures! But our wish is vain. The organism which is the human body must undergo the persistent, ceaseless, sometimes painful adaption of itself to the environment in which its directing mind places it. We choose the kind of environment to which we shall subject ourselves. As a result of the kinds of activities in which we must engage to deal with the demands of

that environment—responding to its demands—is the learning process.

The learning process starts with us where we are and can be initiated only by us. We must learn for ourselves. But here, then, is a skill for a lifetime—the skill of self-management; this is one not noted in the life of the labor leader or industrialist who loses his temper so that bargaining must cease, or in the diplomat who walks out of the United Nations meeting, or the social drinker who cannot say no to another glass, or the man who never has time for community service, or the housewife who mortgages the family's future through installment buying, or the citizen who thinks like the last person he talked to. This is a skill to be learned now and assimilated into the very fiber of the body; the person who here can manage his time, his associations, his money, his energies, his influence, will have learnings that will remain long after he has forgotten how to take square root of a number or the French word for window.

SECONDLY, we can know now that nature forms us for living within human relationships and that the power formed through mastering our nearest relationships is the source of our capacity to master the more remote. We have the opportunity on this campus as we participate in the social interaction of our community life to become the kind of person who can be a co-operating citizen, now and later, a responsible individual, now and later, capable of productive and harmonious relationships in an interdependent society, now and later. This is learning of the first magnitude. You have heard it emphasized time and again that the most pressing problem of our day is that a person learn to live effectively with others. That means here and now if it is to mean internationally. The assignments of the classroom provide opportunities for group life. In this group life, as we respond to its invitations, assume its obligations, adjust to its disciplines, and enjoy its benefits, is the resource

for one of the most important learnings of all—becoming a contributing member in the life of a community.

AND FOR THE THIRD great learning, let us take another look at that pebble dropped into the water. In ever-expanding circles its waves move out from the center. Just so there will be persons here this year who, initiating learning themselves—learning the skills of self-management, becoming contributing members to this community—will push out from the campus community to areas beyond in space and time. They will have time for contemplation with the great personalities whose lives and thoughts are recorded in the library, to ponder with some on the past and its lessons, to join with the prophets in keen anticipation of the future.

This year there will be set in motion a wave of interest and attention that throughout life will continue its movement; life will become for some a frontier experience, activity on the growing edge, exploration beyond the territory settled and staid. As the cultures of many lands meet here there can be stirred up those waves of motion that will not only expand men's minds and souls but may touch far distant lands to cleanse the beaches of the debris of war—to thunder the sound and reveal the power of ideas that can heal and build.

Why did you come to Graceland? Can you honestly say, "I came to learn"? Did you come to be coerced by the hickory stick or its sophisticated substitutes? Or rather, can you declare this morning:

I came to learn.

I must learn for myself.

I shall learn by being a contributing member to this present community.

I shall, with the help of God, set in action an expanding movement which shall broaden my horizons, lift my sights, and carry to areas beyond this campus the benefits of my experience here.

Directory of C.B.S. Stations

Stations who carried 1951 Broadcasts are indicated with an asterisk (*).

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WCOV	1240	Montgomery
WGWC	1340	Selma
ARIZONA		
KCKY	1150	Coolidge
*KOOL	960	Phoenix
KOPO	1450	Tucson
ARKANSAS		
*KFPW	1230	Fort Smith
KLRA	1010	Little Rock
CALIFORNIA		
*KERN	1410	Bakersfield
KXOC	1150	Chico
*KFRE	940	Fresno
*KNX	1070	Los Angeles
KROY	1240	Sacramento
*KCMJ	1340	Palm Springs
*KCBQ	1170	San Diego
*KCBS	740	San Francisco
*KGDM	1140	Stockton
COLORADO		
*KVOR	1300	Colorado Sp.
*KLZ	560	Denver
CONNECTICUT		
*WDRC	1360	Hartford
*WBRY	1590	Waterbury
DISTRICT OF COLUMBIA		
*WTOP	1500	Washington
FLORIDA		
WINK	1240	Fort Myers
*WMBR	1460	Jacksonville
WGBS	710	Miami
*WDBO	580	Orlando
WBSR	1450	Pensacola
*WFOY	1240	St. Augustine
*WSPB	1450	Sarasota
WTAL	1270	Tallahassee
*WDAE	1250	Tampa
*WJNO	1230	W. Palm Beach
GEORGIA		
WGPC	1450	Albany
*WGAU	1340	Athens
*WAGA	590	Atlanta
WRDW	1480	Augusta
*WRBL	1420	Columbus
WMAZ	940	Macon
*WTOC	1290	Savannah
IDAHO		
*KDSH	950	Boise
KID	590	Idaho Falls
*KEYY	1240	Pocatello
*KEEP	1450	Twin Falls
ILLINOIS		
*WDWS	1400	Champaign
*WBBM	780	Chicago
*WDAN	1400	Danville
*WSOY	1340	Decatur
WQUA	1230	Moline
*WMBD	1470	Peoria
*WTAD	930	Quincy
*WTAX	1240	Springfield
INDIANA		
*WHBU	1240	Anderson
*WEOA	1400	Evansville

C.B.S. Station	On Your Dial kilocycles	City
*WANE	1450	Fort Wayne
*WFBM	1260	Indianapolis
*WIOU	1350	Kokomo
WBAT	1400	Marion
*WLBC	1340	Muncie
*WSBT	960	South Bend
*WTHI	1480	Terre Haute
IOWA		
WMT	600	Cedar Rapids
*KRNT	1350	Des Moines
*KGLO	1300	Mason City
KANSAS		
*WIBW	580	Topeka
*KFH	1330	Wichita
KENTUCKY		
*WCMI	1340	Ashland
*WHOP	1230	Hopkinsville
*WHAS	840	Louisville
*WPAD	1450	Paducah
LOUISIANA		
KLOU	1580	Lake Charles
WWL	870	New Orleans
*KWKH	1130	Shreveport
MAINE		
WGUY	1230	Bangor
*WGAN	560	Portland
MARYLAND		
*WCAO	600	Baltimore
*WCUM	1490	Cumberland
WFMD	930	Frederick
WARK	1490	Hagerstown
MASSACHUSETTS		
*WEEI	590	Boston
WMAS	1450	Springfield
WTAG	580	Worcester
MICHIGAN		
*WJR	760	Detroit
*WJEF	1230	Grand Rapids
*WKZO	590	Kalamazoo
MINNESOTA		
*KDAL	610	Duluth
*WCCO	830	M'polis-St. Paul
MISSISSIPPI		
*WJQS	1400	Jackson
*WCOC	910	Meridian
MISSOURI		
KSWM	1230	Joplin
*KMBC	980	Kansas City
KMMO	1300	Marshall
*KMOX	1120	St. Louis
*KTTS	1400	Springfield
MONTANA		
*KOOK	970	Billings
KANA	1230	Anaconda
*KBOW	1490	Butte
*KFBB	1310	Great Falls
*KGVO	1290	Missoula
NEBRASKA		
*KFAB	1110	Omaha
KOLT	1320	Scottsbluff
NEVADA		
KLAS	1230	Las Vegas
*KOLO	920	Reno
NEW HAMPSHIRE		
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NEW MEXICO		
*KGGM	610	Albuquerque
*KAVE	1240	Carlsbad
*KVSF	1260	Santa Fe
KSIL	1340	Silver City
NEW YORK		
WNBF	1290	Binghamton
*WGR	550	Buffalo
WELM	1400	Elmira
WENT	1340	Gloversville
WHCU	870	Ithaca
*WCBS	880	New York
*WHEC	1460	Rochester
WARC	950	Rochester
*WFBL	1390	Syracuse
*WTRY	980	Troy
*WIBX	950	Utica
*WWNY	790	Watertown
NORTH CAROLINA		
WWNC	570	Asheville
*WBT	1110	Charlotte
WDNC	620	Durham
WFAI	1230	Fayetteville
WBIG	1470	Greensboro
WFTC	1230	Kinston
WTOB	1380	Winston-Salem
WGTM	590	Wilson
NORTH DAKOTA		
KILO	1440	Grand Forks
*KSJB	600	Jamestown
KCJB	910	Minot
OHIO		
WADC	1350	Akron
WKRC	550	Cincinnati
*WGAR	1220	Cleveland
*WBNS	1460	Columbus
WHIO	1290	Dayton
*WPAY	1400	Portsmouth
*WKBN	570	Youngstown
OKLAHOMA		
*KOMA	1520	Oklahoma City
*KTUL	1430	Tulsa
OREGON		
*KERG	1280	Eugene
*KOIN	970	Portland
PENNSYLVANIA		
*WHOL	1230	Allentown
*WVAM	1430	Altoona
WCED	1230	Dubois
*WHP	580	Harrisburg
WDAD	1450	Indiana
*WARD	1490	Johnstown
*WCAU	1210	Philadelphia
*WJAS	1320	Pittsburg
WHUM	1240	Reading
*WGBI	910	Scranton
WMBS	590	Uniontown
*WWPA	1340	Williamsport
RHODE ISLAND		
*WPRO	630	Providence
SOUTH CAROLINA		
*WAIM	1230	Anderson
*WCSC	1390	Charleston
*WMSC	1320	Columbia
*WAKE	1490	Greenville
*WSPA	950	Spartanburg
SOUTH DAKOTA		
*KOTA	1380	Rapid City
*WNAX	570	Yankton
TENNESSEE		
WDOD	1310	Chattanooga
WHUB	1400	Cookeville
*WNOX	990	Knoxville
WREC	600	Memphis
*WLAC	1510	Nashville

C.B.S. Station	On Your Dial kilocycles	City
TEXAS		
KLYN	940	Amarillo
*KTBC	590	Austin
KEYS	1440	Corpus Christi
*KRLD	1080	Dallas
*KROD	600	El Paso
KGBS	1240	Harlingen
*KTRH	740	Houston
*KOSA	1230	Odessa
*K TSA	550	San Antonio
*KWFT	620	Wichita Falls
UTAH		
KSUB	590	Cedar City
*KSL	1160	Salt Lake City
VERMONT		
WCAX	620	Burlington
VIRGINIA		
*WRVA	1140	Richmond
*WDBJ	960	Roanoke
WASHINGTON		
*KIRO	710	Seattle
*KXLY	920	Spokane
*KIMA	1460	Yakima
WEST VIRGINIA		
*WJLS	560	Beckley
*WCHS	580	Charleston
*WMMN	920	Fairmont
*WPAR	1450	Parkersburg
*WWVA	1170	Wheeling
WISCONSIN		
*WBAY	1360	Green Bay
*WKOW	1070	Madison
*WISN	1150	Milwaukee
ALASKA		
KFQD	790	Anchorage
KFRB	1290	Fairbanks
KINY	1460	Juneau
KTKN	930	Ketchikan
KIBH	1340	Seward
KIFW	1230	Sitka
HAWAII		
KHBC	970	Hilo
KGMB	590	Honolulu
CANADA		
*CJAD	800	Montreal, Q'ec
*CKAC	730	Montreal, Q'ec
CKPG	550	Prince Geo., B. C.
*CFRB	1010	Toronto, Ont.

Bulletin Board

Eastern Colorado District Days

Eastern Colorado District days will be observed October 24, 25, and 26, at 480 Marion Street in Denver, beginning Friday evening at 6:30 with a dinner for priesthood members and their wives (advance reservations necessary). A general service will follow at 7:30. On Saturday there will be a prayer service, classes and sermons. Sunday's activities will be held from 9:30 a.m. to 3:00 p.m. Apostle D. Blair Jensen is to be the guest speaker. Free lodging will be provided for out-of-town members who make advance reservations with Mrs. Ward A. Hougas, 480 Marion Street, Denver 18, Colorado.

WARD A. HOUGAS
District President

Youngstown District Women's Institute

An institute for the women of Youngstown District will be held Saturday, October 18 at Youngstown beginning at 10:00 a.m. with a prayer service. Seventy James Menzies will be in charge; Pauline Arnsen will teach a class at 11:00 and speak in the afternoon. Lunch will be served at noon by the women of Youngstown congregation; this will be financed by a freewill offering. Women from other districts are invited to attend.

LEONE DARLING
District Women's Leader

Servicemen's Addresses

Pfc. Charles Rathmann
R.A. 17350003
Reg. Hqts. 27th Reg.
A.P.O. 25, c/o Postmaster
San Francisco, California

Pvt. Barent A. Eliason
U.S. 55226620
Btry. D, 95th AAA Gun Bn.
A.P.O. 46, c/o Postmaster
New York, New York

Barent is a graduate of Graceland College, class of '51. He is stationed at Mannheim Germany (near Frankfurt) and would like to contact other members in that area.

Central Illinois District Conference

The annual Central Illinois District conference will be held October 18 and 19 at the church in Taylorville, beginning at 2:00 p.m. Saturday with institute work for both men and women under the supervision of Apostle D. O. Chesworth and Missionary Sam E. Anderson. There will be a special speaker for the women too. On Sunday there will be a fellowship at 9:15 a.m., a sermon by Apostle Chesworth at 11:00, and the annual business session at 1:45 p.m.

ARTHUR HENSON
District President

Notice to Members at Sheppard Air Base

Members having friends or relatives stationed at Sheppard Air Base in Wichita Falls, Texas, are requested to invite them to attend services held at the home of Mrs. L. A. Carrow, 300 Elm, Wichita Falls (phone 29213). R. W. Bunch is mission pastor (phone 70765).

Books Wanted

Myrtle Louderback, 1325 South Osage, Independence, Missouri, would like to purchase a copy of *Church History*, Volume 2, in the old style binding to match the rest of her set.

Mrs. Edna F. Strickland, San Francisco, California, would like to obtain a copy of *Beatrice Witherspoon*.

Northwestern Ohio Women's Institute

An institute for the women of Northwestern Ohio District will be held at St. Marys on October 25 beginning at 10:00 a.m. Mrs. Nellie Mottashed of Belding, Michigan, will be the guest speaker morning and afternoon. Lunch will be served by the Zion's League at \$1.00 a plate. Reservations may be made with Mrs. Nora Hardin, 116 South Ash Street, St. Marys, Ohio.

BERNICE HARNES
District Supervisor

Owen Sound District Conference

The annual Owen Sound District conference will be held Sunday, October 26, at the church in Owen Sound with the theme, "What is the Kingdom?" The day's schedule is as follows: 9:00 a.m., fellowship; 11:00, preaching; 12:00, lunch; 1:15 p.m., lecture on public speaking, Mary Hill of Hamilton in charge; 2:30, business session; 7:00, preaching. Bishop Leslie W. Kohlman is to be the guest speaker.

GORDON FARROW
District President

We're on the Air . . .

CALIFORNIA, Stockton.—KGDM, 1140 on the dial, 1:15 p.m. (PST) Sunday.

MONTANA, Kalispell.—KGEZ, 1340 on the dial, 1:15 p.m. (MST) Saturday.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 9:30 a.m. (EDST) every Sunday.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

ALABAMA, Mobile.—WKRQ, 710 on the dial, 7:15 a.m. (CST) Sunday.

MASSACHUSETTS, Fall River.—WSAR, 1480 on the dial, 8:15 a.m. (EST), September 10, October 22.

AMERICAN FORCES NETWORK, EUROPE.—AFN, Tuesday Evening Vespers, 1845-1900 hours.

Iowa, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.

MISSOURI, Joplin.—KFSB, 1310 on the dial, 8:45 a.m. (CST) Sunday.

Introducing

WONZA INEZ SIMMERS, Baltimore, Maryland (page 14), says: "I have always desired to write. This is the first religious writing that I have ever attempted, but it was so easy that I am sure God must have been with me." Sister Simmers was baptized about a year ago and is branch publicity agent. She is taking a Bible course by correspondence. She was married to Edgar F. Simmers in 1936. They have four boys: David 15, Robert 11, Michael 3, and Daniel 2. Her hobbies are sewing, crocheting, and gardening.

ALICE E. (MULLINGS) HARRELL, Fresno, California (page 12), had a strong youthful ambition to be a writer, but for lack of educational opportunities took up the hobby of flower gardening instead. She is a native of Texas; was baptized in El Reno, Oklahoma, in 1923; and is interested in children, flowers, and music. She was married to Syrus Luther Harrell in 1919. She says, "Sometimes I write poems and short articles to amuse myself and my husband, but I just put them into a drawer and refer to them now and then just for my own satisfaction."

EDITH E. (VAN TUYL) BARWISE, Kansas City, Missouri (page 10), considers the greatest honor which has come to her has been the title occasionally given her, "a mother in Zion." She was married in 1911 to Burton Barwise. They have three sons and three daughters. Sister Barwise is a native of Iowa and was baptized in Centerville, New Mexico, in 1915. She was graduated from Iowa State Teacher's College in 1904. Her hobbies are gardening and fancywork. She is a practical nurse and has been employed in a California rest home, in a hospital neurological department, and on private cases. She has a deep interest in the Zion law, poetry, and psychology.

P.S.

Elroy Hansen
Rt. #4
Denison, Iowa

12321
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*** LIFE**

Our frail human vessel may be guided to the distant port of its destination by logic, but it sails on a sea of feeling. We think we are intelligent, but intelligence came very late in the endowments received from a kindly Creator. Millenniums before, we knew the fears and hopes, the loves and hates, the pleasure and anger by which we survived or perished. It is more difficult to give up old things and old ways than it is to acquire new ones. Intelligence is a new tool, but lately come into our hands, and we hardly know how to use it yet. But in all the emergencies of life—yes, and in its ordinary ways too—the chief activity of our minds is not thought, but feeling. If we know this, we will have a better understanding of people and get along with them more happily.

*** READING THE DIRECTIONS**

The world is moving so fast in our day that if we stop to read the road signs or directions the thundering herd runs over us and tramples us into the dust.

Standard procedure for modern people in taking medicine is to give the bottle one shake, take a big swallow and read the directions while the stuff is going down. If it was meant to go on the feet instead of in the stomach, it is just too bad—and too late.

Our presumption that we already know everything important keeps us from learning many things that would keep us out of trouble, promote longevity, and increase happiness.

Can you read a four-letter word—like "slow" or "stop"? Most car-drivers cannot, or do not. A bridge was out, and the highway department had erected warning signs for half a mile on each side, with blinker lights, detour notices and all the rest. A driver passed all of them, crashed through a barricade and went down into the chasm. They picked him, still alive, out of the wreck of his car. "Didn't you see the signs?" officers asked him. "I never bother to read 'em," the young man replied. Probably just another fellow with an unreasonable contempt for his native language which he had picked up at home and on the school playground.

How many people have you met that hate knowledge and would rather rely on power? A traveling soldier was reading a book. It was one of those illustrated things about a superwoman dressed in a star-spangled bathing suit, stopping a locomotive with her bare hands. Worship of power! If the lady had been smart, she would not be out there in that gaudy outfit. It would have been much more intelligent simply to stop the engineer, which she could easily have done.

Two great political conventions have made clear the fact that the world is on its way somewhere but doesn't know where it is going. There are directions to be read in history and Sacred Writ, but few are bothering to look at them. That is why, despite all warnings, most people are headed in the wrong direction.

Whoever pauses to read the directions before he takes the medicine or chooses a road will be in the minority. The thundering herd, taking the wrong turn, will pass by him and perhaps leave him behind. But he will have a better chance to survive.

Special Sale Books

It Can Be Fun

North of Heaven

Let Us Worship

On Memory's Beam

**\$1.00 each
3 for \$2.00**

Herald House
Independence, Missouri

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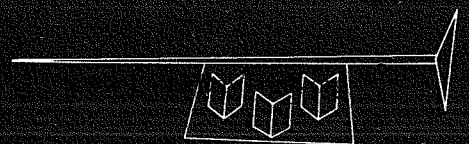
Photo by Marion Pease

OCTOBER

the Saints' Herald

October 27, 1952

Volume 99





We'd
Like
You
To
Know . . .

James Albert Everett

BROTHER EVERETT got an early start in his ministry in Utah. He was ordained a priest and became pastor of the Provo Branch when he was only seventeen. Now at twenty-four he is one of the church's youngest Seventies. Before being ordained a Seventy on April 3 of this year, he had already served about two years in the Utah District under church appointment, been ordained an elder in September, 1949, and served as president and youth supervisor of the Utah District and as Ogden Branch pastor. Now he is missionary in Utah and western Colorado. He was baptized in 1938.

Jim was born in Alton, Illinois, but has lived in Utah since he was two. The past three years have been rather unusual for him, he says, because he has been serving in the same area and with the same people among whom he grew up. "It has been a challenge to gain maturity," he claims, "amid those who judged me as the fair-haired boy of Zion's League or as the mean little brat that I have been at times."

He has specialized in studying the Restoration with some emphasis on the social and religious life of the Mormons in Utah. He feels he has an understanding of Mormonism that is rather unique in the church. "However, it has always been my fear that I would become classed as a 'Mormon hater' or even an expert in one field with no opportunity to expand into others," he says, "so I have tried to extend myself in other areas as well."

He was graduated from the Pleasant Grove, Utah, High School in 1946 where he was editor of the school paper. He then attended Graceland for two years, where he was a member Lambda Delta Sigma, scholastic honorary society. Then he went to the University of Utah at Salt Lake City for two quarters before transferring to Brigham Young University at Provo, Utah, where he received a B.S. degree in 1950. He had intended to enter medicine, but accepted full-time church appointment instead.

He has a large personal library and has always liked to study. "But I haven't had much time for that lately," he says. "In fact, the past three years have been so busy that many pastimes such as skiing, chess, and camping have had to go by the board, but mind you, with no regrets. The work of the Master has been very rewarding to me."

The latest development in Jim's life is the former Ardis Briggs of Des Moines, Iowa. She became Mrs. Everett on August 17 this year.

The Saints' Herald Vol. 99 October 27, 1952 No. 43

EDITORS: *The First Presidency:* Israel A. Smith, F. Henry Edwards, W. Wallace Smith
ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

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

News and Notes

PRESIDENT SMITH AT QUINDARO

President Israel A. Smith preached at Quindaro in Kansas City, Kansas, October 12. On October 19, he preached the Graceland College Day sermon at the Walnut Park Church in the Center Stake of Zion.

NEW STAKE PRESIDENT INSTALLED

President F. Henry Edwards was in Stewartsville, Missouri, for their home-coming the morning of October 12. In the afternoon he joined President W. Wallace Smith in Kansas City, Missouri, for the installation of Fred O. Davies, new stake president, successor to J. D. Anderson. Brother Edwards reports that a fine spirit of unity was noted. At the close of the service which was held at Central Church, a reception was held and suitable gifts were given to Brother and Sister Anderson.

NEFF IN OKLAHOMA

Charles Neff, assistant to the First Presidency, was in Miami, Oklahoma, on October 12 for their rally day. He delivered the morning address and was also the evening speaker.

APOSTLE HOLMES IN TEXAS

Apostle Reed M. Holmes was in Houston, Texas, October 3, 4, and 5; at the Rio Grande Valley area at Mercedes, Texas, October 7-9; and at San Antonio, Texas, October 10, 11, 12. He was attending religious education institutes and reports a fine response.

APOSTLE WILLIAMS IN THE EAST

Apostle D. T. Williams attended conferences at the following places: September 27-28, Parkersburg, West Virginia, for the West Virginia District; October 4 and 5, Columbus, Ohio, for the Columbus District; and October 11 and 12, Fayette City, Pennsylvania, for the Pittsburgh District.

JENSEN AND DAUGHERTY IN NEBRASKA

Apostle D. Blair Jensen visited the districts in Nebraska the first of October, accompanied by Seventy James C. Daugherty. At a district conference at Bonesteel, South Dakota, in the Central Nebraska District, October 5, Brother Daugherty was elected district president. Brother Daugherty spent three weeks visiting all groups and branches of the three Nebraska districts. Apostle Jensen was at Omaha October 12 for the district conference of the Northeastern District, and Brother Daugherty was present at the Southern Nebraska District conference at Lincoln on the same date.

APOSTLE IN GULF STATES

Apostle Percy E. Farrow has returned from the Gulf States where he attended three district conferences, which finalized the organization of the Alabama, Pensacola, and Mobile districts. Brother Farrow reports capacity attendance at each conference. The Alabama conference was held in the new church at McKenzie, September 26-28; the Pensacola conference in the new church at Pensacola, October 3-5; and the Mobile conference in the church at Mobile, October 10-12. Bishop Joseph Baldwin accompanied Brother Farrow to each conference. While in the area, Brother Farrow preached at Robertsedale, Vancleave, and Pascagoula in the Mobile District. In addition to this, he is planning a series of meetings to be held at Paris, Tennessee; Escatawpa, Mississippi; and Bayou LaBatre, Alabama.

BROTHER BLACKMORE IMPROVING

The condition of General Church Historian John Blackmore is steadily improving according to the latest reports. Brother Blackmore has been confined to the hospital for the past five weeks. (Continued on page 17.)

A Reputation for Service

"My sons, be not now negligent: for the Lord hath chosen you to stand before him, to serve him."

—II Chronicles 29: 11

PEOPLE WHO DO THINGS WELL are respected. Those who are willing to serve in good causes are honored.

This incident made me proud of our people. We were in a large social group. Two women, with whom we were not acquainted, were talking. One said, "I have a problem with those boys. I must get someone to tell me what to do." The other replied, "I know a Scoutmaster who will help you. He belongs to the Reorganized Latter Day Saint Church." This brother has a splendid reputation for service in youth work, particularly with the Boy Scouts. He has become known beyond our own ranks for his good works. We are all happy to hear good things said about our friends. In this case the credit reflected on the church too. Above all, I was proud of the fact that the lady knew that this man would go outside of the needs of our organization to help others. It is good for the church and the city to have such men.

THIS MEMORY comes to me from prayer meeting long ago. One of the very active women of the congregation was bearing her testimony. She quoted a statement of which I have never learned the source. Perhaps it is one of the bits of wisdom that many people know. She said, "Service is the rent we pay for the space we occupy."

Have you paid your rent lately?

Space costs money. There was a time when you could buy a house, or have one built, and the architect could tell you within a few cents what it would cost per cubic foot. In the 'thirties you could build one for less than forty cents a cubic foot.

Costs have gone much higher now. Or you can calculate your cost according to the number of square feet of floor space. Business buildings are leased that way. In other words, every square foot of habitable earth is kept habitable at a cost, and somebody must pay the bill. If you do not pay your share, you are pushing the load upon the shoulders of others, and you are a parasite. The space you occupy costs money. You can't keep it forever. In one way or another, you can really only rent it. Try refusing to pay your taxes, and see how long you own your property. The government will take it away from you. After all, you are merely a renter. . . . Have you paid your rent?

Service in the church is the rent we pay for the space we occupy. When some fall behind, others must make it up. A good accountant could figure the annual cost of a seat at church. Perhaps it would be a good thing if we knew the figure. So much to build, so much to furnish, to paint, to heat, to clean, and more for the general expenses and overhead that go to provide the services and the leadership. Have you ever looked over a congregation and wondered if the members there are paying the rent for the space they occupy?

WE WERE in another town, and asked a friend to give us the name of a good, honest auto mechanic. He gave the name and said, "He's the best in town. Of course, he's very religious and may try to convert you. But he will do good work."

Certainly religion, if it is the right kind, should help a man to be a

better auto mechanic. A good religion is an asset, a source of inspiration and power. Whatever men and women do will be done better if they go to God for strength and accept his ideals as their guiding principles in life and work. A great many of our people have found it so.

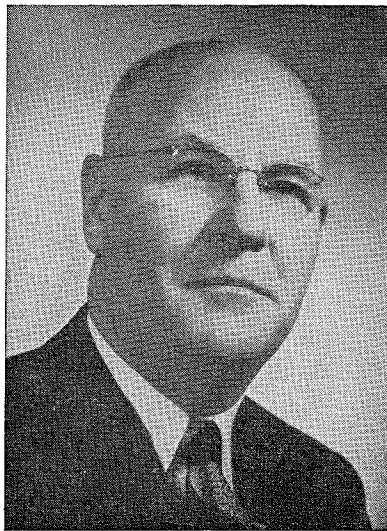
THOSE WHO WORK in the field of religion know that thousands of words are spoken for every little bit of work that is accomplished. Of course this is also true in other fields. Across the street two men are painting a building. The paint is applied at a desultory pace. Some of it gets on the wood; some of it misses the mark. The workmen do not worry: somebody else pays. But all the while a very animated conversation is taking place. A brush may serve as an elongated finger, gesticulating in the air. This wastes time and paint, and it is not what the men are paid for. But they do it anyway. Well, you can make your own religious applications of that point. You have seen church people at work, and you may even have looked in the mirror at yourself sometimes.

TURNING BACK to the original point: wouldn't it be a wonderful thing if our people were to become known as a people who serve? That woman with the boy problem had probably gone over the whole list of men that she knew in her own church. If she had been able to find one man to help her need, it is unlikely that she would have mentioned it to her friend. There was none in her church. . . . Take it a step further. If the other woman could have recommended a member of her faith, she would have done so. But she couldn't. Then she remembered a man who belonged to neither of their churches. She paid him a high tribute. She paid the church a tribute in the way she spoke of it. Of course I had done nothing to earn it, but I was proud when she mentioned his name. Do you blame me? L. J. L.

Across the Desk

THE FIRST PRESIDENCY

Thirty years ago, at the General Conference of 1922, Elders Gomer T. Griffiths, Ulysses W. Greene, Cornelius A. Butterworth, and Robert C. Russell were released from further responsibility in the Council of Twelve. After some years of further service all these brethren have now gone to their reward. At the same time Elder Floyd M. McDowell became a member of the First Presidency, and Elders Clyde F. Ellis, John F. Garver, Daniel T. Williams, F. Henry Edwards, Edmund J. Gleazer, and Roy S. Budd were ordained to the apostleship. Of these Elders Williams and Gleazer are the only present members of the Twelve, and they have now completed thirty years of service in that quorum. Apostle Hanson (ordained in April, 1913) is their only senior. The Presidency has written Brother Williams and Brother Gleazer as follows:



Apostle D. T. Williams
Office

Dear Brother:

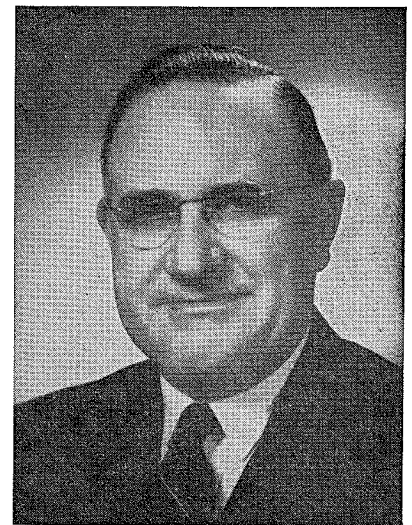
I am advised that today (October 13) is the anniversary of your ordination to the office of apostle.

Thirty years is a long period of time, still longer when they have been filled with activities connected with the promotion of the gospel.

Kindly accept my congratulations and best wishes. I hope that you will have many more years of active ministry.

The church is under great obligation to you for doing so much to advance the Great Cause.

Israel A. Smith
President.



Apostle E. J. Gleazer, Sr.
3512 Victory Avenue,
Oakland 19, California

Dear Brother:

The church owes much to the faithful ministry of yourself and others in your Council. I understand today, (October 13) marks the end of thirty years of your service as an apostle.

That is a long time, and the years have been fruitful in many ways.

With congratulations and appreciation, may you be continued many years yet to magnify your calling.

Israel A. Smith,
President.

Official

Good Government in Missouri

A long-established policy which we have followed closely—perhaps too rigidly—has been to refrain from attempting to influence the way our members vote in public elections. The reason for this rule ought to be obvious to those who know our church history. On issues such as prohibition, we have felt impelled to take a stand and have advised our members accordingly. We have at times of state and national elections urged Reorganized Latter Day Saints to become informed on the qualifications of candidates so they may vote intelligently, and then to vote for good and trustworthy men as directed in Doctrine and Cove-

nants 95: 2, "Honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold."

We therefore believe it will not be a violation of our policy nor a breach of ethics in any way for us to speak a word by way of information to our members in Missouri

NOVEMBER THEME

The Kingdom Within

who will vote on November 4. One of our own members, Howard Elliott of St. Louis, is a candidate for governor of Missouri. His father, Elder T. J. Elliott, was a missionary for the church. We have known Howard for many years and believe him to be a man of intellectual honesty and

integrity. His public service for the state has already commended him to us.

However, we prefer not to speak further respecting him or his record and ability, but are glad to reprint with permission what a great metropolitan paper, *The Kansas City Star* for October 14, an independent in politics, has to say about this candidate.

Israel A. Smith

FOR ACTIVE STATE LEADERSHIP

Missouri is fortunate in having two capable and trustworthy candidates for governor, Phil Donnelly and Howard Elliott. *The Star* cited the qualifications of both in their primary campaigns.

Now the state comes to the question of final choice. We favor Elliott as the younger man who offers a genuinely progressive program. To a large extent a state's progress depends on aggressive leadership from the governor's office. We have rocked along fairly well in recent years, but we doubt that any stu-

(Continued on page 9.)

Spiritual Gifts

By Elbert A. Smith

Now concerning spiritual gifts, brethren, I would not have you ignorant. . . . But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the self-same Spirit, dividing to every man severally as he will.—I Corinthians 12: 1, 7-11.

Unique Beliefs

In the beginning of the Restoration Movement our belief was absolutely unique in regard to many of these gifts. Since that day some denominations have taken up the matter of healing and, professedly, the gift of unknown tongues. But I think in the beginning of the Restoration Movement, the churches were practically united in saying that these gifts had been done away with. They never denied the need of faith, wisdom, and knowledge, but from there on they rejected the gifts.

However, the more miraculous gifts (so called) were experienced in the very beginning of the Restoration Movement. The day that Joseph Smith and Oliver Cowdery baptized each other by divine commandment, they prophesied many things "concerning the rise of the church." On the day that the church was organized there was a similar experience.

The belief in those things entered into our early hymns, for example:

The Spirit of God like a fire is burning,

The latter day glory begins to come forth,

The visions and blessings of old are returning,

The angels are coming to visit the earth.

Current Beliefs in 1833

As a confirming witness concerning the attitude of people when this church came forth, we have or did have in the church library a book published by the Methodists in 1833 called *Theological Institutes*, for the use of those who were studying for

the ministry. I was interested in their statement concerning the gifts because that was just shortly after this church was organized. The book had this comment: "The gift of prophecy has passed away with all the other miracles of the first age of Christianity." That idea, I suppose, represented the beliefs of all Protestant churches.

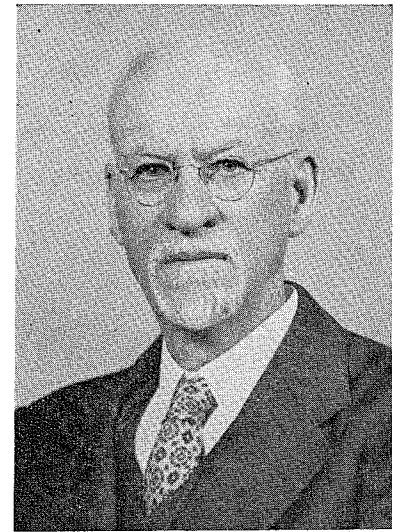
Blasphemy in 1833

When we were driven out of Independence in 1833 the mobbers thought it best to issue a statement of their reasons. This was one of them:

They openly blaspheme the most high God and cast contempt on his holy religion by pretending to receive revelations direct from heaven, by pretending to speak in unknown tongues by direct inspiration, and by divers pretenses derogatory to God and religion, and to the utter subservience of human reason.—*Church History*, Volume 1, page 314.

In the year of our Lord 33 the gifts of revelation, prophecy, and unknown tongues were common in the church. In 1833 it had become blasphemous to claim such blessings. That is, it seemed blasphemous to the enemies of the church.

The Book of Mormon says that the gifts shall never be done away so long as the world stands, except because of unbelief. In harmony with that John Wesley in one of his sermons said that these gifts had not been done away with because they were not needed but because Christians had turned heathen and no longer believed in them (Sermon 94).



ELBERT A. SMITH

Wisdom

The first gift named is wisdom. We must never lose sight of that. It is the balance wheel that controls and directs the proper use of the other gifts. Sometimes they are used unwisely, and people rejoice because they are used but fail to notice that they are not used wisely. They may go away from a meeting in which the gift of wisdom has been marked and say that the gifts were not enjoyed, when in fact the greatest of the gifts was there if they had only taken notice.

We give gifts to our children when we know that they must learn how to use them; we know that they may make mistakes. God gives us gifts and expects us to make some blunders as we learn to cultivate wisdom.

I think if we read between the lines in that Corinthian letter we will find that the Corinthian saints had fallen into some errors. Paul was constrained to admonish them on some points, and he would not have done so had it not been necessary. For example, he said in addressing the Corinthian saints:

How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. If any man speak in another tongue, let it be by two or at the most, by three, and that by course.—I Corinthians 14: 26, 27.

Let the prophets speak two or three, and let the other judge. If anything be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace, as in all churches of the saints.—I Corinthians 14: 29-33.

Remember, God is not the author of confusion but of order, and the spirit of the prophets is subject to the prophets. In some modern denominations that have taken up the gift of tongues, for example, there is the utmost confusion. From two to a half dozen will speak, shout, sing, pray, and roll on the floor all at once. The Corinthian saints may not have been that disorderly but they needed to be reminded that they should speak one at a time, that God's house was a house of order and not of confusion, and that the spirit of the prophets is subject to the prophets.

A prophet is not just a machine. He is supposed to use wisdom as to *how* and *when* and *where* he shall deliver his message.

A Remarkable Conversion

There is a time and a place for these gifts, including prophecy and tongues. When conditions are right, as they often are at reunions and as they were on the day of Pentecost when the people came together with one accord in one place, there is a "time of refreshing from on high." I will tell you about one of those experiences.

In the old days of the Lamoni reunions in the "south woods," we had a big reunion with two to three hundred small tents, and a big tent for the services. The daily forenoon prayer meeting was the important service of the day. The gifts were poured out wonderfully under the spirit of wisdom, with quiet dignity and power. One weekday morning when we were in the midst of that sort of an experience I noticed Mr. Partridge, pastor of the Methodist church in Lamoni, seated in the middle of the audience. I wondered how he would react to that atmosphere. I had not long to wait for presently he rose and said, "Brethren, I have felt a power here that I did not know was any longer on earth, and I feel that if I kept silent the very rocks would cry out."

It takes something to break the hard shell of prejudice. The next morning the Reverend Partridge visited me in the editorial rooms at the Herald Office (the church headquarters were at Lamoni at the time) and said in substance, "Mr. Smith, I little thought that I, a dyed-in-the-wool Methodist preacher, would ever come to ask advice from a Mormon elder.

I've already heard that I am liable to be moved out of town because of what I said yesterday, but I meant just what I said. I did feel a power that I did not know was on earth any longer. I do not know what to do. If I resign my pastorate, I will have to go to work; while if I continue my ministry it will not be many years now until I can retire on a pension. I do not know what to do."

I said, "Reverend Partridge, this is a problem you will have to decide for yourself. We cannot promise you a salary or an ordination, but we do know that Christ told about the man who found the pearl of great price, and when he found it he sold all that he had and bought it. Christ said that was the way with the kingdom of heaven. We think we have the pearl of great price. If you feel that we have, take your time and investigate it thoroughly."

The Reverend Partridge resigned his pastorate and went to work for Brother Orman Salisbury. He took two years to study the history and the beliefs of this church thoroughly from every angle. He did not want to be converted on a single experience. He spent two years of study and then was baptized and later was ordained an elder. There was a power at that prayer meeting, and it changed his whole life. His wife also was baptized.

Healing

For a long time after I went into the mission field we were scoffed at everywhere by people of all sorts of denominations because we believed in the admonition in the Bible:

Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.—James 5: 14, 15.

We were told that those things were done away with. Now many of the prominent churches have taken up the thought of divine healing.

One of my earliest experiences with healing occurred in my youth when I was a boy on a farm in Iowa. I had an uncle, my mother's brother, Frederick Hartshorn, who had in a way taken the place of a father to me. He was a bachelor, and I had supposed that he always would be, but one day I noticed that a strange change had come over him. He seemed to be illuminated as though somebody had turned on an electric light inside him. He had fallen in love. That is what happens when a good man falls in love with a good woman. He is illuminated inside; he is lighted up; he is a better man. He feels that he is not worthy of the woman, but he intends to try to be.

Well, my uncle was married to my Aunt Anna, and two children were born to them. Then I noticed that the "light" seemed to go out of my uncle. His wife had developed a cancer on her breast. It was three times burned out with caustic, as was the practice in those days, but it always came back. Then they thought of their faith and went to the little branch in Cherokee, Iowa. That little branch had fasting and prayer. Brother Crippen and, I believe, Brother Sheldon administered to my aunt, and that night the cancer dropped away. The wound healed, and she lived to old age rearing her children in the faith. They and her grandchildren are still church members.

For reasons that we do not know those results do not always follow. If we knew why they do not, we would be as wise as God. When it does not follow and tragedy comes, we say, "Why, why did that happen?" Jesus could not understand always. He said, "Let this cup pass from me," but he recovered himself and said, "Nevertheless, not my will but thine be done." On the cross his spirit failed and he said, "My God, why hast thou forsaken me?" Then he recovered himself and commended his spirit to God. He could not always understand why his prayer was not granted, and neither can we. But often it is answered gloriously in the affirmative.

A Recent Case of Healing

A few years ago I went to a doctor in Independence, one of the best physicians in town. There I saw Brother P. A. Sherman, pastor of one of our churches, who was just leaving. He looked so sick and broken that I questioned the doctor. Because of my official position, I suppose, the doctor told me more than he would have told somebody else. He said that Brother Sherman seemed to have developed a cancer of the bone in his arm. The prognosis was that the arm would have to be removed or a section of bone taken out and the arm shortened.

That was sad news. I liked Brother Sherman; I respected and trusted him. I was out of town for quite a while and, upon returning, went out to Brother Sherman's home southeast of town. To my surprise, I found him at work. I asked him what had happened, and he told me. He said that he got worse and worse, until they sent him to Bell Memorial Hospital where X rays were taken of the bone. Several specialists studied the X rays and confirmed the previous diagnosis. The operation was to take place in the Independence Sanitarium. He said that as he lay on his bed in his home at Gudgell Park, or near there, the least jar made the pain intolerable.

Then in the little church at Gudgell Park the congregation fasted and prayed

for him. Brother Dillee, another elder, and a number of others came to his house, and the elders administered to him. He said that while their hands were on his head every pain left him and never returned. Soon he was back at work.

I went to the doctor, and he confirmed the report. He said that Brother Sherman did go to Bell Memorial Hospital and have X rays taken which confirmed the diagnosis. Brother Sherman has told me that story three times at least. His son said to me, "I had read of those things in the Bible, but that happened in my own home to *my own father*; I was there and saw it."

A Personal Experience

Now a little personal experience. In 1930 I went to the Battle Creek Sanitarium on advice of church physicians. Treatments were available there that we did not have in our Sanitarium at the time. I had an operation that came very close to my vocal chords—so close that it troubled the surgeon as I found out afterward. When it was over my voice was sort of a cross between a whisper and a groan. One day a member of the staff was giving me a treatment as I lay on a cot. He asked, "You are a preacher?" I nodded my head. Then he asked, "What are you going to do from now on?" As well as I could I replied, "I expect to do as I always have done." "You can never expect to preach again."

That was a hard blow, and I shut my eyes for a moment. Then I had a vision—not an "open vision" but a mental vision—and I saw myself preaching to thousands of people, as I did later at the campus in the summertime and in the Auditorium. Then I opened my eyes and as well as I could I said, "I *will* preach, and they *will* hear me!" He shook his head—but I was right, thank God! I am like John Rushton, who said he was in love with his profession of preaching.

Prophecy and Tongues

Paul seemed to rate the gift of prophecy much higher than the gift of tongues. At least he said, "Follow after charity, and desire spiritual gifts, but rather that ye may prophecy" (I Corinthians 14: 1). Then he added, "In the church I had rather speak five words with my understanding . . . than ten thousand words in another tongue" (I Corinthians 14: 19). You will notice he said, "in the church." I imagine perhaps out in the mission field he would not have made just that statement. It seems to me that the gift of tongues was primarily intended to help preach the gospel in the mission field to those who knew it not. I would not be surprised if the gift of tongues should have its part in helping the missionary to learn foreign languages.

At any rate Paul thought prophecy more desirable in the church than the gift of tongues. I am not depreciating any of these gifts; they are all important, or God would not have given them. I am quoting Paul who regarded prophecy as superior to the gift of tongues.

Functions of Prophecy

What do you think of first when we talk about prophecy? You think of the prediction of future events, do you not? This is not the most important function of prophecy—at least not in my judgment. I have classified the functions of prophecy, perhaps quite inadequately, under four headings. First, it is to reveal God. I think that is primary. That was the chief function of the prophet Moses—to reveal God, the great I AM. To a great degree that was the prophetic mission of Joseph Smith, to reveal God to a people who thought that He had ceased working long ago. Second, the function of prophecy is to interpret the character of God; third, to declare the will of God; and fourth, to testify of Jesus. We are told in Revelation 19: 10 "the testimony of Jesus is the *spirit* of prophecy."

When the young man, Joseph Smith, went into the woods that spring day to pray he may not have had any premonition that from that day on he would be numbered with the prophets and share the fate of some of the others. But as he prayed the heavens were opened and two personages appeared in marvelous light. The one pointing to the other said, "This is my beloved Son, hear him."

Joseph Smith went out of the grove with that testimony—the very *spirit* of prophecy. And he was never a greater prophet than when he said, as recorded in Section 76 of the Doctrine and Covenants, "After the many testimonies that have been given of him, this is the testimony, last of all, that we give of him, that he lives; for we saw him even on the right hand of God; and heard the voice bearing record that he is the Only Begotten of the Father."

Such a prophetic testimony as that had not been borne since the apostles and prophets of old passed off the scene. John the Baptist, as far as I recall, did not foretell events but Jesus said he was one of the greatest prophets born of woman. John did say, "Behold the Lamb of God that taketh away the sin of the world." That was his prophetic mission and message.

Nevertheless it is one of the functions of prophecy to foretell events. Joseph Smith predicted the Civil War. I have the *Pearl of Great Price*, an original copy, in which that prophecy appeared nine years before the war broke out. It told where the war would begin and the course it would run. The first chapter

in the Book of Doctrine and Covenants predicted the time when "peace would be taken from the earth." There have been minor prophets from time to time who have given similar warnings. At the beginning of World War I we had an evangelist by the name of James Baty living in England; he was trusted, loved, and respected. Brother Baty had a disability; he was stone deaf in one ear, and sometimes when he went to bed, to shut off noises and be sure of a good night's sleep, he would bury the good ear in his pillow. One night he went to bed and buried his good ear in the pillow, yet in spite of that precaution he heard a voice calling his name. He sat up in bed and there was a personage who said to him, "The time is near at hand when Section I of the Doctrine and Covenants shall be vindicated, and peace shall be taken from the earth." It was only a short time until the German army came down through Belgium, and peace was taken from the earth. It never has returned.

Pearl Harbor

On Pearl Harbor Day many of us went to Communion service, as it was Sunday. In Omaha, Roland Scott, now an evangelist, went to the Communion service and prophesied that America would very soon be at war. Afterward when he went home he was almost frightened to think that he had made such a statement. But soon Elder Glaude Smith, then pastor in Omaha and now of the Stone Church, called him on the telephone and said, "Brother Scott, your prophecy is being fulfilled much sooner than you thought. The Japanese are dropping bombs on Pearl Harbor."

When such prophecies are given and vindicated, it strengthens our faith. We see that God is not taken by surprise. He is working to a pattern, and he has given us a glimpse of the pattern unfolding. Though we may feel confused, we know that God is not.

First Spiritual Experience

My first experience with this gift of prophecy occurred when I was a small boy about six years old living in northern Iowa. I had lost my father, David H. Smith, and I was out on the prairie one day in the spring when suddenly the Spirit rested upon me, giving me to know that when I grew up I would carry on the work that my father had laid down.

I was too young to understand what all that meant, but I never forgot it, and it gave direction to all my life. The time came when I found myself in the mission field preaching where my father had preached—preaching the same Gospel,

using the same books. A little later I found myself seated at the editorial desk as associate editor, editing the *Saints' Herald*, as he had done in Plano. And a little later I found myself in the First Presidency, counselor to Brother Joseph, where my father had been thirty-five years before.

I remember the first night I sat by the side of that venerable prophet in council meeting. He reached out his hand and put it on my knee as though to reassure himself that the son of his beloved younger brother was there—or perhaps to reassure me, I never knew which.

An Experience With President F. M. Smith

I want to bear a little testimony now about Frederick M. Smith. The Conference of 1925 was a troubled one and toward its close the delegates adopted a resolution urging President Frederick M. Smith to go to the Lord and seek his word of counsel. Brother Fred M. was reluctant. I never could understand why the president was reluctant to bring the word of God to the church, until I myself was asked to do it. Then I knew what the prophet of old meant when he spoke about the "burden of the word of the Lord."

Brother Fred M. went to his home, in Kansas City at that time, in seclusion, while President Floyd McDowell and I carried on with the Conference. Soon we had a telephone call from Fred M. to come and receive the message for the Conference.

Accompanied by Apostles John Garver and F. Henry Edwards, and I believe also Bishop Becker, Brother Floyd and I drove over to Fred M.'s house. Floyd and I went to the door and stood in the hall as the president came down stairs with the document in his hand. Brother Floyd and I immediately noticed his countenance. I do not think he said a word. I do not believe that we did. His countenance was white; it was illuminated; it was almost transparent. I have seldom seen such a look on the face of a human being. We knew that we were receiving a document from a man who had been with God. Whatever you may have thought about Brother Fred M., he was a prophet, and as Brother Floyd and I went out of that home we turned to each other and said as with one voice, "Did you see that man's face?" Brother Floyd will confirm this testimony.

Two More Personal Experiences

I will close with two more personal experiences. One occurred at the time

of the death of President Frederick M. Smith in 1946. On the sixth day of March, one month before Conference was to convene, we had word that Brother Fred M. was indisposed and would not be at the morning meeting of the Joint Council of Presidency, Twelve, and Presiding Bishopric. He had been there regularly, but it was obvious to some of us that he was in distress. That morning Brother Israel Smith and I had an impulse to drive out together to his home. We found him in his little cabin back of the main house lying on a couch. We didn't know how ill he was. He made no complaint—he seldom did. We talked about some church affairs and then went back to the Auditorium.

I went up to my room, which is on the fifth floor in the Auditorium, and engaged in prayer. An inner voice, as clear as an audible voice would have been, said to me, "The ministry of Frederick M. Smith has come to a full end." That afternoon he was taken to the Independence Sanitarium.

I was asked to pray for his recovery in the council meetings, and I could only pray that he might be spared suffering. Beyond that I could not go, neither, as I observed, could any member of the council. It was not to be.

On the day he died, in the very hours preceding his passing, I was again in my office in prayer, and again the Spirit rested upon me and gave me counsel to bring to the church regarding the choice of the successor, and other testimonies. I reached the Sanitarium just as Brother Fred's spirit departed.

A few days later a committee of three came from the Quorum of Twelve Apostles—and told me that the Quorum of Twelve, by unanimous vote, had asked me, as Presiding Patriarch, to bring counsel to the General Conference. I knew then what it meant to bear "the burden of the word of the Lord."

In Kirtland Temple

I have one more testimony—this time concerning an experience at the Conference of High Priests in Kirtland Temple in October, 1950. That was a wonderful experience—over two hundred high priests meeting in the Kirtland Temple, eating together in the cafeteria, being together all day long in the temple in worship and prayer, in classwork, listening to lectures and sermons as was done in the old "School of the Prophets" and under the same Spirit.

It was my lot to help preside over the prayer meetings, with President Israel A. Smith and Apostle Arthur Oakman. Those were fine services, but it became obvious as the week wore on that the men expected something—something

outstanding. I knew some were looking to me, and I was empty. I did not have a thing, such as they needed. It was a task far beyond my power.

Then Brother Israel appointed a fast on Friday. Early Saturday morning I awoke with the words of the beginning of the message already in my mind. They had been given to me, not after any pattern that I had anticipated, in part as follows: "I am he who was born of the Virgin Mary. I am he who was crucified on Calvary's cross, but I ascended up on high, and behold I am alive forever more." The message unfolded itself, and from then on I was left to use my own language, mostly, and at considerable length.

I arose and dressed. I could not rest. I knew how Jeremiah felt when he said the word of the Lord was like a fire shut up in his bones and he could not rest. I went to the Temple and there met President Israel A. Smith coming down the aisle. He took me to one side, and I told him what had happened. He then said that he awoke that morning early and felt a degree of responsibility; but he was told that the word would come through the Patriarch of the church. That meeting of minds confirmed and comforted us both. I marveled at the message as much as anyone. It was nothing I could have brought. It was the word of God, not to the General Church, but to the men present there in that conference, and for that reason it has never been printed and distributed.

Closing Blessing

I trust I have not wearied you with too long a sermon. Will you bow your heads in prayer? Our heavenly Father, under the devout Spirit that we have felt this evening I look to thee for a prayer of blessing upon this congregation. Wilt thou bless all those who are here who are desirous that they should receive a blessing. Bless them in their church fellowship; increase their faith; give them light and testimony themselves. Bless them especially in their homes that they may be Zion's homes—homes of peace and love where Christ can dwell—not homes of contention. May they not be a people given to contention, but peacemakers. Bless them in the places where they work, which sometimes may be very difficult places in which to work, that sometimes in the midst of the most untoward conditions they may by their conversation and their lives and their habits bear such a testimony that it cannot be denied. So, Lord, I invoke thy Fatherly blessing upon these people assembled here and their families and those who would wish to be here but are not. I ask it in Jesus' name. Amen.

Good Government in Missouri

(Continued from page 4.)

dent of Missouri government would suggest that the state has risen to many of its opportunities. It needs an active pushing state administration.

Elliott has demonstrated his leadership in two terms as speaker of the House of Representatives. His peak performance came in the big 1945-46 session that had the tremendous job of rewriting a large share of Missouri laws to conform to the new state constitution. His leadership was exerted on the side of conforming to the spirit as well as the letter of the progressive, new constitution.

Among other things the constitution and new laws provided for a virtually complete reorganization of state government which Elliott has called "the greatest opportunity for any state governor in modern times." We believe he is justified in saying that neither Governor Donnelly nor Governor Smith seized the full opportunity. A great deal depends on an individual governor's enthusiasm for reorganization. There is a big difference between accepting a pattern and making full use of it. Elliott has a concrete plan of action.

Missouri's reforestation program is one of the opportunities offered by the new constitution. It illustrates Elliott's state-wide approach to saving Missouri's wealth in the soil. He visualized a million submarginal acres returned to trees and pushed the necessary legislation. He sees the program as the chance to save a large part of the state's soil by returning it to the use that nature intended. He is quite ready to say the disappointingly spotty results probably are due in part to a defect in the law. If elected governor he intends to urge any necessary legal changes and to push the program on the administrative side.

He proposes to use the same principle to foster a permanent pasture program for other large areas of the state. This is basic to Missouri's bid for a greatly increased dairy industry. For areas that cannot be saved by grass and trees he proposes a state program to push all-around soil conservation. We agree with him that these things are fundamental to effective flood control.

Along with saving Missouri's heritage of soil he promises an active rural health program that includes hospitals and doctors for many counties that have little health protection today.

As speaker, Elliott took an active lead for better schools. His charge against present laws is the failure of the state's scores of millions of dollars to produce the kind of pay that gets good teachers.

He plans to work for a minimum salary scale set up by state law.

If Elliott is elected we believe that he will be an active builder of roads, highways, and routes through cities. In the last session he proposed the appointment of a special committee to iron out highway differences. Governor Smith appointed such a committee and it produced important results, but not enough to satisfy Elliott. He is convinced that Missouri can regain its reputation as a highway building state. Win, lose, or draw, we would like to see him make the effort.

Here we can only touch a few issues to show the direction of Howard Elliott's thinking, and they are basic. He has proved himself the kind of leader who can put his ideas across. He is anything but a reckless spender. Capable leadership can produce much better results with the millions the state is collecting today.

Books

Building Church Membership Through Evangelism, by Dawson C. Bryan, Abingdon-Cokesbury, 1952. Price \$2.

Mr. Bryan has rendered an exceptional service to Protestant churches by providing this guide to evangelism. The fundamental statement of Mr. Bryan's concern and techniques was given previously in *A Handbook of Evangelism for Laymen*. In this new book the principles and techniques of visitation evangelism have been further developed.

Perhaps the most significant value of the book is in its emphasis upon evangelism through personal contact. Mr. Bryan sees this means as the technique followed by Jesus and the early disciples who carried their courageous and contagious witness to friends and strangers. As Mr. Bryan states it, "To them the love of God was so real that they were captured by the urgency to invite others to know him. And so his disciples of the twentieth century are following the same basic principle in their personal witness of the way of Christ."

This book can be of value to us in its fundamental insistence that witnessing is not alone an activity for professional evangelists but that it is fundamentally the business of every follower of Christ. Mr. Bryan simply endeavors to implement the simplest of persuasive procedures, conversation, between friends in the home environment. We are often inclined to think of church work as being confined to holding specific offices and having specified responsibilities within

Donnelly's record as governor we know—good but not spectacular. There is an excellent chance that Elliott would be one of the few great governors of Missouri.

Boundary Changes

By action of the recent Joint Council of the First Presidency, Council of Twelve, and Presiding Bishopric, Marshall County, Kansas, has been transferred from the Southern Nebraska District to the Kaw Valley District, and the western half of Nemaha County, Kansas (previously unorganized), has been added to the Far West Stake.

THE FIRST PRESIDENCY

By F. Henry Edwards

departments. We would do well to recognize that witnessing is the mutual joy and responsibility of every member of the church. When engaged in with fullness of heart and with courtesy born of love, personal evangelism does something for the evangelist as well as the evangelized. There are few thrills in life to match that of knowing that something we have done or said has led someone to follow Christ. The knowledge that each of us can be useful to God through the process of evangelism is one of life's greatest discoveries, and it is this discovery which Mr. Bryan encourages every reader to gain.

One of the most helpful chapters, "Where Are the People?" serves to open our eyes to possibilities. Another helpful chapter is entitled, "The Steps to Effective Visiting." I was particularly impressed by the author's suggestions of utilizing local forces in missionary series through prior visitation programs, and so forth.

The book does have some marked disadvantages; since it has been written for the wide audience of Protestantism it tends to be a bit anemic so far as doctrinal content and background are concerned. Evangelism for us means a great deal more than it does for others and must of necessity involve some procedures and teaching processes that Protestant churches by their very nature can overlook. Any Reorganized Latter Day Saint who reads the book should be conscious of this major deficiency.

REED M. HOLMES

Restoration Comprehension

By J. A. Koehler

Line upon line, precept upon precept. . . .

The light groweth brighter and brighter, until the perfect day.—Doctrine and Covenants 95: 3 and 50: 6.

Our Creed: All Truth

This is what men said even when they knew little more than nothing about it. Here and there throughout the ages, men have believed that, in their religious thinking, they had “arrived”—they had comprehended even God. They had the truth, all the truth there was to be had. They said, “Nothing can be added to it nor anything taken from it.” And some said it that other men might fear them.

Hierarchs of the apostate church were like that. Their theology was static. They said in effect that if any man would “add unto” or “take from” their religious decrees, the judgments of God would be visited upon him. So they made Galileo sign. And they did worse than that to Bruno and others.

Infallibility and Finality

“Our creed: all truth” presupposes the infallibility and finality of “the voice of divine inspiration.” And that *ne plus ultra* idea is in opposition to the Restoration doctrine of continuous revelation. For the voice of Restoration said, “These commandments . . . were given unto my servants *in their weakness*, after the manner of their language, that they might *come to understanding . . .*” (Doctrine and Covenants 1: 5). There is no assumption of inspirational infallibility and finality in “whether that which has come to me will bring relief to the situation, I know not . . .” (Doctrine and Covenants 128, introduction) and much else.

God Said

Many people like to say respecting ideas which they conceive, even if they do not understand them, “God said so.” I asked one of these people, “How do you *know* God said so?” And he answered, “There it is, right there in the book!” I said, “I know it is in the book, but what I want to know is, how do *you* know that what is in the book is what God said?” His reply was the question, “Don’t you believe the book?”

So I gave up, for what can one do with people who, in what they call argumentation, only beg the question—who do not even know what reasoning is—whose present need is an understanding of what they talk about?

Remember Leonarda da Vinci: “Whoever in argument adduces authority uses not reason but memory.”

The Horse’s Mouth

Great as he was (and he was one of the greatest men that ever lived) Aristotle, whom we do not remember for his mistakes, went into consultation with himself; and having consulted *himself* said that there were so many teeth in the mouth of a horse.

Galileo came along and said, “I don’t believe it.” “What,” said the church fathers, “you don’t believe it when Aristotle said so?” “No,” said Galileo, “I don’t believe it no matter who said so. I think I shall look into the mouth of the horse and see.” “What,” said the fathers, “look into the mouth of a horse when Aristotle has written it in a book?” “Yes,” said Galileo, “that I will do.”

And he did. He did what Aristotle should have done. And having consulted the horse, Galileo presented to the church fathers the proof that what Aristotle had written in his book was not what was written in the mouth of the horse. To that the fathers replied: “That does not signify; for if the horse does not agree with Aristotle, the horse is wrong!” And I have heard just that from men in this church.

An Invitation

The Restoration is an invitation to look into “the mouth of the horse.” You may read that invitation in Doctrine and Covenants 50: 4, 6 and 85: 21. And the prophet of Restoration did not say, as the hierarchs of apostasy have said, that the horse is wrong. He said, in effect, “When we see man comprehendingly, we see God. Man himself is the proof of what God said. Through contemplation of man we see God.” That, I think, is in

part the meaning of Doctrine and Covenants 85: 21. “Any man who hath seen any or the least of these [kingdoms of the universe], hath seen God . . .” (Doctrine and Covenants 85: 12). This is Restoration’s invitation to look into “the mouth of the horse.”

The Dark Ages

The Dark Ages were issues of “religion’s” refusal to accept that invitation, which is implicit in “The heavens declare the glory of God” (Psalm 19). As the church cemented itself on the foundation of its adduced authority, the light of reason became dim; then it vanished, and gross darkness covered the people (Isaiah 62: 2). Profane learning, scientific investigation, was stigmatized as an insult to God.

“As a result Europe was a cesspool that reeked with contagion,” and plague after plague claimed its victims by thousands—victims who died horribly while the name of “God” was mumbled in their ears.

How could there have been a restoration—even a partial restoration—if that self-constituted religious authority of the Dark Ages could have maintained its supremacy by adducing itself? If its “God says” were the end of all controversy? If men had not dared to look into “the mouth of the horse” that they might “see” or comprehend?

An Unfolding Idea

That the Book of Doctrine and Covenants, the “God says” of the prophet of Restoration, represents an unfolding idea or vision of the shape of things to come, we must believe if we believe that the light it reflects “groweth brighter and brighter, until the perfect day”; if we believe that line is to be added to line, and precept to precept; if we believe (as the doctrine of continuous revelation implies) that contributions are to be made to religious thinking in the future that are as valid as any made in the past.

The Prophet’s Avowal

The belief in Restoration as an unfolding of an idea or concept of the shape of things to come is to be seen in Doctrine and Covenants:

1: 5, “that they might come to understanding”; or “receive knowledge from time to time.”

6: 3, “the mysteries of God shall be unfolded unto you.”

8: 3, “Ask that you may know the mysteries of God.”

9: 3, “Behold, you have not *understood*. . . .”

10: 8, “Wait . . . until you shall have my word . . . that you may know of a surety my doctrine.”

10: 10, "First seek to obtain my word."
31: 1, "Pray always that I may unfold them to your understanding."

35: 1, ". . . my spirit, . . . which shall teach you. . . ."

38: 5, "Teach one another. . . ."

41: 1, "Assemble yourselves together to agree upon my word."

42: 17, "Thou shalt receive revelation upon revelation, knowledge upon knowledge," . . . "in mine own due time."

43: 3, "Ye shall instruct and edify each other, that ye may know. . . ."

45: 2, "I will show unto you my strong reasoning."

45: 4, "A light shall break forth" as a fig tree develops (45: 5).

50: 4, "Let us reason together, that ye may understand."

50: 6, "That light groweth brighter and brighter, until the perfect day."

50: 8, "Ye must grow . . . in the knowledge of the truth."

58: 2, "Ye cannot behold with your natural eyes, for the present time, the design of your God. . . ."

85: 12, "Unto what shall I liken these [things], that ye may understand?"

85: 21, "Teach one another . . ." things that are "expedient for you to understand."

85: 36, "seek learning even by study, and also by faith."

87: 5, "receive revelations to unfold the mysteries of the kingdom."

90: 12, "Obtain a *knowledge* of . . . laws of God and man."

94: 3, "that they may be perfected in the understanding of their ministry."

98: 8, "I will show unto you wisdom . . . inasmuch as they are willing to be guided in the right and proper way."

There is more testimony, all of which agrees with the testimony of the Bible—"I have many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come he will *guide* you into the truth" and much else. And it agrees with "the horse's mouth," or the facts of human life.

Theory and Fact

The theory of an unfolding Restoration idea is validated by the fact that the concept of Zion—which is to be established through a communal application of the principle of stewardship—has been and still is in process of maturation; the fact that ideas change now as they did then—as when, for example, something extraordinary was done (Acts 10) to enable the best men of the apostolic church to apprehend the meaning of that which they said, "God said": "Go ye into all the world and preach

the gospel to every creature" (Mark 16: 15).

In 1890 (Doctrine and Covenants 120: 2) we said, "A branch may be presided over by a high priest, [or] an elder, [or] a priest, [or] a teacher, [or] a deacon." And we said that was a "God said." But did we understand what we said?

The fact says we did not, for we elected a presiding elder *and* a presiding priest *and* a presiding teacher *and* a presiding deacon.

We do not do that now because we have a better understanding of what we said then. The facts of our church life validate what the prophet said about comprehending Restoration.

The Meaning

The meaning of all this, you may say the implication, is:

(a) The voice of Restoration did not say in the beginning all there is to say; the whole truth is not revealed in one inspirational experience, in one passage in Doctrine and Covenants.

(b) That which was revealed from time to time was that which was "deemed *sufficient for the time* . . ." (Doctrine and Covenants 129: 8), not sufficient for *all* time.

(c) What is to be said in the future is as valid as what was said in the past.

(d) Future "God said" may supersede "God said" of the past, for the reason that (as respects practicality, but not the moral order of the universe) "The conditions surrounding the work" (Doctrine and Covenants 128: 1) may change, the degree and manner of growth of the church, the changing circumstances of its people, may make some provisions for the past impracticable in the present.

(e) The old is to be interpreted in the light of the new—Section 42, for example, in the light of Section 101, and Section 128 and other "revelations" which were made after Section 42 was given. We assume here, of course, that what each following passage says is what "God said."

(f) Particular Zion concepts are to be understood in the light of the concept of Zion as a whole—the over-all concept; the general view. For it is the whole that gives the parts their meanings.

And some of what the voice of Restoration said means that we, personally, may set the stage for our inspirational experiences.

Zionist Frustration

I believe it is our mistaken ideas respecting revelation, inspiration, and comprehension that have prevented us from attaining the Zionist objects of Restora-

tion. I have seen Section 42: 9 of Doctrine and Covenants represented as meaning simply ". . . every man shall be made accountable unto me a steward"—no elipse after "steward," for comprehension did not go further.

I have heard people say this and that about "deeds" and "inheritances" and other matters that I am sure they would not have said if they had *comprehended* the voice of divine inspiration, if they had understood what they said "God said." I am sure that what has been and still is said about the truth that is not true is part of the cause (you may say, *one* of the causes) of Zionist frustration. And that is the reason for this article.

Afterthought

There is involved here the whole question of "ideas and thinking" about which philosophers—prophetic and not prophetic—have said so much.

There is involved the question of whether "the voice of Divine inspiration" is to be demonstrated by reason. There is involved the question of the constitution of the mind of man, his psychical constitution, the question of how he gets his ideas and such like—questions about which "the last word" has not been said.

The prophet said to the church in 1834, "Wait for a little season for the redemption of Zion . . . that my people may be taught more perfectly, and have experience, and *know* more perfectly . . . the things which I require at their hands . . ." (Doctrine and Covenants 102: 3).

This is 1952. Have we waited that "little season"? Have we had experience? Do we "know" that which "God said"? If not, isn't our task cut out for us? Do we not have some real thinking, some problem solving, some reasoning about Restoration to do?

Every man should have a fair-sized cemetery in which to bury the faults of his friends.—Henry Ward Beecher

Don't lose faith in humanity. Think of the hundred million people in the United States who have never played you a single nasty trick.—Elbert Hubbard

It is only people of small moral stature who have to stand on their dignity.—Arnold Bennett

One can acquire anything in solitude, except character.—Stendhal

Show Me the Way

Part I

IN EVERY AGE there are miracles. Some of them come about so quietly and naturally that they pass before our eyes unnoticed. But the greatest of these are the human lives transformed by a chain of circumstances that seem ordinary to any but those, who, within themselves, have felt the moving power of God's Holy Spirit. Such a one was Al. He never knew exactly when it began to happen. Maybe it was when he came home from the war full of turbulence and a rebellious kind of toughness.

His dad noticed it right away and cautioned his mother about trying to push Al into anything. "Just leave him alone," he said, "he'll work it all out himself." But the lines of anxiety in his face told her more than the words.

She tried hard, but it wasn't easy. This new Al was so different from the Al who had gone away—the one with the little boy frankness and youthful, undaunted eagerness. What had happened to him? Where? How? He smoked too much—all the time in fact. Every time she wanted to protest, Dad shook his head warningly. Al caught some of those warning glances and chose to ignore them. One day he was amused. "What's the matter, Mom, can't you stand to see me smoke?"

His mother smiled weakly, "It's just that it isn't good for you, Al. You're so nervous and restless."

Al grinned and put his arm around her shoulders. "Look, Mom, I'm a big boy now. You can stop worrying about me. I'm O.K."

He looked over at his dad and winked. His dad returned his smile and spoke to his mother comfortingly. "Don't worry, Helen, he'll give it up himself one of these days." And then musingly, "You know smoking is something like a baby sucking his thumb. Something to lean on, something to outgrow."

Al never forgot that. He knew his dad wasn't taking any punches at him. He was too honest, too straightforward.

By Ruby Tinkham

It had just slipped out. Every time he held that shiny lighter up in front of his face he saw Al Crawford, a little boy, sticking his thumb in his mouth for comfort. It spoiled the cigarette, but he was too stubborn to admit it.

AL NEVER QUARRELED with his parents. His mother and dad loved and respected one another, and they knew the meaning of companionship. There were no arguments, because his parents had discovered long ago how to deal with their problems on the basis of personal understanding. Al knew that all homes were not like his, and it had shocked him and aroused his pity when he realized there were other boys who had missed what he had always taken for granted.

He had tried to explain this to his parents, but they just smiled at each other and gave God all the credit. There it was—that was it—they gave God the credit for everything! If Dad sold more insurance than any other salesman, it wasn't because he worked harder or studied his prospects, it was because God blessed him. If Mother did anything, no matter how small, and it turned out well, God had helped! How could they be so naïve? When he tried to reason with them, they just looked at him with pity. It was almost impossible to believe that two intelligent people could swallow such tripe. It was all right two thousand years ago when people needed something like miracles to cling to, before science had hatched her eggs, but this was 1950—the age of realism. He only hoped they'd never have to see the slaughter and carnage this God of theirs had permitted on the other side of the world.

And yet his parents had a sense of values that Al had to respect, if they just wouldn't put so much emphasis on unimportant things. His dad could really go places if he didn't take his eldership so seriously and waste so much time on people who really didn't matter. His mother could become a real leader if

she would just push herself a little and quit worrying about offending somebody. Church, church, church, give God the credit for this, give him the credit for that, pray and live self-disciplined lives that would make a monk stand back in bewildered awe—why?

NOT THAT AL WAS FORCED to pattern his life after theirs. They believed in example, not coercion. He had followed them willingly as a child. It had seemed right, and he could look back now and see that he had enjoyed it. His grandfather had baptized him when he was eight. Grandfather was one of the old-type evangelists. When he preached he could be heard a mile down the road in any direction from the church. He could also talk just as well in a pool-room or a stable or whatever happened to be handy. Al had to smile at Grandpa's little mannerisms and habits now. How he loved that great old man. Grandpa would always lay his big gold pocket watch out on the pulpit and then promptly forget all about time. He just preached until the kids fell asleep, then said he had to talk until they woke up so their parents could take them home.

Somehow Al felt that Grandpa would understand him better now than anybody, but Grandpa wasn't here any more to talk to. Grandpa had given Al his patriarchal blessing and he had promised Al some wonderful things, but Al had always thought that Grandpa was just a little prejudiced where he—an only grandchild and namesake—was concerned. Al had to grin at that name business. Can you imagine calling a boy Alma? Grandpa said it was a wonderful name, something to live up to, but for Al it had meant trouble right from the start. Alma was an effeminate name if he'd ever heard one! Well, he had won that battle. Black eyes, bloody noses, and torn clothes had fixed that. It was Al now, and it was going to stay Al.

AL DIDN'T HATE CHURCH—he was just indifferent. If it pleased his dad he'd go along with him. In fact he did most of the driving now since his dad had a tendency toward night blindness. He couldn't hate God when his own dad thought so much of him, but still Al had no faith in a Supreme Being. He never felt any obligation to fast and pray as his father did over even the slightest difficulty. That was plain foolish—why not do something about it yourself? Why all this reliance on God when everyone knew it was making friends and influencing people in this world that got you through life with a bank account.

His dad would get up out of bed on a cold winter night and drive clear across town just to pray for people who were

sick. If they got better, they said God did it anyway; so why did they bother his dad? There was a peculiar radiance about his parents that he had never been able to understand. Trouble and adversity seemed to bring out something special in them, something he could feel—but what was it really? Al's dad would say it was the Spirit of God. Like that Sunday night coming home from an all-day meeting when a newly appointed missionary had talked about the Spirit of God. Al knew his dad was impressed, and he felt a little ashamed. "Dad wishes I were like that," he thought, "eager and full of zeal, working for God. Why can't I be like him? Why do I always have to feel as if I were standing offside watching and waiting, weighing everything, searching for errors? Why can't I just swallow this thing whole and be happy about it like other people?"

RESENTMENT tinged his voice as he turned to his dad, "Look, Dad, I'm like one of those people Paul found, and when he asked them if they had ever received the Holy Ghost, they replied, 'We never as much as even heard that there is a Holy Ghost.'"

His father smiled patiently, "How can you be so sure, Al?"

Al was surprised. He twisted slightly in his seat so he could see his father's face. "Well, you know how it is, the gifts of the Spirit and all that—isn't it evident if you have the Spirit of God?"

His father grinned. "Not always; many people are concealing it most effectively." Then seriously, "Al, tell me something, do you believe in the forces of good and evil?"

"Of course, but what has that to do with the Spirit of God?"

"Just this, in what way do you believe the force of good to be motivated in and through human beings? God created good. It's the most valuable commodity he has. You might say he keeps tab on his investment by constant supervision."

Al broke in hastily, "But look, Dad, in that case you're saying the greater amount of good found in a person, the greater amount of the Spirit of God. In other words you're making an equation out of it—good equals spirit: spirit equals good."

His father smiled. "Is that so difficult to believe, Al? You might even substitute love for that word good. Can you imagine God cheating any of his children out of his companionship if they should show even the slightest inclination to seek it? We seek that companionship by actively doing good."

"But look, Dad, I've always thought of the Spirit of God as something magnificent and wonderful—something like exceeding bright lights and cloven

tongues of fire," here he raised his voice dramatically, "miraculous healings, prophecy, and that sort of things. You're including everybody." There was a note of exasperation in his voice as he added, "You're saying that I possess the Spirit of God just the same as that guy down there today who poured out his heart and soul."

"No, Al, I'm not saying it that way. How much you may possess the Spirit of God depends on you. Could you have taken his place today? Would the audience have noticed any difference? Would your eagerness and enthusiasm for God's purposes allow you to 'pour out your heart and soul' for him?"

AL JERKED THE WHEEL of the car and persisted stubbornly, "Then you're not saying I don't possess the Spirit of God, but you *are* saying that I don't possess the same amount, is that it?"

His father sighed patiently, "Al, I'm not saying it, you are."

Al bit his lip and mumbled under his breath, "I'll bet Grandpa would see it differently."

His dad gazed straight ahead, his jaw set with tension. He opened his mouth and then clamped it shut. He shook his head and then turned determinedly, his voice charged with suppressed emotion, "Yes, your grandfather would have looked at it differently. He'd probably pace the floor and wave his arms and shout until he was red in the face. He'd call you a little punk and give you hell. I can hear him now, 'Why aren't you in there fighting where you belong. We need all the red-blooded men we can get. You think you just won a war. You licked Germany and Japan, didn't you? Well, nobody's ever licked the Devil yet. You ought to be ashamed dabbling around in this and that—business you call it. Always it's business nowadays. There is no business but the Lord's! Competition you want, well, you'll get it. In my day any man with a Bible could pick up a crowd from any little one-horse town because there wasn't any place else to go to but church. You try it now, see how hard it is, and make it stick! You're always yelling about discipline and how the Army makes a man out of you. Try actually keeping the Ten Commandments for a change, and when you've mastered them, take a shot at the Sermon on the Mount. You're soft, that's what. You don't really want to fight. You're lazy too, never heard of that word discipline with self in front of it, did you?' Then he'd turn and shake his finger under my nose and start in again. 'You did this, John, you and Helen, you gave that boy everything but backbone. When I had him he knew what the score was. I'd have made him the best rip-snortin'

missionary in forty-eight states,' then he'd stop and catch his breath and yell, 'Canada, too, and Australia.'"

AL GRINNED in spite of himself. It sounded just like Grandpa, and suddenly he felt soft and mellow, lost in childhood memories of when Grandpa came to the house on one of his unexpected visits. He turned to his Dad and said softly, "You know, Dad, I really didn't mean anything. I know how much all this means to you and Mom. I wouldn't take sides against you for anything."

His dad caught the look and cleared his throat. "No, Al, I know you wouldn't, but sometimes I almost wish you would. Then I could prove some things to you, maybe make you see. But this lukewarm indifference," he sighed, "almost anything would be better than that. As Grandpa would say, 'Get off the fence, get out of the middle of the road, either be hot or cold, take a side even if it's wrong, but fight for it!'"

Al smiled, "But, Dad, I believe in God, you know that."

His dad shook his head. "Sure you believe in him, so do the devils. That's no feat of logic. It's easy to say that, just like looking at a cloudy sky and saying, 'I believe it will rain today.' You don't have any real faith in God; you just have an opinion about him."

Al fought the anger that rose unbidden in his throat. "O.K., so I don't have any faith in God. It's true! I don't! What do you want me to do about it, prove to you that I'm right?"

"No, Al, I want you to prove it to yourself that you're right. I want you to dig up every bit of reason and logic you can to support yourself. Just don't believe in a thing of this importance without the best proof possible. Make yourself safe. Get well acquainted with all the atheists and agnostics you can find. See how you like their company."

"O.K., I will. It'll probably take a little time, but I'll be the happiest agnostic you ever saw."

"No, Al, you won't be happy. You may be clever like the editorials that rip and slash at the slow progress of decent people, or you may gain a following like the soapbox orator who shouts down honest questions with more eloquent phrasings of the same old baloney, but you won't be happy. You will find all the happy people on my side. The joyful singing, the testimonies of praise, the rare fellowship—these are the signs that follow those who believe. There are no eager, enthusiastic, happy atheists."

(To be continued.)

Faith for Today

By Maude D. Anderson

WHEN THE WOMAN touched the hem of Jesus' garment and was healed of an affliction, the Master said, "Thy faith hath made thee whole."

Today the world is ill. This fact is made manifest not only in the political life of the nations but is reflected in the life of the most humble citizen. Psychology has become a substitute in the home for religion, while vast sums are expended on hospitals for the mentally ill. Even the music, art, and literature of the day reflect the astigmatic thinking of the multitudes.

The illness of the world has not come about suddenly. As we look back across the years we can understand how this nation, which was founded by a God-fearing people and should be as a light to the world, has gradually drifted until we now find civilization almost at the breaking point. In many ways the popular churches have made their contribution to this drift away from God. They have tried to cling to the outmoded thinking of the Victorian era, which regarded Christianity as a sort of phantasy rather than as something tangible. Their chief concern was with abstract theology and its interpretation rather than in teaching people how to live as Christians. During that smug era church men developed the idea that it was not how much they could do for the people of the world that determined the measure of their success, but rather how much they could do people for. Beautiful clothes, rather than beautiful characters, were the qualifications of a good church member. The top crust of society was made up of those who robbed the poor and then pacified them by returning a small portion of their offerings in the form of impressive church edifices or art galleries.

IF THERE WAS EVER a time when the people of the world needed to exercise the faith exhibited by the woman who touched the hem of Jesus' garment, it is today. Many have been brought to the realization that these are the days of the antichrist. His hold has come about gradually, but, true to the nature of the serpent, has gained a strangle hold on the world. Just as the boa constrictor crushes its victims before they are aware of what

is happening, so it has been with the forces wriggling their way into the life of our nation.

In recent months there has been a great impetus toward a spiritual awakening of the Christian world. We are being aroused from our lethargy and realize that we are faced by a crisis; we must either seek that peace which comes from God and become a Christian nation in the real sense or quit claiming to be such while serving the opposite forces.

We sometimes wonder what would be the effect if those people everywhere who profess to be followers of Christ were suddenly to begin to use that latent power within their reach, as did that woman in Jesus' day, to cleanse and purify their lives and their nation. Surely there would be such a magnitude of power made manifest that the whole world would tremble. We would no longer have to worry about the atom bomb, but our very souls would shout with joy at the glad tidings of peace. The armies would be forgotten, and the implements of war could be turned to peaceful pursuits.

IF THERE WAS EVER a time when the people of the world needed to seek the guidance of the Supreme Ruler of the Universe, it is today. "Give me" prayers are not enough. We should pray for wisdom and for the courage and strength to carry out what wisdom dictates. We should pray that we might have love in our hearts—a love strong enough to subdue individual personalities and shortcomings.

We know that the foundation stone of the Christian religion is love. Love is as intangible as the human soul, yet more forceful than the atom bomb. It cannot be seen, nor can it be measured. Without it, the world is as an armed camp; with it the world could become a paradise.

In this year of great problems, we need to pray that we may be inspired by love rather than hate, and that in these coming days as we choose our leaders we should pray that a sufficient number of people might be inspired and influenced by divine will to choose those leaders most capable of guiding our country into the avenues leading to God's kingdom, even though we in our human weakness may not be able to discern who they are.

THE VERY PURPOSE of a parable is to teach a lesson in terms that can be easily understood. When Jesus told the parable of a net cast into the sea, those who listened were quite familiar with the setting of the story. Many of Jesus' followers were fishermen by trade. Such things as nets, fish, boats, and the sea were in their everyday experience.

The Sea of Galilee was the fishing ground of Palestine with at least twenty edible kinds of fish in its waters. The dragnet used by the fishermen had floats on the top and weights on the bottom. The net not only brought in fish of every sort, but whatever creatures of the sea, rocks, driftwood, and seaweed that happened to be enclosed within its mesh. When the net was pulled in to shore the fisherman sorted out the good fish and discarded everything else not worthy to be kept.

When the kingdom net is cast into the sea of human life it not only surrounds men and women but their ideals and conceptions. Being in the net does not guarantee the fine quality of the catch. Character alone determines that! Such things as brotherly love, unselfishness, devotion to God, and high Christian ideals are qualities that make kingdom-building material. Indifferent Christians who harbor what is mean and base will not escape its haul any more than the sincere and earnest believers.

Whether a fish is good or bad, the fisherman must work with it at least long enough to determine its value. Kingdom builders likewise must work with people of all kinds. We who have been engulfed in the kingdom net are not the ones to determine who is to be rejected or kept. Only the Master Fisherman can make these decisions. However, those of us within the net have many obligations which are important and far-reaching in their significance. As kingdom builders we must strive earnestly to develop our talents and potentialities.

It is also our duty to help increase the value of our associates within the kingdom net. There is much good imbedded in every person. By proper culture and direction many seemingly worthless souls can become valuable.

The task of every Christian is apparent. The need for increasing the value of the catch is so urgent that we cannot afford to relax our efforts toward building the kingdom. May God bless us as we work for the Zion he would have us build.

Briefs

Women Raise Money for Building Fund

BAYOU LA BATRE, ALABAMA.—The Saints served barbecue and gumbo plates for the noon and evening meals July 4 in an effort to raise money to cover the branch budget. This annual affair has become a custom in the town, and a profit of \$720 was raised.

High Priest Franklin Steiner, Elder Jack Pray, and Priest A. V. Peavy were guest speakers in July and August.

A silver tea was held on the church grounds on August 31 as a farewell party for Deacon Willard Pendarvis who is attending Graceland. Punch and cookies were served and the silver gifts amounted to approximately \$35.

The women's club held their annual business session August 19 at the home of the women's leader, Winona Gazzier. Officers were sustained and a yearbook committee appointed to make a tentative cover to be on display at the next meeting. A committee was appointed to select a women's leader to be submitted for approval to the branch business session held September 10.

A Stanley Home Products demonstration was given by Irma Tillman at her home on August 14. The commission received from this party was \$52.17. This money will be applied to the district sanitation fund for the improvement of facilities at the Gulf States reunion grounds at Brewton, Alabama. The branch quota was \$65.—Reported by Mrs. HARVEY A. NELSON

District Reunion Held

NAUVOO DISTRICT.—The Nauvoo Reunion was held August 2-10. Those assigned to serve as speakers on Sundays and at evening services were Apostle D. O. Chesworth, Seventy Cecil R. Ettinger, Elder D. L. Kyser, and D. J. Williams. Two general classes were conducted; one at 11:00 a.m. by Brother Chesworth on "The Power of Stewardship," and an evening class at 7:00 p.m. by Brother Ettinger on "Missionary Endeavor." Brother Kyser taught the men's class in "Spiritual Growth Through Stewardship," and Sister Kyser taught the women in "Women's Stewardship Responsibilities." The young people were under the direction of Brother and Sister Fred Banta. The children and junior groups were supervised by Sister Verda E. Bryant, assisted by Thelma Francis. Edward McKiernan and Harold Smith served in the recreation and pastoral work of the children. Elder Melvin Francis and wife cared for the children in the Nauvoo House during the evening services at the Pavilion.

The music of the reunion was under the direction of the district chorister, Sister Dorothy Bromann Burgin. "The Everlasting Light," by Jenkins and Gillette, was presented on the last Sunday afternoon of the reunion, followed by an address by Evangelist E. Y. Hunker.—Reported by D. J. WILLIAMS

Women's Group Elects Officers

STILLWATER, OKLAHOMA.—On September 19 the mission business meeting was held. District President Victor J. Witte presided. The following officers were elected: Merle Elwell, pastor; Dan Rowe, counselor; Mrs. Alice Wallar, secretary, treasurer, and historian; Franklin Graybill, director of religious education; Fred Diebold, assistant director of religious education; Dale Patton, bishop's solicitor; Mrs. Franklin Graybill, music director and publicity agent; Mrs. Dan Rowe, women's leader, and Jim Montague, librarian.

Elder Jesse Davis of Skiatook, district leader of religious education, and Elder Raymond Yeubanks of Tulsa accompanied the presiding officer to Stillwater.

On September 25, the women's organization meeting was held. Mrs. Dan Rowe presided over the meeting. Mrs. Jim Montague was chosen assistant leader. Other women elected were Mrs. Laura Patton, friendly visitor; Mrs. Franklin Graybill, secretary-treasurer and teacher; Mrs. Alice M. Wallar, assistant teacher. The group will study *Book of Mormon Studies* by Thelona D. Stevens.

The following went to reunion in August: Mrs. Laura Patton, Mrs. Dan Rowe and Brenda, Mr. and Mrs. Jim Montague, Joe and Mary Lynn, Mr. and Mrs. Joe Brooner and Pam, Omer Earl Brooner, Velda Lee Elwell, and Mrs. Alice M. Wallar.—Reported by Mrs. FRANKLIN GRAYBILL

Three Candidates Baptized

MACON, MISSOURI.—The branch held a series of meetings August 25-29. Elder John G. Wight of Columbia was the speaker. The average attendance was forty-nine, with the average nonmember attendance twelve. Three candidates were baptized on September 16. Leon Cheever, Ruby Cheever, and their daughter Carolyn were baptized by Elder Carl Weeks at Bevier.—Reported by KATHRYN H. BAILEY

Branch Officers Elected

MEMPHIS, TENNESSEE.—The annual branch business election was held September 10, with Pastor J. Adelbert Withee presiding. The following officers were elected for the coming year: J. Adelbert Withee, pastor; Bill Horton, church school director; Louise Creach, women's leader; Lesby Gravenmire, secretary; Harry Miller, bishop's agent and treasurer; Tom Gough, C. W. Fears, H. F. Van Nieuwenhuyze, finance committee; Ralph Shrader, Dick Gravenmire, auditors; Alma Cochran, publicity agent; Hazel Withee, music director; Bill Cook, Zion's League leader; Dorothy Smith, historian; Berna Lou Horton, librarian; H. E. Mitchell, custodian. Brother Tom Gough and wife are now living in Memphis. They have transferred from St. Louis, Missouri.

Brother C. W. Fears has been ordained to the office of priest, and Brother Bill Horton to the office of teacher.—Reported by ALMA COCHRAN

District Conference Held

TRI-CITY, KENTUCKY.—The district conference was held at Tri-City, September 13 and 14. District President Robert T. Cochran was in charge, assisted by General Church representatives, Apostle Percy E. Farrow, Bishop J. E. Baldwin, and Missionary J. H. Yager.

The theme for the conference was "Be Faithful to Thy Mission." Services began with a general prayer service, under the direction of Missionary J. H. Yager. Brother Yager taught the men's class, and the district women's leader, Sister Edna B. Hicks, was in charge of the women's class, taught by Sister Graves of Nashville. Brother Ralph Shrader and Brother Dick Gravenmire were in charge of the young people.

The women's department served lunch at the church. From noon until 2:00 p.m. the reunion committee met with Apostle P. E. Farrow and Brother Robert T. Cochran.

The annual business session convened in the afternoon under the leadership of District President Robert T. Cochran. Officers elected are as follows: district president, Robert T. Cochran; J. C. Fitch of Nashville and H. F. Van Nieuwenhuyze, of Memphis, counselors; Elder Ralph Shrader, district church director; Alma Cochran, women's leader; Mrs. Cortez Harding, secretary; Glen Colthorp, young

people's leader; Wayne Mink, treasurer; Dick Gravenmire, nonresident pastor; Newsom Jones and Cortez Harding, auditors; Curtis Ross, Braden Bailey, and Judy Gately, finance committee; Dick Gravenmire, Newsom Jones, Glen Colthorp, and Mason Caldwell, reunion committee; Hazel Withee, chorister; Curtis Ross, bishop's agent; and Alma Cochran, publicity agent.

The following names were presented to the conference for approval to ordination: Jessie Hicks, Nashville, elder; Ray Middleton, Jacks Creek, elder; Bill Horton, Memphis, teacher; Robert Bailey, Jacks Creek, teacher; C. W. Fears, Memphis, priest; Ivy Bailey, Jacks Creek, deacon.

Joseph E. Baldwin, bishop, was the evening speaker. Apostle P. E. Farrow was in charge of the Sunday morning prayer service and closed the conference with the message, "The Golden Age."—Reported by Mrs. ALMA COCHRAN

New Group Organized

MOSES LAKE, WASHINGTON.—The first meeting of the new mission was held September 14 with Elder Chuck Emslie in charge, assisted by Priest Bill Van Fleet. At present the group is meeting temporarily in the community hall and will move when another building becomes available. Church school starts with a short worship service at 10:00 a.m., and a short preaching service follows. Due to the long distances the members must travel to attend, the services are planned to meet these needs. The Saints are scattered over a seventy-mile area. The total attendance at the first meeting was twenty-five.—Reported by VIRGINIA SAVAGE

College Students Active in Branch

PITTSBURG, KANSAS.—The branch held its annual election July 9 with District President Stephen Black in charge. The following officers were elected: T. W. Bath, pastor; Mrs. A. S. Evans, secretary and recorder; Robert Trimble, music director; Curtis Pearson, church school director; Mrs. J. W. Jones, women's department leader; Mr. and Mrs. Warren Jackson, young people's leaders and custodians; Mrs. T. W. Bath, publicity agent; Mrs. Bill Shaw, children's department superintendent; Mrs. Roy Heller, *Herald* reporter; A. S. Evans, treasurer; Clyde Wiley, trustee. Dan Margrave was approved as branch solicitor.

Vacation church school was held August 5-15 with the following leaders: supervisor, Mrs. Roy Heller; kindergarten, Barbara Landrum, teacher; Janice Jackson and Gerre Wiley, assistants; primary, Mrs. T. W. Bath and Mrs. Al Comstock; junior, Mrs. Clyde Wiley. Accompanists were Mrs. J. W. Jones and Kenneth Cooper. Mrs. Leonard Boone told a story each day and kept the roll. Mrs. Warren Jackson was playground supervisor. Brother Walter Glenn helped with transportation. At the conclusion of the school, two girls were baptized by Pastor T. W. Bath after the program August 15. They were Linda Kay Ohlhausen and Billie Irene Jones. Elders J. W. Jones and S. Farrington confirmed the girls.

Patriarch Elbert A. Smith was the speaker on August 17.

Mrs. Vera Smith, wife of Elder Ronald G. Smith, died June 19. Elder T. W. Bath was in charge of the funeral. The sermon was preached by Elder Stephen Black. Mrs. Walter Glenn, mother of Mrs. Lynn Smith, died July 27 at Mount Carmel Hospital. The funeral was under the direction of Brother Bath.

Pittsburg Branch has welcomed these returning college students who are Graceland graduates: Kenneth Cooper, Dwight Linkhart,

Kenneth Stubbart, Newell Yates and his bride Lois, and Conrad Faulk and bride Phyllis. The following Gracelanders enrolled at the college in Pittsburg this fall: William Propst, Kenneth Dunn, Daphne Tappan, Russell and Betty Johnston. Wanda Thomas has also come to Pittsburg from Ohio.

The young people held a prayer service at the church on Communion Sunday, September 7. Elder Curtis Pearson was in charge of the meeting, assisted by Priest Newell Yates.

The group had a wiener roast on September 15 at the farm home of Bonita and Rosalie Burns. Forty-one persons attended.

The following members assisted in the religious census on September 14, sponsored by the Ministerial Alliance: Mrs. T. W. Bath, Mrs. Leonard Boone, Mrs. David Sheppard, Miss Kathryn Cochran, Miss Marie Gates, Mrs. Roy Heller.

The Sunday night service was dismissed on September 14 so that members could attend the meeting at the reunion grounds near Racine, Missouri. Elder Charles Neff of Independence, Missouri, was the speaker.—Reported by ESTHER HELLER

New Supervising Pastor Appointed

TUCSON, ARIZONA.—Apostle Charles Hield visited the branch on June 1, introducing to the branch Elder Frank McDonald as supervising pastor of Arizona. Seventy Wayne Simmons was in Tucson on June 22, speaking to the branch on the Spanish-speaking project.

The Arizona Reunion was held at Camp Lawton, Mt. Lemon, August 9-17. Apostle Charles R. Hield was the minister in charge. Also on the staff were High Priest Frank McDonald, Elder M. Blakely, Russell Wood, Evangelist William Patterson, Bishop Steve Robinson, Seventy Wayne Simmons, Ruth Lamb, and Hallie Beckstead. Teachers for the classes were Mickey Runkle, Delorise Hartman, Barbara Newcom, Gernel Hendrickson, Rachel Riested, Geraldine Boatman, Helen Rogers, Fay Ross, Barbara Skelding, Helen Mifflin, and Ronnie Green. There were 141 in attendance during the week.

The following officers were elected for the coming year: pastor, Elder George Pegler; counselors, Priest Russel Hart, Teacher Frank Riested; religious education director, Shirl Sheffer; assistant, Kenneth Newcom; adult supervisor, Hazel Donn; youth supervisor, Don Forsyth; children's supervisor, Vera Rasmussen; branch clerk, Virginia Hart; treasurer, Deacon Grover DeBar; historian, Grace Woods; hostess, Ruth Lamb; publicity agent, Maisle Blixt; book steward, Lula Hill; music director, Geraldine Boatman; church school secretary, John Lamb; auditors, Don Forsyth and Earl Boatman.

The women's department meets at the church twice a month under the leadership of Hazel Donn. Donald Ray, son of Deacon and Sister George Russell, was blessed September 7 by Elder George Pegler.—Reported by LAVETA BERGAN

New Church Home Consecrated

PASADENA, CALIFORNIA.—On the evening of September 17 the annual business meeting for the election of officers of the Pasadena congregation was held, at which time Elder Harry K. Waylett, who had been elected at the stake conference in Los Angeles on September 7 to preside over the congregation for another year, named Elders Warren K. McElwain and Evan Inslee as his associates. With the exception of one or two who wished to be relieved, all other officers were sustained.

The first service held in the new church home, 60 North Michigan Avenue, was on the

afternoon of February 3, at which time Elder Evan Inslee was the speaker at the Communion service. On Sunday, March 16, services were held in the morning for the first time and in the afternoon a consecration service and open house were held, Stake President Garland E. Tickemyer bringing the consecration message. At the conclusion of the service the buildings were open for all to inspect and refreshments were served in the annex by the Women's Department.

On Sunday, September 28, evening services were inaugurated with motion pictures and classes as a part of the program.

On March 9, Priest Ray Bridenbecker was ordained to the office of elder by Elders Harry K. Waylett and Warren K. McElwain; and Deacon Alan Dunster was ordained to the office of priest by Elders Evan Inslee and Charles A. Skinner.

Noel Stephen Mark, son of Stephen and Roanna Geray, was blessed by Elders Evan Inslee and Harry Waylett on February 7. On March 16 three babies were blessed; Karen Ann, daughter of Paul and Elizabeth Wilson, by Elders Evan Inslee and Harry Waylett; Marsha Lynne, daughter of Reece and Mildred Walker, by Elders Inslee and Waylett; and Lawrence William, son of Charles and Mary Norman, by Elders Harry Waylett and Charles Skinner. On April 27 little Frank Wesley, son of Mr. and Mrs. Herbert Cox, was blessed by Elders Harry Waylett and Laurel V. McElwain. Diane Michele, daughter of Frank and Gloria Gibbs, was blessed on June 15 by Evangelist L. J. Ostertag and Elder Harry Waylett, and on July 13, Gail Louise, daughter of Parker and Ruth Worthy, and Donald Alan, son of Alan and Eulalia Stiles, were blessed by Elders Waylett and Inslee. Linda Lee, infant daughter of Bruce and Anna Bridenbecker, was blessed on August 31, by her grandfather Elder Ray Bridenbecker and Elder Evan Inslee.

John Dennis, grandson of Sister Connie Ingamells, was baptized on Sunday afternoon, March 30, by Elder W. K. McElwain. On June 22, Mrs. Helen Weaver and young daughter Marsha were baptized by Elder Richard Andersen.

Beginning May 18, a series of missionary services was conducted by Elder Richard Andersen.

The first vacation church school of the Pasadena congregation was held at the church July 14-25 under the leadership of Mrs. June Cheresch. Twenty-seven children ranging in ages from three to ten were enrolled.

The Women's Department has had many money-making projects, yet not overlooking the importance of spiritual growth. Mrs. Alta Briggs conducts a study class.

On February 9 the Pasadena women served dinner to the members of the priesthood and their wives at Central Los Angeles Church previous to the convening of the stake conference. A bazaar and enchilada dinner were held on April 4, and a dinner was served on May 3 to the attendants at the religious education institute which was held at the church.

The seventh Branch Birthday Anniversary was celebrated with a dinner on June 29. On September 19 a mother-daughter banquet was held, with Mrs. Mary Shippy of Independence as guest of honor. Sixty mothers and daughters attended the dinner and entertainment following.

Approximately \$1,700 was earned by the women's department during the past year.

A variety show with Stephen Geray as master of ceremonies was sponsored by the drama department on April 25, thus adding another \$200 to the building fund.—Reported by EDNAH M. STRONG

Missionary Series Held

NOWATA, OKLAHOMA.—District President Stephen A. Black and District Missionary Ralph A. Bobbitt of Spring River District held a two weeks' series in August. Four were baptized at the close of the series. They were Mrs. George Hayworth, Mrs. Eleanor Couch, Miss Grace Ann Couch, and Sandra Gay Byfield. Mrs. Couch is the daughter of Mrs. Hayworth. At the morning service on August 24, the infant daughter of Mr. and Mrs. George Hayworth was blessed by Elders Black and Bobbitt.

Carl Byfield was ordained to the office of priest during the year. Mr. and Mrs. Charles A. Harper and family and Mrs. Patsy Lay of Skiatook, Oklahoma, have moved into the community and are attending services with the Nowata Saints.

The annual business meeting and election of officers was held September 14, with Pastor E. R. Coldren presiding. The following officers were elected: pastor, E. R. Coldren; church school director, George Hayworth; secretary and treasurer, Mrs. Dayle Reich; auditors, Mrs. Lester Lay and Mrs. W. T. Hayworth; chorister, Mrs. Lester Lay; pianist and church school secretary, Mrs. Eleanor Couch; reporter, Mrs. W. T. Hayworth; women's department, Mrs. George Hayworth; young people's leaders, Mr. and Mrs. Lester Lay; librarian, Miss Grace Ann Couch. The pastor named the following as members of the building committee: J. N. Duncan, Ed Reich, and Carl Byfield. The women's department conducted a rummage sale on September 6 which netted them \$50.—Reported by MRS. W. T. HAYWORTH

Baptismal Service Held

ALAMO AND BROWNSVILLE, TEXAS.—The Rio Grande Valley Branch at Alamo, Texas, reports a baptismal service on October 5 where four candidates were baptized.

Wayne Jackel has been appointed pastor at the Brownsville mission.

Seventy Wayne Simmons conducted an installation service at the Alamo church for the Alamo and Brownsville groups on October 1. Twelve members were installed as branch officers for Alamo and one was installed for the Brownsville mission.

Apostle Reed M. Holmes was the speaker at the evening services at Alamo on October 7 and 8.—Reported by BLANCHE SOLOMON

Young Adult Group Active

BELOIT, WISCONSIN.—On September 19, the Beloit women were entertained with a banquet. The men sponsored the program, during which a gift was presented to Brother and Sister Clyde Funk for their years of service to the branch. Brother Funk is branch president.

Mr. and Mrs. Marion Hermanson of Rockford, Illinois, held a party for the young adults on September 6. There were twenty-three adults and three children present.

Mr. and Mrs. Robert Pinkerton of Belvidere, Illinois, entertained the young adult group with a family night on September 27. There were thirteen adults and seven children present.—Reported by MRS. FRANCES HERMANSON

Group Purchases Lot

ESCONDIDO, CALIFORNIA.—On September 17, the branch had its annual business meeting, presided over by Mission Pastor George E. Johnson and Branch Pastor Peter S. Whalley, in a cottage meeting.

Annual reports were read by the secretary and approved.

Election of officers was held. Two new offices have been added. They are reporter for the *Herald* and book steward for the new book store.

Five babies have been blessed this past year and two baptisms have taken place also.

The group has just purchased two lots on which they plan to build a church.

The group is under the direction of the San Diego, California, Branch, but has had regular meetings for five years.

There is a Zion's League of about thirteen members. They helped raise money for the lots, and plan to buy the church flags for one of their very next projects.—Reported by JEAN DAY

Young People Hold Prayer Service

WICHITA, KANSAS.—James Joseph, son of Earl and Ruth Queen was blessed September 7.

Welton Foster was ordained to the office of deacon September 28.

Leon Hand, Delmar and Virginia Lupton, and Bill Shoemaker were baptized Wednesday evening, September 24.

Elder Myron LaPointe is in Lincoln, Nebraska, where he is holding a series of cottage meetings.

Young people from Wichita Branch attending Graceland College this year are George Tenney, Bob Casino, Ronnie Gamble, Nan Bayless, Helen Busch, Bernice Clark, Margaret Logan, Floyd Reibolt, and Bob and Joy Dawson formerly of Wichita now making their home in Lamoni, Iowa.

The women's department officers for the new year are as follows: president, Dorothy Dodds; vice-president, Esther Wolfe; recording secretary, Beulah Newman; corresponding secretary, Marian Manual; treasurer, Kathryn Slawson; music director, Marvel Westwood.

Four Cub Scout packs were organized as a result of the first organizational meeting Tuesday, September 30, which was held at the church. Ninety-four parents and "cubs" were present. Elder Francis Vickery is the institutional representative and Jack Dodds is Scoutmaster. Program chairman is Grace Tenney.

Newly elected officers for the Zion's League are president, Joy LaPointe; vice-president, Sylvia McKibben; secretary-treasurer, Jeanne Covert. Commission chairmen are: worship, Ruth Rhodes; recreation, Glenn Crum; service, Marvin Schultz; study, Duane Stone. Leo Vickery will assume duties as Zion's League leader October 1. Laurice and Mary Crum have served in that capacity for the past year and a half.

A young people's prayer service was held October 5 at the church. Elder Ralston Jennings presided assisted by Elder Francis Vickery and Priest Burl Allen.

Kansas district conference was held in Wichita, September 20-21. Apostle D. B. Jensen and Bishop G. L. DeLapp were speakers. The women's department served dinner Sunday noon for the visitors.

Apostle E. J. Gleazer was the speaker for the Sunday night service, September 21.—Reported by MRS. LAURICE R. CRUM

Twenty Baptized During Year

LONG BEACH, CALIFORNIA.—R. Everett Niles was elected unanimously to serve the Long Beach congregation as presiding elder at a business meeting held at Central Church at the stake business meeting on September 7.

On September 14, the branch business meeting was held, and the following officers were elected: Garnet F. Sames, recording secretary; Roy Bullard, director of religious education; J. C. Crum, treasurer; Bessie Gisel, women's leader; Barbara Douns, music director; Natalie Miller, director of drama; Berdette Briggs, adult supervisor; Loraine Penn, young people's supervisor; Marylu Bullard, children's super-

visor; Cecile Bradshaw, church school secretary; Edith Skinner, book steward; Lillian Kingsbury, publicity; Guy M. Smith, custodian; Harry Eckles, assistant; Ernest Ward, auditor; Harry Eckles, Harry Pedersen, Vesper Crosswhite, property maintenance committee. The appointed officers were Guy M. Smith, assistant to the presiding elder; R. E. Niles, Orville James, and Roy Bullard, counselors; Earl Butler, missionary supervisor; Orville James, home visiting director; Harry Pedersen, administration to the sick; Lillian Kingsbury, historian. The budget committee to be the presiding elder, his assistant, and his two counselors.

The church school enrollment has reached 208 and is staffed with eighteen teachers and eleven officers. September 28 was promotion day. Seventeen received cradle roll certificates and sixteen others were promoted into new classes. In July perfect attendance awards were given to forty-four for seven quarters attendance, sixteen for three quarters, seventy-five for one quarter. Long Beach was represented at the summer camps, not only by the children and young people who attended, but by the adults who acted as counselors, teachers, and workers.

On September 18, the Naomi Circle elected officers for the coming year. They are Eva Stark, president; Leah Terkelson, vice-president; Oddie Parago, secretary; Caro Crockett, corresponding secretary; Edith Skinner, treasurer. For the past year the average attendance for this group has been twenty-eight. The following members of the priesthood have been speakers: R. E. Niles, F. A. Cunningham, George Hall, Guy M. Smith, and Richard Andersen. Guest speakers have included Dr. Agatha Vicery of the city who gave a lecture on health, and Mrs. Collins a returned missionary from the Holy Land who told of conditions and customs there. Orville James gave a lecture and showed pictures on Civil Defense. Wilma Herrington gave two lectures. The class has also had a study period. A rummage sale by the group netted \$190. Other financial projects were conducted during the year.

The Mignonette Circle has averaged eighteen for the year with forty-one guests participating. Wilma Herrington is the teacher for the group, and they are studying "The Growing Person." They held a rummage sale and raised \$114, and sponsored other money-raising projects. Their officers for the coming year are Natalie Miller, president; Marylu Bullard, vice-president; Annabell Sellers, secretary; Ruth Basshardt, corresponding secretary; Opal Sears, treasurer and ways and means chairman.

Twenty members have been added to the congregation through baptism during the year. On September 21, Missionary Richard Andersen, Guy M. Smith and Earl Beitler were in charge of a baptismal service. Brother Beiter baptized Melba Ward, and Barbara Douns was baptized by her husband, Priest Howard Douns. They were confirmed by Elder Guy M. Smith and Richard Andersen. These baptisms completed two more family circles in the church.

Four young people from the branch are attending Graceland this year. They are Marylon Smith, who attended last year, Gloria Miller, Jean Niles, and Ronnie Brooks. A Graceland program and reception was given them on August 31.

Edith Skinner, book steward, reports the sale of \$1,200 books and supplies during the past year.

Prayer services were started at Lakewood on October 2 in the home of Elder and Sister Orville James, 4208 Lomina Avenue, Lakewood. Presiding Elder R. Everett Niles and Elder Orville James were in charge.—Reported by LILLIAN KINGSBURY



To Celebrate Golden Wedding Anniversary

Elder and Mrs. Walter W. Chrestensen of Bakersfield, California, will celebrate their golden wedding anniversary on October 29. Both have been members of the Reorganized Church for over sixty years, and Elder Chrestensen has been in the priesthood forty-two years.

News and Notes

(Continued from page 2.)

SPANISH-SPEAKING CONVERTS

Apostle Charles R. Hield has received a communication from Seventy Wayne Simmons in which he reports the baptism of three Latin-American candidates on October 5 at the People's Church, San Juan, Texas. They are Mary Garcia, age seventeen; Estella Garcia, age fourteen; and Neomi Rodrigues, age ten. The candidates were baptized by Wayne Jackel. They were confirmed that evening by Elders Gene Wilder and Wayne Simmons at Alamo, Texas.

EVANGELIST IN CAMERON

Evangelist William Patterson began a series of missionary sermons in Cameron, Missouri, October 5 to continue to October 26. Cottage meetings are being conducted also.

Mission Resumes Services

WICHITA FALLS, TEXAS.—On September 7, the Saints assembled for services after having been dismissed for a few weeks during vacations and reunions.

The annual business meeting was held September 18. R. W. Bunch was sustained as pastor; Floyd Goff, church school director; Warren Gose, assistant church school director; Charles Lamb, secretary and treasurer; Ruth Johnson, chorister; Mae Carrow, historian; and Etura Cummings, publicity agent.

Brother and Sister Floyd Goff have returned to Wichita Falls after having been away for some time. Brother and Sister Leroy Armstrong have also been welcomed to the mission. They are from Taylorville, Illinois, and Brother Armstrong is now stationed at Sheppard Air Force Base.

Brother R. R. Carrow of Ft. Worth, Texas, was the guest speaker every fourth Sunday until his recent illness.—Reported by ETURA CUMMINGS

Three Candidates Baptized

MACON, MISSOURI.—The branch held a series of meetings August 25-29. Elder John G. Wight of Columbia was the speaker. The average attendance was forty-nine, with the average nonmember attendance twelve. Three candidates were baptized on September 16. Leon Cheever, Ruby Cheever, and their daughter Carolyn were baptized by Elder Carl Weeks at Bevier.—Reported by KATHRYN H. BAILEY

Home Library

By Grace Pennell Tousley

Setting Your Table, by Helen Sprackling. Revised Edition. (M. Barrows & Company, Inc., New York. \$3.95)

IT IS A MEASURE of both an individual and a nation that as each grows in civilization the lines of art and everyday living come closer together. In the matter of food no less importance is attached to what is eaten, but more importance to the amenities and graces of the eating. "Beauty becomes a vital need and contributes a gustatory value of its own," says Miss Sprackling in the introduction to her revised edition of this "blue book" of table setting and etiquette.

Miss Sprackling knows her subject well. Her editorial connections with architectural and homemaking magazines and her world travels have given her a background of knowledge and experience in the subject matter of this volume which qualifies her as an instructor. The revised edition has been prepared in the light of the sweeping changes which have taken place in our mode of living since World War II, with the objective of assuring to the family something of old-time graciousness connected with the serving of food.

The author is concerned first with the *space* in which the table is set, "for," she says, "it is fraught with considerable meaning, with dignity, with hospitality and the graciousness of living . . . the appointments of your table are but further details in this total scheme, accessories to the decoration and arrangement. You can't set your table intelligently and artistically unless you first give due thought to this general background, to the room or particular section of it in which its setting is to go."

After she helps you with setting the dining scene she goes on to the subject of what to put on the table: the china, glass, silver, and linens, describing fully what is available, aiding you in selecting from these items what is suitable for *your* table, and *your* style of living, and then tells and shows you how to arrange them in today's simple mode modified to fit the menu for any given meal. Suitable photographs illuminate the instructions.

Several chapters deal with specific kinds of table service, all based on the general principles preceding. How to conduct good table service without a maid is probably the most useful chapter in the book since about 95 per cent of the homemakers in this country have no maid service, and their appreciation of beauty in everyday living is as keen as their moneyed sisters'. How to follow the basic principles of artistic table service yet work out a pattern cut to *your* own needs is the aim of this chapter.

Party invitations, breakfasts, luncheons, Sunday night suppers, bridal tables, training the maid to serve properly, and the etiquette of eating are the subjects of further instruction.

Setting Your Table has help for both the experienced homemaker and the one who is just beginning to study the problem of providing three meals a day on a limited budget with limited time and energy, and an unlimited urge for artistically creative activity.

Betty Crocker's Picture Cook Book. (McGraw-Hill Book Company, Inc., and General Mills, Inc. \$3.50)

Tested in the Betty Crocker kitchens of General Mills, and retested in home kitchens all over the country, the 2,161 recipes in this cookbook, which was named for the mythical person in charge of the very real kitchens of that company, are your assurance of cooking success.

Simplicity of preparation and eating pleasure were the bases for the selection of each recipe and its variations. This new plan of giving a key recipe followed by directions for making it up in different ways is something which can be appreciated by both experienced and beginner cooks, and the picture-book method of showing, *step-by-step*, the cookery techniques involved in the preparation of the various dishes is far superior to the usual recipe which uses only words and, perhaps, a picture of the finished product.

Pictures also accompany directions for measuring and basic cookery techniques, the selection guide for kitchen utensils, and food storage instructions. An especially compact section on food selection and meal planning will be appreciated by the homemaker who has no time to wade through a volume on the subject.

"A cookbook with a heart," says the book jacket. It's right. Along with the precision recipes are little stories about real people and the origin of many of the dishes.

I recommend this book for its beauty, its interest, and its sure-fire directions. It makes a wonderful wedding, Christmas, or birthday gift for any woman, and if the man of the house likes to cook, he, too, will bless Betty Crocker for making it

Home Column

easy for him to show off at Sunday night suppers.

How to Use Color and Decorating Designs in the Home. By Howard Ketcham. (Greystone Press, New York. \$4.50)

There's no longer any excuse for drab home interiors. Howard Ketcham, author of this book and one of America's leading color and design experts, says so. And even though you "can't draw a straight line," you can, by following Mr. Ketcham's instructions, reproduce Pennsylvania Dutch, Swedish, Mexican, American Indian, and New England folk art, or design your own. "The simplest early-school instruction in drawing will be background enough," he says. "We have made all explanations as simple and direct as possible to meet the needs of an everyday family eager to take a hand in the decoration of the home . . . you don't need any great talent or detailed training to carry out the design treatments presented . . . reproduce them with such aids as a compass, ruler, and French curve, or by tracing."

The first chapter takes the mystery out of color; you learn to describe it, to combine two or more in pleasing groups with the "colorstructor," and to mix colors to produce a certain one you can see but can't describe.

In the second chapter the author says: "All decoration is derived from seven basic lines; either singly or in combination: straight, curved, wavy, broken (or zigzag), circle, semicircle, and letter S." He shows how to use the basic seven to make your own designs, how to enlarge or reduce them, and how to cut stencils of them. Instructions for simple lettering are included, with specialized directions for painting furniture, tinware, tiles and pottery, glass, fabrics, and applying color and design to your rooms.

These books may be ordered from Herald House, Independence, Missouri.

The Homemade Oven

By Louise Wrigley

AT OUR HOUSE, we are like a lot of other people. We plan a lot more than we ever really get done. We dream a little while we are taking care of the everyday things which seem always with us. We wish a little while we go off on some other tangent. We are just as normal as we can be.

For some time we have been browsing through the magazines, when we can find a minute just for relaxing. We have been looking wistfully at beautiful, full-color pictures of barbecue ovens, taking from this one and that one special features which we thought outstanding, and resolving to incorporate them into our own oven when we get around to building it.

Periodically we talk it up, and then there seems to be something else which always interferes or claims its rightful place before something so extraneous, if satisfying, as a backyard oven.

However, the other night we had unexpected guests. Perhaps we can thank youth for what happened, perhaps just once our impulsive urge was heeded and carried through. Whatever the cause, we are grateful. For, inspired by the crisp leaves and the crisper air, buoyed up by the silent beauty of the approaching dusk, young Uncle was moved to put together a makeshift oven so that we might have an unplanned picnic. Six cement blocks, some dry twigs lit under some dry lumber scraps . . . and marshmallows never tasted better than this, golden brown on the outside, warm and runny on the inside.

This oven was no beauty, but it was utilitarian. It drew perfectly. Its roughness seemed to belong with the red-gold pile of crackly leaves that had been raked for burning, the odds and ends of sticks which fed the licking flames.

Most important though, the flickering firelight revealed the serenity

on Grandmother's face. It matched the mood of the small fry who rolled in the dry leaves and then came back close to the fire to seek its cozy warmth. Our guests seemed to be drawn closer.

That impromptu, homemade oven did lots more than cook our hot dogs and roast our marshmallows. It drew our family circle tighter in greater love and companionship, with plenty to share with our friends. I doubt if a fine, well-planned oven ever could have fulfilled its purpose any more effectively and brought such homey happiness to us all.

Golden Wedding Club

The *Herald* has been carrying pictures and stories of those members who celebrate their golden wedding anniversaries as often as these items are sent in. Mrs. R. L. Fulk calls attention to a Kansas City club started some twenty-six years ago by Mr. and Mrs. W. D. Aurand to pay tribute to all the couples who have been married fifty or more years. This is the National True Vow Keepers Club with headquarters at 4915 Baltimore Avenue, Kansas City, Missouri. Each June a party is held for club members who can attend. This has become quite a large group, and recent meetings have been held in the Municipal Auditorium. Here prizes are given to couples who have been married the longest, or come the greatest distance, or deserve other special recognition. The Aurands themselves have been married thirty-five years this fall.

Sister Fulk remembers how much her parents enjoyed the attention received from this club and the annual parties which were given, and feels that the children of parents who have been married for fifty years should enroll their parents in the club. There is no fee attached. They will receive a motto in recognition of their enrollment and notices of the June parties.

We concur with Sister Fulk in the idea that too much printed material calls attention to the failures in marriage, and too little attention is given to these older people who have made their marriages a success.

C. B. H.

Restoration Principles in Modern Times

By Dr. Evan Shute

The keynote address given at the College Student Conference, Graceland College, August 29. Other conference addresses will appear in future issues of *New Horizons*.

TRADITION HAS IT that the Iroquois once reached the Mississippi in their triumphal sweep westward only to encounter the Sioux as they, in turn, advanced toward the east. The Sioux shouted across, "Whom do ye seek?" Replied the Iroquois, "We seek men." At once the Sioux answer came back, "You have found them." Battle promptly ensued. Finally, when it was obvious that the two great warrior nations were evenly matched, the struggle came to a halt, a truce was declared, and the peace pipes were passed around. It was agreed that the mighty Mississippi would thereafter be the border separating their spheres of influence—and so it ever afterward remained.

Once again the Committee on Ministry to College People has come to the Mississippi region to seek men and to find ways of molding them to the church, both for their own good and for its renewal and invigoration. Have we found them here? The battle you will fight with the world in the years just ahead will answer that question. It has been said that the best feature of a college education is that it keeps the boss's son away from the business for four more years. But I hope you give a good account of your generation, and I believe that you will. How can we sharpen your arrows, or toughen your shields and your courage? That is our objective in meeting you here.

It is an indication of the latter days, perhaps, that we now seem to be completing a circle the primitive church began. The first apostles had so little education, with the notable exception of St. Paul, that they relied in their work on a recollection of the

Master's teaching, on native but crude intelligence, and upon what inspiration God sent them along their way. As the church invaded the world, its weapons became gradually blunted by the subtle and steady resistance of worldly things. Direct inspiration ceased, perhaps largely because men came to rely upon their native wit, and the concept of direct guidance by the Almighty became increasingly naïve in a religion already conquering court and camp. Then, too, the Master's voice became fixed in a Canon of Scripture. It was boxed at last. Already there was so much of his teaching in those ringing pages, and it was so difficult to obey what men knew of it, once the church had left the catacombs and had begun to walk the splendid streets of the Roman world, that no further word from him was either expected or desired. Indeed, when Tertullian and the Montanists tried to revive revelation in the third century, even he was suspect, and the attempt to regain genuine speaking contact with God was never revived. Inspiration, or direct revelation as we call it, died.

FOR MANY CENTURIES Christian men relied for guidance on the Scriptures and such glosses of them, such traditions about them, such interpretation of them as the early Christian writers or fathers had left behind. All this information was not left to individual interpretation, but was mediated to men by the only group possessing suitable education, the priesthood. This was not sufficient to "lighten" the world, although it did keep candles flickering in this corner and that. Its failure is best described in the term, "Dark Ages."



It is an obvious commentary that it seems to be almost useless to leave God's word in a corner of men's lives and thought; each man must explore it thoroughly for himself. It cannot be doled out bit by bit to him. It must be avidly devoured and digested.

The Renaissance came, a time of rebirth of enthusiasm, an epoch of more general information. Men sought truth for its own sake, for themselves, and vigorously scrutinized and criticized it. They rebelled against those who stood between them and the original documents of the Christian faith. They brushed aside the old church that loomed between—this we call the Reformation. It is hard to imagine that God had no hand in this partial removal of the veil the dark centuries had drawn over his face. But at least it now seems obvious that what enlightenment came with this Reformation was largely the work of man, and was something less than a full revelation of God and his purposes. Perhaps mankind was unprepared for such a revelation. Perhaps God was unwilling or unready. Perhaps the Reformation was only the first, but an essential phase, of Restoration. At least one thing is clear in all this. Whatever men do, be the impulse as lofty as can be conceived, it must ever be imperfect and incomplete. God must instigate and direct, then men do well to follow.

In time God revealed himself by his own impulse and according to prophecy; he moved Joseph Smith to a restoration of the gospel. This came when men had acquired a great fund of knowledge and stood on the brink of much more amazing and even appalling further discoveries. Suddenly they were about to have enormous new responsibilities thrust upon them—the ultimate powers inherent in both mind and matter. As man stood near the abyss of the fissured atom and the Communist “confession” God whispered in his ear: “These are the latter days. The world is ripe already for harvest. Heed my voice lest the abomination of desolation come upon you.”

Now it is a facile and superficial view of history that can sum up the Christian Era in three paragraphs. It reminds one of Gibbon’s style in the *Decline and Fall of Rome*—sonorous, literary, biased, and only half-true. However, I want to hurry over the events of old times that we all know about, in order to discuss the present. History is a meaningless exercise in dates and battles unless it is focused on our own present and future.

HOW SHALL WE characterize our own age? If I say we now know nearly everything, tomorrow’s discovery will inform me I spoke too soon. “In the last days I will pour out my spirit upon *all* flesh. . . .” We live in such days. If I predict that no further political or economic maneuver is possible, Mossadegh or Peron will undeceive me promptly. We are bombarded with difficulties and their solutions until we are apt to hide our heads in Milton Berle or Fulton Sheen—or in a book by a great rabbi, Liebman. Where has information and education led us? Into chaos? The Russians are educated. Their marshals and aircraft technicians and propagandists are graduates of a profoundly difficult school. When was there another like Churchill in politics or Dirac in physics or Murray in surgery or Toscanini in music or Wright in

architecture? We have come full circle. Men as unlearned as Peter or as learned as Niebuhr or Whitehead all get nowhere by themselves. They need Christ—not the Christ of the Tomb but the lively Christ of the dusty road. We must walk with him.

It is a curious thing to come before a group of students like this and talk of the futility of study and learning, and I am not attempting to do anything so paradoxical. What I am trying to say is that human knowledge and wisdom are not enough. That is no new conclusion, but it is one that needs emphatic restatement to every generation and that comes best, perhaps, from a senior member of the clique of scholars.

Every day I see so many dilemmas that learned men get involved in, so many mistakes made by acute business leaders, so many silly things done by the shrewdest and wealthiest, so many stupidities of professors and beauties and musicians and all those who are the glory and splendor of the earth. All have problems that no human wisdom or wit can solve. I sometimes come to doubt that human wit has any final answer at all—perhaps it merely carries every difficulty but one remove further away. The more important men I know, the more pitiful men seem to me. Then I attend their funerals, and their accomplishments and mighty words seem more tarnished and dusty still. It is too easy, indeed, as one passes his physical prime, and realizes how little are the ends for which he himself has striven so mightily, to conclude that all is futility and despair—a conclusion I would by no means leave with you.

MY CHURCH steps into the picture at this juncture—or long before this stage—to show me life in a different light and to give me a truer view. Edward Murrow once said: “Peace is not the absence of conflict. It is the ability to cope with it.” My church gives me peace of this kind. It sets a new value on *me*. I am not worth what my peers and contemporaries say of me, nor

what my children believe of me, nor what history will conclude about me. I am worth what God thinks of me—that God who literally took pains about me 2,000 years ago, that God who called Joseph Smith to show me a new and vivid glimpse of hope, that God who cares for me in these latter days, unworthy as I am of his interest.

It gives my *brethren* a new value. They are the brethren of Christ. They are his forerunners, sent to prepare a place for him at his next advent. Only in and through them am I given an opportunity to repay the Author of my being and of all the gifts and privileges that I call mine. They are at once my challenge, my helpers, and my objective. My efforts could have no meaning were they not there and were they not what they are. They are my gateway into the Kingdom of Light. I can find no place there apart from them. I have no safety apart from them and the Zion they are compelled by circumstances and training and divine impulsion to create.

It gives *knowledge* a new power, for my knowledge is no longer aimless. The beauty I begin to comprehend—whether in the arrangement of the cells and canaliculi in a liver lobule, or of the counterpoint in a fugue, or of the reflection of electrons at the interfaces of a crystal—is a revelation of God’s thought and brings me face to face with his incalculable majesty. Psychology is the mechanism of a human mind that mirrors his mind and reaches up toward him. Bio-chemistry is an astounding image of chemical, enzyme, and vitamin structures and reactions which he planned and therefore reveals something of the mazes and profundity of his thought. So for geology or linguistics or even sociology and politics—God is in all. Knowledge is no longer aimless, nor is it a good to be sought for itself alone. That last is a sterile and ultimately paralyzing concept, I suspect.

(Continued on page 24.)

Bulletin Board

We're on the Air . . .

CALIFORNIA, Stockton.—KGD, 1140 on the dial, 1:15 p.m. (PST) Sunday.

MONTANA, Kalispell.—KGEZ, 1340 on the dial, 1:15 p.m. (MST) Saturday.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 9:30 a.m. (EDST) every Sunday.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

ALABAMA, Mobile.—WKR, 710 on the dial, 7:15 a.m. (CST) Sunday.

AMERICAN FORCES NETWORK, EUROPE.—AFN, Tuesday Evening Vespers, 1845-1900 hours.

IOWA, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

IOWA, Ottumwa.—KBIZ, 1240 on the dial, 11:45 a.m. (CST) Sunday.

FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.

MISSOURI, Joplin.—KFSB, 1310 on the dial, 8:45 a.m. (CST) Sunday.

MISSOURI, Fulton.—KFAL, 900 on the dial, 8:15 a.m. (CST) Sunday.

Listeners are urged to write the local station, offering their appreciation for carrying the program, and commenting on that part of the program most liked. This good-will effort helps greatly in keeping our programs on the air.

Subscriptions for Graceland Tower

For \$2.50 per school year the *Graceland Tower* will be mailed weekly to the homes of those wishing to subscribe. Subscriptions should be sent to Gordon Grant, *Graceland Tower* Business Manager, Graceland College, Lamoni, Iowa.

Notice to Members at U.C.L.A.

John R. McConnell, 1319 Westgate Avenue, Los Angeles 25, California, would like to contact members attending U.C.L.A. He would also like to know which branch of the church is nearest his home.

Notice to Servicemen Embarking at Seattle

Pvt. and Mrs. Norman E. Swails, 7220 Linden Avenue, Seattle 3, Washington, will be glad to welcome servicemen coming through the Seattle Port of Embarkation. Pvt. Swails, a member of the 388th Army Band that plays for all incoming and outgoing ships, is stationed at Fort Lawton, Washington.

Notice to South Dakota Women

Women living in or near Sioux Falls are invited to participate in the activities sponsored by the women's department of Sioux Falls mission. Further details may be obtained from Mrs. Cora Emerson, 904 South Wayland, Sioux Falls.

Detroit Stake Carnival and Bazaar

The women of Detroit International Stake have completed plans for a carnival and bazaar to be held November 14 at the Peimontese Club, 13221 Puritan Street, Detroit. Proceeds will go to the stake building fund. All in that area are invited to attend.

MINNIE TRUDELL

Changes of Address

Robert Flanders
8999 Grayfield
Detroit 25, Michigan

S. W. Johnson
157 B. Kenville Road
Buffalo 15, New York

Mr. and Mrs. J. H. Yager
508 West Washington
Paris, Tennessee

Serviceman's Address

Louis Edward Willetts M.M.F.A.
U.S.S. Menifee (A.P.A. 202)
c/o Fleet Post Office
San Francisco, California

Red River District Conference

The Red River District Conference will be held November 1 and 2 at Fargo, North Dakota. Apostle D. O. Chesworth and Missionary Delbert Smith are to be in attendance.

C. F. YOUNG
District President

Request for Correspondence

I would like to hear from those who have written me following my previous request for letters.

Mrs. RUBY GROSS
209 Cass Avenue
Dowagiac, Michigan

Meetings at Moses Lake, Washington

Meetings are now being held in the community hall at Moses Lake and will later be held in the theater when it becomes available. A short worship service begins at 10:00 a.m. each Sunday, followed by church school and preaching. Nonresident members in this area who are interested in attending are urged to contact Chuck Emslie, Box 824, Ritzville, Washington.

Notice to Members in Northwestern Arkansas

Members living in Fayetteville, Bentonville, Siloam Springs, Rogers, and Springdale, also students attending the University of Arkansas, are invited to attend services held each Sunday at 3:00 p.m. in the home of Sister Olevine Bromley on Route 8, Highway 71 North, in Fayetteville. University students may contact John Leslie, 714 McKinney, Springdale, Arkansas.

Books Wanted

Lawrence Weber, 1104 Third Place, U. S. Naval Ordnance Test Station, Inyokern, China Lake, California, would like to obtain Salyard's *Men Nearest the Master* and *The Enduring Word* and Macgregor's *Marvelous Work and a Wonder*.

Requests for Prayers

Prayers are requested for Mrs. Martha Lewis of Texarkana, Texas, whose eyesight is failing. She is seventy-eight years old.

Prayers are requested for Bertha Haviland, 800 South Noland, Independence, Missouri, who is in a critical condition as the result of a stroke.

John F. Schrunk, Atkinson, Nebraska, requests prayers for his sixty-eight-year-old brother, Francis, of Lynch, Nebraska, who is hospitalized at Rochester, Minnesota, for treatment of a nervous ailment and rheumatism.

ENGAGEMENTS

Shank-Harrington

Mr. and Mrs. Chester Harrington of Carthage, Missouri, announce the engagement of their daughter, Patricia, to Ernie L. Shank, son of Mrs. Nora Shank, also of Carthage. The wedding will take place on November 22.

Holland-Smith

Mr. and Mrs. Glen D. Smith of San Bruno, California, announce the engagement of their daughter, Betty, to Robert T. Holland, son of Mr. and Mrs. T. O. Holland of Massillon, Ohio. The wedding will take place October 25.

Palmer-Maitland

Mrs. Viola Maitland of Kansas City, Missouri, announces the engagement of her daughter Elnora Viola, to Paul K. Palmer, son of Mr. and Mrs. Fred B. Palmer also of Kansas City. Paul attended Graceland in 1951 and is now a student at Kansas City Junior College. Elnora is the granddaughter of Mr. and Mrs. A. B. Phillips of Independence.

WEDDINGS

Stubbart-Thomas

Wanda Estelle Thomas, daughter of Mr. and Mrs. Oscar Thomas of Middletown, Ohio, and Kenneth James Stubbart, son of Mr. and Mrs. John Stubbart of Independence, Missouri, were married October 4 at the Walnut Park Reorganized Church in Independence. Elder Joe N. DeBarthe of Lamoni, Iowa, brother-in-law of the groom, performed the double-ring ceremony. The bride is a graduate of Denison University, Granville, Ohio. The groom is a graduate of Graceland College and a senior at Kansas State Teachers' College in Pittsburg where they are making their home.

McCullough-Allen

Mary Alice Allen, daughter of Mr. and Mrs. Ted Allen of Wellsburg, West Virginia, and James McCullough, also of Wellsburg, were married at the Reorganized Church in Wellsburg by Elder John Treiber. The groom is serving in the Armed Forces, and the bride is a nurse at the Ohio Valley Hospital in Wheeling, West Virginia.

Lannum-Kinsey

Joyce Kinsey, daughter of Mr. and Mrs. F. W. Kinsey, and Clarence Lannum were married at the Reorganized Church in Wellsburg, West Virginia. Elder John Treiber performed the double-ring ceremony. The bride is teaching at Freeport, Ohio. The groom is a graduate of Graceland College.

Couling-Hayes

Evelyn Marion Hayes, daughter of Mr. and Mrs. Elbert Hayes, and Richard Couling, son of the late Mr. and Mrs. William Couling, were married September 19 at Elora, Ontario. Elder Arthur Dunn read the wedding ceremony. They are making their home in Ferguson, Ontario.

Robb-Farrow

Helen Gertrude Farrow, daughter of Mr. and Mrs. Garnet Farrow of Warton, Ontario, and Gordon Beattie Robb, son of Mrs. Robb of London, Ontario, and the late Mr. David Robb, were married October 11 at the Reorganized Church in Warton, Elder William McMurray officiating. They are making their home in London.

Sevy-Schmoll

Thelma Jeane Schmoll, daughter of Mr. and Mrs. Newton Schmoll of Pleasant Hill, Missouri, and William Derl Sevy, son of Mr. and Mrs. D. K. Sevy of Harrisonville, Missouri, were married September 24 at the Reorganized Church in Denver, Colorado, Elder Edwin R. Fishburn officiating. The bride is in nurses' training, and the groom is stationed at Lowry Air Force Base. They are making their home in Denver.

Emerson-Murray

Elizabeth Murray, daughter of Mrs. Lillian Murray of Sioux Falls, South Dakota, and Donald Emerson, son of Mr. and Mrs. Charles Emerson, also of Sioux Falls, were married in the Youth Room of the YMCA building in Sioux Falls, Elder Gunlock officiating. After a wedding trip to Independence they returned to Sioux Falls where both are active in church work.

Cotton-Rasmussen

Sharon Marie Rasmussen, daughter of Mr. and Mrs. Alston Rasmussen of Kalispell, Montana, and W. Robert Cotton, son of Mrs. H. W. Wyrick of Rosebud, Montana, were married September 21 at the Christian Church at Kalispell, Elder Joseph Minthorn officiating. The bride attended Flathead High School and the groom Montana State University. They are making their home in Malta, Montana.

BIRTHS

A son, Dennis Ray, was born on August 8 to Mr. and Mrs. Cecil Coddington of Alexander, Kansas. He was blessed on September 28 by Elder C. S. Gose.

A daughter, Rebecca Joann, was born on July 26 to Dr. and Mrs. Joseph H. Sage of Des Moines, Iowa. Mrs. Sage, the former Iris McBride, was graduated from Graceland College in 1946. Dr. Sage is also a graduate of Graceland, class of '47.

S/Sgt. and Mrs. Robert E. Roberts of Indian Head, Maryland, announce the birth of a son, Charles Dale, born September 20. Mrs. Roberts is the former Marcia Lou Clarke of Kansas City, Missouri.

A daughter, Linda Fern, was born on August 20 to Mr. and Mrs. Lewis Florey of Colorado Springs, Colorado. She was blessed on September 1 by Elders J. D. Curtis and W. Oliver. Mrs. Florey is the former Lorene Cole.

A son, James Louis, was born on June 8 to Mr. and Mrs. James Burford of Canon City, Colorado. He was blessed on July 27 by Elder J. D. Curtis.

A daughter, Maridan, was born on September 6 at Menorah Hospital in Kansas City, Missouri, to Dan and Elaine Cochran. Both parents were graduated from Graceland College in 1949, and Dan is now attending the Kansas City Dental College.

A daughter, Di Ann Renee, was born on April 15 to Pvt. and Mrs. Charles C. South at Elmendorf Air Force Base Hospital in Anchorage, Alaska. She was blessed May 15 by Elder William Sterling. Mrs. South, the former Dixie Strecker of Seiling, Oklahoma, attended Graceland College.

A son, George Everett, was born on September 9 to Mr. and Mrs. Bruce Reynolds of Independence, Missouri. Mrs. Reynolds is the former Joy Netter. Both parents attended Graceland College.

A daughter, Debra Joyce, was born on September 19 to Mr. and Mrs. Louis Willetts of Edinburg, Texas. Mrs. Willetts is the former Betty Jackel. Mr. Willetts is serving in the Navy at Pearl Harbor.

A daughter, Kathy Ann, was born on October 4 to Mr. and Mrs. Harrison L. Hatch of Minneapolis, Minnesota. The father, a graduate of Graceland College and the University of Minnesota, is an engineer for General Mills.

A daughter, Ann Marie, was born on September 23 to Mr. and Mrs. Kenneth Stone of Beloit, Wisconsin.

A daughter, Valorie Ann, was born on September 19 to Mr. and Mrs. John Langsdorf of Rockford, Illinois. Mrs. Langsdorf is the former Corabell Fitzsimmons of La Crosse Wisconsin. Mr. Langsdorf attended Graceland in 1942-43.

A daughter, Becky Lyn, was born on September 23 to Mr. and Mrs. Walter Miller of Edgerton, Wisconsin. Mrs. Miller, the former Elaine Funk, is a 1946 graduate of Graceland College.

A son, Ronald Kenneth, was born on September 15 at Ames, Iowa, to Mr. and Mrs. Delbert D. Smith. He was blessed October 5 at Minneapolis by Patriarch James A. Thomas and Elder Roger Lundeen.

Mr. and Mrs. William Ruoff of Independence, Missouri, announce the birth of a son, Steven Wayne, born October 11 at the Independence Sanitarium. Mrs. Ruoff is the former Jeanne Shoemaker of Paw Paw, Michigan.

DEATHS

KARLSTROM.—Laura, was born January 25, 1889, in Barney, Iowa, and died September 25, 1952, at the Independence Sanitarium. On August 27, 1905, she was baptized into the Reorganized Church on December 23, 1909, she was married to Albert V. Karlstrom. With her missionary husband she served in Spring River District and the South Sea Islands. After their return to the States they operated the Van Horn Place in Independence for sixteen years; then, during World War II, she worked in a defense plant. For the past ten years she has cared for her invalid husband, who survives her.

She also leaves two sisters: Mrs. Edna Owen of Joplin, Missouri, and Mrs. Emma Gilmore of Lewistown, Montana, and a broth-

er, Jesse Thurman of Lorimer, Iowa. Elder Arthur E. Stoff and James Watson conducted the funeral service. Interment was in Forest Park Cemetery, Joplin, Missouri.

SODERSTADT.—John Elmer, son of Alfred and Matilda Soderstadt, was born August 23, 1879, at Greenleaf, Kansas, and died September 21, 1952, in Independence, Missouri. On September 9, 1903, he was married to Mary Luff; eight children were born to them. His wife died February 20, 1942, and three children also preceded him in death. He was baptized into the Reorganized Church on November 21, 1897, was ordained a deacon on May 1, 1916; a teacher on April 10, 1921; and an elder on July 31, 1921. He was the first pastor of Spring Branch Congregation in Independence, serving from 1921 to 1925. During the last four years he served as a guide at the Auditorium and contacted approximately 1,000 persons to whom he told the Restoration story.

Surviving are two daughters: Mrs. Edward Scharringhausen of St. Louis, Missouri, and Mrs. Eldon Eickhoff of Independence; three sons: Paul of Liberal, Kansas; John and Elbert of Independence; his stepmother, Mrs. Georgia Zinn of Falls City, Nebraska; a half-brother, Ernest Soderstadt of Falls City, Nebraska; ten grandchildren; and one great-grandchild. Funeral services were held at the Enoch Hill Church in Independence, Elders Glaude A. Smith and Frank White officiating. Interment was in Mound Grove Cemetery.

HELP WANTED

A position as a copy editor is open for a girl 23 to 37, with college English and literature. Should be a good speller. Permanent job and five-day week. Give experience and references, and address reply to Managing Editor, Herald Publishing House, Independence, Missouri.

FAIRLEY.—Emma P., was born May 19, 1866, at Plano, Illinois, and died June 14, 1952, at Willoughby, Ohio. In June, 1891, she was married to E. S. Fairley, who survives her. She had been a member of the Reorganized Church since she was thirteen years old.

Besides her husband she leaves two sons: Reed of Willoughby and E. Stanton of Ben Avon, Pennsylvania; a sister, Martha Parsons; and one grandchild. Funeral services were conducted by the Reverend Axelander. Interment was in the Willoughby cemetery.

CORBETT.—James Francis, died September 26 in Thessalon (Ontario) Red Cross Hospital at the age of seventy-two. His wife, Ida, and a son, Thomas, preceded him in death.

Surviving are six daughters: Mrs. A. Spencer of Thessalon, Mrs. S. Spencer of Michigan, Mrs. M. McNutt and Mrs. G. Wilson of Alberta, Mrs. J. Christian of Sault Ste Marie, and Mrs. N. Ripplinger of Manitoba; five sons: William and Arley of Alberta, John and Earl of Sault Ste Marie, and Walter of Manitoulin; also a brother, John, of Manitoulin. Funeral services were held at the Barton Funeral Home, G. A. Edwards officiating. Interment was in MacLennan Cemetery.

LEWIS.—W. T., died September 23, 1952, at his home in Ravenna, Texas. He was eighty-one years old, and had lived until October 21, he and his wife, Martha Younger Lewis, would have observed their sixty-first wedding anniversary. Besides his companion he leaves ten children.

McPEEK.—Linsey M., was born April 5, 1883, in Harrison County, Missouri, and died September 21, 1952, at Grand Junction, Colorado. On January 9, 1924, he was married to Effie M. Chandler, who survives him. He had been a member of the Reorganized Church since August 19, 1924.

Besides his wife he leaves two sons and three daughters. Funeral services were conducted by Seventy Russell Ralston and Pastor Jess Huggard. Burial was in the municipal cemetery at Grand Junction.

OLIVER.—Rex Leroy, was born September 24, 1902, and died September 27, 1952, in Everett, Washington. He was married on May 20, 1926, to Emma LaJambe; two children were born to them. He lost his hearing when he was four years old and was prominent during his mature life in working with associations for the deaf. He was a past president of the Washington State Association for the Deaf and had served six terms. He was also a trustee and had helped to establish chapters in eight cities in the state. For many years he was a member of the National Fraternal Society of the Deaf and served on the legislative board for the Washington State School for the Deaf. He had belonged to the Reorganized Church since 1914, and had been an employee of the Everett Plywood Corporation for thirty-three years.

He leaves his wife; a daughter, Mrs. Beth Marie Weninger; a son, Carl Dean, all of Everett; his mother, Mrs. Daisy Christiansen of Seattle, Washington; a brother, Eugene Frederick Oliver of Ann Arbor, Michigan; and three grandchildren. Funeral services were held at the Reorganized Church in Everett. Burial was in Cypress Lawn Cemetery.

TRIPLETT.—John Frank, son of William and Ellen Triplett, was born May 14, 1861, in Hardin County, Kentucky, and died September 30, 1952, at his home in Knox City, Missouri, after several weeks of illness. He came to Missouri in 1869 and settled with his parents on a farm near Knox City; except for two years in Wyoming he spent the remainder of his life in this locality. He was married on April 2, 1885, to Florence Burch; two children were born to them. Their daughter, Florence, died of scarlet fever in 1902. He had been a member of the Reorganized Church since October, 1887.

Besides his wife he leaves a son, Guy Emery Triplett of Kansas City, Missouri; four grandchildren; and nine great-grandchildren. Funeral services were conducted by Elder Emery Jennings.

BLEDSE.—Elizabeth, daughter of Mr. and Mrs. Pierce Melton, was born March 6, 1875, in Missouri, and died August 20, 1952, at the home of a son, T. P. Bledsoe, in Bay City, Texas, where she was visiting. She was married on June 25, 1890, to W. N. Bledsoe. Four of the eleven children born to them preceded her in death. Mr. Bledsoe died September 9, 1949. She had been a member of the Reorganized Church since June, 1912.

Surviving are four sons: T. P. and J. A. of Bay City, Texas; O. H. of Oklahoma City; and John O. of Turlock, California; three daughters: Mrs. W. F. Deen and Mrs. J. G. Marcum of Washington, Oklahoma, and Mrs. Naomi Stanton of Los Gatos, California; two sisters: Mrs. G. T. Wilson of Shawnee, Oklahoma, and Mrs. Sadie Short of Denison, Texas; thirty-four grandchildren; forty great-grandchildren; and one great-great-grandchild. Funeral services were held at the Church of Christ in Washington, Oklahoma, Elders W. S. Huff and Howard Jones officiating. Burial was in the Washington cemetery.

HEAP.—George H., was born September 18, 1894, in Fall River, Massachusetts, and died August 19, 1952, at his home in Attleboro, Massachusetts. He was baptized into the Reorganized Church on May 20, 1917, and ordained a teacher on August 4, 1922. For many years he served as church school secretary and branch historian.

He is survived by his wife, Mildred Shallcoss Heap; a brother, Raymond Heap; and two sisters: Myra Heap and Mrs. John Colbourn. Funeral services were held at the Attleboro Reorganized Church, Elder Ralph Power officiating. Interment was in Woodlawn Cemetery.

WELLS.—Anna May, daughter of Elza and Levica Worley Halfhill, was born December 31, 1891, near Rosendale, Missouri, and died September 23, 1952, at St. Francis Hospital in Maryville, Missouri. On October 7, 1908, she was married to Noah Wells, who survives her. Six children were born to them; a daughter, Laverna Merle, preceded her in death. She had been a member of the Reorganized Church since youth.

Besides her husband she leaves three sons: Paul of Hopkins, Missouri; Russell of Maryville; and Wallace of Lander, Wyoming; two daughters: Mrs. James Linville of Barnard, Missouri, and Mrs. Roy Leedom of Lenox, Iowa; a brother, Orville Halfhill of Oak Grove, Missouri; a sister, Mrs. Bert Hoyt of Guilford, Missouri; and three grandchildren. Elders Frank Hough and Robert Turner conducted the funeral service. Interment was in Weathermon Cemetery.

*** VISIBILITY**

You have seen the sporty convertible cars that young people like to drive. Everything but the windshield and the license plate can be let down, like socks and hair.

You think the convertible is arranged so the young people can see? A natural mistake, but a mistake. The purpose is to be seen. From five to twenty-five, boys like to call out, "Look at me!" If they don't say it, they act it. And, riding in such a car, they honk the horn at the girls.

There was a startling change on our square last Saturday. Two pretty and well-dressed girls—perhaps on a dare, or just for fun—drove around in their convertible honking the horn at the boys—then kept right on going. Put that down in your book as an example of something or other in our modern age.

*** ADOLESCENCE**

Now that I have looked it up in the dictionary, I am fond of the word "adolescent." It is such a clean, wholesome word, and it means simply "growing up," with no implications of Freud or any other dreadful debunkers of human personality. And it is good to think of here where we see so many of the young. Yes, here we are flooded with youths from the good homes of citizens all over the state, and some from far-away lands, too. Their jolly songs, their gay laughter, and their colorful clothes brighten the whole city.

They will be here such a short while, and others will take their places: the lads going to fight and die on distant battlefields, the girls to sigh for them, to work in offices, to teach, or make homes. They seem so little and young now, so gay and heedless for the heavy burdens that their shoulders must so soon carry. One wonders where they will find their strength. But they will find it, as generations of their kind have found it before them. With all of its problems and confusion, this chaotic world will soon be theirs, and they will have to run it and manage it the best they can, as we have done, muddling through before them. I do not look at many of these young people without thinking a little prayer for them, that life may be as good to them as they deserve—and a little better than I am afraid it will be, judging from experience.

*** THE LAST DAHLIA**

It was cold last night, and this morning there was a thick frost over everything—a little warning of what's just around the corner for us. Yesterday our neighbor still had beautiful big dahlias in his yard: golden sunshine yellow, orchid, and garnet. This morning they were all wilted and sick looking, and the man who loves his flowers so much was cutting off the stalks, digging up the bulbs, and putting them away for their winter rest where they cannot be hurt by the cold. . . . It is always a bit sad to put away the beauties of summer, for who knows which of us will be here to greet the warm sunshine and the lovely flowers of another spring when they come again? In the cold months to come, it will warm the heart to remember the last yellow dahlia, giving back to God the beauty he had planted in it.

Restoration Principles in Modern Times

(Continued from page 21.)

IT IS SO EASY to deal in generalities in keynote addresses. In fact many a keynoter is assigned such a role just to keep him in an area of relative safety. However, enticing as I find general solutions, I resolutely pass them by for specifics whenever possible. Specifics are really a challenge. They lay bare the difficulties, the how of the here and now.

What does God really have to say to you as a sociologist in a Negro slum? What has Zion to offer you as a dentist married to a Catholic wife? What revelation deals with or is about to deal with drug addiction, or abortion in tuberculosis, or the family tree of the dinosaurs? Shall I regret the man I shot in Korea? What has God to say on that?

Let us work out these answers together. Of course it will mean groping and stumbling and even bitterness and disillusion. Those are all aspects of human growth that even Saints cannot evade. It would have been easy for God to have given us all of this or 10 per cent of it in "yes or no" form, or as in a catechism, but it often seems that he runs an "information please" program. He has given us "categories" and some helps in the Doctrine and Covenants. He has promised more. But we must start from where we stand, and start we must.

THE MOST FUNDAMENTAL CONCLUSION I have to utter in your ears is what any older person would tell you—the answers to these things do not develop out of human wisdom alone, although they demand it and utilize it. They will require every ounce of our

effort, and we should assuredly not wait for God to yield or grant us what we can obtain of ourselves. "We know in part and we prophesy in part." The final answer may or may not come during our lives. But when we are extended to the uttermost, when we have *really* done our best, when we have tried and failed and tried again many times, then we can justifiably demand of God that he come to our aid, and I have faith that he will. He may take pity on us and come before, perhaps with an "endowment" of light and hope—but we have the *right* to hope only for his help when our own powers are at full stretch or exhausted. An old German proverb advises us to "Pray as though no work would help, then work as if no prayer could help."

Education gives us wider opportunities, gives us an acquaintance with the efforts and thoughts of our notable ancestors and contemporaries, sharpens our weapons for the struggle of life. But unless God informs it, we are utterly poor and pitiful things. The church that is based upon revelation should keep dinning that into our ears. We all continue to need the impulse, which is heavenly inspiration, and to take the direction, which is love, past the milestones which are sacrifice.

This morning I looked through a part of the Kansas City Art Gallery and saw a unique collection of paintings, jewelry, and porcelain. In one room I passed, several men were restoring portraits, bringing out the old lines, the old colors, the power of the masters. Restoring these is important, but quite valueless unless the pictures are then hung high and in a good light. The gospel we have is like that too. It has been restored; now it needs to be hung high and in the best light for all men to see. You are uniquely qualified to do that. I hope you will.

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Photo by Joseph N. White

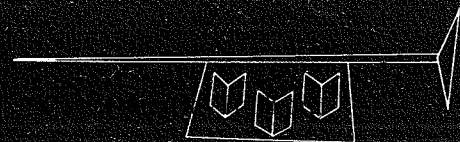
San Francisco Peaks, Arizona

(Scene of the annual Indian powwow)

the Saints' Herald

November 3, 1952

Volume 99



We'd Like
You to Know . . .

Frederick Oswald Davies

BROTHER DAVIES was born, reared, and married in England, and has spent most of his years of ministry there, but he is now the new president of Kansas City Stake. He was recommended for his present office at the September 9-19 meeting of the High Council of the First Presidency, Council of Twelve, and Presiding Bishopric.

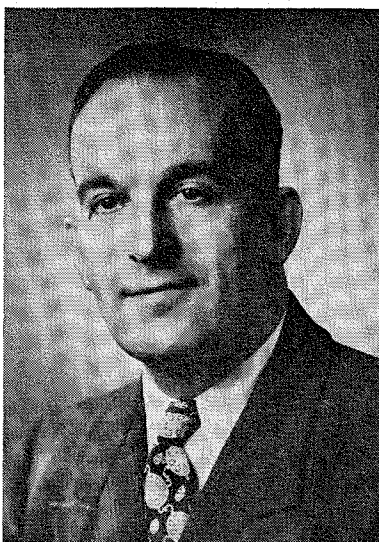
In taking over his new job, Brother Davies gave up his positions as pastor of the Walnut Park congregation, the church's second largest in Independence, and as counselor to the Center Stake president. He had been pastor of Walnut Park since February 8, 1948. A few months after being transferred to America from England in 1947, he was named pastor of both Walnut Park and Gudgell Park congregations, but he relinquished pastorate of the latter church about three years ago and became a counselor in the Center Stake presidency.

Before coming to the United States in 1947, he had served under church appointment for seventeen years in the European Mission, largely in Britain. He first heard of the church in 1924, he says, from a young lady. "I investigated diligently," he recalls, "and as the result of this investigation and a personal spiritual experience, I was baptized in February, 1927." He was ordained a priest in October, 1928, and in the same year was invited to attend Graceland College for two years to prepare for missionary work in England. "I completed my two years at Graceland, spending the summer of 1929 working with Roscoe Davey," he relates. "And I had the great privilege of attending the Centennial Conference in 1930." He was ordained an elder in the Brick Church in Lamoni on June 1, 1930, and returned to England under church appointment in the same month. "Three weeks after arriving home, I married Ada Taylor, the young lady who first introduced the gospel to me," Brother Davies says, "and we set out on our missionary labors in the British Isles."

In October, 1934, he was ordained a Seventy, and in April, 1940, a high priest. From 1941 to 1945 he had charge of the Northern District of the British Isles and was also pastor of Beresford Road Church. When Apostle A. A. Oakman returned to America in 1944, Brother Davies took over supervision of the European Mission. In that capacity he visited Holland, Norway, Sweden, and Denmark after World War II ended to determine spiritual and physical needs of church members there. Then in 1947 Apostle Myron A. McConley was assigned to the European Mission, and Brother Davies was transferred to America. He and his wife and their daughter, Velma Frances, born in March, 1936, arrived here on October 1.

Brother Davies was born in Wigan, England, October 30, 1904. He attended National Blue Coat School until he was thirteen and then entered Junior Technical College. After leaving the second school in 1920, he served five years apprenticeship for electrical engineering and two years as maintenance electrical engineer of a large clothing factory before coming to Graceland.

Although he left the engineering profession nearly twenty-five years ago, he still enjoys "puttering around with a hammer and some nails," he says. He also likes to do a little fishing once in a while when he gets time.



News and Notes

PRESIDENT SMITH IN CRESTON

President Israel A. Smith was in Creston, Iowa, at the first meeting in the new church on October 26 for all-day services. He preached October 19 at the Walnut Park church in Independence.

W. WALLACE SMITH IN MICHIGAN

President W. W. Smith attended and participated in an institute for priesthood and wives for the Eastern Michigan District held at Sandusky, Michigan, on October 18. He was the evening speaker. The next day the district met at Sandusky for a district conference, and Brother Smith delivered the morning address. That evening he attended the dedication service for the Fargo, Michigan, congregation of the Blue Water Branch of Port Huron, Michigan, where he delivered the sermon. The symbolic key to the Fargo Branch was presented to Apostle Mesley, representing the Twelve; Brother Smith, representing the First Presidency; Brother Beck, representing the Presiding Bishopric; Brother Pement for the Quorum of Seventy; and Brother Russell for the Quorum of High Priests. Elroy E. Hauton is the pastor of the branch.

EDWARDS IN MICHIGAN

President F. Henry Edwards preached the College Day sermon on October 19, at the Sugar Creek Branch in Independence. On October 24, Brother Edwards left Independence for Muskegon, Michigan, for several days.

APOSTLE HOLMES IN LAWRENCE

Apostle Reed M. Holmes was the speaker at Lawrence, Kansas, October 19. He returned to Independence in the afternoon to conduct a class for church school workers. That evening he was the speaker at the Stone Church.

COLLEGE DAY SPEAKER

The College Day speaker for the Quindaro congregation of the Kansas City Stake on October 19 was Charles Neff, assistant to the First Presidency. He spoke at the two morning services at Stone Church on October 26.

MCDOWELL CONDUCTS INSTITUTE

Dr. F. M. McDowell, General Church director of priesthood education, was in Iowa City, Iowa, October 17, where he spoke to the college students. On October 18, he met with the Rock Island District for a priesthood educational institute. On October 19, he preached in Moline, Illinois, in the morning, and at Rock Island in the evening.

WEDDLE SPEAKS TO COLLEGE GROUP

Franklyn S. Weddle, General Church music director, spoke to the music faculty and students of Stephen's College and a group of ministers of Columbia, Missouri, at the First Christian Church on October 22. His topic was "Music in Worship."

CONCERT CHOIR IN INDEPENDENCE

The Graceland College Concert Choir sang for the morning services at the Stone Church, October 19. President E. J. Gleazer delivered the College Day address that day.

WILLIAM FLIGG DIES

Word has been received of the death of William I. Fligg on October 22. Brother Fligg died in Niagara Falls, Canada, and his body was brought to Independence for burial. He went under General Church appointment in 1918 and was under continuous appointment until 1942 when he was superannuated.

The Saints' Herald Vol. 99 November 3, 1952 No. 44

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith
ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

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

In the Service

"When ye are in the service of your fellow beings, ye are only in the service of God."—Mosiab 1: 49.

THE PHRASE "in the service" has a very definite meaning in American homes today. Wherever you hear it, you are reminded that it may refer to a son or a brother, or even a father, who is in faraway Korea, in Germany, or in any one of a hundred or more places in the world, wearing the uniform of his country, enduring danger and fatigue, fulfilling an obligation that he was required to accept regardless of his will or convenience.

When peace comes—if, indeed, we must wait that long—it would be a good thing to borrow the phrase for an older and a far more constructive service. We think, of course, of the service of God. Wouldn't it be a wonderful thing for the sorrowful, suffering world if the phrase "in the service" could mean the ministry of the gospel instead of the occupation of war?

AT OUR STUDENT CENTER the congregation is made up principally of university students. A young man who has held the office of priest a short time was recently presented to deliver the sermon—the very first he had ever preached. With modesty and humility, and yet with the strength of one who had prepared for his task, he discussed his subject.

Among the Scripture citations he presented was this one from the Book of Mormon: "When ye are in the service of your fellow beings, ye are only in the service of God." The student of English, particularly in the branch of semantics, will probably permit himself some meditations on the force of the word "only" as it is used there.

That should help many serious and earnest church people to answer a question that sometimes troubles them: "Am I working where God wants me to serve?"

Such is the spirit of dedication among the people: they would gladly change their occupations if they were convinced that it was God's will. One finds this spirit especially among the young.

The implications of the text are clear: If you are serving humanity, you are serving God. That gives plenty of scope for every imaginable talent for doing good.

IN OUR LITTLE GROUP of students at the University of Missouri, quite a number of young men are studying agriculture. Here on these fertile prairies where something is growing on every inch of soil, where varieties of grasses compete with each other for space, where grasses together compete with bushes, and bushes compete with trees, it is easy and important, too, that we should think of agriculture.

Here in this productive land is enough, if we use it properly, to feed the hungry millions of the world. There are people in the ice wastes of the polar lands, people in the hot and barren deserts, people in rocky and mountainous lands, people in lands stripped of their fertility by erosion, and people in multitudinous millions in the sprawling and ever-growing cities of the earth, all calling upon these prairies for food, as they do upon the other fertile areas of the world. The news reports bring us stories of hunger, want, and famine. Here, by the grace of God, we have plenty; and here, by study and application, we may raise more, now and in the future, to satisfy the hunger of humanity. This, too, is God's work.

Here in this goodly "land of promise" nature sets a beautiful and bountiful table. There is something to eat for every creature. And from

the earliest snowdrops and crocuses of spring to the last zinnias blooming bravely into the season of frosts, there are flowers. Yesterday in our neighbor's yard there were the little white buttons of ageratum along the walk, and a big yellow dahlia like a piece of sunshine. Today there is a lavender-colored bloom, calling for praise. At nature's pretty table here there is always food, and there are always flowers, all through the growing season—and not a cent for irrigation, either. It is not hard to believe, here, that working with the soil to bring food and beauty to people is in some good way serving God.

THE IDEA OF SERVICE presented by the young minister has other testimonials and other supports. A great many people are in agreement with him. It is good to be reminded that an ancient prophet, delivering his messages on the soil of America, expressed the same idea.

The Lord's work is doing good wherever we are.

Perhaps it would be well to let that sentence stand in a paragraph by itself, and not clutter it with other words. The Lord's work is discovering the truth and bringing a knowledge of it to others. And it is serving humanity.

It is too bad if we have belabored the point. It should not be necessary. Yet there are many who are doing good work in the world who think they should be doing something else. We should remember this: The way we do things is important. It is possible to serve God in the way we run a coal business. It is also possible to serve the Devil in the way we administer a pastorate. The spirit and manner in which we work make the difference. If we are trying to help people, we are serving God.

L. J. L.

Editorial

Official

Report of Income

We are presenting herewith a comparative statement of income for the first eight months of the years 1952 and 1951.

	1951	1952	Gain or Loss	Per Cent
January	\$162,756.17	\$178,696.88	\$ 15,940.71	9.8
February	128,535.69	150,410.79	21,875.10	17.0
March	106,087.72	126,748.01	20,660.29	19.5
April	109,852.07	119,979.20	10,127.13	9.2
May	95,549.08	98,632.02	3,082.94	3.2
June	88,935.06	102,284.02	13,348.96	15.0
July	87,926.42	96,271.25	8,344.83	9.5
August	90,756.73	110,247.22	19,490.49	21.5
	\$870,398.94	\$983,269.39	\$112,870.45	13.0

While this shows a favorable trend, the increase amounting to \$112,870.45 for the full eight-month period, or a percentage increase of 13 per cent, the budgetary expenditures for the same period have increased 14.16 per cent. It is to be noted that we still have a very good margin of income over budgetary expenses. It is from the annual increases that appropriations heretofore have been made for the Auditorium and institutions of the church, and for our reserves. Consistent support and compliance with the financial law will enable us to maintain and expand the work of the church on the same substantial basis that has prevailed since the inauguration of our present financial policy (adopted by the General Conference of 1932).

We wish to call attention, however, to the fact that the contributions to the Auditorium Fund have fallen short of the goal set. The total amount contributed during the first eight months of the year was \$66,486.03. Our goal for the year of \$200,000.00 will therefore call for over \$133,000.00 in the last four months of the year. The work on the Auditorium can be undertaken when we have the assurance of

cash in hand for the special project now being considered, which is that of the front of the building and the foyer. We trust that general and local officers throughout the church will emphasize the need for funds for the Auditorium so that construction work can be started in the near future.

We appreciate the consistent support given by many members of the church to the financial program as a whole and look forward in faith to the completion of this major project.

Respectfully submitted,
THE PRESIDING BISHOPRIC
G. L. DeLapp

NOVEMBER THEME

The Kingdom Within

Notice of Appointment of Bishop's Agent Central Nebraska District

Notice is hereby given of the appointment of Brother Harold H. Reid, Royal, Nebraska, as bishop's agent of the Central Nebraska District. Solicitors are hereby notified to send their reports for the month of October and each succeeding month thereafter to Brother Reid at the above address.

We take this opportunity of commending Brother Reid to the Saints for their favorable consideration and support.

THE PRESIDING BISHOPRIC
By W. N. Johnson

Approved:
THE FIRST PRESIDENCY
By W. Wallace Smith

Baptismal Reports

There has been an encouraging increase in the number of baptisms reported for the month of September. Although throughout the year there has been a downward trend from last year, last month 569 baptisms were reported, which is 59 more than for September, 1951. This nine-month total is 3,407, as compared to 3,799 for the same period last year.

Stakes and districts having 20 or more baptisms reported in September, 1952, are Detroit International, 29; Center Stake, 27; South Central Michigan, 23; Rock Island, 21; Far West, 20; Spring River, 20; Western Oklahoma, 20.

Branches reporting 10 or more baptisms in September, 1952, are Belleview, Florida, 12; Brush Creek, Illinois, 12; Hagerman, Idaho, 11; Coleman, Michigan, 10; Davenport, Iowa, 10.

The three missions having noteworthy baptismal achievements are Wenatchee, Washington, 9; Great Bend, Kansas, 7; Orlando, West Virginia, 5.

THE DEPARTMENT OF STATISTICS

By Merle P. Gutrie

Changes in Federal Income Tax Law

Our Church Attorney, Brother Carroll L. Olson, has just called to our attention certain changes that have been made in the Federal Income Tax Law, which we are sure will be of interest to many of our people. We are submitting his memorandum herewith. *G. L. DeLapp*

The recent changes in the Federal Income Tax Law which are effective for the calendar year 1952 make it possible to increase one's contributions to religious and charitable organizations for the purpose of using these amounts as deductions on Federal Income Tax Returns. Heretofore the limitation on such contributions as deductions has been 15 per cent of adjusted gross income.

The recent amendments to the law have increased this allowable exemption to 20 per cent of adjusted gross income. It would be helpful to those who are considering the matter of how much may be deducted on the Federal Income Tax Returns in the way of contributions for church and charitable purposes, to plan on increasing their contributions during the calendar year of 1952 so as to take full advantage of this 20 per cent provision.

Jesus — Liar, Lunatic, or Deity?

By Apostle M. L. Draper

Again the high priest asked him and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am; and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven.—Mark 14: 67, 68, I.V.

EITHER JESUS is the Son of God, or he was the greatest liar and deceiver the world has known. Or maybe he was a lunatic!

Some people accept him as a great human teacher and prophet, but they deny his miraculous incarnation, the virgin birth, the literal resurrection—in short, they deny his *deity*.

Jesus once asked his followers what their friends thought of him. They said that some considered him to be a prophet, maybe John the Baptist, or the reincarnation of Jeremiah. But when Jesus asked them directly what they thought, Peter said, "Thou art the Christ, the Son of the living God."¹ If this was wrong, an honest man would have corrected Peter's mistake. But Jesus said, "Blessed art thou, Peter," because of this revelation of God the Father to him.

When Jesus confirmed Peter's affirmation he was lying, or he didn't realize what he was saying, or he was telling the truth. Find another alternative if you can! Maybe he was a liar—a vicious, devilish deceiver; maybe he was a lunatic and didn't know what he was talking about; or maybe he was telling the truth.

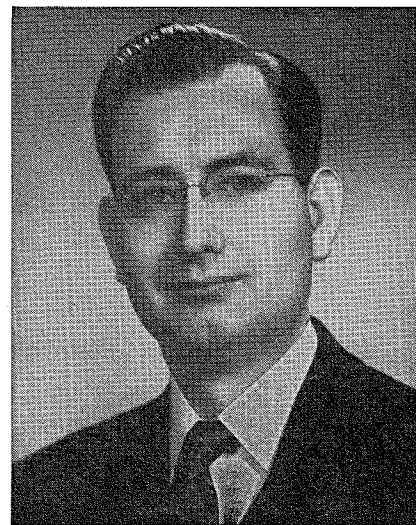
We Reorganized Latter Day Saints have more reason to believe that Jesus is the Christ than any other professed Christians in the world. We have all the testimonies that others have—the prophetic accounts foretelling his ministry, the New Testament and the writings of the Christian fathers, the personal testimonies of great leaders in the Christian movement. There is no written evidence, no historical data known to any people, Catholic or Protestant, that is not available to us. When some would add the per-

sonal witness of the Spirit of God, we say that this testimony is also ours.

Besides these, we have the testimony of some of the inhabitants of ancient America. The Book of Mormon tells of people living in America almost two thousand years ago who received the ministry of the resurrected Jesus. It describes the administration of the gifts and powers of the gospel, the organization of the church, and the ordination of the priesthood. It speaks of several appearances of Jesus, in the presence of multitudes of witnesses, after his resurrection. This evidence, too, we have that Jesus is God the Son.

WHILE CONDUCTING a preaching mission in Texas some years ago, I was approached by a minister of a prominent church. He objected to the Book of Mormon, saying that if Joseph Smith could find it in New York, someone might find something else in another state. Since he believed as he did that revelation is limited in time and circumstances to the patriarchs, Jewish prophets, and New Testament church, the obvious answer he expected was my denial of such a possibility. But he was mistaken. I answered, "If someone can find something anywhere which tells us as much more about the deity and saviorhood of Jesus as the Book of Mormon does over other traditional Scriptures, more power to him."

Then there is the testimony of present-day revelation. These specific experiences are much more than the heart-warming influence of the Spirit of God in our souls. They involve the senses of sight and hearing, as well as the inspiration of the



intellect and consciousness. The record of one of these revelations is the most powerful passages of Scriptures ever written. On February 16, 1832, Joseph Smith and Sidney Rigdon were praying over a question about the resurrection of the dead. While in earnest and expectant prayer, they shared a remarkable experience.

Now this caused us to marvel, for it was given unto us of the Spirit, and while we meditated upon these things, the Lord touched the eyes of our understandings, and they were opened, and the glory of the Lord shone round about; and we beheld the glory of the Son, on the right hand of the Father, and received of his fullness; and saw the holy angels, and they who are sanctified before his throne, worshipping God and the Lamb, who worship him for ever and ever. And now after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him, that he lives; for we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father; that by him, and through him, and of him, the worlds are and were created; and the inhabitants thereof are begotten sons and daughters unto God.

This testimony "last of all" was not to be the final one, but the most recent—as of that time, *last of all*. Since that time there have been others able to testify that Jesus is the Christ, the Son of the living God.

I have enjoyed a significant spiritual experience in this connection. In February, 1950, in Niagara Falls, New York, at the beginning of a series of sermons, one Saturday night previous to the opening sermon on the next morning, I was completing preparations for the meetings to follow. I turned to Doctrine and Covenants 76, the record of the vision of Joseph Smith and Sidney Rigdon just quoted, and began to read: "Hear, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is God." When I read that passage of scripture the testimony of the Spirit came to me in wave after wave of power which surged through my body and thrilled even my physical being. I knew that man *should* rejoice, and I rejoiced, because *God is*, and because he is our Savior. Then, as my feelings permitted, I read further, "great is his wisdom . . ." And I had to stop again. I couldn't read, both because I couldn't see the page through the tears of joy and because my mind and heart were so full I simply couldn't know any more in that moment. I knew something of the greatness of his wisdom, as only the revelation of the Spirit could unfold. We are almost overwhelmed with what we see even in the glimpses we are permitted by the influence of the Holy Spirit.

"Marvelous are his ways; and the extent of his doings, none can find out." Thus I read the Scripture, pausing from time to time because the impact of the unfolding revelation made it impossible to go on.

One cannot experience the revelation of the glory of God without being humbled. I was humbled that night, and began to become aware of my sin and shortcomings, my inadequacies and rebellions. Under the sense of the responsibility of my calling, yet in growing awareness of my utter dependence upon God, I was overwhelmed—so much in fact that in my agitation I couldn't stay

in my chair. I began to walk back and forth in that little room. I remember with wonder. There was a mirror on the dresser, and the only place to walk was in front of that dresser. Every time I passed the mirror, it was almost as if some physical power turned my face away from that glass. I couldn't stand the sight of my own image. In that agony of mind and heart I found myself on my knees, pouring out my soul in prayer. I prayed for forgiveness, for cleansing. I prayed for physical healing to overcome a chronic laryngitis which caused some doubt that the preaching series would be possible. But most of all I prayed to be clean.

While I prayed, the Spirit of God came over me once more to testify of a truth which has been a great comfort to me ever since. Though of ourselves we are nothing, having within us neither reason nor resources for our own beings, when we recognize our dependence upon God and enter into the right relationships with him, we are, in his eyes, everything. "This is my work and my glory, to bring to pass the immortality and eternal life of man."² No man can see the glory of God unless he be quickened by the power of the Spirit of God. If he were left to himself in such a state, he would be destitute of the powers of his being, destroyed by the very consciousness of his incompleteness.

I came to know that night in a way that I had never known before that Jesus is the Christ, the Son of the living God. If I know anything, it is that Jesus is the Christ. Unless I know this, I can never trust my mind to know anything after such an experience.

WE HAVE MORE REASON to believe that Jesus is the Christ than any other people of the world. We have all the testimonies of every other people, and besides them the testimonies of the Book of Mormon, of the revelations of latter-day

prophets, and of the spirit of revelation in our own lives.

We have these alternatives: Jesus was a liar, he was a lunatic, or he is God the Son in resurrected human flesh. If he was honest, he could not be a liar. His works, and the combined testimonies of his supernatural ministry in Palestine and ancient America both nineteen hundred years ago and now, deny that he was a lunatic. We are witnesses to his deity, revealing the ways of eternal life to man and saving those who respond to the leadings of the Spirit and obey the principles of his gospel.

1. Matthew 16: 14-18
2. Doctrine and Covenants 22: 23b

A Conditional Blessing

HERE IS A SERMON: let all the world sit up and take notice. It is a sermon from the world's greatest preacher—the Savior. He speaks from the mountain to all generations of people. Let us read carefully, let us listen, and better still let us give diligent heed to the advice and counsel of Jesus. He tells us what to do, and how to do what he wants us to do.

We have read the Beatitudes, now let us look at verse eleven: "Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you *falsely*."

We must not misunderstand Jesus here; he does not promise blessedness for you if men say all manner of evil about you and it be true. If they say things about you and they are not true, blessed are you; forgive them even though you suffer.

This statement of Jesus to his disciples at the beginning of his preaching ministry can well be considered a warning. To follow Jesus may be to be misunderstood even as he was; it may be to be not only reviled but to suffer and to die!

JOHN SHEEHY

Campus Ministry Calls Us!

By Dr. Roy A. Cheville

An address to the priesthood members of the Graceland College students at the first priesthood meeting of this college year, September 14, 1952

IT IS A STIRRING EXPERIENCE to stand before almost a hundred young men of the church who have been ordained to minister. I have found myself wishing that many a pastor, a church appointee, a member who carries on his work alone could see this assembly and be revived by the promise of power within you. Awareness of these needs in far-flung places stimulates me to invite you to make the most of this year at Graceland. Truly the church awaits you. Yet it is not of the tomorrow that I wish to speak. It is of today—of today's ministry on the campus.

Is It Preparation?

One of the pitfalls into which student ministers at college often trip is the view that these campus days are merely preparation for life after graduation. Dispel such an idea! It is true that every day is preparation for the coming day, but each day also exists in its own right. Education in the broadest sense continues through life, and preparation never closes. It is better to think of college as contemporary living, which view makes of it something far more than waiting until you get out of school. Your time of ministry is now. If you will live adequately as a deacon, teacher, priest, or elder here and now; you will have foundation for work in branches and districts after your college days. It will be well to throw away this view of education as mere preparation for life; education is life itself!

The Heart of Ministry

Many times college men grow restless for identifiable things they can report. They want to offer prayer, to serve the Communion, to

take charge of a service, to preach a sermon. They like to go afar for these things that can be reported. These things are essential. Back of them, however, is something fundamental that cannot be itemized. It seems to me that my most effective ministry cannot be recorded. It bothers me to fill out a priesthood report, for I know that there is no way of mentioning some of the most significant things I do. Such, for example, as the word of greeting and encouragement to a neighbor along the street, the pat on the head of a child, and the passing on of a bit of inspiring reading to an acquaintance. There is an urgent place for this kind of ministry on the campus. The spirit in which these are done can differentiate the priesthood ministry from the ordinary social service.

One day, in the twelfth century, when Francis of Assisi had become well known for his piety and service, a young priest asked to accompany him through a day. The good saint and the youth wandered through the streets doing the little things of seeming insignificance. In late afternoon the youth wanted to know when they were to start their ministry. He was visioning something dramatic, such as reciting the mass before the altar. Said St. Francis, "My son, we have been ministering all day." This constitutes the essential spirit of our campus calling.

A Five-Line Call

Today five aspects of campus ministry are held out to you. They are supplementary to one another. First, you are called to live as *young men of quality*. Ordination did not make you old men. It did not deprive you of your youth. You have the right and the responsibility to live the

normal life of your age group. Play basketball, cheer at football games, strum the ukulele, date the girls, enjoy a new sweater. Yet, somehow you should do all these with a fine, clean quality because you are priesthood men.

A few years ago, I officiated in the ordination of a young man in his teens. His mother, a devoted Saint, was proud and happy. After the service she sought me out and solicited my help. She wanted to be sure that her son would live the "normal life of a young man." She did not want him to become prematurely old. She did not want him separated from youth. She was a wise mother. Today, I want the same wholesome youth for you with all its zest and verve of your young years.

No Substitute for Studentship

Second, you are called to be *students of competence*. You differ in abilities. All that is asked of you is reasonable accomplishment in accordance with your native capacities. You will not be respected on the campus if you do sloppy or indifferent work in your studies. Your studies constitute a stewardship.

Today our church is concerned with developing a program of priesthood education. There is an urgency about it. In all this program you are now the privileged men of the priesthood. Yet not infrequently ordained students seem to think they are not getting ministerial training, and they ask for "priesthood courses." They wish some short units such as they might get at an institute or reunion. Here you men are getting foundational studies that

are basic. You do not develop thoroughness in two or three days. The work you are registered in here constitutes sound ministerial training. For instance, your freshman course in communication is an opportunity. Let no man "flub" on this and then testify that he wants to qualify for the ministry. Analytic and devoted study of the beginning course in religion can lift your sights for personal development and for ministry to others.

Campus Citizens All!

Third, you are called to be *campus citizens*. Graceland is a community. This does not come automatically. We have to build it. We think of our college as a laboratory in Zion relationships. We have our ups and downs. We know both achievement and failure. The priesthood member who sits on the side and laments the follies and weaknesses of his fellow students does not help much. The holier-than-thou-minister has no effectiveness.

We never have enough priesthood members who live with pervasive influence in all phases of campus life. Fortunate are we when deacons and priests throw their influence into the football squad, the dormitory, the social club, the classroom, the class party. We need vigorous young men who stand for high spiritual quality in campus affairs. Such a man can mingle with his fellow students and leaven campus life.

One World-Wide Fellowship

Fourth, you are called to be *members of a world-wide church*. We consider this one of the major assets of Graceland. We want you to maintain loyalty to your home branch and home district, but we want you also to push out the radius of the circle of your fellowship. After two years here, you should feel yourself a part of a universal church, not in "word only," but in personal association and in "much assurance."

There is a particular possibility for you ordained men. You can serve in the fraternity of fellow ministers from many places.

In this congregation you join hands with Klaas Kaat from Holland, Bill Muldoon from England, Barry Fuller, Hudson Grundy, and Bob Wood of Australia. During this year you will not be conscious that there is a boundary line between Canada and the United States as you worship and work together. In this country you come from Massachusetts to California, from Michigan to Texas. Here you grow to sense the meaning of the hymn, "In Christ There Is No East Nor West."

The Campus Congregation

Fifth, you are called to be *ministers of and to the campus congregation*. This is the term we use for the assembly of church-affiliated students. There is no transfer of membership from your local branch, yet here is your church home for nine months. You men constitute a large percentage of the student body. As ministers you hold great potentialities for the spiritual tone of the campus. Here is the first place of your ministry.

What we do in daily life cannot be separated from ministerial functioning. In a metropolitan city it might be possible to act like the Devil on Saturday night on one side of town and parade as a saint on Sunday in another part of the city. We cannot get by with anything like that here. Our living is pretty well unified. A fellow cannot be crooked and cantankerous on the playing field and be received as a minister. He cannot cheat in an examination and be respected because of his ordination. He cannot make love like a cave man and become known for his torrid technique and then expect to pass as a priest of the church. Things have a way of getting around on the campus.

In the public services you are to carry the atmosphere of priesthood. A deacon in our campus congregation is to be more than a receiver of

offerings. He is to be a doorkeeper in the house of the Lord. His very presence ought to add tone to the meeting. In the service of the Lord's Supper the priest is to be more than a purveyor of morsels of bread and small glasses of wine. He moves among the Saints as a servant of the Lord. What he says in fellowship meetings will contribute to his witnessing for Christ.

In our campus congregation are sixteen pastoral groups. Heading each is a student minister. With him is a student associate and a faculty associate. Here is a training unit for ministry. The significant work is not so much in holding meetings as in keeping in touch with the flock. That kind of ministry does not come by designation of special tasks. You have to catch the soul of it. The perplexities, the joys, the needs, the frustrations, the achievements of your pastoral group members you will carry on your heart. You will learn the art of ministry to those with whom you work and play.

The Immediacy of the Call

This is no call for a distant time or place. It is to Graceland Campus in 1952. It is challenging in possibilities. A heart must be of stone that does not stir at the prospect of this year. Let's begin here in this room. One of our first ministries will be to one another. We can pace each other on the way. We can strengthen each other in high resolves. We can counsel each other in the spirit of fraternity. In this circle I want to be with you as a friend, as a father minister, and as a brother in Christ.

Too many times we have tried to be a "proofy" church rather than seeking to meet the needs of people.

The most effective missionary formula: humility plus conviction.

Stewardship is an over-all attitude, not just the rote keeping of rules.
—Quotes from the College Student Conference

Show Me the Way

By Ruby Tinkham

Part II

AL NEVER QUITE KNEW how it happened that he joined the Freedom Circle. He only knew that the antagonism grew between his father and himself until they began to avoid each other, and his mother watched them both with sadness and pity. He began working more and more at nights, and that was how he met Lola. She worked in the office on the late shift, and Al noticed that she was silent and aloof. She interested him, and he made it a point to seek her out and make her talk to him. It was as if the two of them had some secret bond in common.

One day she surprised him. "Al, I looked up your record. You haven't anything marked for religious belief. How come?"

"Oh, that—it's just one of those things! I don't believe in professing something I'm not, that's all."

He could tell she was excited. "But, Al, isn't your dad a minister or something?"

He grinned. "Sure, and my grandfather too. He was one of the old-timers—hell-fire and damnation and all that."

She was puzzled. "But why, Al, how come you're not?"

He tightened up, and she could feel the coldness in his voice. "It's a long story, Lola, and I'd rather not go into it. Let's just stick to politics, shall we?"

Later Lola asked him to join her club, the Freedom Circle. It was a self-improvement club for young people, and its purpose was to in-

form them through speakers about government and politics and how to participate in projects directed toward community welfare. The slogan on the wall of the clubroom read, "It's up to us to clean up!"

Al saw several there from the plant, and they greeted him warmly. It only took three meetings for Al to catch on to what was going on. Self-improvement nothing—it was communism in its infant stage and nothing else. But it fascinated him, and he kept on going. Hadn't his father told him to get acquainted with atheism? Well, here it was. Hadn't he told him to hunt out the agnostics? Well, here they were gathered together. Now for awhile he would watch the other side. Weren't they happy? Didn't they have something too? They weren't hurting anything. They just had big ideas and did lots of talking.

THEN AL woke up one morning and saw that America was fighting another war in Korea. He debated with himself long and hard about joining up again, but he was a little too old now for active combat duty. He talked it over with his boss and found out he could do more right where he was. They were converting to defense work, and Al could help. They transferred him to production, and for the first time he got a thrill out of going to work. Here a man had to have skill and stamina. Al began to realize that he really liked people, and that he had something to give. Production in his

department shot up and stayed there. Men liked him because he wasn't afraid to work himself harder than he worked them. Time meant nothing now, except to give it freely to his job and to the men who worked for him.

He forgot all about the Freedom Circle and laughed at communism. He couldn't be bothered with that when fellows were fighting their hearts out against insurmountable odds. Work was the answer, and he gloried in it. It infected his whole department, and production kept mounting higher and higher. Soon plant officials were sending for him and wanting to know how he did it. Then they were moving him up and suddenly, without even knowing it, Al became an important figure to be reckoned with whenever production was mentioned.

He knew that his mother and dad were proud of him, and he welcomed the opportunity to slip back into the old companionship that he had missed so much. Then it began to happen. A little thing here and a little thing there. First, the machines in the shop started breaking down. Then some merchandise was destroyed. The truck drivers threatened to strike, and too many workers were off sick. Production slacked down and began to fall off. Some of his best men began to avoid him. Some of them changed jobs and some were openly disrespectful.

Al wracked his brain trying to discover why. What had happened? Who was to blame?

THE FOLLOWING WEEK he found out. Mr. Watson called him off the job into the office, and Al scented trouble before he stepped out of the elevator into the outer office. As he laid his hand on the doorknob of the inner office he looked back at Lola, and he could have sworn there was derision in her eyes before she dropped her head. He opened the door and met it head on, for nearly all the officials in the company were there, and they sat gravely facing

him. The friendliness of former meetings was gone, and in their faces Al saw that for some unknown reason he had been tried and found guilty. Only Mr. Watson could not meet his eyes and fingered his pencil nervously.

Al straightened defensively. Let it come. He was worried too. Maybe they knew something he didn't. Maybe this would clear things up. Anyway, better him than the little fellows.

Mr. Watson cleared his throat apprehensively in the cold silence and ran his hand through his thin hair distractedly. He got up noisily, walked around the big table playing with his watch chain. Al braced himself with his weight equally on both feet and waited. Old memories began to crowd him. This was what it was like just before going into combat—the waiting, the tenseness, the fine edge of strain.

"Al, you and I have never pulled any punches with each other, and I'm not going to begin now. You had a fine record, and we were proud of you." Here he sighed. "You know what's happened lately—how production has slackened down, fallen off. These men want to know why, Al." He paused and pleaded hopefully. "Al, do you know why?"

AL STEPPED CLOSER to the table and looked directly into the closed faces before him. His voice under control was tense with earnestness. "Look, gentlemen, I wish to God I did know why. When I came into this room I hoped that you knew something I didn't. I even hoped you were going to give me hell and tell me why. But I don't know why. I've wracked my brain. I've worked every shift. I've—" and here one of the men jerked back his chair and rose to his feet angrily.

"Quit stalling, Watson, you know what we're here for." Then he shoved himself across the table in Al's face, bracing himself on both hands. "Look, Al, you're not fooling us any longer with your fine talk

and excuses. We've had enough. Sure, you worked three shifts, and on every one of them something happened. Who are you trying to fool? We know about your Freedom Circle and your aid to the community—communism, plain and simple! You and your crowd make me sick. Only you were cleverer than the rest. You worked your way up to where you could do big things. Only you're not doing them here, nor anywhere else. You're through, do you hear, through!" He lunged forward and the words spewed out like lava from an angry volcano. "You're lucky you're not in jail. That's where your kind belongs. I hate your guts, using good honest men, fooling them, wringing every ounce out of them and then laughing behind their backs, destroying the very sweat of their brows."

The harsh violence of his words struck Al like a physical blow, and he backed involuntarily away from the table, dumbfounded. Mr. Watson raised his arms placably. "Now, gentlemen, give the boy a chance. We could be wrong, you know."

ONE OF THE OTHER MEN spoke gravely. "We are not wrong, Watson, our information came straight from a member of this Freedom organization. This thing was planned some time ago, and Al was chosen because of his fine record and superior intelligence. It beats me how boys like him who have been through one war can feel no pity for their own brothers."

Anger began to seep through Al's veins. It pounded madly in his head, choked his throat, and swelled his muscles. He clenched his fist violently and suddenly he needed air, fresh air, and lots of it. They wouldn't believe him. They wouldn't listen. They had already heard all they wanted to hear. He was condemned—found guilty, and he never opened his mouth. He turned on his heel and strode to the door. But something impelled him to look back, and he saw Mr. Watson take out his handkerchief and wipe his glasses carefully. They had

been good friends for a long time, and Al spoke to him as if he were the only man in the room.

"Mr. Watson, I've never in my whole life done any of the things I have been accused of here this morning. I hate communism. I hate anything that steals or destroys freedom. This thing is a pack of lies to get rid of me, and I'll prove it if it's the last thing I ever do!"

Al closed the door with quiet precision while Mr. Watson studied the faces before him and said sadly, "Gentlemen, I believe that we have made a very grave mistake." He was glad to see that several pairs of eyes fell before his own as he added thoughtfully, "I should not be surprised if we find ourselves on our knees begging him to come back." And then he added humbly under his breath. "I for one should like to be the first."

THE ANGER in Al tortured and tormented him like a live flame that gorges itself greedily on everything within its reach. He never knew how he got out of town except that he was racing his car madly along roads, jamming on screaming brakes, careening wildly around dangerous curves, surging forward with the wind whipping into his face and anger lashing him every foot of the way. He yanked the car off the road beside a tavern and sought a booth to himself. It was the first time in his life he had ever sat down deliberately to get drunk. But his nature denied him the surcease of numbness that comes with complete oblivion in alcohol. He knew after the second drink that it wasn't any use.

He got up uncertainly, paid for his drinks, walked out to his car, and there without willing it, he laid his head down on the steering wheel and broke into sobs.

Great wracking sobs tore him and split him like the thunder and lightning of a terrible storm. The anger that had whipped and tortured him spent itself in huge waves of humiliation. Then Al paid God a great

tribute. Where a weaker man might have rushed clumsily and unceremoniously into his presence demanding to be heard, Al refused to go there while there was still violence in his heart. Instead he turned to the only other source he knew. He lowered his head to the steering wheel and whispered under his shaking breath. "Grandpa, what would you do?" He clenched his hands until the knuckles showed white and his body was rigid with strain. Old memories ran through his brain. "You were a fighter, Grandpa, you never ran away; you never gave up. What would you do?" Grandpa preaching with a lantern in his hand because all the lights had been broken. Grandpa in jail holding services just the same with a big crowd gathered outside the jailhouse window. Grandpa stopping in the midst of services to step outside and lick some bully who came back in with a black eye and a grin to help keep order until Grandpa was through.

SUDDENLY THE VIOLENCE ran out of him, and Al felt weak and limp. Grandpa had had bad times too. But he had never been licked. He had never given up. Why? What would he say if he were here now?

"Al, you let yourself in for this. You fooled around with truth and shut your eyes when they should have been wide open. You laughed and said it didn't make any difference what a man believes. You sold God out and denied his Holy Spirit. Open up your eyes, boy. You know God and freedom belong together. You know righteousness is the one and only prevailing power on earth now and forever. Make up your mind, boy. Get on the right side of the fence. Then get in there and fight."

Al knew the sound of that voice. He loved it, trusted it, believed in it. He might make mistakes, but Grandpa knew what he was talking about. He had shed his tears, and he was not ashamed, but in their place came cold determination supported by an iron will and a grim purpose. His military training had

taught him many things, and one of them was how to fight. For the first time he was glad, and any scruples he had about being fair were gone. He knew that time was important, and that he needed help. He counted off on his fingers those men he could depend on, and there were enough. He would stay away from the plant. Let them think he was licked.

THE EDITOR of one of the local papers was a good friend of Al's father, and he went there first. Al was assigned a reporter and two photographers in exchange for the exclusive story and the names of all those he knew who belonged to the Freedom Circle. Al named the ones he could remember, and when he included Lola he recalled the sneer on her face that morning.

That evening Al visited the homes of those men he could trust, and one by one they smiled, shook their heads, and followed him. Like men of old they went out silently into the night wearing the banner of freedom. And as with men of old the angel of righteousness joyously joined their ranks and marched along.

Now Al wished that instead of only a small clubroom with a few evil designers he might be marching against the whole organization, smashing and crushing it with one great blow. In fact, there was hardly any fight at all. The paper built the story up and made it seem much more than it was. Finding the leader and getting a confession was a little difficult since the fifth amendment had been designed to protect honest men, and these people used it to cover dishonesty. But they were marched down to the police station, and the paper was out before they were booked. Al knew it could never be made to stick, but he was in the clear, and the company would fire all these who belonged. Things would settle down again until the next bunch filtered in.

IT WAS MORNING when Al went home, and he felt good—tired, but good! He didn't hate those men

around the table this morning. They had been doing what they thought was right. He had looked guilty. He could have been. And he sat there in the car thinking how close he had come.

His father came out, opened the car door, and sat down with him. In his hand was the paper, and Al could see his picture and the headlines.

There was real concern in his dad's voice. "Al, your mother and I have been worried about you. Are you all right?" Then catching a glimpse of the tired radiance in Al's face he added, "Mr. Watson has been calling you all morning . . . something about a special meeting."

Al turned impulsively to his dad. "Dad, you won't believe this, but I swear when we were down there last night Grandpa was there with us. I could hear him laughing uproariously, and two or three times I heard the smash of that big fist of his."

He expected amusement, but his father surprised him by answering seriously. "Your grandfather is a mighty man, Al, and it wouldn't be like him to miss a good fight."

Al gazed off into space and pondered slowly, "You know, something happened to me last night, Dad." He turned, and his eyes searched his father's face for understanding. "I feel different—fresh and clean somehow. I feel alive, awake. I can see and understand things I never even thought of before. For the first time in my life I feel warm and content without confusion or anger or bitterness." He laughed softly, exuberantly. "I'm a new man, Dad. I want to go out and make the whole world over, clean it up, and make it fit to live in. I feel strong and confident and sure of myself." He dropped his voice emotionally. "I feel as if I love all people and want to help them, and yet, how can I? Who am I to imagine that I can make the world a better place to live in?"

"Al, there hasn't been a humble man since the beginning of time who hasn't said exactly the same thing. 'Who am I to think that I can do the

work of the Lord?' Even the greatest of prophets, Moses, Isaiah, Elijah, all asked the same question. You know the answer."

"But, Dad, will it last? Will I feel this way tomorrow, and the day after, and next week?"

"That depends on you, Al. God forces himself on no one. The radiance you possess now will depend on what you do from here on in. You know enough about obedience and self-discipline to realize that they are important in any united effort. Now tie them up with righteousness and you possess a greater power than you ever dreamed of. Your responsibilities will become greater, too, and that means you must seek the source of your power constantly and continually." He gazed off into the morning sunlight and sighed contentedly.

AL QUESTIONED that sigh with his eyes. His father grinned. "You know, Al, I have prayed for this thing to happen for such a long time that I believe I had actually given up. Who can fathom the ways of the Lord? He moves so unexpectedly and with such telling results. I kept looking to the church, and yet, each man must find his God where and when his work is ready to begin. You are a fighter—like your grandfather. Why couldn't I see that shepherding a flock was not for you? How wise are the ways of God. How well he knows his children." Then he lowered his voice in reminiscence. "To ordinary people you will appear the same. But you will never be the same again. In the kingdom of God another soul has just experienced the miracle of rebirth. There will be a new and understanding kindness in you. There will be warmth and tenderness for the sick, the afflicted, and oppressed. You will think more and speak less, and your whole manner will be permeated with a tender radiance. You will learn to forget yourself and devise ingenious ways of serving your fellow man. Your

anger will be directed toward injustice and ignorance and oppression. You will learn to consider the wishes of your Heavenly Father upon even the most lowly of missions." He stretched and smiled happily. "Al, I wish your grandfather were here now."

Al took out the package of cigarettes, shook one loose and held it up to his lips. Then unexpectedly he grinned and tossed it out the window. Al Crawford was growing up. He heard the sound of his own laughter mix with that of his dad's. Boy, what a wonderful world!

LATER AL LAY ON THE BED with his arms folded beneath his head. This decision was the hardest one he had ever been called on to make, and somehow he knew the answer even before he gathered up the forces of argument. A man always had to fight his battles out first with himself, and he knew this was it. Prayer would come later. Suddenly there was a great stillness as if all the earth were suspended in waiting. Al closed his eyes and sank into it gratefully. This must be what it was like after death. Then from afar off he heard them—footsteps—great lumbering footsteps, striding eagerly and breathlessly into the room. Al sat up in bed and looked around. He could have sworn it was Grandpa. Nobody but Grandpa ever walked like that. He moved to the side of the bed and dropped his head into his hands. Then he felt it. The big bony hand on his shoulder with the huge knuckles digging into his shoulder blades. Grandpa was here!

"Well, Son, you finally made up your mind. What took you so long? You young people always thinking there's plenty of time and then rushing around like crazy. Well, let's get started," and he thumped Al joyously on the back.

Al grinned. It was Grandpa all right, and even though he knew his imagination was working overtime he held on tightly lest he dispel the vision. "But, Grandpa, do you think I can do it?"

The old man straightened angrily. "Of course we can do it. Haven't I been sitting around waiting while you made up your mind? Look, boy, I've got ideas. These are new times, but it's the same old world, and people haven't changed a bit. They need the same thing they've always needed, and we're going to give it to them. Now, get up and get at it."

GRANDPA HADN'T CHANGED a bit. He still stirred everything up and made it sound exciting. Al could feel the warmth and strength in the arm across his shoulders. "But, Grandpa, I'm no angel."

The old man shook his head disgustedly. "We don't need angels. We got plenty. What we need is fighting men—good honest, down-to-earth fighting men. We got a battle on our hands. Now quit your quibbling and let's get started."

Al jumped to his feet and paced around the room. He just couldn't sit still around Grandpa. He had to move, think fast, get out and go. He'd make mistakes, yes, plenty. But he'd be breathing deeply, striding forward, living gloriously. He stopped and grinned and spoke to himself.

"Well, Grandpa, here we go. I'll never fill your shoes, but I'll sure to goodness try. If I go wrong, kick me in the seat of the pants, but for God's sake don't ever walk out on me and leave me alone. You got me into this, and I'm depending on you to see me through."

And then he stopped in amazement. He could have sworn that the old man had placed his hands on his head. With startling clarity, Al remembered what his father had said, "Your grandfather is a mighty man, Al!"

He waited reverently, feeling the loving pressure of those big, bony hands on his head. This was it, and he was shaken mightily. Was he dreaming? Could it be true?

Before the solemnity of the occasion, whether it be vision, dream, or fantasy, Al went to his knees and bowed his head.

Question Time

Question:

Hasn't Christianity failed? Look at Europe.
E. C. D.
Colorado

Answer:

"Churchanity" may have failed, but Christianity has not been put into effect actually. If the principles of Christianity had been practiced by individuals, groups, and nations, we would not have these conditions in Europe. These exist not because of God but in spite of him. God gave to man his own agency to decide for himself. God would not be God if he made man into something man did not choose to become.

WARD HOUGAS

Question:

How many appearances are recorded of Christ after his resurrection? Please give scriptural references in order of occurrence.

Kansas C. F. J.

Answer:

It is impossible to list these appearances in absolutely correct order, only approximately so.

1. The two Marys saw the Lord early on the morning of the Resurrection as they returned from the tomb (Matt. 28: 7; John 20: 14-16).

2. He appeared to Mary Magdalene (Mark 16: 8). (Probably same as No. 1.)

3. He appeared to two disciples on way to Emmaus. Luke says it was the day Jesus arose (Mark 16: 11; Luke 24: 12).

4. The same night Jesus came into a meeting of the disciples (Luke 24: 32-35; John 20: 19; Mark 16: 13).

5. Eight days later when the disciples were gathered, "came Jesus . . . and stood in the midst" (John 20: 26).

6. At the shore of Tiberias where disciples had gone fishing, Jesus appeared. John says this was the third visitation to the disciples (John 21: 1, 14).

7. The disciples saw Jesus ascend (Acts 1: 10). It is said that he was seen of them during forty days, "speaking of the things pertaining to the kingdom of God." It is probable that his visitations were many more than the ones specifically mentioned.

8. Paul says Christ was seen of over five hundred brethren at one time (I Cor. 15: 6).

Some subsequent appearances are recorded after his ascension:

9. He was seen of Saul or Paul on the way to Damascus (Acts 9: 27; I Cor. 15: 8).

10. He appeared to John (Rev. 1: 13, 14).

11. He appeared on two occasions to the Nephites in Central America, ministering the gospel to the multitude (evidently during the forty days—III Nephi 5 and 9).

12. He was seen by Joseph Smith and Sidney Rigdon, 1832 (D. and C. 76: 3a ff.).

13. He appeared to Joseph Smith and Oliver Cowdery, 1836 (*Church History*, Volume 1, pages 267-270).

CHARLES FRY

Question:

Will Christ come only to the Mount of Olives, or to Zion to gather his people, and then to Jerusalem?

Answer:

The coming of Christ is not so much an event as it is a series of events, covering a period of time referred to as "the day of his coming."

Zechariah 14: 4 speaks of him standing upon the Mount of Olives, but this does not signify his being seen by all the world. It is not clear that even the Jews will see him at that time. A separate event is mentioned in Zechariah 12: 10 when apparently the Jews will see him.

Another coming—in fact three appearances are indicated—is recorded in Luke 12: 37-40 (the Inspired Version is plain-er), where it is said he will appear to his "servants," the ministry of his church. This coming is private and will not be known to the world. Many prophecies speak of his coming to judgment which may reveal his presence and power, but not his personal form. There is his coming to Zion as stated in Isaiah 59: 20, which is to the righteous only. John tells of his coming "in the clouds with ten thousand of his saints, . . . and every eye shall see him" (Revelation 1: 7). This probably is his final coming. It is not possible to list these several comings in consecutive order.

CHARLES FRY

Question:

In the beginning, did God create people other than Adam and Eve? Am I right in assuming that he did, since Cain went to the land of Nod, east of Eden, and found his wife? If not, did sisters and brothers marry each other in that day?

Missouri

Mrs. D. B.

Answer:

In the King James Bible, all we have is: "And the days of Adam, after he had begotten Seth, were eight hundred years: and he begat sons and daughters."—Gen. 5: 4. This leaves us to conjecture as to whom Cain married, and as to whether or not brothers and sisters married each other.

In the Inspired Version of the Bible, however, we are definitely told, "And Adam knew his wife, and she bare unto him sons and daughters, and they began to multiply and to replenish the earth. And from that time forth the sons and daughters of Adam began to divide, two and two, in the land, and to tend flocks, and they also begat sons and daughters."—Genesis 4: 2, 3, I.V. Then, in the next chapter, it reads: "And Adam also, and his wife, mourned before the Lord, because of Cain and his brethren. And it came to pass that Cain took one of his brother's daughters to wife, and they loved Satan more than God."—Genesis 5: 12, 13, I.V.

This is but a sample of many obscure passages in the King James and other versions of the Bible being made plain in the Inspired Version. One should read the whole context of the story of the creation as revealed to Moses who was commanded to write the account as we find it in the early chapters of Genesis, Inspired Version.

HAROLD I. VOLT

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel members signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

Briefs

Women's Department Active

ST. LOUIS, MISSOURI.—Members of the women's department of the St. Louis Branch met at the church at Grand and Carter on September 4, 1952, for their first meeting of the new year, an installation service. A reading of "The Keys of the Kingdom" was very effectively given by Sister Grace McCutcheon. Following this reading our pastor, A. C. Andrews, installed Sister Alice Darmsteadter as president, and presented her with a golden key. Sister Darmsteadter then installed the other officers, presenting to each one a similar key from which a Scripture verse was read. Mr. Walter Oelklaus sang "The Golden Key" by Carrie Jacobs Bond.

Following the program, refreshments were served. Sixty ladies were present. Yearbooks were given to each lady.

The hostess was Sister Robert Lloyd, assisted by Sister Jane Schulte and Sister Evelyn Morse.

Department officers are Alice Darmsteadter, president; Ruby Mallams, vice-president; Elizabeth Hands, secretary; Mary Dickens, treasurer.—Reported by MAY FOX

District Conference Held

MISSION, ILLINOIS.—About two hundred Saints gathered at the branch on September 6 for the annual conference of the Northeastern Illinois District. The theme for the conference was "Choose Ye This Day."

On Saturday evening the conference was officially opened with a preaching service. Seventy Cecil Ettinger was the speaker.

Sunday morning the opening service under the direction of Apostle D. O. Chesworth and Brother Ettinger was a Communion and prayer meeting. The preaching service which followed was under the direction of Elder Richard Wildermuth of Plano. Apostle Chesworth was the speaker.

A basket dinner was held in the basement of the church.

The afternoon services included a song service directed by Mrs. Gloria Settles of Aurora and the annual business meeting.

Officers for the coming year elected by the group are district president, Lloyd Cleveland; counselors, A. J. Settles and Richard Wildermuth; director of religious education, William Pike, Sr.; director of youth activities, Vernon Pettit; director of women, Mrs. Ruth Wildermuth; director of music, Mrs. Gloria Settles; director of children, Mrs. Vida Rogers; secretary, Elmer Kahler; treasurer, Russell Rogers; historian, Charles Reedy; bishop's agent, Burdette Heun; book steward, Mrs. Ruth Dickens; publicity, Mrs. Dorothy Anderson; auditing committee, Mrs. Roberta Marvin and A. J. Settles; reunion committee, Richard Wildermuth and Charles Homuth.

The youth of Northeastern Illinois and Chicago Districts assembled on the week end of October 17 for a fall retreat. The women have a fall institute scheduled for November 1 at Mission Branch.—Reported by MRS. ROBERT H. ANDERSON

Branch Officers Elected

HAGERMAN, IDAHO.—On May 3 and 4 the Idaho-Utah District held rally day services. Special guest was President Israel A. Smith who was the speaker Saturday evening and Sunday morning. Other general church ministry present were Seventies Russell Ralston,

Luther Troyer, Philip Moore, and James Everett. Approximately three hundred were present on Sunday.

Since the first of the year eight have been baptized in the branch—seven children and one adult.

On June 16, Miss Joan Howard, daughter of Mr. and Mrs. Henry Howard, and Priest Clayton Condit, son of Mr. and Mrs. J. W. Condit, were married. Pastor Lysle Gilmore officiated at the double-ring ceremony at the church. Immediately following the reception, the young couple left for San Francisco, California, where they will make their home.

On September 7, a meeting was held at the church with Saints from Twin Falls, Castleford, Buhl, and Jerome. Seventy Wayne Smith, district missionary, who had just completed a three weeks' series of cottage meetings in Castleford, was in charge of the services. There were ten baptisms, three children and seven adults: Lorene, Irene, Gene and La Ray Easterday; Fred Koch and Robert Cooke, all of Castleford; Ruth, Roan, Rosa Lee Cary, and James Higgins, all of Twin Falls; and Miriam Troch of Jerome.

In the afternoon Miss Shirley French, daughter of Mr. and Mrs. Walter French of Hagerman, and Jimmie Jester, son of Mr. and Mrs. Norman Jester, Boise, were united in marriage at the church with Elder Cecil Gilmore, pastor of the Boise Branch, officiating. They will make their home in Boise.

On September 14, a business meeting was held and the following officers were elected for the coming year: Elder Lysle Gilmore was sustained as pastor; Priest Merrill Gilmore was named as counselor, another to be named later; Howard Carlson, church school director; Dana Gilmore, assistant director; Mrs. Merrill Gilmore, women's leader; Morris Stokes, young adult; Dana Gilmore, Zion's League; Mrs. Howard Carlson, music; Mrs. Ed Davis, church school secretary; Mrs. Leonard Condit, branch clerk; H. B. Gilmore, treasurer; and Charles Lindburg, auditor.

At the meeting of the Fydalia Club, the women's group, on September 17, these officers were elected: Mrs. Merrill Gilmore, leader; Mrs. Florence Durfee, assistant leader; Mrs. Silas Condit, secretary; Mrs. J. W. Condit, treasurer; Mrs. Morris Stokes, teacher; with Mrs. Frank Dickerson, assistant; committees to be named at the next meeting.

On September 20, several of the men assisted by a group from Boise prepared the reunion dormitory for stuccoing.

Evangelist Silas Condit is again able to perform his duties following three major operations since January 15.—Reported by MRS. SILAS CONDIT

Women Hold Council Meeting

CLITHERALL, MINNESOTA.—The branch held its annual business meeting on September 20. The following officers were re-elected by a blanket vote: pastor, Julius Stabnow; treasurer, John Murdock; church school leader, Mabel Stabnow; women's leader, Kate Rotzien; Zion's League leader, Margaret Salts; organist, Jeannette Anthony; historian, secretary, and publicity agent, Alta Kimber.

The furnace committee reported the furnace installed, in working order, and paid for. The cost was \$900.00, more than half of which had been raised during the past few months by the congregation. Collections were taken each Sunday and the branch was fortunate in having many visitors during the tourist season, which was a big factor in swelling the collections. The women's department contributed the proceeds of their bake sales and a rummage sale. There were also cash donations by friends. We were also fortunate in having several guest speakers, among them Elder Howard Andersen of Independence

and his appointee son Richard; A. K. Dillee of Independence; Lieutenant Frank Tucker, formerly of Independence, but now of Eureka, California; and Dr. C. F. Young, president of the district, from Fargo, North Dakota.

During the summer there was a youth rally held at the Stabnow beach and a youth retreat held at Fargo.

On October 5 a women's council was held in the church here with members present from Minot and Fargo, North Dakota, and from Audobon and Frazee, Minnesota. Dr. Young gave a talk on family co-operation and several women spoke on activities connected with the women's work. A weekly study class is held every Wednesday at the Stabnow home, and weekly services are held in the church.—Reported by ALTA KIMBER

Four Candidates Baptized

EVANSVILLE, INDIANA.—Four candidates were baptized on September 28 by Elmo Enlow. They were Everett Enlow, Maryon R. Satterfield, Mary W. Satterfield, and Branda Ray Greeney.

The annual business meeting was held on the same day under the direction of District President Chester Metcalf, assisted by Elder Clark Glenn. The following officers were elected: Elder Hubert Baker, branch president; Evelyn Harding, branch clerk; Maurice Thompson, branch treasurer; Elmo Enlow, church school director; Maurice Thompson, Zion's League leader; Odie Ellen Sampbell, women's leader.

Two babies were blessed on October 5. Maryon David Satterfield was blessed by Elders T. W. Wareham and Robert Glenn, and Donna Reed Satterfield was blessed by Elders J. P. Miller and Hubert Baker.—Reported by Odie Ellen Campbell.

Women's Department Active

NIAGARA FALLS, ONTARIO.—At the annual business meeting in September, the following officers were elected: pastor, Elder Charles Tomlinson; secretary, Nellie Towers; treasurer, and chorister, Mona Cochrane; organist, Elder Arnold Ware; reporter, Audrey Ware; church school superintendent, William Hartford; Zion's League leader and pianist, Bill Stoner; Skylark leader and book steward Margaret Conhom; women's leader, Bernice Smith.

During the summer months the women's department was busy with a penny-a-meal jar. A thank offering service was held in September at which time the sum of \$88 was collected.

On September 27, Margaret Peel and Gordon Galbraith were married by Elder George Towers. After a wedding trip to Atlantic City, they will reside in Niagara Falls, Ontario.—Reported by MRS. AUDREY V. WARE

Branch Officers Elected

MIDDLETON, OHIO.—At the annual business meeting on September 3, the following officers were elected: Elder Russell Rockwell, pastor; Elder Leonard Barker, assistant pastor; Ray Wikoff, church school director; and auditor Mary Stultz, secretary; Leonard Barker, treasurer; Roberta Treber, women's leader; Fay Rockwell, music director; Melzo Gaw, recreational director; Roberta Treber, publicity director; Clayton Rucidle, maintenance. Youth leader for the year will be appointed by the pastor. Virginia VanCleve will act as church school secretary.—Reported by ROBERTA TREBER

Bishop DeLapp Visits Branch

MIAMI, FLORIDA.—In a branch business meeting on August 20, the following branch officers were elected: Elder Edgar A. Chevalier, pastor; Priest Clarence White, secretary;

Edwin Cockcroft, treasurer; Priest Harry Kelley, Jr., church school director; Lawrence Bates and Priest Lester Tankersley, auditors; Wretha Bates, women's leader; Inez Wortham, historian; Theda Kelley, book steward; Mabel White, music director; Nancy Kelley, church school secretary; Elder Ed Fisher, Zion's League leader; Mildred Chevalier, publicity agent; Bertha Menze, social chairman; Teacher Evert Adams, bishop's solicitor.

Recent visitors have included Bishop G. L. DeLapp, wife, daughter, and son-in-law Robert McGraw from Independence. They were guests of Elder and Mrs. Ed Fisher and Mrs. Mabel McGraw, Robert's mother. Bishop DeLapp spoke at the eleven o'clock service, August 31.

High Priest J. A. Pray, president of the Mobile District, held a five-day series of services in Miami and Ft. Lauderdale from September 17 through September 21, dividing his ministry among the groups. He was accompanied by his wife who spoke to the women of both groups as they met together in Miami on September 19. Elder Pray spoke to the priesthood members during the same hour. Following this, refreshments were served by the women, and as Brother and Sister Pray spent their birthdays in Florida, greetings were sung to them.

The Ft. Lauderdale group sponsored a fish fry in honor of Brother and Sister Pray on September 22, inviting the Miami group to join them.

On October 2, officers for the women's group were elected. Afterward, a handkerchief shower was given for Sister Gladys Tankersley in appreciation for her five years of service as women's leader.

The branch has three young people attending Graceland this year: Dorothy Fisher, Joyce Wortham, and Ruth Purvis.

The church is located on the corner of Ludlum road and 15th street.—Reported by MRS. EDGAR A. CHEVALIER

Apostle at Branch

WELLSBURG, WEST VIRGINIA.—On October 1, Apostle D. T. Williams preached at the branch.

Two-day meetings were held with Elder Floyd Rockwell, president of the Southern Ohio District, preaching on October 4. Elder Clyde Rice, pastor of the Parkersburg Branch, sang a solo. A Communion service was held on Sunday under the direction of District President Samuel Zonker, assisted by Otto Melcher, Robert Rodgers, Clyde Rice, Don Treiber, and John Treiber. Lois Rockwell was the soloist, accompanied by Sister Helen Phillips.

Brother Rockwell gave the morning sermon, and Neil Nixon was the soloist. Dinner was served by members of the women's group. A class, conducted by Elder Samuel Zonker, was held. The subject was "Efficient Branches." Elder Clyde Rice delivered the closing sermon, and the Wellsburg choir, under the direction of Lenora Nixon, sang.—Reported by LEONA HANES

District Conference Held

SOUTHERN INDIANA DISTRICT.—The district conference was held at Louisville, Kentucky, September 19-21. Bishop J. E. Baldwin gave the opening sermon. On Saturday a business session was held at which the district officers made their reports. Elder J. H. Yager, district missionary, gave the Saturday evening sermon.

A general prayer service was held on Sunday morning, and Bishop Baldwin gave the morning sermon. In the afternoon the following were ordained: Howard Pace, elder; Charles Ronald Sherrard, deacon; and James Ronald Sherrard, deacon. These three men are

members of the Louisville Branch. Brother Jerry Leon Pollard of Westfield, Indiana, was approved for ordination to the office of priest. Brother Pollard is enrolled at Graceland and his ordination will take place later. Following the ordination service, a dedication service was held in which all the district officers and pastors came to the rostrum and received a charge by Elder A. W. Gage. The response to the charge was given by Brother Chester Metcalf.

Meals for the conference were served by the women. This was the one hundred and fifty-fifth conference for the district.—Reported by CHESTER METCALF

Ministry Given to Isolated Members

LANCASTER, CALIFORNIA.—During the past several months the Los Angeles Stake has been conducting an intensive campaign toward opening up new territory in the interest of establishing missions. Efforts in this connection have been directed particularly where it is learned there are "scattered" Saints.

Elder Albert H. Knowlton, mission supervisor, is an active participant in this phase of missionary work. In the new territory is Lancaster, about 100 miles from Los Angeles. It was learned that a number of isolated Saints were in that region with no church privileges, so under the direction of Stake President Garland E. Tickemyer, Brother Knowlton was assigned this area. Cottage meetings have been in progress, and a number of baptisms are scheduled for the near future.

On October 5, Elders Knowlton, Virgil Lum, and James Bunt, accompanied by their wives, motored to Lancaster to attend a picnic gathering held at the Jane Reynold's Park. There was a large attendance and the chief topic of discussion was related to the establishment of a mission, indicating sustained and growing interest in the project. A church building was also discussed.

At the present time, Elder George S. Chestnut of Tehachapi is in charge of services, assisted by Elder Walter W. Chrestensen who is a missionary of long standing from Bakersfield, and Elder Norman Gurwell of Covina. Others of the ministry also assist. Most of these brethren travel nearly one hundred miles to render this service, but are repaid for their efforts by the growth and enthusiasm of the group.—Reported by JAMES BUNT

District Conference Held

MADISON, WISCONSIN.—A priesthood institute and district conference was held September 13 and 14. The opening service was a fellowship service under the direction of High Priest Frank Mussell, district president. In the afternoon, classes were held under the instruction of Elder Cecil Robbins, High Priest W. E. Ford, Elder Myron Curry, and Apostle D. O. Chesworth.

The Zion's League served supper after which Elder Merle Guthrie preached the sermon.

Apostle Chesworth was in charge of the Sunday morning fellowship service and preached the morning sermon. A business meeting was held in the afternoon. It was announced at this meeting that Seventy Cecil Ettinger would be in charge of the 1953 youth camp. It was approved to hold the reunion next year with the Minnesota District. The conference approved the call of Herbert Brigham to the office of deacon. The following officers were elected: district president, High Priest Frank Mussell, counselors, High Priest Fred Moore and Elder Clyde Funk; secretary, Leda Colbert; director of women, Brirene Mussell; director of religious education, Harley Morris; director of young people, Howard Sheffield; treasurer, Charles Schorr; music director, Marabeth Ford; historian, Alma Brook-

over; bishop's agent, Ed Ford; finance committee, Frank Mussell, Fred Moore, Clyde Funk, Ormond Kimball; reunion committee, Frank Mussell, Ormond Kimball, and Robert Brigham.—Reported by LEDA COLBERT

Women's Department Active

MOLINE, ILLINOIS.—A supper was held in the church basement on July 8, honoring Mr. and Mrs. John Cady who moved to Independence.

Elder W. J. Breshears, new appointee to this area, preached his first sermon in the branch.

Two children have been blessed during the summer months. They are Gerald Lee Burgess and Mary Sue Cox.

The women's department has been active. Almost \$700 has been raised from luncheons, suppers, traveling basket, talent money, bake sales, and silent auctions.—Reported by ORA OLIVIER

Missionary Holds Meetings

ROUGE VALLEY, OREGON.—On September 28, Missionary James Kemp concluded a week of cottage meetings and illustrated lectures. A picnic was held at the Applegate River following a baptismal service. Dixie Pearl Woodward was baptized. Two other candidates were in an automobile accident and could not be present at the service. The group is worshipping in the American Legion Hall on Riverside Avenue, South.—Reported by MAUDE CORREY

Presents New Church to Community

SOUTHERN MICHIGAN DISTRICT.—The fall district conference convened in the Kalamazoo church September 19 and 20. A worship service was held preceding the business session Saturday afternoon. District President James C. Phillips was in charge of the business session, assisted by counselors, Elders Alva Dexter and Edward Premoe, and Elder John Blackstock of the South Central Michigan District.

In the evening Seventy F. Edward Butterworth showed moving pictures of the South Sea Islands to a capacity crowd. Following this lunch was served in the lower auditorium.

Evangelist E. R. Carter was the speaker for the Sunday morning prayer service. Classes were conducted following this service by Bishop T. A. Beck, Missionary Lee Pfohl, and Elder Muriel Robinson. Elder John Blackstock, guest speaker, preached in the morning and in the afternoon. Preceding the afternoon preaching, Sister Mattie Willis, the new district music director, conducted a half hour of music.

A missionary series was held in the New Grand Rapids church by Seventy F. Edward Butterworth, missionary to the Detroit International Stake, September 28-October 5.

Introductory letters, presenting the new church to the community, were mailed in a wide radius of the church prior to the services. This was under the direction of Pastor James C. Phillips. The young people, under the direction of Elder Jack Hodge, rang doorbells and presented invitation cards in this same area of the church. Many priesthood visits for the ministry were planned by visiting supervisor, Elder Lee Hutchins. Music was under the direction of Mrs. Frances Carlson. In the middle of the series, a community chicken supper was sponsored by the women's department under the direction of Mrs. Frances Osborne.

Two adults were baptized by Elder S. M. Newman October 5, and other people were interested in the church as a result of the series.—Reported by ISABEL AND JAMES PHILLIPS

Fourteen Baptized at Close of Series

BRUSH CREEK, ILLINOIS.—Evangelist John R. Grice conducted a series of meetings August 31-September 14 for the Southeastern Illinois District. On September 14, a prayer service was held, followed by a sermon by Brother Grice. At noon a basket dinner was served to almost 200 members of the district, after which fourteen candidates were baptized in a river near the home of Brother Earl Burkett. The confirmation service was held at the church following this. The following elders participated: Pastor Harry Henson, of Flora, Illinois; Pastor Bradford Henson of Poplar Creek, Illinois; Pastor Lewis DeSelms of Brush Creek, and Brother Grice. The entire family of Noble Thomson, his wife Lola, and Allen, Gertrude, and Patricia were baptized by Brother Grice, who also blessed the baby, Leroy Dean. Brother Harry Henson assisted Brother Grice in this ordinance. Five family circles were completed at this baptismal service. Only five of the fourteen candidates were children. Other elders participating in the service were Stanley Greathouse, Poplar Creek; Ed Colvin and Otto Henson of Flora.—Reported by C. W. CISNE

Women's Department Active

SALEM, OREGON.—The women's department met September 17 for their bimonthly potluck dinner. Following a short worship service, a business meeting was held and the following officers were elected: Irene Speed, leader; Olive Penrod, assistant leader; Edith Bechtol, secretary-treasurer; and Margaret Nowack, reporter. The secretary read a report of the activities of the past year. The group held seven social events, sent a large box of clothing to Korean Relief, gave a box of baby clothes to a needy family, and donated two rocking chairs to the local Home for the Aged. Classes were held in Dresden painting which were attended by members and non-members.

Several members attended the district women's institute at Woodburn in March. The yearbooks are near completion, and plans for the year included classes in textile painting, millinery, flower arrangement, and restyling garments. The dates are set for a food and apron sale in November and a rummage and gift sale in December.

Visitors during the year have included Mrs. Frank Miller of Madison, Wisconsin; Mrs. Duane Miller of Oregon City, Oregon; and Mrs. Joe Martin of Independence, Missouri.—Reported by MARGARET NOWACK

Women's Department Installs Officers

CHANUTE-IOLA, KANSAS.—Stephen A. Black, president of the Spring River District, preached September 7 in Chanute. He presided at the branch business meeting on September 8 which was held at the home of Mr. and Mrs. R. C. Walton of Iola. They are as follows: pastor, A. C. Barker; church school director, George M. Carlson; women's leader and secretary, Mrs. George Carlson; young people's leader, Mr. and Mrs. Robert Vohs; music leader and solicitor, Mrs. Howard Earnest; treasurer, Leon Morrow; auditor and book steward, Mrs. Earl Bain; historian, Miss Thelma Wiles; recorder, Mrs. Ennis Sarkey; building and finance committee, Roy Trammell, Stanley Maple, George Carlson, Leon Morrow, and A. C. Barker.

Three members of the branch died during the summer. They were Mrs. Orpha D. Cummins, Shelton Moore, and Mrs. Martha Ellen Evans.

Mr. and Mrs. Robert Vohs attended district conference at Racine, Missouri, October 5.

Mrs. Earl Bain attended the Doctrine and Covenants institute in Independence, Missouri, September 29-October 3.

The branch held a wiener roast at Humboldt Park September 29.

Mr. and Mrs. Robert E. Price and daughter Carol of Yates Center, Kansas, formerly of Kansas City, Kansas, were visitors October 5, and have enrolled as members of the branch.

The women's department held their annual candlelight installation service on October 3.

A3C. Dale N. Carlson, son of Mr. and Mrs. George M. Carlson is in student training at Lowry Field, Denver, Colorado. He entered the U.S. Air Force, May 27.

Pvt. Earl Richard Bain, son of Mr. and Mrs. Earl R. Bain is serving with the U.S. Army stationed at Camp Breckinridge, Kentucky. He has formerly been attending Kansas State College at Manhattan where he was enrolled in the chemical engineering course.—Reported by MRS. EARL BAIN

New Branch Officers Elected

MT. VERNON, ILLINOIS.—At the annual business meeting on August 12, Seventy D. L. Kyser presided. The following were elected or sustained: W. W. Colvin, pastor; R. W. Rockett and George Wolfe, counselors; Lewis Wolfe, church school director; Daphne Wolfe, women's supervisor; Virginia Racine, music director; Tommy Racine, young people's supervisor; Ruby Ellis, secretary and children's supervisor; Ralph W. Rockett, treasurer; Lula Henson, book steward; Clara Wolfe, publicity agent. Tommy Racine, Guy Wilcox, and Lewis Wolfe, auditing committee; Harold Hertenstein, Guy Wilcox, Lewis Wolfe, building committee. A Communion service was held on October 5, as well as an ordination service at which time Tommy Racine was ordained to the office of priest and Guy Wilcox to the office of teacher.—Reported by RUBY ELLIS

New Church Has Open House

DAVENPORT, IOWA.—The annual branch business meeting was held August 19, and the following officers were elected: presiding elder, C. S. Shippy; assistants: church school, B. A. Howard; junior church, Kenneth Smith; pastoral activities and morning services, E. R. Williams; missionary work and evening services, F. C. Bevan; young people, Wayne Newport; young adult, James Archibald; branch clerk, Marcene Howard; statistician, Eul Blackledge; treasurer, George Shippy; publicity, F. C. Bevan; church school director, Etta Cosner; leader of women, Helen Hinkle; young people's leader, James Archibald; book steward, W. A. Hinkle; music director, Marian Smith; assistant, Doris Jordan; adult supervisor, Richard Collins; young adult supervisor, Warren A. Hinkle; solicitor, B. A. Howard; historian, Ruth Shippy; chairman of flower committee, Mary Collins; auditor, Wayne Newport; building fund committee, Bonnie Shippy, Richard Collins, George Shippy, Wayne Newport; *Herald* correspondent, Dorothy O'Leary; attendance recorder, deacons.

The branch purchased the former Baptist Church located at Sixth and Grand. The branch moved into the new church September 1. The interior was redecorated for the open house which was held October 19.—Reported by MARCENE HOWARD

Branch Officers Elected

GENOA, COLORADO.—Branch elections were held September 28, with Branch President Owen H. Self in charge. Elder Self was sustained as pastor. Other officers elected were James Bruch, treasurer; Lorraine Self, secretary; Walter Self, church school director; James Bruch, assistant church school director; Jim Bruch, church school secretary and treasur-

er; Patricia Miller, church school librarian; Ruth Self, organist; and Marjorie Francil, reporter. Trustee Lee Nichell was re-elected to serve two years and Trustee Lewis Reed was re-elected to serve one year.

The Genoa Saints met with the Seibert Branch in their new church on October 5.

On August 8, Cleo Ruth Self, daughter of Mr. and Mrs. Owen H. Self, was married to Freddie Warren Whitaker, son of Mr. and Mrs. Frank Brayles.

Three young people from the branch are attending Graceland this year. They are Carol Self and Glen Bruch, sophomores, and Dick Self, freshman.—Reported by MARJORIE FRANCI

Liahona Youth Camp Held

GULF STATES DISTRICT.—The eighth annual Liahona Youth Camp at Brewton, Alabama, was held August 19-24, and was the largest camp for young people ever held in this area. Over seventy campers from Alabama, Mississippi, Florida, Texas, and Missouri, were present for the five days of camping experience under the theme, "Our Stewardship to Latin America." Brother Lee Oliver, Pensacola district president, taught the forum class on the Book of Mormon each morning. This proved to be the focal point around which the rest of the activities were centered.

Cabins were named by the campers after Latin-American countries and on Saturday night the whole camp turned out dressed in the traditional gay colors of Spanish-speaking peoples.

Mary Jo Tipton, Carole Smith, Donald Tillman, Dorothy Fisher, and Algene Locke presented special numbers on the program and Ed Barlow, camp director, served as emcee.

Hillary Cook, camp business manager, secured a truck with a long trailer and took the entire camp to Little River State Park Thursday afternoon.

The music and drama class was taught by Jeanne Hough of Mobile. Melgwin Miller was staff advisor to the camp log; Sybil Thistlewaite, camp nurse; Addilean Booker, handicraft and campfire; Bryce Booker, riflery and recreation; Douglas Barlow, archery; Erin White, dean of girls; and Wayne Hough, worship. Other counselors were Arlene Adams, Emmie Williamson, Marlene Scott, Annie Cook, Sonny Odom, Ed Fisher, and Larry Salter. Mrs. Elizabeth Enfinger and Carle Peavy were the camp cooks.—Reported by ED BARLOW

Mission Opened

BUFFALO, NEW YORK.—The branch officially began its first mission on October 5. The mission is located at the YWCA, 47 Southside Parkway in South Buffalo. Twenty-eight people were present at the opening service to hear the mission pastor, Elder H. Van Buskirk, preach.

At First Church a new class has begun on Wednesday night, following the prayer service. The class, conducted by Seventy Stanley Johnson, is on the "Travels of Christ."

District conference was held at Rochester, New York, on October 26.

A youth camp was held at Alleghany State Park, October 8-10.—Reported by ROGER SULLIVAN

District Conference Held

MIDLAND, MICHIGAN.—The annual business meeting for the election of officers was held June 4, and the following officers were elected: Everett Berndt, pastor; Chester Bartlett, associate pastor; Jacqueline Brown, secretary; Hugh Martin, treasurer; James Cummins, music director; Robert Campbell, direc-

tor of religious education; Esther Foster, children's supervisor; Gordon Powers, young people's leader; Glenna Chapin, adult supervisor; Minni Bonter, women's leader.

On September 10, the annual business meeting for treasurer's report and budget approval was held. The operating budget for the coming year was approved.

Three young people of the branch are attending Graceland this year. They are Elnora Crosby, Gerald Parkinson, and Joan Duel. They are freshmen.

Missionary services were held September 21-October 5, with Elder William Murray of Ontario, Canada, as speaker. One candidate requested baptism at the close of the series.

The annual conference for the South Central District was held October 4-5. The district includes congregations in Saginaw, Bay City, Bentley, Coleman, Mt. Pleasant, Alma, Burt, Vestaburg, and Big Rapids, as well as Midland.

The annual business meeting of the district was held October 4. G. Everett Berndt, pastor of the Midland Branch, was elected president of the South Central District. Other officers elected were counselors, Calvin Masten, Saginaw, and John Wiley, Mt. Pleasant; secretary, Mrs. James Cummins, Midland; treasurer, William Ash, Midland; director of women, Mrs. John Wiley, Mt. Pleasant; director of music, Mrs. Peggy Berndt, Midland; church school director, Arthur Freeze, Mt. Pleasant; and young people's director, Richard Zmyslly, Bay City.

Approval was given to the following for ordination: Otto Bacon of Saginaw, Edgar Burtch, and Robert Campbell of Midland, to the office of priest; and Hugh Masten of Midland to the office of deacon.

A music program was presented on Saturday evening with Pauline Frisby of Detroit as guest soloist.

The Sunday morning guest speaker was Bishop T. A. Beck of Lansing.

The Zion's League held their business meeting for the coming year. Those elected were Jacqueline Brown, president; Judy Yarrington, vice-president; Elaine Bartlett, secretary; and Gaylen Neville, treasurer.—Reported by J. BROWN

Four Candidates Baptized

SIoux FALLS, SOUTH DAKOTA.—On July 27, four persons, Frank Parrott, and wife Della, Fhalynd and Larry Dobson, all of Sioux Falls were baptized by Elder Charles Smith of Sioux City, Iowa, assisted by his son, Elder Raymond Smith, also of Sioux City.

The members were confirmed at the home of Elder C. R. Buller who assisted with the confirmation service.

Saints from Yankton, Praker, Springfield, and Sioux Falls, South Dakota, were present.—Reported by CORA EMMERSON

Five New Members

JONESBORO, ARKANSAS.—On September 22, five persons were baptized by Elder Harry Larche. They were Mrs. Evelyn Dixon, Mrs. Vera Buhmester, Bonita Buhmester, Johnneatta Buhmester and Martha Belle Wilson.—Reported by KATHRYN WILSON

Meeting Now in New Church

MT. AYR, IOWA.—The Saints are now meeting in a new church home. On October 5, at the conclusion of a series of meetings by Evangelist Ray Whiting, the following were baptized: Retha Middleton, Mr. Ray Middleton, her father, and Carlton Greenman. Two babies were blessed on this day. They were Vicki, infant daughter of Jack and Lois (Taylor) Braby, and Annette, infant daughter of Russel and Eleanor Shields. On September 28 the daughter of Ronald and Winona (Johnson) Hunt, Marilyn Ruth, was blessed.

Seventy Virgil Billings is conducting cottage meetings in this area.—Reported by MRS. C. W. BASTOW

Worship and Work Camp Held

OREGON DISTRICT.—A religious education worship and work camp was held August 9-17 at the Lewis River camp grounds. The theme for this period was "Spiritual Growth Through Stewardship."

Teaching and instructing were President W. Wallace Smith and wife Rosamond, Bishop Monte E. Lasater, President of Seventy G. A. Njeim and wife Vera, Missionary James Kemp, Missionary Don Landon and wife Shirley, District President J. L. Verhei and wife, and other district officers.

Elder Harold Carpenter was in charge of classes, and the teachers included the district workers and General Church officials. The evening services included classes on problems in religious education, under the direction of Brother Kemp and Brother Carpenter. Elder Lloyd Shannon taught a music class at this time, too. The evening sermons were preached by the following brethren: J. L. Verhei, George Njeim, James Kemp, Don Landon, M. E. Lasater, and W. Wallace Smith. Elders Kieth Kinart, Lloyd Shannon, Sisters Leona Carpenter and Brother and Sister Carlos Crownover were in charge of even-song.

Sister Socia Howlet, Effie Verhei, Roycie Chapman, Clara Whiting, and Ona Lapworth had charge of the kitchen and serving the meals.

Missionary James Kemp, assisted by Don and Shirley Landon, had charge of the *Daily Shovel*, the camp newspaper. Writing the daily columns were James Kemp, Don and Shirley Landon, Clinton Dobson, Leona Carpenter, Ona Lapworth, Kieth Kinart, Marie Njeim, and Nellie Wallberg.—Reported by LEONA CARPENTER

Women Raise Money for Building

DAYTON, OHIO.—The branch held its annual business meeting in September and elected the following officers: pastor, Elder Theodore Boeckman; treasurer, Priest James Gregg; secretary, Priscilla Boeckman; church school director, Priest James Gregg; women's leader, Wanda Hunter; music leader, Joanna Rockwell; young people's leader, Deacon C. B. Vickrey; auditor, Priest Marvin Reed; *Herald* reporter, Elinor Gregg; and book steward, Roxie Cunningham.

The women's department served the annual *smorgasbord* supper October 11, from which \$260 was earned for the building fund.

Services are held in a basement auditorium; however, construction is now beginning to complete a new church home.

Zion's League Presents Play

JOPLIN, MISSOURI.—The Zion's League presented a play, "Her Step-husband," on August 28 and 29. It was under the direction of Sister Black. Others in the play included Ted Linder, Doris Brooks, Michele Black, Margo Irvine, Sharon Irvine, Darrel Mink, Barbara Tedder, Thomas Cochran, Marilyn Sigle, Donald Nash, Eugene Nash, Carl Gurley, Jr. The funds raised exceeded the quota of \$80. This money will be donated toward the new swimming pool.

Recent speakers have included J. D. Anderson, former president of the Kansas City Stake; Charles Neff, assistant to the First Presidency; Arthur Dixon of Miami, Oklahoma; Herman Plumb, pastor of the Carthage Branch; George Doubledeed of Medoc, Oklahoma; and Apostle Arthur Oakman. Elder Allen Breckenridge and family who have recently returned from the Society Islands visited the branch. Brother Breckenridge is a former pastor of Joplin.

Twenty Zion's Leaguers attended a social at the home of Dorothy and Ted Linder on September 30. Brother Linder is young people's leader. They also had a hayride on October 14.

Branch election was held on September 9. The following officers were elected: pastor, Elder Stephen Black; counselors, Elders Fred Graves and David Lohr; secretary, Lorene Irvine; treasurer, V. D. Cochran; church school director, Grant Rolleg; assistant, Denzel Pearson; women's leader, Mary Cochran, young people's leader, Ted Linder; recorder, Floyd Nichol; book steward, Grace Shufeldt; "Beacon" agent, Ada Gurley; music director, Maye Gray; historian, Lucretia Wade; flower committee chairman, Emma Carter; head deacon, Carl Gurley; solicitor and auditor, J. E. Leslie; managerial board, J. E. Leslie, David Lohr, Mark Mink, Dr. Athol Cochran, Delbert Outt, the pastor, and the treasurer. The men have finished bookracks and have installed them on the seats in the church. Denzel Pearson was in charge of this project.

October 12 was Rally Day in the branch. It was under the direction of Sisters Alma Smith and Lela Brooks.

The pastor is on the radio, station KFSB, each Sunday morning.

Roy Weldon held a two weeks' series beginning October 19.—Reported by RACHEL TROYER

Women's Group Active

WEST PORTSMOUTH, OHIO.—On September 6, District President Floyd T. Rockwell and wife visited the branch. Brother Rockwell presided over the annual business meeting at which the following officers were elected: Elder O. A. Rexroad, pastor; James Chaffins, assistant pastor; Nellie G. Rexroad, secretary, solicitor, publicity agent, and women's leader; Joseph Culp, treasurer, assistant church school director, and musical director; William R. Myers, church school director; Patsy (Copas) Shekels, Zion's League leader; Gertrude McIntire, assistant women's department leader; William R. Myers, Virgil McIntire, and Joseph Culp, building committee. The pastor will also serve as book steward.

It was approved at this meeting that the name of this branch be changed from Portsmouth Nauvoo to West Portsmouth.

The Zion's Leagues of McDermott, Pleasant Valley, and Ironton met with the West Portsmouth League on October 7, under the leadership of Patsy Shekels. A program of music and songs was presented to the fifty young people attending. After the program, a wiener roast was held in the basement of the church.

On August 3, Patsy Copas and Robert Shekels were married at the church. On September 21, Alma Jean Shope and Samuel D. Rexroad were married at the church with Priest James Chaffins officiating.

The women's department meets the first and third Sundays of each month. The present projects include a membership drive and fund raising campaign for the building fund.

Recent speakers have included Priest Donald Bealor, Elder O. A. Rexroad, Priest James Chaffins, Elder Walter Culp, and Priest M. Luther Crabtree.

A study class is being taught every Sunday evening by the pastor.

Some of the West Portsmouth women met at McDermott with the women's department of McDermott and Pleasant Valley for a social. A program of songs and music, with readings, and a Bible quiz was held. Sister Mabel Byers gave a short talk on church history. This was followed by a luncheon.—Reported by NELLIE G. REXROAD

A Labor of Love

By Marian Willmarth

MARTHA LINDSAY paused in her descent of the hillside to admire the view which never failed to give her spirit a lift. Below in the distance, nestled in a grove of pine trees, was the little white church with its slender spire pointing toward an azure sky. As her gaze swept the valley she noted the tiny homes, each with its well-kept garden, while on the outskirts of the village the cattle grazed or lay about in the shade of the willows lining the stream that ran through the meadow. Over all the heat of late August shimmered, while insects buzzed in the breathless air. Overhead white clouds sailed the blue ocean of sky. To the east the mountains rose majestically. In a moment of exaltation she had christened the highest peak the "Mount of Transfiguration." A halo seemed to encircle its summit. On this August afternoon it glowed with unusual brilliance. The view, though changing with the seasons, was ever one of soul-satisfying loveliness. She never failed to pause at this spot on her way down the hill.

Sitting upon a boulder beneath a giant pine tree, she admired the scene spread in panorama before her. The late afternoon sun fell aslant her silver hair, as she sat with her work-worn hands folded on her lap. "Forty years ago," she mused, "John and I came to this valley." Her mind traversed the years, and she stood once again in the congregation of the Saints. The Spirit engulfed them as they sang the song of dedication, "I'll Go Where You Want Me to Go, Dear Lord." John, a

newly ordained Seventy, stood with other missionaries on the rostrum. Instinctively she knew that her hour of trial had come. Could she send him, or go willingly with him, to the far-off places that were crying for his ministry? "Yes, Lord," she prayed, "under this influence I can."

THEN FOLLOWED DAYS of preparation for departure when she seemed to stand in her own strength. She relived again the heart-rending experience of leaving friends and loved ones to venture into strange and unknown territory. Weary days of traveling had brought them one evening to the highest peak of the mountains surrounding this valley. Tying their team to a scrub oak, they dismounted from the heavy wagon that contained their earthly possessions and, like Moses, surveyed the distant scene which was to be their future field of labor.

"Let us pray," John had whispered. Martha thrilled at the remembrance of the experience. They rose from their knees, fully assured of the divinity of their mission. It was then that Martha whispered, "This is our 'Mount of Transfiguration.'" They went down into the valley to face with courage whatever might be their lot.

She and John were young then. She recalled the years of service he had rendered to the little hamlets

scattered throughout this remote region, while she stayed alone in their home on the hillside, yet not entirely alone, for, as she moved among the people of the valley, she made many warm and lasting friendships. She thought how John, after years as a traveling missionary, had become the pastor of the church in the valley. He moved among them with a dignity and saintliness which won both young and old.

SHE RECALLED the nights he had risen from his bed to go to the call of someone in need. "Better come along, Martha," he'd smile, "they might need a woman's help." Then she'd fill her little tin pail with warm broth, or search the medicine shelf for her homemade remedies, and they'd be off into the night. Many times she had seen the blessing come as he placed his hands upon fevered brows and rebuked the destroyer in the name of Jesus.

Young lovers came to him, and many a beautiful marriage ceremony carried his blessing. Mothers brought their children that he might take them in his arms and bless them. He wept with the widow and orphan, saying the last rites over their loved dead. When he stood in his pulpit on the Lord's day the congregation sat in rapt attention.

A new pastor stood in the pulpit now, and Martha lived alone in their home on the hillside. But her work was not finished, and she must hasten. She rose to continue her way down the hill. Hers was a self-appointed task, assumed years ago. Her friends had suggested that she shouldn't work so hard, but Martha loved the Saturday afternoons she spent alone at the little church. After John's passing, these afternoons became a sacred tryst, as they brought her closer to her beloved.

Home Column

She could see his grave from the church windows, and he always seemed very near as she went about her work.

THIS AFTERNOON she felt unusually depressed and lonely as she crossed the valley and entered the silent church. "I'll just rest awhile," she thought as she sat down on one of the benches.

Sometime later she went about her accustomed tasks of cleaning. She polished the organ till its walnut surface was a thing of beauty. She lingered over the pulpit where John had read his texts on Sabbaths now past. She trimmed and filled the lamps that rested in their metal brackets along the walls, then went out to mow the lawn and trim the grass from around the flower beds.

When all was in readiness for the coming Lord's day she made her way through the little iron gate that led to the cemetery adjacent to the church. "I'll sit with John awhile," she whispered as she sat down upon a rustic bench beneath a weeping willow tree. She gazed toward her "Mount of Transfiguration." It seemed to glow with unusual brilliance in the setting sun. As she sat there admiring the view she heard the gate click behind her, then a light touch on her arm.

A glad cry broke from her lips. "John," she cried, as she attempted to rise. "You've come at last, John," she whispered, as she sank back upon the bench. . . . They found her there, the new pastor and his wife, as they walked in the cool of the evening.

The following day as the peal of the church bell tolled over the valley, the villagers entered the silent church. The eyes of all sought the pew which for years had been occupied by a gentle, white-haired woman. This morning it was empty. The tears rolled down their cheeks, as they thought of the years she had ministered to them. It had been an humble and unassuming ministry, a labor of love.

Report From Seattle

The major goal of the General Church is to build the kingdom of God. To help accomplish this the women of Seattle District have listed the following as some of their immediate objectives:

1. Learn to work together
 2. Develop stewardship of time, talents, and possessions
 3. Build Zionie homes
- To more fully accomplish these things, the women have set up the following goals for 1952 and 1953:
1. Plan well-balanced programs
 2. Stimulate interest in all age groups through personal contact
 3. Observe 9:00 o'clock prayer
 4. Increase friendly visiting
 5. Increase membership and attendance
 6. Have broader participation in group activities and personal study
 7. Enrich children's lives spiritually
 8. Seek to increase awareness of stewardship responsibilities

Plan Your Work and Work Your Plan

Seek to improve leadership in women's groups

Plan well-balanced programs—including a strong devotional at all times (These can be planned more effectively by using the *Year Book*.)

Stimulate interest by planning activities appealing to various ages, making phone calls, visiting, etc.

Promote friendly visiting and friendliness (Social hours are "ice breakers," also secret pals and secret sisters.)

Win new members (attendance can be increased by interest in non-members, keeping them informed of activities via phone calls and postal cards; they should feel welcome). No group should be cliquish.

Help make openings for cottage meetings and priesthood visits. Women must live their religion so that others will want to become a part of the group.

Strengthen children's lives spiritually by family altar, church school attendance, church group activity attendance. Parents must lead the way.

Increase awareness of stewardship responsibilities by teaching the financial law, building an interest in keep-

ing the financial law, enlarging personal understanding of all that is meant by stewardship, filing inventory, paying tithing, developing talents.

RUTH SELZER

Report From Anchorage

The women's department of the Anchorage, Alaska, mission was organized July 13, 1952, under the name of "Alma's Daughters of the North Land." We have eight active members and hope to gain more during the year, through the interest and activity of our present membership.

Many thanks go to Sister Florence Gilmore of the Second Church in Seattle, Washington, for her help in organization. Most of us are new in women's work, and we were most grateful to her for her suggestions and help.

We are using the theme of stewardship for our class discussions. We have a program outlined and entered in our yearbook for the entire year. Our theme hymn is "Teach Us, O Lord, True Sisterhood," and the scriptural basis for our thoughts is found in Doctrine and Covenants 72:1 and in I Timothy 4:12.

We have planned a hobby sale and social for October 31 and a Christmas party for the entire mission. A harvest festival has been scheduled for next summer, and once a month we have a potluck dinner. The proceeds from all these activities go to the building fund.

We do need the prayers of the women in other districts that we may not lose sight of the true purpose of women's work, "Improving the quality of individual and family life, raising the standard of housekeeping and homemaking, encouraging all families to know and keep the laws of the church or the developing of Zionie homes." Since we are so new in women's work we shall make mistakes, but with God's help we will accomplish what we have set for ourselves this year.

MRS. WILLIAM P. STERLING



My Testimony of the Restoration

By Apostle D. O. Chesworth

A College Student Conference Address

To complain that life has no joys while there is a single creature whom we can relieve by our bounty, assist by our counsels, or enliven by our presence is to lament the loss of that which we possess, and is just as rational as to die of thirst with the cup in our hands.

SINCE OUR HEAVENLY FATHER is unchangeable, all that happened to the saints at Pentecost can be ours today. The Holy Spirit promised by the Nazarene is still available and is within our reach, but will be ours only as we humble our hearts, seek his presence, and ask for the cleansing process in our lives.

"If my people . . . will heal their land."—II Chronicles 7: 14.

These words are timeless. However, as we look about us, spiritual weakness seems to be evident everywhere. There is a feverish unrest and hatred in millions of hearts. Nations, drunk with atomic energy, are baring their teeth, waiting to spring at each other's throats. Our wealth has increased with unprecedented tempo in the last few decades. Mammon and Christ are contending for mastery. Greed and sensuous pleasures have always been deadly foes to spiritual life; they hold nothing sacred.

We of the Restoration must speak out lest this avalanche put us in a state of moral and spiritual paralysis. The apostles of the early church did not attempt to fit the gospel to the ideas and customs of Greek thought and the social life of Roman cities. Rather, at the peril of their

own lives, they called all to repentance at the foot of the cross.

Where is this passion for souls? Where is this burning zeal and fervent enthusiasm? Inspired men will not conform to the world, but will be transformed by the renewing of their minds. Our lives must be a constant rebuke to the terrible germ of compromise.

The week end we have had a renewal of the Spirit. This type of experience made the early Saints a dauntless army of evangelists. They would not permit the spiritual fires to burn lower and lower, making the church weaker and weaker. The light of Christ never dawns where we find the mingling of doubt and unbelief. Consequently we should be better equipped to move out into the lives of puzzled minds and distracted people.

HERE is a significant quotation from a book by E. Stanley Jones, "Christianity has had a rude awakening. It has lived in a smug world, so secure, so eternal, but it has broken down and has left men confused and more alarmed."

Here is our place, our entrance to witness. Hearsay evidence is not too significant and is not of the importance of the supreme firsthand type of witness. To illustrate, yesterday a member of the Jehovah Witnesses came to our door. We re-

ceived her, treated her courteously in our home, but rather than listen to her extensively—as some people are required to do when representatives of this type come into their homes—I took the lead. I told her that in this community there were 1,200 members of the Reorganized Church of Jesus Christ of Latter Day Saints; that in this church, patterned after our Lord's church, there were prophets, apostles, evangelists, seventies, and other officers. "You knew that Jesus sent out other seventies?" I asked, and she answered, "Yes." She then told me that she was a witness; but it was a hearsay witness. This gave me an opportunity to bear my testimony that I was a firsthand witness of our cause.

How did Christianity spread over the hard Roman world like a forest fire? Let me tell you. It was by personal testimony. Let the Elijahs of the Restoration church share this light with the world today. President W. W. Blair in 1862 at Council Bluffs, Iowa, uttered this great challenge: "Oh, when will the ministry manifest a zeal worthy of so good a cause as that in which we are engaged?" It is for us to answer, "Today." We give the church to the world. To say we don't need it is to question the wisdom of God, for he gave it to us.

IN CONCLUSION I wish to leave this definite testimony of the Restoration with you. Three years ago in the arsenal of the world—Detroit, Michigan—thirty of us—church appointees—were assembled. We had met day after day for a week using as

New Horizons

our theme hymn every morning Number 112 in the Saints' Hymnal. In the spirit of unity, we grew and we worshiped. The concluding service before we were to part for our various assignments consumed three hours and forty minutes, yet it seemed very brief. It pleased the powers of heaven to endow this group of men. Thirteen individuals received the word of admonition in the spirit of prophecy and were thereby enlisted with the many witnesses of this latter-day dispensation. We could ask with Joseph Smith, and Oliver Cowdery, "Where was room to doubt?" No where, for uncertainty had fled, doubt had sunk no more to rise. The following day Apostle Maurice Draper and I were conducting a preaching service at Niagara Falls, New York. This good Spirit remained with us, and after I had preached the sermon that night, Brother Draper arose and told the congregation that the spirit of prophecy was there then and admonished the people to assemble the next morning to receive this blessing. Similar situations developed in many areas, and I doubt that any of those thirty men shall become discouraged and disturbed to the extent that they shall forsake this great calling of witnessing in the latter days. This, to us, was a great testimony of God's kindness and nearness.

Our philosophy appeals to man's best logic. Truth always stands by itself.

We must look to the world to see what we can give it.

We want to prepare people not only for the afterlife, but to live now.

God reaches down to men in proportion to their responsiveness to him.

The material resources of life must be witnesses to a spiritual triumph.

—Quotes from the College Student Conference

Young People in the News

Tommy Cochran

DURING THE PAST SCHOOL YEAR seventeen-year-old Tommy Cochran, son of Brother and Sister Virgil D. Cochran of Joplin, Missouri, was named Missouri's outstanding student leader in a state-wide competition sponsored by the Missouri State Elks Association.

Tommy was awarded a \$100 defense bond at the annual state Elks Association banquet in Kansas City and given the opportunity to participate in a national leadership contest in which winners from all forty-eight states would be contestants.

For some time the state Elks' Lodge has sponsored an annual contest to pick an outstanding Missouri high school student in scholarship. This year for the first time the contest was enlarged to include a student outstanding in leadership.

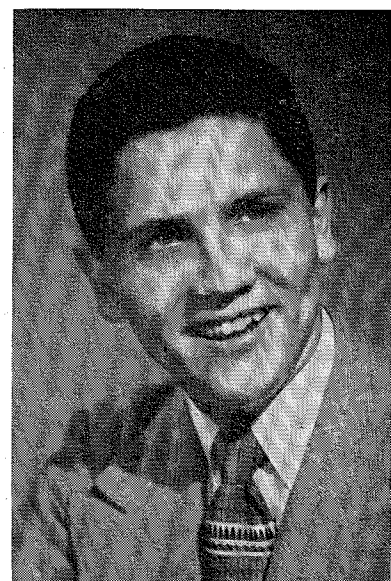
Five fellows competed in Joplin where Tom won first and was awarded a \$25 bond. The same scrapbook which was entered in the Joplin contest, composed of letters of recommendations, clippings of activities, pictures, and so forth, was sent to the state contest committee.

It is easy to understand why Tom should win such a contest. He has been outstanding in school, church, and civic activities, taking advantage of all opportunities offered him.

A senior, this past year, Tommy was unanimously elected president of his high school's student body, an honor never before given to a student in Joplin High School. He was also president of his class in both sophomore and junior years.

In sports he lettered in football, basketball, track, and tennis. He was on the first-string varsity football squad, and number one man on the tennis team, which he also captained.

His interests also extend to music and dramatics. He played the bass clarinet in the school band and



lettered three years in music. He also had a part in the junior-senior play.

Community service projects were a part of his extracurricular activities. He headed a student movement to open a youth center for high school students at the YMCA. He also took a prominent part in the Joplin Christian Youth Council, of which he was an officer. This organization was largely instrumental in establishing the youth center.

His church activities and responsibilities have not suffered because of his active participation in school and civic projects. He was ordained a deacon at the age of fifteen—the youngest deacon in the Spring River District. So far he has preached five sermons. In youth work he is an active Leaguer and served as president in 1950-51.

Tom is now attending Graceland College as a pre-law student. He is the third of the Cochran boys to attend, and both of his parents are Graceland alumni.

He has truly given of his talents in endeavoring to serve in all areas of his participation. His pleasing personality has earned him a place in the hearts of his many friends, and his dependability and willingness to serve have given him a reputation acceptable of responsibility and admiration. MARY COOPER

Bulletin Board

We're on the Air . . .

CALIFORNIA, Stockton.—KGDM, 1140 on the dial, 1:15 p.m. (PST) Sunday.

MONTANA, Kalispell.—KGEZ, 1340 on the dial, 1:15 p.m. (MST) Saturday.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 9:30 a.m. (EDST) every Sunday.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

ALABAMA, Mobile.—WKRK, 710 on the dial, 7:15 a.m. (CST) Sunday.

AMERICAN FORCES NETWORK, EUROPE.—AFN, Tuesday Evening Vespers, 1845-1900 hours.

IOWA, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

IOWA, Ottumwa.—KBIZ, 1240 on the dial, 11:45 a.m. (CST) Sunday.

FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.

MISSOURI, Joplin.—KFSB, 1310 on the dial, 8:45 a.m. (CST) Sunday.

MISSOURI, Fulton.—KFAL, 900 on the dial, 8:15 a.m. (CST) Sunday, starting November 2, 1952.

IOWA, Lamoni.—KGRA, 690 on the dial, 9:30 a.m. (CST) Sunday.

MISSOURI, Carthage.—KDMO, 1490 on the dial, 12:45 p.m. (CST) Sunday.

MASSACHUSETTS, Fall River.—WSAR, 1480 on the dial, December 5, 8:15 a.m.

MASSACHUSETTS, Fall River.—WALE, 1400 on the dial, November 13, December 29, 9:45 a.m.

Evangelical Series at Mobile

Evangelist H. I. Velt will conduct a series of services at the church in Mobile, Alabama (1200 Baltimore Street) November 5 to 16, each night except Saturday. Members and friends in the Gulf States area are invited to attend.

J. A. PRAY
Pastor

Missouri Missionary Area Rally Day

A rally day for members in the Missouri Missionary Area will be held November 9 at Huntsville. The tentative schedule is as follows: 9:00-9:45 a.m., general class; 9:50-10:55, prayer service; 11:00-12:00, sermon by Apostle D. O. Chesworth; 1:30-2:30 p.m., classes; 2:30, adjournment.

Books Wanted

Mrs. Alice Jenkins, Herald House, Independence, Missouri, would like to obtain a copy of *Zion's Praises* (in good condition) for use in church school work.

Bernard B. Holland, Holley Road, Farmington, Maine, would like to purchase a usable copy of Salyards' *The Enduring Word*.

The Council of Twelve, The Auditorium, Independence, Missouri, needs a copy of *Church History*, Volume 1, in the old style binding. A new volume or reasonable payment will be provided to the person who can supply this.

Requests for Prayers

John Schrunk, Atkinson, Nebraska, requests prayers for himself that he may have better health.

Prayers are requested for Mrs. Lacy Canterbury, Raytown, Missouri, who is seriously ill.

Nora Brannon, Star Route, Muse, Oklahoma, requests prayers that she may be granted strength to bear her burdens bravely.

WEDDINGS

Blevins-Thomas

Mildred Louise Thomas, daughter of Mr. and Mrs. William H. Thomas of Lamoni, Iowa, and Wayne Blevins of Rich Hill, Missouri, were married August 3 at the Reorganized Church in Lamoni. Elder William E. Shakespeare read the double-ring ceremony. The bride attended Graceland College and is now finishing her work in home economics at Central Missouri State College in Warrensburg. The groom, who attended the Missouri School of Aviation and Coyne Electrical Training School in Chicago, is now farming near Rich Hill, where they will make their home.

Goheen-McLellan

Dorothy McLellan, daughter of Mr. and Mrs. John McLellan, and George Goheen, son of Mr. and Mrs. Samuel Goheen, all of Proton Township, Ontario, were married August 9 at the Ventry Presbyterian Church.

Benson-Paddock

Verna Mae Paddock, daughter of Mr. and Mrs. Ross O. Paddock, Sr., and Kenneth Lee Benson were married at the Reorganized Church in Fremont, Nebraska. The bride is a 1952 graduate of Graceland College. They are making their home in Council Bluffs, Iowa.

Lakeman-Leonard

Blanch Florence Leonard, daughter of Mr. and Mrs. Harold Leonard of Brockton, Massachusetts, and Donald Leroy Lakeman, son of Harold Lakeman and Mrs. Beatrice Holmes, were married September 28 at the Reorganized Church in Brockton, Elder Leonard Chesworth officiating. They are making their home in Campello, Massachusetts.

Haw-Perkins

Evelyn Perkins, daughter of Mrs. Perkins of Toronto, Ontario, and William Haw, son of Mr. and Mrs. Nathan Haw of Dundalk, Ontario, were married September 1 at the Dundalk Presbyterian Church.

MacTaggart-Jack

Muriel Jack, R.N., daughter of Mr. and Mrs. James Jack, and Ian MacTaggart, son of Mr. and Mrs. Peter MacTaggart, all of Proton Township, Ontario, were married September 27.

Parrish-Balcover

Betty Balcover, daughter of Mr. and Mrs. Granville E. Balcover of Springerton, Illinois, and Roger W. Parrish, son of Mr. and Mrs. J. Stanley Parrish of Independence, Missouri, were married August 17 at Stone Church, Pastor Glaude A. Smith officiating. The bride, a Graceland graduate of 1949, was employed at the Auditorium prior to her marriage. The groom, a graduate of the University of Missouri class of 1950, is serving in the Army. They are making their home near Baltimore, Maryland.

Chappell-Ralston

Eunice Mildred Ralston, daughter of Mrs. Irene S. Ralston, and F. Earl Chappell were married September 20 at the Chapel of the Roses in Chula Vista, California. They are making their home in Santa Monica, California.

Juergens-Hield

Beverly Joy Hield, daughter of Mr. and Mrs. Willard W. Hield of Arlington, Virginia, and Arthur Mitchell Juergens, son of Mr. and Mrs. Arthur L. Juergens of Carroll, Iowa, were married October 5 at the First Congregational Church in Ames, Iowa. Apostle Charles R. Hield officiated at the double-ring service. Both bride and groom are graduates of Graceland College and Iowa State College. They are making their home near Glidden, Iowa.

BIRTHS

A daughter, Susan Elizabeth, was born August 26 to Mr. and Mrs. Herbert Drinkwater of Charleroi, Pennsylvania. She was blessed September 28 by Elders Ben Cooper and Clarence I. Winship at Lock Four Branch in North Charleroi. Mrs. Drinkwater is the former Joan Mourier.

A daughter, Nancy Lu Rae, was born September 26 to Mr. and Mrs. Raymond Lesh of Independence, Missouri. Both parents are graduates of Graceland College.

A son, Ted Alan, was born August 6 to Mr. and Mrs. Russell E. Brownrigg, Jr., at the Santa Monica Hospital, Santa Monica, California. Mrs. Brownrigg is the former Barbara Stoll. Both parents are graduates of Graceland College, class of '49.

A son, Donald Gregory, was born on August 30 to Mr. and Mrs. Donald Gregerson of Arnolds Park, Iowa. Mrs. Gregerson is the former Margie McNamara.

A daughter, Carroll Sue, was born on September 13 to Mr. and Mrs. Richard McNamara of Independence, Missouri. Mrs. McNamara is the former Dorothy Carroll of Iola, Kansas.

DEATHS

PALM.—William Edward, Sr., was born October 20, 1876, at Formosa, Ontario, and died of a heart attack September 30, 1952, at West Branch, Michigan. He had been a member of the Reorganized Church since last spring.

Surviving are two sons: Leo of Pontiac, Michigan, and George of Manitowac, Wisconsin; a daughter, Mrs. Ruth Schmidt of Bay City, Michigan; two brothers; and two stepchildren. A son, William Edward, Jr., was killed in an accident one year ago. Funeral services were held at the Stevermol Chapel, Elder Ouder Kirk officiating. Burial was in Brookside Cemetery.

KUHN.—Emma Butler, was born March 10, 1871, at Balisca, Iowa, and died September 4, 1952, at the home of her son, Roy Kuhn, at Clovis, New Mexico, while on a visit. She was married in 1898 to Murray Kuhn who preceded her in death four years ago. She was a member of the Reorganized Church and was an active worker in the Rio Grande Valley Branch in Alamo, Texas.

Besides her son she leaves two daughters: Hazel Dally of San Francisco, California, and Nova Meyer of Dallas, Texas; a brother, Frank Butler, and several sisters (names not given) of Balisca; six grandchildren; and nine great-grandchildren. Funeral services were held in McAllen, Texas. Interment was in Roselawn Cemetery beside her husband.

SLOVER.—Kenneth Dwight Slover, was born May 7, 1924, at Haristrong, Colorado, and died September 30, 1952, in the Salem (Oregon) General Hospital of injuries received in an accident when a car hit the tractor he was driving on the highway. He was baptized into the Reorganized Church on February 9, 1947, was ordained a teacher on November 2, 1947, and an elder on October 22, 1950. At the time of his death he was serving as pastor of the Albany, Oregon, mission.

He is survived by his wife, the former Leota Mae Asher, of Salem; a daughter, Laura Lee; his parents: Mr. and Mrs. Earl Slover of Woodburn; four sisters: Mrs. Marie Weigart of Salem; Mrs. Luella Hawley, Mrs. Shirley Sundberg, and Miss Delma Slover of Woodburn; and six brothers: Lloyd of Lebanon, Eldon and Donald of Woodburn, Richard of the Army, Delmer of Hubbard, and Sammy of the Navy. Funeral services were held at the Howell-Edwards Chapel. Interment was in Belcrest Memorial Park.

TIGNOR.—Adaline N., daughter of Mr. and Mrs. LeRoy N. Totty, was born April 23, 1872, and died August 9, 1952, at the Independence Sanitarium. She moved to Missouri from Manassa, Colorado, in 1884 in a covered wagon. Her husband, Charles L. Tignor, preceded her in death in 1914. She was a member of the Reorganized Church.

Surviving are three sons: Charles H. of Kansas City, Missouri; Roland F. of Independence; and Fred LeRoy of San Diego, California; and four daughters: Mrs. Beatrice Gard, Mrs. Grace E. Thompson, Mrs. Maybelle Frick, and Mrs. Ruth A. Mills, all of Independence. The funeral service was conducted by Elders Herbert Barto and Oscar Case. Interment was in Woodlawn Cemetery.

MEREDITH.—Richard, son of Richard and Mary Jane Meredith, Sr., was born May 19, 1856, near American Forks, Utah, and died September 21, 1952, at Omaha, Nebraska. As a small child he came with his parents to Nebraska City by covered wagon. Here he lived until 1916 when he moved to Omaha. He was baptized into the Reorganized Church on April 22, 1864; throughout his life he gave generously of his service and his means to the church. His wife, Caroline, and two sons, Floyd and Charles, preceded him in death.

Surviving are two daughters: Mrs. Myrtle Wells and Mrs. Nellie Proctor of Omaha; two sisters: Mrs. Louise Bourlier of Omaha and Mrs. Jen Woodward of Los Angeles, California; a brother, Edward Meredith of Gothenburg, Nebraska; three grandchildren; and eight great-grandchildren. Funeral services were held at the Fitch and Cole Mortuary in Omaha, Elder Carl T. Self officiating. Burial was in the Nebraska City cemetery.

HUTCHINS.—Lulu Elizabeth, daughter of Irving and Elizabeth Hutchins, was born March 27, 1886, in Richfield Center, Michigan, and died October 16, 1952, in Flint, Michigan, after two months illness. She was married on July 19, 1905, to Charles Hutchins who survives her. She had been a member of the Reorganized Church since April 17, 1895, and was active in both local and district work, especially in the women's department. She served on the Board of Directors of the Kings Daughters, was leader of its third division, and a member of the Eastern Star. During World War II she helped with Red Cross work, and she also assisted in the annual Red Feather campaign.

Besides her husband she leaves two daughters: Mrs. Helen Fike of North Branch, Michigan, and Mrs. Charleen Hosner of Flint; three sisters: Mrs. Myrtle Holden and Mrs. Ella Everhart of Flint, and Mrs. Bessie Torrey of Wahjamega, Michigan; a brother, Allen C. Pohly of Flint; and three grandchildren. Funeral services were conducted at the Groves Memorial Chapel, Elder Arthur H. DuRose officiating. Interment was in the Union Cemetery at Davison, Michigan.

KINGHORN.—George S., was born November 22, 1873, in Illinois, and died May 16, 1952, at Los Angeles, California. He held the office of priest and served in the Central Los Angeles congregation. He is survived by his wife, Marie, of Los Angeles. Elder Garland E. Tickemyer conducted the funeral service. Burial was in the Inglewood cemetery.

KLIE.—Vicki Lynne, daughter of Mr. and Mrs. Roddy Klie of Arnel, Colorado, was born October 5, 1950, and died July 5, 1952, in St. Francis, Kansas. She is survived by her parents; a brother, Ricky; a sister, Ruby June; her paternal grandparents, Mr. and Mrs. Wilmot Klie; her maternal grandparents, Mr. and Mrs. Alfred Bullard; and two great-grandmothers: Mrs. Bessie Ekberg and Mrs. Pearl Whomble. Funeral services were held in the Arnel Church, Elder S. F. Bullard and the pastor of the Methodist Church officiating. Interment was in the Arnel cemetery.

MCLEAN.—Adeline, was born August 26, 1864, and died August 3, 1952, in Centre Grey Hospital, Markdale, Ontario. In 1890 she was married to James McLean, who served as pastor of the Proton Branch for over fifty years. She had been a member of the Reorganized Church since 1887 and was an active worker until she fell and broke her hip in March of this year. Her husband preceded her in death in 1939.

Surviving are four sons: John and Laurier of Toronto, Ontario; Thomas of Mt. Forest; and Samuel of Dundalk; five daughters: Mrs. Adeline Bell, Mrs. Hazel Ariand, Mrs. Marjorie Gillies, and Mrs. Melissa Cowie, all of Toronto, and Mrs. Eva Stewart of Proton Township; a brother, John Taylor, and two sisters: Mrs. Hillis of Grand Valley and Mrs. William Roy of California. Funeral services were held at the Reorganized Church in Proton, Evangelist Benson Belrose and Elder Robert Black officiating. Burial was in the adjoining cemetery.

STEWART.—William K., was born in Proton, Ontario, in 1897, and died September 27, 1952, at Centre Grey Hospital in Markdale, Ontario. In 1921 he was married to Eva McLean, who survives him. He had been a member of the Reorganized Church since 1931.

Besides his wife he leaves a daughter, Lois, of Toronto. Funeral services were held September 29 at the Proton Reorganized Church, Evangelist Benson Belrose and Elder Robert Black officiating. Burial was in the adjoining cemetery.

Letters

Requests Prayers for Son

I should like *Herald* readers to pray for our son, Clyde, who is to be sent to Korea in October for seventeen months. He is quite discouraged and needs to be enlightened where God's work is concerned. Although he was baptized when he was eight he has never attended church very much. Both he and his wife are fine people. He is now stationed in Maryland; his address is Lt. Clyde Wyant, Stu. Off. Det., Box 256, Aberdeen Pr. Gr., Maryland.

I shall appreciate prayers for the rest of my family too, and for our mission at Ponca City, Oklahoma. We hope that in the near future it may become a branch.

529 North Chestnut LILLIE M. WYANT
Newkirk, Oklahoma

How I Became a Latter Day Saint

At the age of twelve I became very much interested in God's word. I wanted to join some church, but I found in the Bible that God set in his church apostles and prophets. In my eighteenth year my occupation was herding sheep in western Texas. One night in August many miles from anyone I lit my lantern and laid down to rest. I opened my Bible and read the nineteenth chapter of St. John which gives a description of the crucifixion of Christ. Childlike I cried myself to sleep.

While sleeping I dreamt I was looking east. I saw a valley too beautiful to describe. On my right was a mountain, and on my left was another mountain not quite so high. As I stood there gazing at nature's beauty a man suddenly appeared to my right about one step away. He did not have on hat or shoes; his hands also were bare. A robe covered his body very neatly, and the whiteness of his robe was beyond description. He raised his right hand and, with his index finger pointing ahead of me, said in a gentle voice, "Climb and do not look back."

I regarded him as my superior and proceeded to obey his command. I now saw in front of me a board about ten inches wide standing almost straight up and down. I went to it and took hold with one hand on each side and put my knees to it and started to climb, remembering not to look back. I climbed until it seemed I could not climb any farther. The end of the board leaned against a platform about three feet wide with banisters on both sides. Remembering that he said, "Do not look back," there was only one way for me to go. I started to walk and had gone only a short distance when a stone wall with a gate appeared. The gate did not hang on hinges but closed from the top. When I got closer I could see that it was closing. By the time I reached it it was so nearly closed I had to crawl through on my hands and knees. I stood up and I saw people too numerous to be numbered. They were all on the move and seemed to be happy. I saw my mother and sister who had passed on when I was a child. Then I awoke. My lantern had gone out, and I could not sleep so I got up and walked around my flock the rest of the night, wondering what all this could mean.

For the next twenty years I looked for a church with apostles and prophets in it. I asked all I met—preacher and laymen alike. And I was told we did not need them in this enlightened age. In 1908 I heard a Reorganized Latter Day Saint preacher, and I began to wonder if I had found the church I had been looking for. I heard, believed, and obeyed. All the promises have been fulfilled, and more too. It was then that I could interpret my

dream of twenty years before. Today I am still climbing, still remembering not to look back.

Having lost my companion and being isolated from church privileges I would be glad to hear from any members who care to write.
1012 West Broadway J. P. WEDDLE
Henryetta, Oklahoma

The Mission at Hand

I returned from Korea not long ago to attend Officer Candidate School at Fort Benning, Georgia. I can't express in words the feeling within me when I put my foot on American soil for the first time since last Thanksgiving. "God has truly blessed me," I thought. Yes, God has blessed me, but what effort did I put forth to deserve such great reward? That unanswered question has wandered through my mind often since my return. Now I'm wondering if I actually completed my mission in Korea—not only to my country, but to my God as well.

Frequently my heart goes back to the small chapel just outside the City of Pusan. It was nothing elaborate, but it served its purpose. Church services were held there every Sunday for those who cared to attend, and a great share of the fighting men were on hand to worship God in their own way. From the expressions on their faces it was easy to see that they had found an outlet for releasing the strain and pressure of being away from home and living under an entirely new environmental atmosphere.

Occasionally a missionary from the Methodist Mission in Pusan would talk to us in regards to Christianity and its growth among the people of Korea. Through his testimonials, I learned what sacrifice for the building of Zion really meant. Here was a man who had devoted his life to a mission in a country that has suffered the ravages of war and chaos for many years. He is not alone in his convictions that Christianity has a definite position in this land of turmoil, for there are many others like him who are spreading the gospel throughout Korea. From my own experiences, I know the people in all their confusion are ready to accept the word of God.

Rumors have it that the Koreans are offspring from tribes that traveled with Ghengis Khan in the days of old, and to this day they continue to live in a barbaric manner. I accepted this at first because of my ignorance about their customs and doctrines. It wasn't long though before I found out how wrong I really was. I made friends among the Koreans, and they were all eager to learn something about this "new" thing called Christianity. I wonder how many Americans are as eager to learn?

We often criticize others when things don't go our way, but what would happen if the tables were turned, and we were to take their place? Could we then fulfill our duties in everyday life and still sacrifice for the cause of Christ? Could we, as so many Koreans of today are doing, accept the word of God during a time of struggle for survival?

There is unfinished business to be completed, and the doors to the kingdom of heaven have been left unlocked—but not opened.

Have we, as members of the Reorganized Church, united in our common goals, put forth as much effort as we should, in order to spread our love throughout the world? Have we attempted to meet the major challenge of today.

Our mission is at hand—are we willing to accept it?

O/C KENT W. BENNETTS
RA 16 362 891
26th Off. Candidate Company
1st Off. Candidate Regiment
Ft. Benning, Georgia

P.S.

Elroy Hansen
Rt. #4
Denison, Iowa

12321
4-53
h

*** YOUTH**

There is always something lovely and wonderful about all young things: children, kittens, puppies, colts, calves, and even the baby pigs. There is something about them that makes you want to touch them, gently and kindly, to show your affection. There is nothing softer, more like a fine oriental rug, than the hair of a young colt; nothing fluffier than his new tail with its original marcel wave in it; nothing sweeter than his fear turning to tolerance and confidence as you hold your arms around him, petting and caressing him. A duckling is an animated cartoon, full of incessant unconscious humor. A baby chick is a valentine, a calf has all the serenity of green pastures and sunny skies in his disposition. Does a little pig remind you of anything so much as an old-fashioned pound roll of new-made butter? . . . And a human baby—how should it be described? A really nice baby is nothing less than a love-letter from God.

*** JUST LOOKING**

You can find whatever you look for in the world, for life is a cafeteria that offers almost everything. You can find beauty if you look for it, and you can find ugliness, too, if you look for that. It is wise to remember that everything is there, but you will be happier if you concentrate your attention upon what you like best.

This will amaze you: there are people who like to be unhappy. They prefer disappointment to pleasure because it is a pattern of experience they have come to expect, and they usually get it. They would rather learn bad news than good, and are pleased when people show their faults and weaknesses. On the other hand, there are men and women who expect the best of us, and for them we gladly give our best.

*** THE FATHER**

You face a difficult period of your life, and suddenly you are afraid. The security you thought you had vanishes, and the sense of warm protection is turned to ice. You feel alone in a cold world, a cold universe. You remember your childhood prayers, and in a little while the Heavenly Father doesn't seem so far away. Then you have a thought; you put your hand against a place that had looked like an impregnable wall, and miraculously a door opens. You give just a little push, and you find it is there. You ask for things you need, and somehow they come. You knock, and wisdom is opened to you. You seek the lost way, and in some manner it is found again. And soon, in ways you cannot understand, you are led into green pastures, and you walk beside the still waters of the soul. You have not seen the Father, but you can see things move at the touch of his invisible hand. A mantle of love surrounds you that can be only his. Out of the deepest regions of your heart a fountain of appreciation springs up, and you cry out with a gratitude that is akin to pain, "Oh, Father! My Father, I thank thee!"


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(Replacing Bulletin 103)

Revised to October 1, 1952

Approved by
THE DEPARTMENT OF RELIGIOUS EDUCATION
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HERALD HOUSE
Independence, Missouri

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Photo by R. K. Wood

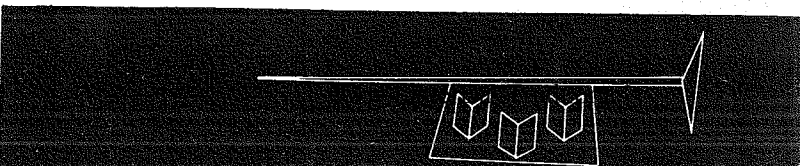
Bees
1952

"Beside the Still Waters"

the Saints' Herald

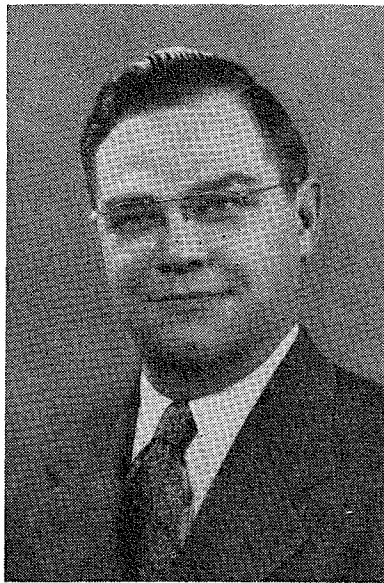
November 10, 1952

Volume 99



We'd Like You to Know . . .

James C. Daugherty



JIMMY DAUGHERTY achieved his boyhood ambition when he was hired to pitch for the Joplin, Missouri, baseball league. He had quit high school in his second year to work in a tire shop and later in a shoe repair shop. Then he continued his courses in night school until he finished the twelfth grade. He planned to play ball in the summer and work in a liquor store in the winter, but these plans were cut short by an accident which nearly cost him his life. He took a job with a construction crew, thinking to harden his muscles before spring training commenced. On December 26, 1932, a bank of earth caved in on him, and his life hung in the balance for nearly a week. He had fractures of the pelvis, ribs, and nose, besides internal injuries.

One day Jimmy heard the physician say there was no chance because the internal bleeding could not be stopped. Elder Sidney Gray was standing in the doorway. Jimmy had been in his church school class a few times, so he asked him to pray for him. As soon as Elder Gray administered, the hemorrhaging stopped. Six months later he began to walk. Sister Gray came to the hospital every day and read church literature to him.

These were depression days, and Jimmy started a grocery store, but he sold too much on credit. He sent out the unpaid bills at Christmas time marked "paid in full," and found another job. After working as a salesman for a while, he became department head for Newman's Merchantile Company. In 1937 he accepted a job with the Prudential Life Insurance Company and in five years became assistant superintendent for the Joplin district.

He was baptized in 1934 and the next year was married to Marguerite Sheppard, the daughter of a missionary. In 1935 he was ordained a deacon, and in 1940 an elder. His first appointment as missionary was in 1945 to Central Missouri Stake. The next year he was sent to Wisconsin, where he also served as district president. He was ordained a Seventy in 1947, and Minnesota was added to his assignment at the 1948 Conference, when he was ordained a President of Seventy. His 1952 Conference appointment was to Kansas and Nebraska. The Daughertys live in Independence and have two sons, Harlin, 14, and Tommy, one; and a daughter, Margaret Ann, 10.

Listed as his special interest is "baptizing good people into the church." His zeal in serving people is attested by the civic and church responsibilities he carried in his earlier life. He managed a successful election campaign for Mayor John M. Semple of Joplin, and served on his civic council. He also served as member of the park board and was chairman of the Joplin Layman's Brotherhood. During the war he served as chairman of the Salvage Committee, and his method of handling this project was adopted by the county and throughout the state. He was chairman of the county Juvenile Delinquency Committee and at one time had twenty-one boys paroled to him. For some years he was pastor of the Medoc, Missouri, Branch, assistant pastor of the Joplin Branch, and a member of the Spring River Reunion Committee.

The Saints' Herald Vol. 99 November 10, 1952 No. 45

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith
ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

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

News and Notes

PRESIDENT SMITH TO THE WEST

President Israel A. Smith was at the opening services for the Creston, Iowa, church on October 26. He attended the Graceland College Home-coming on October 25. He left Independence October 30 for Salt Lake City and some other points in the West to be gone about two weeks.

PRESIDENT EDWARDS IN MUSKOGON

President F. Henry Edwards was in Muskegon, Michigan, and shared in an outstanding home-coming there October 26.

PRESIDENT W. W. SMITH TRAVELING

President W. Wallace Smith was in Flint, Michigan, October 26, where he preached the morning sermon. That evening he was at the Blue Water Branch in Port Huron where he was the evening speaker. Apostle C. George Mesley spoke at Flint that evening. Brother Smith attended an appointee clinic at Niagara Falls, October 28, 29, and 30, and was in Rock Island, Illinois, November 1 and 2, with Apostle Roscoe Davey and Elder W. J. Breshears.

BISHOP DE LAPP IN ILLINOIS

Bishop G. L. DeLapp left Independence October 24. During the week end he spoke to the Men's Club in the St. Louis Branch, visited the Brush Creek reunion grounds to look at the property, and on Sunday he spoke at Flora, Illinois.

APOSTLE OAKMAN HOME-COMING SPEAKER

Apostle Arthur A. Oakman was the speaker at the Sunday morning service at the Graceland College Home-coming October 26.

DR. McDOWELL PROMOTES PROGRAM

Dr. F. M. McDowell has been promoting what is called "Grass Roots Laboratory" project in priesthood education. He has selected representative branches, districts, and stakes for this purpose. The emphasis will be on beginning with the needs of each administrative group and centering the entire priesthood training program in these needs. It is proposed to give intensive direction to these selected areas over a period of years. Places already selected include Woodbine, Iowa; St. Louis, Missouri; Rock Island District, Lamoni Stake, and Far West Stake.

CARMICHAEL ELECTED TO OFFICE

In the "Mo-Ark Newsletter" received by the Presiding Bishopric is notice of the election of Bishop Ray Carmichael as a vice-president of this association of the local group promoting water and oil resources.

"MESSIAH" CHOIR REHEARSING

Rehearsals for the annual performance of Handel's "Messiah" are being held each Sunday afternoon in the Auditorium choir room under the direction of Franklyn S. Weddle, General Church music director. It will be given December 21. The following number of people are in each section: soprano, 106; alto, 118; tenor, 29; bass, 51.

ELDER DAVIES HONORED

The Center Stake of Zion held a farewell party for Elder Fred O. Davies, former member of the stake presidency and pastor of the Walnut Park congregation, and his family on October 24 in the Stone Church Annex. Brother Davies was presented with a gift. He has been appointed president of the Kansas City Stake.

The Two Communion

"And there I will meet with thee, and I will commune with thee from above the mercy seat."

—Exodus 25: 22

A FEW MILES NORTH of the city we turned off the highway and followed a country road—an old road with trees arching out over it and making spots of shade here and there; an old road fringed with bushes, and grass growing right up to the edge. Such a road was a fitting approach to a poet's home.

The great highways have their use, and they are inevitable in the relentless march of progress, tramping its heavy feet upon our hearts. But we pay a high price for them. They cut deep gashes through our pretty hills. They fill our little valleys with ugly geometrical causeways of rock and clay. They make deep wounds in the bosom of Mother Earth. In them we have a man-made fulfillment of the prophecy: "Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain."

THROUGH THE GLORY OF AUTUMN—the bonfire colors of the leaves—we followed the old road to the poet's home, a small old-fashioned "castle of content" on a faraway hill. There were persimmons in the fence rows, and cedars guarding the lane to the house; a pond, and waterfowl making themselves happy in it.

The poet's house is an old one. Its builder is gone and forgotten, but he must have loved it as he built it, for it is lovely still; and he may be happy now, wherever he is, if he knows how it is being used. Inside, it is lined with books and souvenirs, for a poet is a collector of many things. There are gifts from cowboys, Indians, scholars, and

friends, wherever he has gone to see and to live again the great things he was to make into verse. For above all else, before a poet can really write he must live.

IN THE POET'S HOME, he was not alone. His wife, as gracious and charming as himself, was there, with children and grandchildren filling the generous spaces in his house and in his heart.

"You need not be surprised," the friends who brought us said, "if you find them a little different from other people. They are sort of mystical in a pleasant way. It's almost as if they lived with God as a neighbor just the other side of the hill."

Why had they moved so far out in the country? "I dreamed of it many years ago," the lady said. "We looked for it a long time, and sometimes I was afraid we would never find it. But always the dream remained and we kept looking. And then one day we saw it, and I said, 'This is it.' I almost felt that some kindly Power had been saving it for us." You could tell that they have been happy there.

WE TALKED of many things . . . you cannot keep God out of the conversation of people who believe in him. Those who have leaned upon him all of their lives must take account of him or falsify the record. It is as natural to speak of him as it is to breathe. With the beauty of his world showing everywhere out of doors, and the beauty of his love in the home, it would have been very difficult to hide him, if they had wanted to, which they did not. I said we talked of many things, and

we did, but we had the feeling that a great love was at the center of all of them.

While we were talking there, other friends came in from the woods, where they had gone horseback riding. There were five young men from Germany—students at the university, here to study the country and its ways. Later, someone picked up a musical instrument and began to play and sing. The others joined in, and soon the whole group was united singing German songs, American songs, and Spanish songs—with national boundaries for the time erased and nothing but good will to share. The afternoon sped by, and too soon it was time to say good-by and go home. But we took memories with us.

THAT SUNDAY MORNING, in our little church gathering, we had partaken of the sacrament—a Communion of the divine love. That afternoon, in a quite different setting, we had partaken of a sacrament of another kind—a communion of friendship and good will. Back in the shelter of our own home, reflecting on the rich and happy experiences of the day, it seemed that the two communions had something fine in common. It is easy to believe that they go together.

In our earlier years, before we have learned to look into the depths of things, content with surfaces and satisfied with appearances, we see, wherever we go, the works of man. But as we grow older we learn to brush aside superficialities. And then, everywhere we go we see the works of God. It is not that the world changes, or that life changes. We change.

Perhaps the greatest lesson we can learn is to push aside the things that keep us from seeing God. We can find him, if we look for him, in both communions. L. J. L.

Editorial

Official

Notice of Appointment of Bishop's Agent Southern Ohio District

We are hereby announcing the appointment of Brother Franklin W. Rieske, Route 2, Lewisburg, Ohio, to serve as bishop's agent in the newly organized Southern Ohio District. Solicitors are hereby requested to send their reports for the month of October and each succeeding month thereafter to Brother Rieske at this address.

We take this opportunity of expressing our sincere appreciation to Brother E. C. J. Swanson for his services as our representative in this area which, until recently, was part of a larger district. The support given by the Saints to Brother Swanson has also been appreciated. We commend Brother Rieske to the Saints of this district for their continued interest and support.

THE PRESIDING BISHOPRIC
By W. N. Johnson

Approved
THE FIRST PRESIDENCY
By Israel A. Smith

Notice of Appointment of Bishop's Agent, Pensacola District

Notice is hereby given of the appointment of Brother Don F. Willis, 201 Milton Road, Warrington, Florida, as bishop's agent for the Pensacola District. Solicitors are hereby notified to send their reports for the month of October and each succeeding month thereafter to Brother Willis at the above address.

We take this opportunity of commending Brother Willis to the Saints for their favorable consideration and support.

THE PRESIDING BISHOPRIC
By W. N. Johnson

Approved:
THE FIRST PRESIDENCY
By Israel A. Smith

Notice of Appointment of Bishop's Agent, Mobile District

Notice is hereby given of the appointment of Brother Brewton Greene, 1308 South Ann, Mobile, Alabama, as bishop's agent of the newly organized Mobile District. Solicitors in that district are notified to send their reports to Brother Greene at this address.

Brother Greene has served as agent in the former Gulf States District. We are deeply appreciative of his good services over the past years and are happy to have him continue to serve in the Mobile District.

We are grateful for the support given him by the Saints and are assured that the Saints of the Mobile District will continue to give him their good support in his ministry.

THE PRESIDING BISHOPRIC
By W. N. Johnson

Approved
THE FIRST PRESIDENCY
By Israel A. Smith

Businessmen's Institute Dates

The dates for the Businessmen's Institute have been set for February 11, 12, 13, and 14, closing Saturday noon, the fourteenth. Plans for the Institute are well under way, in the hands of committees of bishops.

Due to the nature of the program developed for this Institute, providing for discussion of the economic problems pertaining to Zion's procedures, the number attending will necessarily be limited. Lists are being compiled by General Church officers so that adequate coverage will be given all areas throughout the church. Invitations will be sent prior to December 20 from the First Presidency and the Presiding Bishopric.

It is not intended, however, to exclude business and professional men who are interested and who may not be included in the lists. Any such may feel free to get in touch with the office of the Presiding Bishopric.

THE PRESIDING BISHOPRIC
By G. L. DeLapp

Across the Desk

THE FIRST PRESIDENCY

An unusual service was held as part of the home-coming celebration of the Stewartsville congregation of Far West Stake on Sunday, October 12, 1952. This service was arranged by Pastor Frank L. Hinderks and his associates in honor of the older members of the congregation. At the invitation of Brother Hinderks, twenty-two who had been members of the church for more than fifty-six years took seats on the rostrum and received the tributes of the Saints. Those honored and the period of their active membership in the church are as follows: Joseph Powell (83), Hattie Rollett (72), Janet Lewis (72), Harriet Hidy (70), Emma Lewis (65), David Schmidt (65), D. C. Powell (64), S. P. Young (63), Hattie Constance (62) Arthur Wood (62), Maggie Head (62), Maggie Powell (60), Anna Dyer (60), Mayme Powell (60), Minnie McCord (60), Dan Dice (59), Elmer Armstrong (59), Mary Armstrong (59), Bert Ivey (59), Cora Lewis (57), Hale McCord (56), Margaret Dice (56).

Brother E. J. Armstrong of Stewartsville presented an excellent resumé of the history of the congregation, which is one of the oldest in the central area. The branch was organized in February 1883, but had earlier organized identity stretching back into the early seventies. The history presented by Brother Armstrong is being prepared for submission to the Church Historian and will prove particularly valuable since it has so many references to the early leaders of the church. The General Conference was held at Stewartsville beginning April 6, 1884.

NOVEMBER THEME

The Kingdom Within

www.LatterDayTruth.org

Plain and Precious Things

A sermon delivered at Stone Church, Independence, Missouri, August 31, 1952

By Chris B. Hartshorn

And it came to pass that I beheld the remnant of the seed of my brethren, and also the book of the Lamb of God, which had proceeded forth from the mouth of the Jew, that it came forth from the Gentiles, unto the remnant of the seed of my brethren; And after it had come forth unto them, I beheld other books which came forth by the power of the Lamb, from the Gentiles unto them, unto the convincing of the Gentiles, and the remnant of the seed of my brethren, and also the Jews, who were scattered upon all the face of the earth, that the records of the prophets and of the twelve apostles of the Lamb are true.

And the angel spake unto me, saying, These last records which thou hast seen among the Gentiles shall establish the truth of the first, which are of the twelve apostles of the Lamb, and shall make known the plain and precious things which they have taken away from them.—I Nephi 3: 190-192.

It was 125 years ago, on the twenty-second of September that the golden plates were delivered to Joseph Smith, Jr., from which this record was given to the world. The value of the plates is in the record presented. Many of us who have readily accepted the value need to think and read more, and become familiar with the contents that we may get the full benefit of God's purpose in bringing forth these plates in 1827.

In the Scripture reading, three important divisions were indicated in the purpose stated: first, the convincing of the Jew, the Gentiles, and the Indians that the Bible is true; second, to make known the plain and precious things which have been taken away from the Bible; and third, to make known that the Lamb of God is the Son of the Eternal Father and the Savior of the world. All men must come unto him, or they cannot be saved.

Now we need to think of the condition of our world, even of our religious world of today, to see how important a part this Book is to play. It's too easy to assume that people accept the Bible and that there is not much need for this additional witness, but as a matter of fact there is great need for it today. And it is important that we who possess this precious message be diligent in pre-

senting it to those who are striving for faith in the Word of God.

Liked the Message

In 1949 a friend of mine whom I had known from boyhood came through Independence on business and stopped at my place to visit with me a little bit. He said, "Chris, I'd like to hear you preach if you'd leave out the Book of Mormon."

I must give you a little background of this incident. This man had married one of the finest Reorganized Latter Day Saint girls I have ever known, but always he has resisted her religion. He would never go to church to hear a sermon. I was called out of the state about three months before this visit to preach a funeral sermon in the family. He went to the funeral home and heard this sermon. He took special occasion—I think he repeated either two or three times—how much he appreciated that message. He thought it was so fitting and beautiful for the occasion.

And as he came through Independence, I was surprised for him to bring this up again, for I knew of his long inherited prejudice against the church. But he said to me on this occasion that he had enjoyed the sermon very much and would like to hear me preach more if he just felt sure that I wouldn't be bringing in the Book of Mormon.

I said, "Well, you wouldn't likely know, unless I labeled it if it were from the Book of Mormon or not, because it and the Bible are so nearly alike. Their purposes and their messages are the gospel of Jesus Christ."

"The Bible Is Sufficient"

He said, "That's just all the more reason why I think the Book of Mormon should be left out. The Bible should be sufficient."

I asked for time to explain our position and why we felt we could not leave the Book of Mormon out of our message.

In every Book of Mormon there is published a solemn testimony of eleven men who made the declaration that they handled the golden plates from which this record was made and furthermore that they saw the engravings on these plates which were translated into the record of the Book of Mormon. Some of these men left the church, but not one of them denied his testimony.

I said, "Let's just assume that these men really did see this; that there was a set of plates with this record upon it. If so, then God must have moved to prepare, to preserve, and to translate this record for some good purpose. Now since we believe this, could you feel that we would be true ministers of Jesus Christ if we would neglect such an important record?"

I want to challenge you folks with that same thought this morning. If God was so concerned that these plain and precious truths be preserved and be given to the world in these the last days, we ought not to neglect the presentation of the message of this Book. Yet I think

there are some even among us who, because they have failed to read and to study and to understand the plain and precious things of the Book of Mormon, carry with them something of the same attitude of this my friend of whom I have spoken.

I may have to do some reading this morning, more than I usually do, to bring out some things in the Book of Mormon which are important for our consideration. I shall condense the readings for lack of time. First, here is Nephi's prophecy and warning.

Wo be unto him that shall say, We have received the word of God, and we need no more the word of God, for we have enough. For behold, thus saith the Lord God: I will give unto the children of men line upon line, precept upon precept, here a little and there a little: And blessed are those who hearken unto my precepts, and lend an ear unto my counsel, for they shall learn wisdom. For unto him that receiveth I will give more, and from them that shall say, We have enough, shall be taken away even that which they have. . . . And because my words shall hiss forth, many of the Gentiles shall say, A bible, A bible, we have a bible, and there can not be any more bible.—II Nephi 12: 35-38, 45.

These are prophetic words in the light of the experience of your lifetime and mine.

Man's Nature and Relation to God

I should like to present three basic elements of the gospel message from the Book of Mormon to show how plain and precious this record is to us and all who will receive it. The first of these is man's nature and relation to God. From the standpoint of the Book of Mormon there is no question of man's dual nature—body and spirit. That perhaps is not so significant until we realize how many people there are who feel that man is entirely physical—that is the body and the mind. The mind, of course, is physical, the result of physical activity, and therefore when this body has finished its work and is placed in the grave physical man shall cease as an entity. Here is a short reading that shows how plain the Book of Mormon is on man's nature.

Oh how great the goodness of our God, who prepareth a way for our escape from the grasp of this awful monster; Yea, that monster, death and hell, which I call death of the body, and also the death of the spirit.

And because of the way of deliverance of our God, the Holy One of Israel, this death, of which I have spoken, which is the temporal, shall deliver up its dead, which death is the grave. And this death of which I have spoken, which is the spiritual death, shall deliver up its dead; which spiritual death is hell.—II Nephi 6: 24-25.

Dual Nature

This is very plain, isn't it? From the viewpoint of the Book of Mormon, we

see that man is immortal, having not only a physical body but a spiritual nature which will survive independent of the body in the way and purposes of God. Those who accept this philosophy will have a different attitude toward human dignity than those who say that all there is to man is physical. For the latter say, "We are of this earth only. The former will hold to the philosophy that man's body is only the tabernacle for the spirit which survives the grave.

There is some very beautiful and plain language concerning this in the writings of Alma.

Now we see by this, that our first parents were cut off, both temporally and spiritually, from the presence of the Lord; and thus we see they become subjects to follow after their own will.

Now behold, it was not expedient that man should be reclaimed from this temporal death, for that would destroy the great plan of happiness;

Therefore, as the soul could never die, and the fall had brought upon all mankind a spiritual death as well as a temporal; that is, they were cut off from the presence of the Lord; therefore it was expedient that mankind should be reclaimed from this spiritual death.—Alma 19: 88-90.

May I refresh your memory from the writings in the Scripture? In Genesis 1: 27, 28, A.V., we read that God created man in his own image and commanded him to be fruitful and replenish the earth. Then in the second chapter, the fifth and seventh verses, we are told that God made the heaven and the earth, and every plant of the field before it was on the earth, and every herb before it grew and "there was not a man to till the ground, and the Lord God formed man from the dust."

The usual explanation of this conflict—that God created man and yet there was not a man on the earth—is that the book of Genesis particularly is a fusion of three different manuscripts, designated by the letters J, E, and P, and there are parts of two stories here.

I think a better explanation is given in the Inspired Version which says that the Lord formed them spiritually before he formed them temporally. In other words, the first chapter of Genesis refers to spiritual creation and the second refers to the physical or temporal creation.

The Plan of Redemption

Connected with this idea of the dual nature of man is his relationship to God. This involves the idea of the fall of man, or what is sometimes referred to as original sin, which dates from the Garden of Eden. It is not understood by many, even of the religionists, and is denied by a great many. Some are not interested in the doctrine of original sin. Yet if there were no fall of man, there would be no need for a Redeemer; some even

go so far as to deny the need for the Redeemer, they deny the Son of God.

The Book of Mormon points out that there was not only a fall but, added to this Garden of Eden episode in the life of humanity, there was war in heaven and Satan or Lucifer fell from his high estate among the angelic hosts. Let us refer briefly to what we find in the Bible concerning this. Isaiah 14: 12 says:

"How art thou fallen from heaven, O Lucifer." What is the meaning of this? Certainly we don't think that Satan now has any part in heaven. He would be out of character up there. How did he ever get there? The Scriptures tell us he was an angel of light one time, but he fell and became the Devil. The Doctrine and Covenants says that he took with him at that time one third of the hosts of heaven.

In Luke 10: 18 Jesus says, "I beheld Satan as lightning fall from heaven." Surely there is need for something a little more plain than that if we are to get the full picture of man's relationship with God and of the nature which he possesses.

We like to read how plain the Book of Mormon makes some of these things:

"All mankind were in a lost and in a fallen state, and ever would be, save they should rely on this Redeemer."—I Nephi 3: 6.

"Spirits . . . become subject to that angel who fell from before the presence of the eternal God, and became the Devil."—II Nephi 6: 20.

"As death hath passed upon all men . . . there must needs be a power of resurrection."—II Nephi 6: 11.

A Leader Promised

In the August, 1952, number of *Reader's Digest* there is an article, "What is a Jew?" in which a rabbi who is a chaplain in our armed forces makes this statement, "Judaism rejects the principle of the vicarious atonement, the idea of salvation through Christ. No one can serve as an intermediary between man and God." Christianity claims to have a scriptural heritage from Judaism, but have you ever tried to find the name Jesus, or Christ, in the Old Testament?

We think we find references to him in Isaiah the fifty-third and the fifty-fifth chapters, where considerable is said about the suffering servant of humanity. Here are some of the phrases: "He is despised and rejected of men; a man of sorrows." "I have given him as a leader and a commander to the people," and there is Job's poetical utterance of affirmation, "I know that my Redeemer liveth and on the earth again shall stand."

These are caught up in the oratorio *The Messiah* which is the Christmas gift of the church to the nation. We have

been inclined to see in all these references standing out, Jesus Christ the Redeemer of the world. The Jew doesn't see that. He denies entirely that it refers to the Son of Mary.

Now let's see how plain and precious the truths of the Book of Mormon are on this point. I'm quoting from Jacob, the son of Lehi, who wrote about 500 B. C.

And now I, Jacob, speak unto you again, my beloved brethren, concerning this righteous branch of which I have spoken.

For behold, the promises which we have obtained, are promises unto us according to the flesh; Wherefore, as it has been shown unto me that many of our children shall perish in the flesh, because of unbelief, nevertheless God will be merciful unto many; And our children shall be restored, that they may come to that which will give them the true knowledge of their Redeemer.

[Remember that this was written about 500 B. C. How is it that Jacob talks so plainly about our Redeemer?]

Wherefore, as I said unto you, it must needs be expedient that Christ (for in the last night the angel spake unto me that this should be his name) should come among the Jews, among those who are the more wicked part of the world;

And they shall crucify him: For thus it behooveth our God.—II Nephi 7: 1-6.

Faith Looks Both Ways

I can recall that as a boy when I read the Book of Mormon it was difficult for me to feel that God would have mentioned Christ so long before Christ came, even to the organizing of his church and baptizing people in the name of Jesus Christ. It was a stumbling block to me, because I didn't understand it, and yet now it seems so plain that he revealed it through an angel, and this man spoke just as he was told it should happen; our salvation in the name of Jesus Christ through baptism and obedience is no more difficult today as we look in faith back on Christ's coming, than it would be to look ahead on the event. It's the principle of faith and obedience which guarantees to man his salvation.

Then Mosiah makes this statement in the third chapter, and I'm just briefing paragraph six to eleven:

"We are willing to enter into a covenant . . . be obedient to his commandments . . . be called the children of Christ. . . . This day he hath spiritually begotten you; for . . . there is no other name given, whereby salvation cometh."

This was at least two hundred years before Christ.

The Right to Choose

Another fundamental point of the Book of Mormon teaching is the principle of agency. I hope I can make you feel that this is significant in this day and age. Either man is free to choose his course of action or he is an automaton. If the latter, then he is obedient

to the mechanistic and psychical forces of fate.

We find quite a few fatalists among us—some in the church even—and there is no need for it. Successful men in economic and social life are inclined to exude confidence in their own ability to direct their lives. They need no help from anyone, not even God, but when adversity strikes or some disaster comes into their lives these same people forget all about their self-sufficiency. Some of them take their own lives because there is nothing for them to lean on except their own ability to look after themselves, and that power has slipped away from them. Of course, there are some upon whom success has never smiled. They, too, get bitter in adversity. They see nothing of goodness in this life except what, through hook and claw, they can get for themselves. They are miserable as well as bitter a great deal of the time. Both of these need to be uplifted.

Fatalism Is False

A beautiful principle has been given to us. God is not responsible for all of our adversities or for all of our successes. Under certain conditions he will guide and help us. But certain abilities and certain rights were made subject to our will and discretion from the morn of creation. When the Book of Mormon was published in 1830 a very popular doctrine was that of predestination. A great many pious people would say, "I'll be over to help you, God willing," or the disaster which threatened them was averted because "it wasn't my time to die." I think both of those attitudes or positions are fallacious. I don't believe there is any one particular time for any of us to die. I do not believe that our going to help a neighbor put up hay on a certain day depends upon God's willingness. It depends upon our willingness, and perhaps upon the weather. Let's see how plain the Book of Mormon is on this. I refer to Nephi's teachings:

And now, my son, I speak unto you these things, for your profit and learning: For there is a God, and he hath created all things, both the heavens and the earth, and all things that in them is; both things to act, and things to be acted upon; . . .

After he had created our first parents, and the beasts . . . and the fowls . . . it must needs be that there was an opposition; even the forbidden fruit in opposition to the tree of life; the one being sweet and the other bitter; wherefore, the Lord God gave unto man, that he should act for himself.

Wherefore, man could not act for himself, save . . . he was enticed by one or the other. . . .

And because they were redeemed from the fall, they have become free for ever, knowing good from evil; to act for themselves, and not to be acted upon, save it be by the punishment of the Lord, at the great and last day. . . .

Wherefore, men are free according to the flesh; . . . they are free to choose liberty and

eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity . . . of the Devil.—II Nephi 1: 94-100, 119, 120.

Paul's philosophy on the matter is stated about like this: "We are his servants whom we list to obey." We have the choosing. If we yield ourselves to the flesh, we become the servants of the Devil, but if we yield ourselves to the spiritual things, we become men and women of God.

Gifts of the Spirit

A third basic element of the gospel which I think is made very plain and precious in the Book of Mormon is that of spiritual gifts.

The task which confronts the ministry today is not to convince men that the New Testament church possessed the gifts for the perfecting of the Saints and the work of the ministry and the edifying of the body of Christ until "We all come to a unity of the faith, to a knowledge of the Son of God," as we read in Paul's writing to the Ephesian saints. Our task is to see our own need and to covet earnestly the best gifts. The reason I feel that this should be brought home to us is because of certain prophetic statements made by the prophet Mormon.

But wickedness did prevail upon the face of the whole land, insomuch that the Lord did take away his beloved disciples, and the work of miracles and of healing did cease, because of the iniquity of the people.

And there were no gifts from the Lord, and the Holy Ghost did not come upon any, because of their wickedness and unbelief.—Mormon 1: 14, 15.

When the Jews Regain Status

Nephi, the son of Helaman, makes a remarkable statement and prophecy:

Wo unto him that shall deny the Christ and his works; . . . deny the revelations of the Lord, and that shall say, The Lord no longer worketh by revelation, or by prophecy, or by gifts, or by tongues, or by healings, or by the power of the Holy Ghost; . . .

Yea, and ye need not any longer hiss, nor spurn, nor make game of the Jews, . . . for behold the Lord remembereth his covenant unto them, and he will do unto them according to that which he hath sworn.—III Nephi 13: 58, 59, 61.

There is an important time element here, and we are beginning to see the fulfillment of this prophecy, when no longer will we "hiss and make game of the Jews." They are coming into a dignity of their own, as they set up their own homeland. But remember, this prophecy depends upon a time when we shall deny the works of Christ, revelations, and prophecy.

(Continued on page 11.)

The Story of Alma Part I

By Madelyn Galbraith

(See page 23.)



MADELYN GALBRAITH

THE GAUNT OLD MAN stood among his captors, his hands securely fastened behind him. His torn garments, the wild disarray of his hair, the streaks of blood and dirt on his face spoke eloquently of the treatment he had received at the hands of his enemies.

They had dragged him before the throne, the magnificence of which he had heard so much.

As the setting of a precious gem in a beautiful ring was this throne in the midst of the palace.

The wood, where there was wood, was skillfully carved, inlaid with gold and silver, the slender threads like finest cloisonné. Below and around the throne were seats, also ornamented, but not so lavishly. Placed above and back of these facing the throne were seats for the priests, called "the priests' gallery." In front of each seat was a cushioned breastwork, on which the lazy occupants leaned when instructing the people.

These were now occupied. Some of the priests lay back and yawned in boredom. Others, leaning forward, either laughed in scorn or frowned in anger.

The eyes of the captive met theirs boldly, unafraid, accusingly.

One of the group, evidently the youngest, seemed out of place. He sat apart and refrained from commenting on the prisoner. There was a look of pity in his dark eyes as they rested on the old man, and as their glances met, the prisoner turned the second time to look into the face of the young priest.

"You had better take care, Alma," cried one of his fellows, noting this. "He may place a curse upon you!"

"Perhaps a merited one," the young man returned without changing his position.

"Oh, ho! my fine fellow! What have you on your conscience? You, who have always been considered the . . ."

MOVEMENT among the people in the hall below halted further conversation, and all arose as the king entered.

He walked proudly, surrounded by his retinue, and with much ceremony ascended the steps to the throne.

Turning to the prisoner, he found the old man boldly facing him, his eyes burning with a light that seemed to sear the arrogance of the king. Before the astonished ruler had time to speak, the prophet burst forth.

"Woe to thee, O king! for the King of Kings, even God himself, hath said unto me: 'Lift up thy voice in warning unto this people! Say unto them that unless they forsake their evil ways and come unto me, they shall perish. Because of their iniquities, they shall be afflicted by their enemies and shall be brought into bondage, and there shall be none to deliver. They shall suffer famine and pestilence, for they have forsaken me and have wandered in forbidden paths. And as for thee, oh king, who hath led this people to do wickedly all the days of thy life—yea, ye who hath set an example of wickedness before thy people—thy life shall be as a garment in a hot furnace, for thou shalt know that I, the Lord, am God!"

"And ye priests! Ye who pervert the way of the Lord to thine own undoing! Ye who oppress the people and render false judgment for money! Have ye applied yourselves to wisdom and thy hearts to understanding? What teach ye the people?"

"We teach the Law of Moses as given our fathers in the wilderness!" shouted one.

"If ye teach the Law of Moses, why do ye not keep it? 'Thou shalt not steal,' saith the Law, and every day dost thou rob the people. 'Thou shalt not commit adultery!' How many of ye priests, and thou, O king, art innocent of breaking this law?"

The king sprang from the throne. "Away with this fellow!" he cried. "He is mad! Slay him!"

THERE WAS AN ANGRY MOVEMENT among the priests and people as though they would take him, but the

prophet drew back as he cried, "Touch me not or God will smite thee! I have not finished the message the Lord appointed me to deliver." His bright eyes swept over them scornfully as they surged back to their seats. The young man called Alma had not moved from his place, but sat leaning forward breathlessly.

"I am Abinadi," the prophet continued, his eyes upon Alma, "sent by God to warn thee. Ye have heaped to yourselves priests—men not called of God. Ye have become a nation of winebibbers, and thou, O king, hath set the example. Ye are an adulterous people, and unless ye shall repent, God will send thine enemies upon thee, and thou shalt be driven and destroyed."

As Abinadi paused, the king leaped to his feet.

"Who is this God who shall so afflict my people? And who are you to judge us?" he demanded. "You are trying to cause dissension among us! Perhaps you think to exert authority over us!"

"I seek no power but that given me by God, and by that power, I tell thee, O king, thy days are numbered. Not long hence thou shalt suffer death by fire, destroyed by thine own people."

There was an uproar among those crowded in the court, as well as among the priests.

"Away with him! Let him die as he has prophesied for you, O king!"

But Noah was afraid. There was something fearfully convincing in Abinadi's words. No doubt he would have released him then had not the priests began pouring down from their lofty seats.

"He has reviled the Law of Moses and has threatened our king and our people!" they cried. "Our people are guiltless, and our king is a righteous man!"

"Take him," Noah shouted, "and punish him as you see fit!"

YOUNG ALMA sprang to his feet. "I beg of you, King Noah, to listen to one of your humble servants! Don't kill this man, for destruction awaits us if you do! We know that he has spoken the truth about our iniquities, for we are a wicked people. Let us listen to him and humble ourselves that God may turn away his anger from us and that we may be preserved."

"Have you gone mad—or turned traitor?" demanded the king with blaz-

ing eyes. "Seize him also, and let him die with the man he would defend!"

But attention was again drawn to Abinadi, who now raised his hand for silence as he addressed Alma.

"Blessed art thou, Alma, for my words have found root in thy heart. Fear not for my life, for this purpose did I come among you. Know this, my son, for every worthy cause blood must be shed. It mattereth not to me that mine must be spilled, for there is a place prepared for me in the mansions of my Father." He would have said more, but the mob bore him away.

One of his fellow priests now turned to Alma.

"You young, impetuous fool! To risk your life for a fanatic! Momentarily the king has forgotten you, but he will remember later on. Get out of his way at once! Hide! I will seek you later! Go now—the rear entrance!"

Alma did as he was bidden and none too quickly, for as he hastened down the stairs, he heard the cry, "Where is Alma? He, too, has been condemned! Let him die with the prophet!" A faint smile spread over Abinadi's face.

"He is safe," he murmured. "The seed has been sown; he will carry on where I must drop the task."

"Come, come, stop your muttering! It won't help you now. The king has decreed your death!" one of the guards said.

"I knew when I came with my message that death awaited me," Abinadi told him.

"Then why didn't you keep it to yourself?"

"My son, when God calls, man must answer. Where he sends, man must go."

Another guard rushed up.

"Take the prophet back to prison, Joel. The king is delaying his death. I think the man's words have troubled his heart, and he fears to proceed with the sentence now."

Joel obeyed, and Abinadi was again imprisoned.

THREE DAYS LATER he was again brought before his accusers. King Noah occupied his throne, the priests were in their places, and all was as it had been before except for the absence of the dark-eyed Alma.

The king called Abinadi to attention.

"Abinadi, we have found you worthy of death. You have said that God would come to earth and take upon himself flesh and blood. Unless you recall your words, you must surely die!"

"Deny the message I came to bear?" Abinadi cried. "That I cannot do, for I would be lying to God and to thee. All the prophecies I have spoken shall surely come to pass. And know this, O

king, thou shalt die as I have spoken. And if thou slayest me, thou shalt shed innocent blood, which shall cry against thee at the last day." Abinadi's face shone and his words rang with such sincerity that again Noah was about to release him, when there was a cry from the priests' gallery. "He has reviled our king! Let him die!"

"Have your will, O priests!" and King Noah waved them away.

Immediately the mob surrounded the prophet, and he was hurried to the place of execution. As the flames spread around him, Abinadi spoke, "It shall come to pass that ye shall be afflicted with all manner of diseases because of your iniquities. Yea, and ye shall be smitten on every hand, and shall be driven and scattered to and fro. And in that day ye shall be hunted, and ye shall be taken by the hand of your enemies, and ye shall suffer as I suffer the pains of death by fire. Thus God executeth vengeance upon those who destroy his people. O God, receive my soul!"

For a few moments the mob stood silently by the pyre, then began to move away slowly.

"I don't like the look of this," said the priest who had sent Alma into hiding.

"Nor do I," his companion agreed. "Did you see that ethereal radiance that surrounded him?"

"Yes, and a Personage stood beside him in the flames."

AFTER ALMA left the palace he ran blindly on, seeking the more deserted parts of the city. Darkness found him still dodging his pursuers, and at last he took refuge in a sheepfold.

The next day, by accident—or perhaps by Providence—his one friend among his priestly associates overtook him.

"I have brought you a disguise," he said, "that you may more easily elude the searchers of the king. But you must go far, Alma, for Amulon has excited the king's anger against you, and he is determined to destroy you. If you had only held your tongue!"

"No time to think of that now," said Alma. "Here, does this cover my black hair?"

"Yes, you are at least eighty years old. Here is your staff. Now listen to me . . . three days travel from here there is a body of water. Beside this there is a fountain, and in the mountainside behind the gushing water you will find the entrance to a cave. Make your way quickly to this place. There are fish in the lake, and birds and animals abound in the forest. I can bring few provisions without exciting suspicion, so you will have to provide yourself with food. You will be safe there until I can come to you. Now I must go, for I'm afraid that I am being

watched. Amulon suspects me of knowing your hiding place. I will come to your retreat as soon as it is safe for me."

So Helam stood and watched what appeared to be an old man disappear into the forest, then took his way back into the city.

WEARILY ALMA PAUSED. Somewhere near must be the body of water to which Helam had directed him. Behind the fountain spray he would find the cave where he might hide until he decided what he must do.

He was tired and hungry and heart-sick. He picked up his staff, then stopped to listen. Yes, he could hear running water, he must be near his destination. Pushing through the thicket of thorn trees he came suddenly to the place he sought.

Spread before him was a lake, calm and peaceful at this sunset hour. Water birds settled down on its surface, and as Alma watched, two deer came out of the woods, and, after sniffing the air for a moment, lowered their heads to drink.

Alma forgot his weariness in watching bird and beast as they sought shelter for the night, and was thus reminded of his own need.

Continuing his way around the lake, he found the fountain, its silver spray now turned to gold in the fading light. Avoiding as much as possible the flying mist, he stepped behind it and stood in the entrance to a large cave.

Fearful lest some wild animal had also chosen this shelter, Alma took from his robes his flints and in a few moments had made a torch with which to explore his refuge. Finding everything safe, and himself alone, he came back to the entrance, placed his torch in a crevice and sat down.

FOR THE FIRST TIME he had leisure to go back over the events of the past few days.

Helam had asked why he had not kept silent at the trial of Abinadi, but he could find no reason for his interference. He had sat in council before, heard men and women condemned to death and had held his peace. It was no unusual thing for Noah to call his priests together to listen to farcical trials, for when anyone stood in the way of the king's pleasure, death was certain and swift.

With shame he recalled his stolen visits to Esther, the king's favorite wife. Once, Naida, Noah's daughter, had come upon them in the garden. Esther had fled from his arms before they were seen, and Naida had stopped and questioned him regarding spiritual matters that had troubled her.

His mind went back over other events—some he would gladly have forgotten. There were times when he should have raised his voice against evil and injustice, and he had kept silent. This was the first time he had ever opposed the king; he had always been nearer to him than his own son. Small wonder that Noah had been confounded by his opposition. He arose and paced the floor of the cave restlessly.

He felt that Abinadi had some personal message for him. He could not forget the look in the old man's eyes as they had searched the priests' gallery.

He had spoken the truth concerning the sins of the people, and the priests were worse than they. Alma knew the secret lives of his fellows and of the king—knew how corrupt they were, and again he blushed as he thought of his own past.

HE FELL TO HIS KNEES and gave himself over to an agony of remorse. And as he knelt there, he sent up a wordless prayer for forgiveness. A calm stole over him. Something deeper than silence entered the cave, and a low voice called, "Alma." He listened, half afraid. The call was repeated, and he slowly raised his head. There was a soft glow in the dim cavern that gradually brightened until it filled the cave and became more brilliant than the sun. In the midst of this light stood a Personage, who again spoke his name.

"Here I am, Lord," Alma answered.

"Call me not Lord, for I am thy fellow servant, sent by the Father with this message. He has heard thy cries and prayers, and has seen the agony of thy soul, because of thy sins. There is a great work to be done among thy people, and thou hast been chosen to do it. Recall all the words of Abinadi for he spoke the truth, and all of his prophecies shall surely come to pass. Thou must assume Abinadi's task."

"But I am unlearned in the mysteries of which Abinadi spoke!" Alma cried.

"Thou hast the Book of the Prophets; they tell of these things. Apply thyself to learning, and pray always for understanding. Seek God for guidance and comfort. There are many trials and sorrows ahead, but go forward fearlessly, calling on the name of the Lord; he will not leave thee alone. Blessed art thou, Alma, for by thy faith thou shalt see great manifestations of the power and wisdom of God during a long life of usefulness." The Personage disappeared, the light gradually faded, and Alma was left alone to rejoice in his marvelous experience.

ALMA SAT IN THE DOORWAY of the cave roasting a bird he had snared. His fare had been very meager, mostly wild fruits and berries, but he had given little thought to food, as most of his time had been spent in meditation and prayer.

Very soon now, he decided, he must go back to his own people and teach them what had been taught him by the angelic messenger, who had twice returned to instruct him and to strengthen his faith.

As he thought of these things, a shadow fell across the entrance. He started up quickly to find Helam smiling down on him. After the first greetings were over, Helam sat down and shared the food Alma had prepared.

"I am returning with you," Alma told him.

"But you must not!" his friend protested.

"Listen, Helam . . ." and Alma told him all that had transpired since he had been in hiding. Helam was silent for a moment.

"Are you sure," he asked at length, "that your loneliness has not created this personage?"

"No, Helam, I am sure. He instructed me . . . gave me the same message that Abinadi did, only much more detailed. That is the message I must carry back to our people. Oh, if I could only make you see the beauty of it!"

"No, no, Alma," Helam said hastily, "I cannot! Have you thought of what this will mean to you? Alone, driven, hunted . . . your life sought by the one man who has power over the life and death of his subjects! Your home—a home to you no longer; your wealth gone. What will you do?"

"I don't know, except that I must take this message back to my people," Alma repeated stubbornly.

"Then you have considered these things?"

Alma looked up, a slow smile lighting his face. "Satan has tempted me many times before this, offering me my position with Noah again, provided I refused to accept this. On the other side stood the Son of God, silent, but his eyes were upon me. He has sent me, and I must go!"

"Alma," Helam choked over his words, "I don't know how great a thing this is that you have, for I have heard no voice, nor have I seen a vision. But knowing you as I do, your love for pomp and ceremony, your love for the luxuries of life, the magnificence of this mission of yours must pass human understanding that it causes you to turn your back on all these things in order to carry on. I

will hear you again, but not now! I must be alone!"

Alma watched him as he circled the lake and disappeared among the trees on the opposite shore. Then he knelt and prayed that the light and understanding he had received might be given his friend.

IT WAS LATE AFTERNOON the next day before Helam returned, but by the look of peace and joy on his face, Alma knew his prayers had been answered. For a moment they were silent, clasping each other's hands.

"How great are the mercies of God!" Helam exclaimed. "To live through last night would recompense a man for going through fire! Now I understand how Abinadi so fearlessly went to his death—he was not alone! Alma, will you pray with me?"

So, kneeling side by side, each poured out the longings of his heart in prayer.

"My sons . . ." Alma had heard that voice before and answered promptly.

"There is rejoicing in heaven this day because of thee! Angels have been very near to thee, Helam, for they have known of thy battle with Satanic powers and have surrounded thee to strengthen and bless. Thou, Alma, hast been chosen the leader of my people, and Helam, thou art chosen to uphold him in this task, that he enter not into temptation. Thou hast been perplexed as to the manner of starting on this mission. First, tarry here a little longer until both of you are better prepared for the work. I have taught thee the necessity of baptism. No man can enter the kingdom without this new birth. The Son of God himself will submit to the will of the Father and receive this ordinance. Go now to the water's edge, and there it will be revealed to thee, the manner of thy baptisms."

They obeyed. Guided by the Power that had promised them instruction, both entered the water and waded out into the lake. Alma paused a moment, then prayed, "O Lord, pour out thy Spirit upon thy servant, that he may do this work with holiness of heart."

As he ceased speaking, the Spirit rested upon him, and taking Helam's hand in his, he said, "Helam, having authority from God, I baptize thee as a testimony that ye have entered into a covenant to serve Him until thou art dead as to this mortal body; and may the Spirit of God be poured out upon thee, and may He grant to thee eternal life through the redemption of Christ, whom he hast prepared from the foundation of the world." Then he and Helam were both buried in the water, and arose, and sought the cave rejoicing.

(To be continued.)

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Prayer - A Way of Life

(See page 23.)

By F. E. Thornton

The Lord is nigh unto all them that call upon him, to all that call upon him in truth.—Psalm 145: 18.

A FEW DAYS AGO a young lady came into my office wearing a new ring on probably the most important finger of all. Congratulations were in order, and as she held out her hand for me to inspect the visible evidence of her betrothal, I was impressed by the outstanding beauty of the stone. As the light fell on the gem, each of its many brilliant facets cast its own peculiar reflection, according to the particular vantage point from which it was viewed. However, it was not the individual reflections which imparted unusual beauty to the stone, but rather the interplay of the various reflections as they merged into one harmonious whole.

Prayer, it seems to me, has much in common with the precious stones. For Christians it is one of the "pearls of great price"—a jewel more precious than rubies and fine gold. Of all the benefits to be derived from Christian experience, there is none which is intrinsically more valuable than prayer. Prayer is not only a mode of worship; it is also the expression of a universal need for closer association with the Supreme Being for purposes of guidance, consolation, help and forbearance. It is a priceless opportunity to strengthen the moral fabric of one's life, to acquire a renewed outlook and wider vision on life itself, to draw upon an inexhaustible source of strength when one's own energies are depleted and at a low ebb.

BUT WHILE SOME have found a positive value in prayer, it is to be regretted that for so many, even within the church, prayer is still an undiscovered "diamond in the rough." Even the most flawless gem, in its native state, may pass unnoticed by those who are unaware of its potential value or too busy to give it anything more than a passing glance. It is only when the crude gem falls into the hands of the right person that it begins to assume value. And it is the art of the master craftsman who supervises the cutting and polishing that brings out the hidden beauties which make it a "joy forever." In prayer each of us has within easy reach a diamond in the rough; we must first recognize its inherent value, then set about to develop and polish each of the myriad facets until the full po-

tential value has been realized. Prayer is worth little, if little is put into it.

Flaws, in the diamond that is prayer, do not arise from inability to put together nice sounding phrases; the essential ingredient at all times is sincerity. When we permit our lives to become clouded by selfishness, anger, unwholesome thoughts, and other un-Christian defects, we create a yawning chasm between ourselves and God. Prayer, when it is approached without faith, is a hollow mockery. If, through long sinning and hardening of the heart toward spiritual matters, we have divorced ourselves from God, we may expect him to turn a deaf ear to our pleas; for above all true prayer is a way of life.

Prayer is a many-sided jewel, with each phase beautiful in its own right, shining with its own degree of brilliancy, yet mutually interdependent for a harmonious expression of body, mind, and spirit, which we should constantly strive to attain. But if the light be withheld, or if we should fail to develop some aspects of prayer through neglect, the entire gem will suffer by comparison.

PERHAPS IT IS NATURAL that our concept of prayer should center first around our own needs and those of our immediate family. This is typically the approach of a child—guileless, naïve, personal, and in full confidence that his every wish will be granted. But as adults mature in their understanding of God, there should be a corresponding maturity in the prayers which they offer. Christians should develop their capacity to pray for others—for the wrongdoer, for enemies, for God's servants, for the spiritual advancement of the kingdom, all with a full realization of the limitations of prayer, for prayer should be teamed with action.

Today the necessity for prayer looms larger and larger in the affairs of men and nations. The issues are clean-cut, and the lines of battle are being closely drawn. The godless nations have set out to destroy that which is fine and ennobling in religion, and to substitute in its place a degrading philosophy of values which can only have as its ultimate aim the shackling of the mind and body in a slavery that is worse than death itself. While men seek anxiously for personal and national security in the illusion of material things, one of the deepest sources of continuing power is largely

neglected. Even the United Nations meeting in San Francisco was opened without prayer, in deference to the wishes of non-Christian nations. Moral issues, striking at the very core of the national conscience, have left us shocked and dismayed at the widespread indifference to state and national corruption. But the issue is not hopeless, for if the power of prayer can again become revitalized in the lives of common men and women, there is yet time that our prayers for a better world may be answered, first in our own lives, and then in an ever-widening circle of men and nations around us. When this happens prayer will be removed from its tawdry surroundings and placed in a true setting of love which will radiate peace, friendship, and good will toward all nations.

WHAT IS PRAYER?

Prayer is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear;
The upward glancing of an eye,
When none but God is near.

JAMES MONTGOMERY, 1771-1854

Plain and Precious Things

(Continued from page 7.)

Seek the Best Gifts

I'm wondering if this last is not applicable to some of us who are very quick to point out to our Protestant neighbors that we have these gifts and that we believe in them, yet have done little to encourage them. There is danger of being imposed upon by overzealous prophets. That has happened a few times. But there is greater danger in an unbelieving and cynical attitude by which we quench the Spirit of God and lose the gifts.

Against this I would leave a warning note. We should not point to our Protestant neighbors as fulfilling this. We might do it very easily ourselves. Some of us need to change our attitudes. We do not covet these gifts as Paul admonished us.

May I summarize my introductory Scripture reading? The Book of Mormon supports the divinity of the Bible. It restores important doctrines. It makes plain that the Jesus is the Son of God and the Savior of the world, and that all men must come to him if they would be saved.

He That Endureth to the End

(See page 23.)

By David A. Oakman

ONE OF OUR FOREMOST NEEDS is security. It is remarkable to observe the various means we use in our endeavor to establish such a condition. We are easily persuaded to adopt a way of life if it promises to give us security.

In a missionary sense we are called out to promote the way of peace and safety for others. Often it is necessary for us to get down to where they are to lift them up in order to point out their need. In school the best teacher is one who speaks the child's language and starts from his point of understanding so that they can ascend together. The joy of the teacher is in the success of the pupil; he is not satisfied if the pupil fails.

It is not possible for us to start our work before we have learned our job; in order to become competent workmen, we must obey our master's orders. God, who made us, knows best how to govern us. In order to show us the way, God came in the person of Christ and demonstrated the kind of life he wills for us to live. I firmly believe Christ said what he meant and acted correctly in every emergency, never was caught off guard (as we often are), and was so certain of his position that he could conscientiously say, "Follow me." Can we follow him through forty days of fasting? Surely if we can, we shall have spirituality of the type he experienced for his day. Can we follow him in the blessing of men? This was one of his jobs, and he did it as it should be done.

HOW CAN WE follow Christ? Surely if we associate with him and let him be our Mentor, we shall be found doing his will and working with him for the benefit of our associates. We must leave our impression on our fellowmen; they are partly what we make them. Our attitude toward them is what we are; they are our stock-in-trade. Some are wayward, but they are all here to be blessed. We must be just as careful with the pleasant people who are ready to agree with us for they can be pleasantly wrong. We must see things as they really are, and to do this we must pray always lest we be led astray to desire things which are detrimental. Implicit obedience can bring us what we need.

When our earthly leaders tell us to obey, we do or else take the punishment for lawbreaking. How much more strict we should be on keeping divine law! God's rules are definite and emphatic,

yet we often ignore them thinking we can somehow escape punishment, but we cannot.

Every transgression will be judged, and we cannot minimize the penalty. We can, however, determine our fate and measure our reward by our works. We shall need to exercise more than patience and forbearance, for men of a worldly spirit seldom deal kindly with those who oppose their will. Success does not come with shouldering everyone out of the way who dares to present a different view; we can have no success apart from others' success; we must walk together as friends.

WE MUST cultivate charity that we may become perfect in every good work to the glory of God. We will find him helpful in every emergency and able to cure each ill. Better than this, God can help us to prevent a recurrence of the trouble. Special help for our special problems will come if we ask in the appointed way, which is through Jesus Christ, acting in the way he lived among men. He endured to the end, freeing us all from the bond of sin if we will have faith in him.

Christ set the way and brought from his Father's throne the very essence of godlikeness; he is the express manifestation of God's will. If we study his word and practice his methods, we cannot go wrong. God cannot be mocked; there are no counterfeit gods. There are other ways, but none of them lead to life eternal. We must continue faithfully in order to enjoy God's promises. We do not know when the end may come but we can imagine how it will be. Is the vision we see worth while in the light of the gospel of Christ? Before we can knit a pair of socks or gloves we must know what the finished product should look like before we can complete our work successfully. The same applies to our goals in life.

We must work for others in order to be safe ourselves. We cannot be saved alone, because our conduct is in our association with, and our salvation is bound up in, our fellowmen. As we treat them, so we are rewarded. The Doctrine and Covenants says, "I will reward every man according to that which he has measured to his fellow man."

We may think this ideal is too high, we may say sin is inherent in us, and thus seek to justify our behavior. The flesh is weak; it has been always, but antiquity is no excuse. It is for us who

say we see the light to alter these conditions as soon as possible. The path to perfection is made clear by faith in the one who is perfect. When we can conceive this idea, we should want to do something about it. In Christ we have the pattern of perfect manhood. "He who doeth my will shall know of the doctrine, whether it is true, or whether I speak of myself." We have the doctrine of repentance or learning how to live in accord with God's laws; our purpose now should be to apply this doctrine to our lives.

THERE ARE MANY THINGS to consider, and just as we are careful to follow the laws of our nation, so we must be prepared to obey spiritual laws. If we are baking a cake, we would not think of leaving out any of the ingredients and expect a good result; we would try to get everything in order, and in faith work to complete our task successfully.

How often do we neglect or overlook part of the Lord's work? In some cases it seems only a trivial thing that can turn our mind. We are told that the Spirit of God is very tender and easily moved, but that is not so; it is our attention that is diverted—not the Spirit of God which is disturbed. We cannot disturb such a positive influence. We must attune ourselves to listen if we would hear, because the voice of God is ever audible to those who will pay attention to it.

For the attainment of any objective we must first see it, then work with all our might to gain it. Nothing can be gained by half measures. We cannot go half way to London, then declare we have been there and speak with assurance of the journey. No more can we bear witness of the gospel if we do not know our subject. Our message must be the result of direct association with God's spirit if we are to speak authoritatively to those we would help, and only by lifting them up can we find security for ourselves.

My church gives knowledge and power, for my life is no longer aimless.—SHUTE

We are a marked people by the nature of our religion.—MESLEY

Inspired men will not conform to the world but will be transformed by their own integrity.—CHESWORTH

We must pray as if no work would help us and then work as if no prayer will help us.—SHUTE

—Quotes from the College Student Conference

The Name of the Brother of Jared

By Floyd Potter

As I See It

A department for replies to debatable topics printed in the "Herald." The views expressed here do not necessarily reflect church policy nor commit the "Herald" or its editors. Limited space will not permit many articles on the same subject to be printed.—EDITORS

IT IS ENCOURAGING to note what appears to be a genuine resurgence of interest throughout the church on the Book of Mormon. Probably more people are reading and studying its contents today than ever before in history. Undoubtedly the production of a concordance in recent years has helped much to stimulate the spirit of research.

Since the translation of the Book of Mormon was first made available in 1830, there have arisen many questions which have both direct and indirect bearing on the claim of its divine origin. Some of the questions are of great import, and others not so great. Who shall say that the name of the Brother of Jared is of only minute significance? It may be important for several reasons:

1. We should not confuse the identity of this important character with some other, for example, "Gazelam."
2. Outside readers of the Book of Mormon expect to have reasonable answers to the questions they raise—including this one.
3. If the answer is available, we are being slothful and negligent if we do not search for it.

Was It "Gazelam"?

In the Book of Mormon itself no mention is made of the real name of the Brother of Jared. This is not because he lacked a specific cognomen but may be due to several good reasons we shall list later. The appellation, "Brother of Jared," is found in the record thirty-nine times, plus ten occasions where we find the phrase "Jared and his brother."

The name "Gazelam," which some erroneously apply to the Brother of Jared, is found only once in the Book of Mormon. It does not appear anywhere in the Bible, but in the Doctrine and Covenants there are several references (77: 2; 81: 4; 101: 4, 8). In these places it designates in prophetic manner Joseph the Seer.

Such evidence is, of course, not conclusive in itself that the Book of Mormon "Gazelam" is Joseph Smith. Many prophets have had names similar or

identical to each other, for example, Elias, Enoch, Joseph, and so forth. But a study of Alma 17: 52-65 is, I believe, capable of showing that the "Gazelam" therein mentioned truly refers to Joseph Smith.

Alma is telling his son, Helaman, of the twenty-four gold plates of Ether and their record of the "secret combinations" which caused the destruction of the Jaredite nation. Foreknowing the work of the latter-day prophet, but veiling his identity under the pseudonym of "Gazelam," the Lord indicates through Alma that this prophet should receive "a stone, which shall shine forth in darkness unto light, that I may discover unto . . . them the works of their brethren; yea their secret works, their works of darkness, and their wickedness and abominations" (Alma 17: 55).

Joseph Smith's translation through "the stone"—"these directors" (verse 56), the Urim and Thummim, has already accomplished just that. All who read it can learn from the Book of Mormon just how devilish were these combinations which caused the downfall of both Jaredite and Nephite nations (Ether 3: 94).

But apparently some look for a future revelation of the *details* of these wicked works by a latter-day prophet who, they say, will be called "Gazelam." We discover that no such expectation can be justified in the light of the following:

And now my son, I command you that ye retain all their oaths, and their covenants, and their agreements in their secret abominations; yea, and all their signs and their wonders ye shall retain from this people, that they know them not, lest peradventure they should fall into darkness also, and be destroyed. . . . And now my son, remember the words which I have spoken unto you: trust not these secret plans unto this people, but teach them an everlasting hatred against sin and iniquity.—Alma 17: 59, 65.

Such commands are quite feasible when we reflect that no good purpose would be served in revealing these techniques of wickedness to a righteous people. Why should we anticipate their future publication?

Thus Joseph Smith is clearly recognizable as "Gazelam." There is no recorded prophecy of any future "Gazelam" yet to come.

The Real Name Revealed

In the history of the church there is a parenthetical reference to the Brother of Jared, apparently indicating his true name. We refer to the *Letters of Oliver Cowdery* reprinted in tract form (No. 1244) in earlier days of the Restoration. Originally these letters were printed in the *Messenger and Advocate*, published by the church in Kirtland during 1834-35. Each of the eight letters in this series was addressed to W. W. Phelps and makes very absorbing reading to the student of history.

Oliver writes like this in his sixth letter, page 24, of the pamphlet:

It is said, and I believe the account, that the Lord showed the Brother of Jared (Moriancumer) all things which were to transpire from that day to the end of the earth, as well as those which had taken place. I believe that Moses was permitted to see the same, as the Lord caused them to pass in vision before him as he stood upon the mount; . . .

The following considerations make feasible indeed the theory that the parenthetical insertion "Moriancumer," after the name "Brother of Jared," was this important man's true name:

(a) Joseph and Oliver, as they translated, were no doubt intrigued by the much reference to this anonymous character. It would be perfectly natural for them to ask the Lord for his name. They did the same thing regarding several other queries which arose in the progress of translation. Two such instances were the question of baptism (see *Church History*, Volume 1, page 34) and the question of John the Beloved's continued earthly existence (see *Doctrine and Covenants* 7).

(b) The fact that such special revelation to them was not more definitely recorded in the history of the church is quite understandable because it is a relatively minor point, and the history of the times recorded by Church Historian John Whitmer was lamentably sketchy. John was recreant in his stewardship to the point of supplying only 138 pages in longhand covering the momentous early years of our history. Many other interesting details did not get into such an abbreviated record.

(c) In the Book of Mormon period, as in Bible times, it was not uncommon to give names of great men to geographical features, for example, Mulek, a son of Zedekiah; both a city (Alma 23: 31-33) and a land (Helaman 2: 128, 129) were named after him. Lehi, Nephi, Helam, Morianton, and Mormon

are also cases in point. Ether 1:37 informs us:

And as they came to the sea, they pitched their tents and they called the name of the place Moriancumer; and they dwelt in tents . . . upon the sea-shore for the space of four years.

What could be more natural than for the little band of migrants to name this important place after the spiritual leader of the colony, using his right name, Moriancumer?

(d) There would seem to be no special or divinely intended reason why the Brother of Jared's name should be withheld from the record. It could be explained on perfectly natural grounds: Moriancumer's personal wish for anonymity in a written record, or perhaps a custom of the times to relate the spiritual leader to the civil leader of the group.

May it not be said of us as a people that we do not know our own history, simply because we fail to study out the relevant facts.

Highway Markings

By Florence B. Hughes

EN ROUTE TO GRACELAND with our daughter and her girl friend from Ohio, we traveled Highway 69 but a short distance when the girls recognized an Independence boy and his Australian guest for the week end waiting for a ride toward Lamoni.

My mother, who was riding in the back seat, commented on how easy it is to get to Lamoni now compared to thirty years ago because of the inadequate system of markings used then. She reminded me how we used to watch for the old Cannon Ball Trail markings, three of which she found still faintly showing on the poles. She remembered the first travel maps in which turns were designated by barns, trees, or other landmarks. The boys marveled at the difference in traveling time now and in earlier years due to the good highways and adequate markings of today.

After the conversation turned to other channels, I found myself meditating. Looking at the Australian boy and knowing he had followed markings to Graceland, and even now had been appointed to chart markings in this great work of God, I felt a new appreciation for the more adequate markings the church is able to provide in comparison with past years.

The Fascination of Slavery

THE SLAVE has one advantage over the free man. He needs to take no risks. He does not need to worry about the rent, the price of potatoes, or the children's education. In return for the pull of his muscles or the use of a more or less good mind, he is assured of food, clothing, a bed—even money.

This has become an alluring picture to some people who are free Americans but who are haunted by fear. Trusting God very little, if at all, they have an unhealthy yearning for security. They say it is natural for every man and woman to want security. That is true. But nobody knows better how to develop the wish into an obsession than the enemies of freedom.

The wish for security tosses about in the mind of all modern civilized men. Not because the times are chaotic. It is a wistful leftover from babyhood when mother placed her darling in a pillowed, shaded carriage for a nap in the sun, when she bathed and fed him, and tenderly put him in the crib for the night. It was a fine life. The grown man or woman who does not know God searches fearfully for a supporting human hand that will help him regain the feeling of being safe.

Over here stands a man with a hard jaw and a rousing voice, who is looking at the free man's harried expression. Waving an arm he shouts, "Follow me and join the union! You are making the boss rich by your labor! Get YOUR share! It costs you nothing but dues!"

Across the street a man jumps off a sound truck. He has a broad smile and extends a hand. "Follow me, my friend! Vote for me and I will pass laws that will produce endless prosperity for you. It will cost you nothing but taxes."

These idealistic men whom he now follows will give him security, thinks the free man happily. Steaks, an automobile, a television set, a new apartment—the free man who had been so frightened already feels the eiderdown baby pillow under head.

But the childish mind does not yet understand that some men want not security first, but power—power of wealth; power over men, women, and children; power over life and death. The craving for it increases as they grasp always more, until even their own security becomes secondary to them.

As the man waits for security to reach him by way of handshakers and union kings he discovers that dues and taxes can extend and grow. The union kings

demand a large extra sum when he needs a new place where he can labor and earn. As protection against a host of hazards are dispensed by the handshakers he saves less and becomes dependent on the good will of the dispensers. The price of the daily bread soars—he is ordered out on strike—and he and his family and his home have a lean and threadbare look.

Within himself, and all about him he now begins to hear voices: "Your dollar is worth fifty cents! Your dollar may be worth nothing tomorrow! Your dollar is merely a piece of paper, with no value in gold; why save it? Your old age security will provide you with a hall room—if the handshakers do not spend your money first on pet schemes at home and abroad. Your children shall serve over there and labor here—not where and how they please as you did before them!"

Where now is the eiderdown baby pillow? Where is freedom from fear? True, the boss's wealth has been divided, and his company's income is produced mainly for the administrators and handshakers and not for the stockholders. But the administration's handshakers and union kings have become hard bosses, and some have gathered for themselves more riches than the old boss ever had.

To the once free man with the childish mind there slowly comes a realization. He has succumbed to a heady fascination emanating from an evil force. Security is granted by human power with the accompaniment of slavery—because love is not in the giving. The once free man, rousing himself too late, finds that he has been gagged and chained hand and foot. As he struggles, shadowy unknown men standing behind his erstwhile friends exclaim threateningly: "You have security! You have food, a roof, a bed! We have a five-year plan with longer hours and less pay for your further good!"

The modern slave should have learned in time to understand the words of St. Paul: "When I was a child, I spake as a child, I understood as a child. I thought as a child: but when I became a man I put away childish things."

Only the man who is consciously a child of God is not childish. Wisely entrusting his life's course to the Father's love, he knows little fear. The administrators' handshakers and union kings will never become his masters—but remain his servants. *He is free because he follows no less a person than Jesus Christ.*—From *Christian Economics*, September 9, 1952, used by permission of the publishers.

Briefs

Dedication Service for Revised Version

FALL RIVER, MASSACHUSETTS.—The church school is under the direction of Moroni Heap and John Pilling. A new class has been formed to meet on Thursday evenings at the church. Moroni Heap is the first president with Elder A. M. Coombs as his counselor. Barbara Ann McNally is the secretary and treasurer. Half of the evening is given to recreation and then a study period is participated in under the direction of Margaret Robinson. Slides are also shown by Brother Heap of the various places he has visited.

The women's department presented an orchid to Mrs. John Hitchen on her fiftieth wedding anniversary. Open house was held at Mr. and Mrs. Richard Baldwin's home at Swansea, Massachusetts. Mr. and Mrs. John Hitchen were given a dinner by Mr. and Mrs. John Henderson of Attleboro.

William Holt was baptized October 5 at "The Narrows" by Elder A. M. Coombs. A prayer and testimony service was held following this.

Isabel Millward, Moroni Heap, Elbert Heap, John Heap, and Wallace Chesworth have offered their cars for church work. Isabel Millward and Gladys V. Coombs have made many visits for the women's department, sometimes accompanied by A. M. Coombs, pastor to Fall River and near-by towns.

The branch was saddened to learn of the death of Brother John F. Sheehy. He began his preaching in this area and at Little Compton.

Nine members of the branch attended the dedication service for the new Revised Standard Version of the Bible. Three participated in the choir. Those who sang were A. M. Coombs, Wilfred Brindley, and Margaret Robinson.—Reported by GLADYS V. COOMBS

Mission Organized As Branch

TURLOCK, CALIFORNIA.—The congregation was organized from the Modesto Branch by Pastor David Elliott, February 11, 1951, in Eagle's Hall, 114 Center Street. Elder Bill Hays was appointed as leader of the group. The following September 16, 1951, the congregation was organized into a mission at the home of Brother and Sister Leslie Weaver. District Bishop Edwin Burdick and Sister Burdick of Sacramento, Brother Alma Andrews of Berkeley, David Elliott, pastor of the Modesto Branch, and fifty members of the group and their friends were present. On August 31, 1952, the mission was organized into a branch. District President L. A. MacDonald of Northern California District, Bishop Edwin Burdick, David C. Elliott, and Patriarch William Dawson participated in the organization meeting.

Bill Hays is pastor of the group and he appointed Elder Ted Shulds and Priest Victor Thomas as his counselors. Victor Thomas was voted church school director; Elsie King, secretary; treasurer, Floyd Weaver; women's department, Florence Davis; Zion's League supervisor, Bill Durbin; music director, Pearl Carter; historian, Florence Henderson. There were eighty-eight Saints present at the organization service. A covered dish dinner was served and Brother Victor Thomas and Brother Burton Woodruff took pictures of the group. They sang to Brother and Sister Victor Thomas as it was their twenty-third wedding anniversary. Brother Woodruff showed colored film of one of his travels, with pictures of the church families of Turlock.

The average attendance at morning services is forty, and the evening services have an

average of twenty-eight. Since starting the group at Turlock, seventeen have joined the church. Floyd Weaver and Russell Green were called to the office of deacon on August 24.

At the Communion service September 7, Richard Galen, infant son of Brother and Sister Galen Thomas was blessed by Brother Bill Hays, assisted by Brother Ted Shulds. At the evening service Brother Shulds showed colored slides of Central America. Cottage prayer meetings are held in different homes in Turlock, with the average attendance of twenty-one.

Since the group was organized missionary series have been held by Evangelists William Patterson and William Dawson, and Seventies Glen Johnson and H. Lynn.—Reported by STELLA SNEED

Zion's League Elects Officers

ESCATAWPA, MISSISSIPPI.—The annual branch business meeting was held on August 4, presided over by Elder Wayne Hough and Pastor A. N. Barnes. The following officers were elected: pastor, A. N. Barnes; assistant pastor, Marshall Mizelle; church school supervisor, Leo Livandais; assistant church school director, E. B. Sherman; branch secretary, Myrtle Livandais; branch treasurer, G. C. Gibson; young people's leader, Jimmy Roberts; women's leader, Mrs. Alpha Bickle; children's leader, Mrs. Dorothy Griffin; music director, Madella Barnes; adult supervisor, Mabel Davis; auditing chairman, A. L. McQueen; church school secretary, Johnnie Coker; publicity agent, Mary Jo Davis; historian, Irene William; book steward, Pearley Allen; custodians, Johnnie Rogers and Willie Bosarge.

The annual Zion's League business meeting was held September 21 and the following officers were elected: young people's leader, Jimmy Roberts; president, Margaret Ann Davis; vice-president, Laverne Rogers; secretary and treasurer, Mary Jo Davis; recreation chairman, Gloria Allen; social committee, Audrey Jean Roberts. The meeting was presided over by E. B. Sherman.—Reported by MARY JO DAVIS

Branch Holds Anniversary Services

GRAND VALLEY, ONTARIO.—Speakers at the anniversary services on September 28 were Apostle C. G. Mesley of Independence, Missouri; and Evangelist B. H. Hewitt of Toronto. The church held a capacity crowd at each service and at the eleven o'clock service about fifty children held services in the basement in order to accommodate the adults upstairs.

The annual branch business meeting was held September 29. Officers elected were as follows: pastor, R. J. Farthing; counselor, Walter Clark; church school director, Lloyd Taylor; junior school director, William J. Taylor; women's department leader, Ruby Taylor; chorister, Ruth Hodgson; pianist, Gloria Clark; secretary, Nelda Taylor; statistician, Grenville Taylor; treasurer, Verne Hodgson.—Reported by R. J. FARTHING

Mission Elects Officers

SAN RAFAEL, CALIFORNIA.—The mission held its annual business meeting at the regular meeting place which is the Labor Hall, Tamalpais and Mission Streets, San Rafael, on September 28. Robert Bishop of Santa Rosa was in charge.

Ray McNeil, a priest, was elected pastor with Dr. Herbert Salisbury chosen to be his counselor. Dr. Salisbury, an elder, served at one time as president of Graceland College. Later he served as Historian for the General Church in Independence. Besides acting as counselor to the pastor, he will also serve as historian for the mission. Brother McNeil will serve also as director of religious education.

Ethel McNeil will serve both as director of music and treasurer. Mrs. Leona Salisbury will assist her with the music. Helen Pierce will serve as secretary. Homer Kelley who is an auditor by profession will serve in that capacity for the group. Ernestine Ardits will be the book steward, while Harry Fassell will act as custodian. Marie Gosline will continue to serve as publicity agent.

Both the treasurer's report and the minutes of the previous meeting were read and approved after which the meeting closed.—Reported by MARIE GOSLINE

Four Young People Baptized

HEARNE, TEXAS.—The annual election of officers and branch business meeting was held September 14, with District President C. W. Tescher and Elder A. J. Banta in charge.

The following officers were elected: branch president, Elder Hardy M. Hay; church school director, George Sims; women's leader, Lula Shields; music director, Pauline Nunley; young people's leader, Alfa Dotson; church school secretary, Ozella Hay; auditing committee, Wayne Hay and L. A. Nunley; publicity agent, Nella June Dotson. S. L. Dotson was sustained as Bishop's agent.

Four young people were baptized and confirmed by Elders J. R. Allen of Marlin and Hardy Hay.—Reported by NELLA JUNE DOTSON

College Day Program Held

COLUMBIA, MISSOURI.—University of Missouri student church members and residents of the city gathered at the Student Center at 515 South Fifth Street, Columbia, Missouri, on Sunday, October 19, to celebrate Graceland College Day. A worship setting had been prepared by Dick Weiss, featuring Graceland publications and mementoes against a background of autumn leaves. Marian Robinson read a poem, "Discovery," from Cleo Hawthorne Moon's *The Bell-Tower's Eye*. After a piano prelude, Forrest Swall, in charge of the service, gave the introduction of the program, in which there were three speakers. Francis Cleaveland spoke on "Why Graceland at First," dealing briefly with the history of the college. Marian Robinson followed with "Why Graceland Now," stressing the present-day need of the college. Barbara Higdon spoke on "Why Graceland Day," presenting the projects that call for funds to develop Graceland's service to the young people and the church. "Alma Mater" was sung, and the offering taken by Dick Weiss was consecrated by Bob Bruch. The benediction was by Leonard Lea.—Reported by FORREST SWALL

Priesthood Holds Retreat

CENTRAL MISSOURI STAKE.—A women's institute was held at the Knob Noster Church on September 11. "We're Pressing on the Upward Way," was the theme and Pauline J. Arnsion, General Church women's leader, was present to assist.

The Blue Springs congregation brought the devotions and special music. Sister Arnsion spoke on "Why a Women's Department?" One period was given to a "School of Instruction," with four divisional classes. Leaders and program chairmen were instructed by Sister Ruth Simons, stake women's leader, friendly visitors by Sister Sadie Hughes, cradle roll workers by Sister Lou Mifflin, and young married women by Sister Francis Benner.

In the afternoon, high lights of the past year's work was given by each congregational leader. A charge to service was given by the Stake President Harry J. Simons, followed by a challenge from Sister Arnsion. Pledges to serve

were given by representative women, after which a trio from Knob Noster sang "My Task."

On October 11 and 12, approximately 100 members of the priesthood met at Knob Noster State Park for a week-end retreat. The theme of the retreat was "Ministry at the Grass Roots of the Church." Brother Evan Fry, from Independence, was present as a representative of the General Department of Priesthood Education.

During the retreat special attempts were made to discover some of the real needs and possibilities of the stake in three particular areas of ministry, "Witnessing," "Shepherding," and "Implementing." Considerable time was given in group discussions under the leadership of Stake Missionary Philip Moore with several brethren comprising the "Witnessing" group. The pastors of the stake and others of the brethren formed a "Shepherding" group led by Brother Fry and Stake President Harry Simons, and the solicitors, deacons, teachers and some others formed the third group, that on "Implementing and Building" and were led in their discussions by the stake bishopric, Bishop W. C. Becker and his counselor, Otho Clark. S. E. Mifflin of the stake presidency was in charge of the campfire worship and H. C. Ferguson, also of the stake presidency, led the morning devotions on Sunday. Special music, in the form of solos, quartets, and even a double quartet was furnished by several of the brethren. Meals were prepared by Doras Becker and Bessie Gard of Warrensburg and Helen Gard of Holden.

It is planned that this will be the beginning of a five-year program of priesthood instruction and training for the stake.—Reported by MRS. DEAN ADAMS

Visitors in Branch

WALLOWA, OREGON.—An all-day meeting was held September 14. Those present from out of town were Mr. and Mrs. Earl Wilcox of LaGrande and Brother and Sister W. T. Ferguson of Baker. After church school and Communion service, Brother Ferguson preached the morning sermon. A potluck dinner was held following this service.—Reported by MABLE MILLER

Zion's League Organized

SANTA PAULA, CALIFORNIA.—At a branch business meeting held October 5, Jack Evans and Hugh Kensler were ordained elders, and Jack R. Evans was elected to serve as pastor, which office had been filled by C. C. Burdick for the past nine years.

A Zion's League was organized on October 7, with Joann Nowlin elected to serve as president.

On September 25 at a meeting of the women's department, a candlelight installation service was held, and Mrs. Jack Evans was installed as the new leader to succeed Sister Opal Lance.—Reported by MRS. ROBERT HAVEN

New Classrooms for Branch

EROS, LOUISIANA.—The branch business meeting and election of officers was held September 23, under the direction of District President James Renfro. Elder C. C. Fuller, pastor of the West Monroe Branch was also present. The following officers were elected: Elder J. E. Phillips, pastor; Elder A. Williams, counselor; Priest Paul E. Fuller, secretary; Teacher R. F. Thornell, treasurer; Lillian Powell, music director and young people's leader; Priest C. E. Phillips, church school director; Effie Gene Fuller, church school secretary;

Sallie Carpenter, women's leader; Mattie Mobley, assistant; Lavinia Carroll, Jr., League leader; James Mobley, Deacon Harvey Lewis, and Elder A. Williams, building committee.

The branch has new church schoolrooms that are near completion. Elder T. B. Sharp worked on the rearrangement of the main building.—Reported by ORELL FULLER

Officers Elected for Branch

PERRY, IOWA.—Brother Herbert Scott, pastor of the Des Moines Branch, presided over the annual business meeting on September 14. The following were elected: branch president, John P. Morgan; counselors, Asa Smith and W. H. Brooner; secretary and recorder, Marilyn Brooner; treasurer, Mildred Peterson; social chairman, Edith Harkrader; church school director and auditor, Asa Smith; assistant church school director, David Peterson; church school secretary, Marilyn Brooner; music director, W. H. Brooner; women's leader, Pearl Weems; young people's leader, John P. Morgan; publicity agent, Bonnie Morgan; librarian and historian, Alfreda Smith.

Five children and young people were baptized June 22. They were Virginia Holseid, Janet Bennett, Laurel Brown, David Brown, and Dennis Brown.

The following births have been announced: Dea Jean Baker, daughter of Mr. and Mrs. Charles Baker of Woodward, and Ronda Rae Brown, daughter of Mr. and Mrs. William J. Brown of Jamaica.

During the summer the church floor was sanded and varnished under the direction of Asa Smith.

The Zion's League is making an active start for the new year with David Peterson as president; Keith Brooner, vice-president; Janet Bennett, secretary-treasurer; Joan Sweeney, music; Rosemary Brown, study chairman; Joan Sweeney, worship; Donald Peterson, service; and John Harkrader, recreation.—Reported by BONNIE MORGAN

District Conference Held

SOUTHERN MICHIGAN DISTRICT.—The district conference was held in Kalamazoo, September 20 and 21. The business session opened with District President J. C. Phillips in charge. A report was read from each officer and pastor.

The Saturday evening sermon was by Bishop T. A. Beck. Seventy F. E. Butterworth gave a lecture and showed pictures of his missionary work while in Tahiti, after which the women invited all to the lower auditorium for a social hour and refreshments.

The prayer service Sunday morning featured as speaker Evangelist E. R. Carter. The guest speaker, both morning and afternoon, was Elder John Blackstock, of the Central Michigan District.—Reported by EDITH GLIDDEN

Missionary Holds Series

PROTON, ONTARIO.—Missionary Al Pelletier held a series from August 10 to 22. Two candidates were baptized at the close of the series. They were Darlene Smith, daughter of Mr. and Mrs. Reuben Smith, and Judy Morton, daughter of Mr. and Mrs. Ed. Morton of Toronto.

Elder Angus Kennedy of Lisle, Ontario, gave an address on September 14.

The women's department entertained the Grand Valley ladies at a grandmother's meeting in August. Mrs. William Goheen is the president for the department for the coming year.

The annual business meeting was held September 22.

A coat of paint has been applied to the exterior of the church, and a new oil furnace has been installed.

The young people are participating in a quiz on *Church History* from volumes three and four. There are teams from Guelph, Elora, Grand Valley, and Proton. They meet at Elora every two weeks, four times in a series.—Reported by DELL BLACK

Babies Blessed

BAGLEY, MINNESOTA.—The Bemidji Branch held its business meeting at Bagley September 28. Pastor Frank Sim of Bagley was elected pastor for another year, and he selected Elder George W. Day and Priest W. C. Stauty as counselors. Other officers are Carrie Cronemiller, secretary and treasurer; Grace Ingalls, young people's leader; Beryl Olson, church school director and publicity agent; Mrs. W. C. Stauty, leader of the women's department.

The Bagley group has had regular church school and worship services throughout the year and the Bemidji Saints have met with the group whenever possible as they have no meeting place at Bemidji.

Elders Berber and Eric Cook, of Independence, Missouri, visited the Bagley group on Sunday, June 8.

Dr. and Mrs. C. F. Young and daughter visited here August 24. Dr. Young is district president of the Red River District. Saints from surrounding branches also were present. Represented were Frazee, Audubon, Bemidji, and Bovey in Minnesota, also some vacationing Saints from Independence, Missouri, and Omaha, Nebraska. There were forty-eight in attendance at the services in the home of the pastor. The main speaker of the day was Dr. Young. After the service a potluck dinner was served.

The following Sunday there were twenty-eight in attendance for services when three babies of nonmembers were blessed by the pastor. The babies were great-grandchildren of Lloyd Mathewson, lifetime member of the church.

Three members of the group attended a retreat which was held at Detroit Lakes in August. The theme of the retreat was "Living for the Restoration."—Reported by BERYL OLSON

Zion's League Holds Retreat

BUFFALO, NEW YORK.—The New York Zion's League held a retreat for three days at the Allegheny State Park, October 10-12. Seventy Stanley Johnson was the director and chose the theme, "We Are One." A prayer service was held on the closing day in which several nonmembers participated as well as young people from the area who are members of the church.—Reported by ROGER SULLIVAN

District Institute Held

BEND, OREGON.—The annual institute was held at Bend, August 30-September 1. To open the institute the group gathered at the home of the pastor, George Dyer, for supper prepared by Sister Mary Dyer. Following the supper they met at Norway Hall for a sermon by District President J. L. Verhei, and a program by the Bend Saints.

Sunday services began with a prayer and fellowship hour under the direction of Brother Verhei, assisted by Bishop Monte Lasater, Elders Miles Whiting, James Kemp, Harold Carpenter, Clinton Dobson, Roy Keiser, and Kieth Kinart. The Sunday services were held at the Allen School Auditorium. Harold Carpenter was in charge of the church school hour. The teachers were as follows: Harold Carpenter, adults; Kieth Kinart, young people; Sisters Effie Verhei and Leona Carpenter, chil-

dren. Bishop Lasater delivered the morning sermon.

At the noon hour a basket lunch was served at Pioneer Park. A baptismal service was held in the late afternoon when William Salberg was baptized by his uncle, Brother Henry Watts of Madras, Oregon.

Classes reconvened in the evening and teachers for this period were Elder Howard Sheehy, priesthood; Bishop Lasater, women; Kieth Kinart and Miles Whiting, young people. Missionary James Kemp preached the evening sermon.

Monday morning the women of the Bend congregation under the direction of Sisters Mary Dyer and Mary Moy served breakfast at Shevlin park. This was followed by a fellowship service. Brother Verhei was in charge of the adult service, assisted by Elders Roy Keiser, Howard Sheehy, Clinton Dobson, Miles Whiting, Monte Lasater, and Harold Carpenter. The young people held their service under the direction of Elders James Kemp and Kieth Kinart.

There were members in attendance from Medford, Springfield, Grants Pass, Klamath Falls, Lakeview, Portland, Vancouver, Burns, Madras, Longview, Camas, Sweet Home, and Roseburg.

Soloists for the institute were Elder James Kemp, Sister Della Dobson, and Elder Sam Morris. The pianist was Helen Kemp.—Reported by LEONA CARPENTER

Women's Department Active

SARNIA, ONTARIO.—Apostle Paul Hanson was the guest speaker on October 2 for the evening service. On October 4, Sister Lena Shaw, district women's leader, was in charge of an installation service for officers of the women's department.

Elder William McMurray came to the branch February 3 for a missionary series. He was later joined by Brother Pfohl and his wife and they remained in the branch until February 28. Four Sarnia young people attended the Ontario Youth Camp held in Port Elgin, Ontario. They were Marilyn Morey, Sarah Ryan, Jack Hughes, and Bob Belrose.

A sunrise worship service was held on Easter Sunday, followed by a breakfast served by the young people.

Five members of the branch attended General Conference in April. They are Elder and Sister Freer, Brother and Sister Bowman, and Sister L. Campbell.

The climax of the work of the women's department for last year was a tea held in June at the home of Sister Laura Gillespie.

The annual branch business meeting was held on August 25, with the pastor, Elder Basil Freer, in charge. District President John Banks was the speaker. The following officers were elected: pastor, Elder B. A. Freer; secretary, Marguerite Hughes; church school director, Jack Morey; music director, Marjorie Belrose; women's department, Ruth Walton; young people's leader, Arthur Freer; treasurer, Elmer Shrigley; publicity agent, John Sawyer; book steward, John Bowman; branch solicitor, Edward Campbell; auditors, Marjorie Belrose, Ethel Perry, and Marguerite Hughes; historian, F. S. Pirrie.

A wiener roast was held on September 5 for Leslie Belrose who is now a student at Grace-land College. During the year Leslie served as pianist for the branch and he was presented with a gift.—Reported by JOHN BOWMAN

District Officers Elected

COLUMBUS DISTRICT.—On October 5, the annual conference was held at the First Church, Tompkins Street and Medary Avenue, under the direction of Apostle D. T. Williams, assisted by Elder E. Elwood Smith, district president. Classes were held in the afternoon

on October 4 and speakers included Brother Williams and Brother Smith.

The following officers were elected: district president, E. Elwood Smith; counselors, Elders A. E. Anderson and Elbert Griffin; secretary, Norma Ann Kirkendall; treasurer and nonresident pastor, R. M. Gray; church school director, Earl Caldwell; women's leader, Betty Griffin; Zion's League leader, Gerald Glandon; music leader, Rosemary Lentell; historian, Ethel A. Kirkendall; auditor, Lucinda Madden; bishop's agent, Elder C. J. Swanson; and publicity director, Mabel Smith. Sister Ethel Kirkendall and Brother C. J. Swanson were sustained.—Reported by MABEL SMITH

District President Guest Speaker

MT. VERNON, ILLINOIS.—On October 12, special services were held by the Saints of the Mt. Vernon mission and the surrounding territory. Elder E. E. Smith of the Columbus District was the morning speaker. After a basket dinner, the annual business meeting was held. All the officers of last year were asked to continue their work for the present. Report of each officer was given and approved. Brother Smith preached again following this service.—Reported by MABEL SMITH

Officers Elected

KITALANA BRANCH, VANCOUVER, B. C.—On October 6, the women's department held their meeting in the home of Sister Florence Avis.

The following branch officers have been elected: women's supervisor, Florence Avis; secretary and treasurer, Margaret Peterson; young people's supervisor and music director, Lila Hale; building committee, Elder Albert Embleton, Priest H. Stanbridge, and Deacon Bo Peterson. Esther Winters was elected teacher of the women's class. Sister Eva Fisher and daughter Lucille from Independence visited the branch. Brother and Sister Allish visited here recently and Brother Allish delivered the Communion address.

The women have met at the home of Sister Bea Allish for a missionary emphasis series.—Reported by ANN DAVIS

New Property Purchased

VINITA, OKLAHOMA.—A lot 90 by 150 feet with a frame building on it has been purchased at 222 North Thompson. Plans are being made regarding the use of the building.

Vacation church school was held for six days during the summer. Lela Parkhurst acted as principal and was in charge of the junior high, Avo Davis taught the juniors; Velma Raffety, primary; Margaret Lightfoot, kindergarten; Roy Raffety, priesthood assistant.

Brother and Sister Carlos Smith of Blue Springs, Missouri, and Brother and Sister Crowder of Independence, Missouri, visited the branch in September. Brother Smith delivered the morning sermon.

The women's department has challenged the men of the branch to a contest in raising money for the building fund. The contest closes at the end of the year with the losing side treating the winning side to hamburgers. The funds are to be raised by the teams and must not come out of their income.

The branch is leading the district in the percentage of filers; 89 per cent of the branch membership has filed tithing statements.—Reported by LELA PARKHURST

Branch Election Held

MINOT, NORTH DAKOTA.—Church school business meeting was held October 25, at the Logan schoolhouse. Elder Joe Ballantyne was elected branch pastor, Gordon Wheeler, church school superintendent; Mrs.

Reese Whitted, treasurer; Mike Ballantyne, secretary; Mrs. Pearl Caudle, music director.

Elder Houston Hobart, missionary for the district, spent a week in our community.—Reported by VIRGIL D. SMITH

Six Candidates Baptized

SANTA BARBARA, CALIFORNIA.—The annual business meeting was held October 5 under the direction of District President John Davis. The following officers were elected: Elder Roy T. Curtis, pastor; Priest Howell Hughes, assistant pastor and church school director; Lillia Scurlock, music director; Margaret Booth, children's department; Lillian Tsowtsowvas, women's leader. During the past year, Howell Hughes was called to the office of teacher and ordained by the pastor, Elder Roy T. Curtis. On October 5, Brother Hughes was ordained to the office of priest by Brother Davis and Brother Curtis. Brother Curtis baptized five children and one adult at an early morning baptismal service. The candidates were confirmed by Brother Curtis and Brother Davis. This makes a total of seven baptisms for the year. Brother Davis spoke at the Communion service at the eleven o'clock hour.

The women's department organized a nursery during the year.—Reported by ROY CURTIS

President Edwards Speaks to Branch

FLORA, ILLINOIS.—A branch business meeting was held September 11. Officers elected are Harry Henson, branch president; secretary, Maude Greathouse; treasurer, Gladys King; church school director, Robert Etcheson; women's leader, Mabel Phillips; youth leader, Floyd Henson; music director, Marie Henson; publicity agent, Priscilla Henson.

On September 13, President F. Henry Edwards spoke to the Saints. The following evening Evangelist John R. Grice began a two weeks' series which ended September 28.

The women of the branch have been serving meals to private organizations in the basement of the church and have raised money for the building fund. The church building is new and the interior has been recently redecorated.

The branch was host to the Southeastern Illinois District for the fall conference which was held October 4 and 5.—Reported by PRISCILLA HENSON

Priesthood Institute Held

OSAGE, WYOMING.—A priesthood institute was held October 3-5. Missionary L. S. Troyer and Elder E. C. Judson were in charge, assisted by Mrs. Nellie Harder of Casper, Wyoming, who taught the women during the three days. This was the first priesthood institute held in this area for over five years.

On Sunday the following six children were blessed: Karen Irene Pollat, by Elders H. S. Hartshorn, and E. C. Judson; Kathryn Maxine Pollat, by Elders E. C. Judson and H. S. Hartshorn; Dianna Jean Pollat, by Elders L. O. Mitchell and D. E. Larsen; Del Rae Walkup, by Elders D. E. Larsen and L. O. Mitchell; Shelley Lynn Walkup by Elders L. S. Troyer and G. T. Mefferd; and Starla Kay Walkup, by G. T. Mefferd and L. S. Troyer.

The following groups were represented: Osage, Sheridan, Casper, Torrington, Wheatland, Alva, and Hulett, Wyoming; Rapid City, South Dakota; Chadron, Nebraska; and Odessa, Missouri. Brother H. S. Hartshorn was the representative from Odessa.

The reunion committee met and the reunion will be held at Bob Marshall Camp, near Custer, South Dakota, July 12-19.—Reported by DALE LARSEN

Centers of Faithfulness

A General Conference Address
given April 5, 1952

TO BE HERE with so many of you this morning is quite a moving experience. It is not the first such experience that I have enjoyed today, for a short time ago this room was filled with members of the priesthood. As I recognized many of the men of the ministry, and knew of the good work which they do at heavy cost in their several branches, my heart went out to them. And now, to see among you so many whose good work is known to me personally again moves me to gratitude and to renewed assurance concerning the future of the work committed to all of us.

Here at headquarters we are subject to constant temptation to be more concerned with policies and procedures and regulations than we are with people. That is because so many of our problems are group problems rather than personal ones. It is only by getting out among you and seeing you at work in your individual situations that we are made sufficiently aware that a merely "official" approach is entirely inadequate. You help us very much indeed at this point. And I think that I can say quite frankly that we have all made some progress in this regard. As most of you know, the members of the First Presidency work in intimate association with the members of the Presiding Bishopric. We have been very happy to note their concern that the right thing shall be done, and that it shall be done in the right spirit. We do not meet with the Council of Twelve as a Council quite so frequently, but can assure you that among the brethren of that Council there is also concern that policies and procedures shall be administered with regard to personal situations and out of deep concern for individual needs. In like fashion, we are in frequent contact with Sister Arnsen, and in some degree with the Council of Women, and we are ourselves encouraged to

note the deep concern of these ladies for the work of the church in its spiritual quality and outreach. With such a background, I am quite happy to come to you this morning and to do my best to promote the mutual understanding which makes for effective unity as we go forward together.

GENERAL CONFERENCE is a busy time. It is preceded by a rather extended period of Joint Council meetings and similar activities. Because of this, what I have to say does not represent any recent consultation between members of the Presidency, nor does it represent any consultation at all pointed toward this specific occasion. But I think it will represent the other brethren in its general direction and import. It is the outgrowth of our thinking together with regard to the work of the church and of this department. It is neither complete nor final nor very adventuresome. But I do hope that it will be fundamental and that what I have to say will carry the confirming influence of the Good Spirit.

Let me say quite early, then, that we are deeply concerned that the work of the church shall go forward as the work of God. This is not just an organization. We are a people—a peculiar people. And we are not entirely free people. Every one of us who has made a covenant with God in baptism has signed away some aspects of erstwhile freedom, just as a newly created citizen has done. We have not abdicated our rights to any man, or to any priest, or to any people. But we have enlisted in the service of Jesus Christ. We are his disciples. And we are under his orders. Strangely enough, we are finding in the church and in the service of God a larger freedom than we have found anywhere else. But it is not our own freedom. It is a

By President F. Henry Edwards

freedom won in service. Here we have insight into the obligations and the rewards of life which we could not have except as disciples. We go forward together under the leadership of the Lord Jesus Christ. We are engaged in the work of God.

THE MEMBERS of the First Presidency are not concerned with the details of organization and functioning within the Department of Women. Many of you are and must be so concerned. Many local administrative officers must also be so concerned. Our primary responsibility is with the direction of the total endeavor. This matter of discipleship and the obligations which arise out of it are of vital importance in determining the direction and the strength of our total endeavor.

Our conviction that the church must justify herself by faithfulness to the leadership of her Lord leads inevitably to our concern about the Word of God. Genuinely Christian people are always students of the Word of God. Whenever we lose our regard for the Word of God, we remove ourselves from our sources of wisdom and unity and power. Now, the best place to become acquainted with the Word of God is in the home. The best time to develop love for the Word of God is when we are children. The best atmosphere in which to develop judgment in using the Word of God is in the bosom of the family, and children and the home and the family are your primary fields of service.

Many of you ladies are key members of Reorganized Latter Day Saint homes. It is our deep desire that you shall know the Scriptures for yourselves, and that because of your example and your precepts your love for the Word of God shall communicate itself to those who are near and dear to you.

Some of you ladies are teachers. It is our deep desire that your minds shall be informed, and your hearts made glad, and your wills made strong in the study of the Word of God. There is no need to parade your faith in objectionable fashion. But there is every need for a demonstration of that quality of life which is best nurtured when the sacred Word is known and loved.

Some of you ladies are in business, and there may be times when you think that comparison between the Word of God and the facts of business experience breeds hopelessness. But one of the truly inspiring facts about the Eternal Word is that it does not ignore the facts of life. The hope that runs through the Scriptures is born of the testimony of the Spirit that right and truth and goodness will surely prevail.

ALL OF YOU, whatever your more personal interests, are concerned about principles. You share something of the apostolic eagerness that Saints in every walk of life shall know the peace and poise which rightly become the children of God. Such poise as this draws heavily on the Standard Books of the church. It is made possible in all the vicissitudes of life as the teaching of these books is appropriated under the guidance of the Spirit.

Naturally, we are concerned with the quality of our Sainthood. But we have been impressed from time to time that quality is directly related to our range of vision. A good woman's life is set in right perspective. She is not unduly disturbed by the multiplying phobias characteristic of our times. She is not unduly afraid of people and things and happenings. She is not unduly devoted to the values of the moment. And all this is so because she has lifted her eyes to the hills and has become aware of the resources of Divinity which are available for our salvation. The church is concerned about immortality and eternal life. Here and now we are concerned with that quality of character which will endure, and which ought to endure. All of

us are rightfully concerned about our present stewardship—what is happening here and now. But the framework in which our lives are set includes more than what is immediately present. The values which we seek justify themselves in eternity as well as in time. The things that we fear are those which threaten the enduring values of life.

A FEW WEEKS AGO I went into the home of a young woman who had lost her husband in a tragic and utterly unexpected accident. And, as happens so frequently, I—who went to minister—found myself being ministered to. This young woman said to me, in effect, "For some reason it never occurred to me that I ought to think about immortality and eternal life. Then my husband was killed. For a time, nothing penetrated to my inner consciousness. I heard what people said, but the import of what they were saying did not reach me. Then, gradually, I began to listen. To my amazement, my sorrow and my hunger for reassurance helped me toward understanding. The horizons of life were pushed back. I began to see that the best things my husband and I have shared with each other ought not to die and will not die. But I wish I had felt as I do now before he died. Indeed, with all my heart I wish that this note of immortality and eternal life could be sounded more strongly and more joyously than ever I have heard it sounded. Young people need it, and they need it now."

I say to you from the bottom of my heart that there is urgent need for all of us to sound the note of high endeavor, of high and glorious enterprise, of life lived in the sight of immortality and for values which shall endure.

This leads me quite naturally to a plea that we shall catch again the spirit of the kingdom crusade. This

is the only cause rich enough and inclusive enough to enlist the finest of men and women for time and for eternity. The kingdom crusade is not a temporary affair, limited by time. It is not a temporal affair, limited by geography. It is not a "this-worldly" affair, limited by men's unaided powers. Time and place and people are important, but the distinctive thing about the kingdom of God is that kingdom-building is an enterprise to which God himself gladly lends his strength, and in which he invites our full and wise and disciplined co-operation. The kingdom enterprise justifies itself whenever and wherever it is pursued with full purpose of heart by a devoted group. And it is justified, most of all, when sin and death are banished forever and the children of the kingdom walk unafraid and unashamed in the presence of God.

THIS LOVE of the eternal Word, this sharing of the divine vision, this joy in the divine quest have been shared in part by many of us. But rich sharing on this level is not the matter of a moment. There is a necessary time element here. Our finest achievements are won through patient persistence in well doing. Habits have their place. Many of these habits are best developed and best expressed in home situations. The building of such homes is a sacramental thing. Here you will find love and imagination joining hands to bless the beloved. Here you will find sacrifice bringing joy to both giver and receiver. Here you will find our surest prophecy of the kingdom. And in the best of these homes you will find an established practice of talking things over with God.

You ladies have a great deal to do about family prayer. May I say very frankly, but in sober earnest,

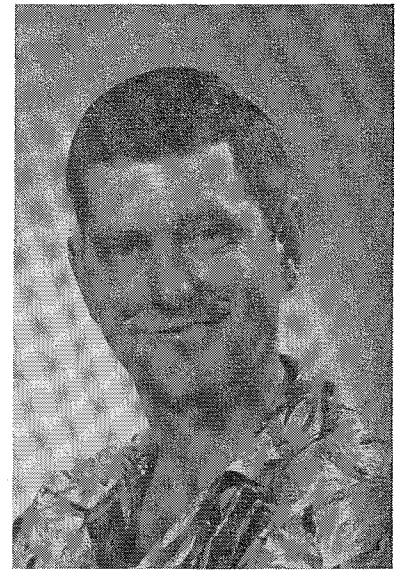
(Continued on page 23.)

Home Column

Our Job Is to Share

By Dan E. Waite

Dental Student, University of Iowa



TO BEGIN WITH I would like to assert that basically college students are no different from any other group of people making up the membership of this church. We breathe the same air and eat the same food and have the same needs and desires concerning the building of the kingdom as other members. If we remember this, we shall be more prepared to see the needs of others as Christ would, and thus our ministry as highly trained individuals can be doubly effective.

The first and most important thing is that we *believe* in the Restoration Movement and understand its implications. Then and only then are we able to criticize and support it justly. In a recent discussion group, a member of our church said, "I think we're wrong in assuming 'we have it.' People often shy away from us because of this attitude." Certainly we have to use good judgment and tact in presenting the gospel to others. However, if we can't believe our message with all our heart, might, mind, and strength, then surely no one else will. Any good salesman will agree to this. Therefore, for effectual ministry we must have faith and believe in the Restored Church.

As I look at the church, I see how it encourages and stimulates individual responsibility. It is concerned with developing personalities. I was impressed recently by a new member of our church who indicated he was able to see that he himself had a job to do and that the successes and failures of the church were directly related to his successes and failures and those of every other individual. When each member feels this re-

sponsibility, the kingdom of God will be much closer at hand than it is now.

I'm sure that the ultimate goal or motive of this conference is to keep in front of us college people our responsibility and contribution to the continued building of the kingdom of God. Because only when we are actively participating are we progressively moving and getting the job done. No one can do our part for us. Others can help, but our personal participation is imperative.

ANOTHER VALUE I consider important is that the Restored Church emphasizes and demonstrates a positive way of life. On a recent trip to Nauvoo I was happy to notice that during the tour of our church property, the guide made no effort to run down the Mormons. He did not mention polygamy or other differences. By stressing the beliefs and the positive distinctives of our own church, he raised its validity to a high plane for his listeners.

This accentuating the positive is well illustrated by the following story. A small town in Nebraska was bothered by a swampy stream infested with mosquitoes and weeds. The citizens employed engineers to remove the weeds and beautify the stream. They tried cutting the weeds and spraying them with poison—all to no avail. Finally an old gentle-

man of the town suggested ignoring the weeds and planting willows to hide them. When this was done the roots from the willows sapped the nutrient material from the weeds, thus snuffing them out.

SOME TIME AGO a survey was made concerning the needs and desires of adults. It indicated the number one item was health; the second was skill in human relationships. Those surveyed wanted to learn the mechanics or techniques of getting along with people—which is actually part of the purpose of the church.

In a war-torn world people who recognize their needs indicate a step toward progress. And the job is partly done or at least the time is ripe. Perhaps that is what is meant in the fourth section of Doctrine and Covenants, "Behold the field is white already to harvest." I sincerely think that the Restored Church is the sickle or instrument through which people will learn skillful human and godly relationships. Our job is to share this gospel with those searching for a more abundant life.

New Horizons

www.LatterDayTruth.org

Quotes From the College Student Conference

(Prepared by Angela Heide and Naomi Russell)

An old Chinese proverb says that it is better to light a candle than to curse the darkness. Thomas Edison destroyed thousands of kerosene lamps, not by smashing them, but by giving the world a better light. When men refuse to walk in the Light, they become self-centered—their own gods. As we live in the light of the love of God, we cannot help following him.—CHESWORTH

Often we drag along our kerosene lamps even though we have a better light to walk by.—CHEVILLE

This work, as the paintings of the old masters, is useless just being restored, unless we hang it high in a beautiful light.—SHUTE

A man may be called of God to do a service to mankind as well as to preach the gospel. A scientist, or doctor or musician may be as divinely called as a minister.—LEUTZINGER

The college-trained person is not of a different species. He is still a human, and the missionary approach to him should be on the basis of his humanity, not his superior intelligence.—MCDOWELL

Specific professions, although they may not be directly usable by the church, provide a common footing for telling other professional people about the gospel.—PARKES

The man of science will respect us in our missionary effort if we don't approach him with the attitude that we have all the truth tied up in a little package with a red ribbon.—CHEVILLE

I have come to have the greatest contempt for so-called intelligence. The great "mental geniuses" are often fools outside their specific fields. Some of our best members

are the good housewives and farmers with fourth-grade educations. Crazy frustrations are often a result of intelligence wrongly used. Unless God informs us, we are utterly poor and aimless things.—SHUTE

Real security lies in being wanted and having the ability to fill others' need of us.—GLEAZER

There is a security in doing right.—JOHNSON

Security comes from being intimately attached to something bigger than oneself.—SHUTE

The biggest security we can have as college graduates comes from a God-centered life.—DELONG

Money is good when it is wisely used. Maybe what we really need is a committee for ministry to rich people.—ANKNEY

A man without God is destroyed by his self-sufficiency.—BROCKWAY

Unless a church develops on all fronts it becomes distorted in its beliefs. There must be a balance of truth in the total program God has for his people. It is our duty to share with others our symmetrical plan for developing godly lives.—MESLEY

A farmer of religious bent once saw the letters "P. C." in the clouds and thought they meant, "Preach Christ." He was wrong; they mean "plow corn."—MORRIS

All that has happened of great significance to the church in ages past, even the experience of Pentecost, can happen to us today if we live for it.—CHESWORTH

We are to proselyte in meekness, but let us not forget that meekness, according to one definition, is "power under control."—MRS. MESLEY

Our appointment in witnessing is with our God.—VAN BIBER

One young man converted several young people of another faith to the Restoration. Then he converted their church leader. Other members of that congregation labeled him as dangerous. Now most of us are quite innocuous in this respect, but I would much rather be labeled dangerous than innocuous by those who observe my efforts to convert people.—MESLEY

We must wipe out the germ of complacency; it is deadly to the spirit of evangelism.—CHESWORTH

She cast her bread on the water, and it came back in sandwiches.—BROCKWAY

Choose wisely your thoughts as well as your actions.—VAN BIBER

When men become self-centered they become self-gods, and without God they are lost.—CHESWORTH

When I was visiting college church groups on week ends, I had to be back at my office at 7:00 a.m. on Mondays for staff meetings. "Ankney," one of the fellows said, nursing a hang-over, "you must take drugs to be so wide awake so early." "No," I told him, "it's a secret, but if you really want to know I'll let you in on it. Each week I visit some college kids for my church. I'm supposed to give them a 'shot in the arm.' Instead they give me so much I can hardly carry it back with me. That's the secret of my enthusiasm."—ANKNEY

Bulletin Board

We're on the Air . . .

CALIFORNIA, Stockton.—KGDM, 1140 on the dial, 1:15 p.m. (PST) Sunday.

MONTANA, Kalispell.—KGEZ, 1340 on the dial, 1:15 p.m. (MST) Saturday.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 9:30 a.m. (EDST) every Sunday.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

ALABAMA, Mobile.—WKRK, 710 on the dial, 7:15 a.m. (CST) Sunday.

AMERICAN FORCES NETWORK, EUROPE.—AFN, Tuesday Evening Vespers, 1845-1900 hours.

IOWA, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

IOWA, Ottumwa.—KBIZ, 1240 on the dial, 11:45 a.m. (CST) Sunday.

FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.

MISSOURI, Joplin.—KFSB, 1310 on the dial, 8:45 a.m. (CST) Sunday.

MISSOURI, Fulton.—KFAL, 900 on the dial, 8:15 a.m. (CST) Sunday, starting November 2, 1952.

IOWA, Lamoni.—KGRA, 690 on the dial, 9:30 a.m. (CST) Sunday.

MISSOURI, Carthage.—KDMO, 1490 on the dial, 12:45 p.m. (CST) Sunday.

MASSACHUSETTS, Fall River.—WSAR, 1480 on the dial, December 5, 8:15 a.m.

MASSACHUSETTS, Fall River.—WALE, 1400 on the dial, November 13, December 29, 9:45 a.m.

Listeners are urged to write the local station, offering their appreciation for carrying the program, and commenting on that part of the program most liked. This good-will effort helps greatly in keeping our programs on the air.

New Meeting Place for Danville Mission

Members of Danville mission are now holding services at the IOOF Hall, 127 North Vermilion Street, Danville, Illinois. Other members in that area are invited to worship with them.

Services in Jackson, Mississippi

Services are being held every third Sunday of the month at the home of Roy R. Johnson, Apartment number 50E, Raymond Gardens, Jackson, Mississippi. Further information may be obtained from Mrs. A. C. Solomon, telephone 2-0021, Jackson.

Nonresident Pastor for Mississippi and Louisiana

Lawrence A. Rife, Box 75, Station A, Hattiesburg, Mississippi, has been appointed nonresident pastor for the unorganized area in Mississippi and Louisiana.

Changes of Address

Mr. and Mrs. Gerald Gabriel
919 East Boulder
Colorado Springs, Colorado

Mr. and Mrs. Elwood E. Smith
281 East Kelso Road
Columbus 2, Ohio

Servicemen's Addresses

Pfc. James D. Beaty
R.A. 194048-42
503 Sign. Rod OPN Co.
A.P.O. 164, c/o Postmaster
New York, New York

Members in or near Karlaruhe, Germany, are requested to contact James. He is from Washington State and is lonely. He will appreciate hearing from his friends.

A/3C William O. Dahlem
AF 17354049, Box D-26
3392 Student Squadron A.F.B.
Keesler Field
Biloxi, Mississippi

New Church Addresses—Chicago, Illinois

First Chicago Branch
Austin YMCA
501 North Central Avenue
Chicago, Illinois

Chicago Brainerd Branch
8805 South Throop Street
Chicago, Illinois

Brooklyn Services

New York City Saints hold Sunday services in the Highland Park Branch YMCA, 570 Jamaica Avenue, at the eastern edge of Brooklyn. Visitors may obtain further information by telephoning Virginia 7-8527.

Arkansas-Louisiana District Conference

The Arkansas-Louisiana District conference and institute will be held November 21, 22, and 23 at Hot Springs, Arkansas, beginning with a preaching service on Friday evening at the church. Daily activities will begin at 9:00 a.m. on Saturday and at 8:30 a.m. on Sunday; they will be held in the Greenwood School auditorium. Emphasis in classwork will be placed on missionary endeavor and the financial law. On Sunday afternoon there will be a district business meeting and election of officers. Guest speakers are to be Apostle P. E. Farrow, Bishop J. E. Baldwin, Evangelist and Mrs. H. I. Velt. Mrs. Arthur Cook, 314 Albert Pike, Hot Springs, Arkansas, should be contacted for accommodations.

JAMES RENFROE
District President

Requests for Prayers

Prayers are requested for Mrs. Dwight Partridge, Community Hospital, DeWitt, Iowa, who is very ill. Mrs. Partridge was formerly of Windom, Minnesota.

Prayers are requested for Mrs. George Nowack, 4295 McCleary Road, Salem, Oregon.

The members of Buffalo Branch request prayers of the Saints for the mission and class in South Buffalo, New York.

BIRTHS

A son, Timothy Don, was born on August 18 to Veauton and Benson Cooper in Ventura, California. He was blessed on October 5.

Mr. and Mrs. James C. Gregg of Dayton, Ohio, announce the birth of a son, James David, born July 27. Mrs. Gregg is the former Elinor Jones of Denver, Colorado.

A son, Karl Edward, was born on September 3 to Mr. and Mrs. Paul Horst of Cuyahoga Falls, Ohio. Mrs. Horst, the former Lenora June McPherson, is a graduate of Graceland College, class of '45.

A son, Arthur David, was born on August 30 to Mr. and Mrs. J. A. Porter of Independence, Missouri. Mrs. Porter is the former Nadine Powell.

A daughter, Stephini K, was born August 20 to Mr. and Mrs. Edgar Lee McFarland of LeMay, Missouri. Mrs. McFarland, the former Eleanor Lee Hunter of Beardstown, Illinois, is a graduate of the Independence Sanitarium School of Nursing.

A daughter, Kathleen, was born to Mr. and Mrs. Gene Farmer of Devon, Kansas, on September 4. Mrs. Farmer is the former Betty Jane Martin of Fort Scott, Kansas.

A daughter, Anta Mae, was born on October 15 to Mr. and Mrs. Raymond Brooks of Fort Scott, Kansas. Mrs. Brooks is the former Betty Feagins.

A daughter, Ruth Elaine, was born to Mr. and Mrs. Marion Lybarger of Fort Scott, Kansas, on August 31. Mrs. Lybarger is the daughter of Raymond Enos.

A son was born on October 13 to Mr. and Mrs. Arthur L. Mills, Jr., of Tucson, Arizona. He has been named Kenneth Edwards.

A daughter, Hope Enid, was born to Mr. and Mrs. T. J. Hollaman on March 9 at Independence, Missouri. She was blessed on October 19 at Lone Rock by her uncle, Elder Joe N. DeBarthe.

A son, Stephen Elbert, was born on September 25 to Mr. and Mrs. Elbert B. Johnson of Independence, Missouri. Mrs. Johnson is the former Shirley Wolfe. Both parents are graduates of Graceland College.

Mr. and Mrs. William Poore of Champaign, Illinois, announce the birth of a daughter, Karla Beth, born October 24. Mrs. Poore is the former Shirlee Tarrant. Both parents attended Graceland College.

A daughter, Patricia Louise, was born on August 24 to Mr. and Mrs. Duane Couey of Milwaukee, Wisconsin. Mrs. Couey is the former Edith Griswold of Madison, Wisconsin.

DEATHS

WILSON.—Joseph, son of William and Eliza Wilson, was born August 7, 1898, in Appanoose County, Iowa, and died October 7, 1952, of a heart ailment at his home in Albia, Iowa. He had been a member of the Reorganized Church since August 22, 1920, and was employed for many years by the Supply Food Store in Albia.

He is survived by his wife, Alice; a daughter, Mrs. Betty Reasner of Des Moines, Iowa; a son, Jack, of Des Moines; his mother of Chariton, two brothers: Leli and John, both of Ferndale, Michigan; and two sisters: Mrs. Gordie Burk of Des Moines and Mrs. May Thomas of Chariton, Iowa. Funeral services were conducted by Seventy Virgil Billings at the Reorganized Church. Burial was in the Oak View Cemetery at Albia.

PETERSON.—Blanche M., a native of Utah, died October 2, 1952, at Sequoia Hospital in Redwood City, California, at the age of seventy-four.

She is survived by her husband, James Peterson of Redwood City; three daughters: Mrs. Eunice R. Doppee of East Palo Alto, California; Mrs. Blanche Kulas of San Francisco, California; and Mrs. Afton Fleming of New Mexico; a son, Lawrence Peterson of Redwood City; three sisters and a brother, all of Ogden, Utah; and eight grandchildren. Funeral services were held at the Crippen and Flynn Chapel in Ogden. Burial was in the Ogden cemetery.

HINDERKS.—Elias O., son of Casper and Dora Hinderks, was born September 27, 1882, on the home place north of Maple Grove Church and died September 9, 1952, at his home. On September 19, 1909, he was married to Laura A. Daries; three sons were born to them. Although farming was his vocation, it never completely consumed his time and energy. He loved music and enjoyed leading others to appreciate it. A member of the Reorganized Church since childhood he served as a high priest in his local congregation and in Far West Stake. He was a student of religious literature and encouraged others to study it also. In addition to farming and his church activities, for the past thirty-one years he had directed the compilation of the DeKalb and Davis County telephone directories.

He leaves his wife; his three sons: Preston of Iowa Falls; Norman of Stewartville, Missouri; and Wardell of Kansas City, Missouri; three brothers: Casper C. of Stewartville; William of El Centro, California; and Clarence of Los Angeles, California; and a sister, Mrs. Emma Piepergerdes, of Stewartville.

BOYER.—Alice, was born January 16, 1874, in Spring Lake, Utah, and died September 6, 1952, in the Memorial Hospital at Delta, Colorado, after a brief illness. Her husband, Alex Boyer, preceded her in death in 1933. She was a member of the Reorganized Church.

Surviving are five daughters: Mrs. Rickey Milhoan of Medford, Oregon; Mrs. Raymond O'Connor of Central Point, Oregon; Mrs. Alex Jennings, Mrs. Glen Patnode, and Mrs. Robert Pope, all of Delta; a son, Ellis Park Boyer of Kennewick, Washington; two sisters: Mrs. Gordon Boyer of Montrose and Mrs. Mae Boyer of Baker, Oregon; and a brother, Roy Park of Dinuba, California; ten grandchildren; and seven great-grandchildren. Funeral services were conducted by Elder C. B. Wallis of Durango. Burial was in the Delta cemetery.

DANIELS.—Elizabeth Williams, was born May 6, 1877, at Malad, Idaho, and died October 17, 1952, at Long Beach, California. She was married on December 15, 1894, to Henry Daniels, who survives her. Two of the six children born to them preceded her in death. She had been a member of the Reorganized Church for forty-three years.

Besides her husband she leaves three daughters: Jeannette Thomas of Long Beach; Beth Arave of Monrovia, California; and Celia Stageman of Council Bluffs, Iowa; a son, Larry Daniels of Long Beach; two sisters: Mrs. Stella Layland of Independence, Missouri, and Mrs. Emma Evans of Malad; a brother, J. V. Williams of Malad; eleven grandchildren; and ten great-grandchildren. Funeral services were conducted by Elders Everett Niles and Harry Waylett. Interment was in Westminster Cemetery.

PRESTON.—Sidney John, son of Cornelius K. and Minnie Preston, was born April 25, 1870, at Louisville, Nebraska, and died October 18, 1952, at the Independence Sanitarium. On November 6, 1898, he was married to Jessie Luff. He had been a member of the Reorganized Church since August 20, 1882.

Surviving are two daughters: Mrs. Gracia Johnson of the home and Mrs. Natalie Hattey of Independence; and two sisters: Mrs. J. H. Bundy of Kempton, North Dakota, and Mrs. Robert Burgess of Knobnoster, Missouri. Funeral services were held at the Roland Speaks Chapel in Independence, Elders Glaude A. Smith and Charles V. Graham officiating. Interment was in Mound Grove Cemetery.

MOORE.—William Chester, son of William H. and Lucy Moore, was born September 1, 1882, on a farm near Savonburg, Kansas, and died October 18, 1952, at his home southwest of Iola, Kansas, after a long illness. He had been a member of the Reorganized Church since July 19, 1925.

He is survived by his wife, Maude, of the home; a son, Chester of Iola; two daughters: Mrs. Roy Trammell and Mrs. Hugh Pallman of Humboldt, Kansas, and a foster son, Merle Lowe of Cedar Point, and two brothers, A. R. Moore of Chicago, and John E. Moore of Columbus, Ohio. Two children died in infancy, and a son, William Shelton, died on July 23, 1952.

Centers of Faithfulness

(Continued from page 19.)

that all of us need to learn to pray rather than to just say our prayers. We need to enrich our faith in the practice of being faithful. And we shall not be faithful unless we come into the presence of God frequently, with our loved ones, in humble prayer.

Let me illustrate this. You ladies are concerned about the physical welfare of your loved ones. It is right that you should be, and you are better informed in this field than any previous generation of our people. You have the good sense to call for the doctor when your children are sick. The wisest among you are deeply grateful for the discoveries being made from day to day in the field of medicine, and in this you recognize the hand of God. But there are many things that prayer will do for us which the doctor never can do. Many of our ills are due to disorders of the spirit, and the only adequate cure for them is a cure which functions before these disorders arise. A great deal of physical disease arises out of frustration and disquietude and jealousy and resentment and vindictiveness. These things cannot exist in a home thoroughly permeated by the spirit of prayer and the awareness of divine blessing.

I sometimes think that we have become too sophisticated in this field of healing. It is your privilege and your obligation to develop and to exhibit that combination of wisdom and humility which becomes the Saints of God. It is fundamental to our faith that we shall acknowledge that God can do much more for us than any of us can do for ourselves. (That does not mean that we can do nothing for ourselves. We can help each other in many ways. Those who are skilled in the arts of medicine prove their worth many times over.) But God is still the Great Physician. If we are wise enough we shall find many evidences of his healing power which is sure without being spectacular. And we shall learn that spiritual health has a great deal to do with physical health. Let us all work together that our children shall grow up in an atmosphere of inner peace, where they draw on divine resources for well-rounded living because they know themselves to be the children of God who have reason to face life joyously and unafraid.

MY TIME is practically gone, and like most preachers I am not through when it is time to quit. There are many things that I would like to say. From these let me pick just one. It is of major importance that we shall have available in the church, for the Cause of Zion, more persons of sound education. At the moment I am not concerned with the skills of the hand, nor professional tech-

niques, nor the scientific training in which our modern world has invested so much. These are important, but what I have in mind is the sound judgment which comes from liberal education pursued in the fear of God. Our people are under a moral obligation to act intelligently. We can do that only when we have some acquaintance with the problems which have confronted mankind and with the solutions which have been attempted. Education will not do everything for us in this connection, but it will do many things for us. The church is therefore concerned with your participation in this business of education. No material thing can protect us in the days which are to come. Our safety and our progress depend on those qualities of heart and mind which enable us to use our material possessions rightfully. If you ladies serve your generation well—as many of you are doing—so that sound spiritual foundations are laid in the lives of those who will carry tomorrow's burdens, you need not fear education. The church needs your sons and daughters to serve wherever God shall call them, faithfully and wisely and steadfastly. You have much to say as to whether God shall continue to find qualified workers for the tasks of the kingdom.

Let us be faithful together, building centers of faithfulness in our homes and in our communities as these are pointed toward the Great Community where all God's people shall be at home.

Introducing

FREDERICK EDWARD THORNTON, Montgomery, West Virginia (page 11), is an educator who has taught in eastern colleges since 1929. After graduating from the Wellsburg, West Virginia, High School in 1923 he attended West Virginia University, where he received his A.B. degree. He continued teaching and working, receiving his Ph.D. from the University of Pennsylvania in 1935. Following this he became instructor in zoology for one year at North Carolina College, then went to Ohio State University as instructor in physiology for three years. He then taught a general science-biology class for one year in the West Virginia High School and the next two years was assistant professor of biology in the West Virginia Institute of Technology. In 1944-45 he was professor of biology at Washington College, and since then has been registrar at the West Virginia Institute of Technology.

Dr. Thornton is a member of the West Virginia Academy of Science and the West Virginia Education Association. For the past two years he has been secretary and treasurer of the West Virginia Association of College Registrars. He is also a member of the Phi Beta Kappa and Sigma Xi fraternities. He has belonged to the Reorganized Church since 1925 and holds the office of priest. He and his wife, the former Constance Louise Ayersman, have one son, John Frederick, now stationed at Quantico Marine Base.

DAVID ALMA OAKMAN, Ponders End, Enfield, Middlesex, England (page 12), is the son of David and Ellen (Kemp), who were both first generation Latter Day Saints. He had to leave school at the age of fourteen and took up the carpenter's trade, then turned to plumbing, which vocation he has followed ever since. Being naturally of studious mind, he continued private study and was especially fond of the Scriptures, comparative religion, philosophy, sociology, and literature.

He was baptized in 1898 in London. In 1914 he was ordained a priest, in 1939 an elder, and in 1945 a high priest.

In 1904 he married Miss Ada Brazier. To them were born Arthur A. and Doris M. Oakman. Ada died in 1918. He later married Ellen E. Wicks; they have four children: Lily, May, Roy, and Dora. Brother Oakman is proud of the fact that all of his children are interested and active in the church. He loves to teach the Scriptures. He was pastor of the Enfield Branch for nearly three years, and is now counselor to the present pastor.

MADelyn M. GALBRAITH, San Antonio, Texas (page 8), is the author of a new book, *Feather in the Wind*, which has recently come from the *Herald* presses and will be released in December. This is a religious novel packed with stirring drama which tells the experiences of a family of people who found the church, and whose lives were completely changed by their discovery. Sister Galbraith taught school two years and then went into industrial work in the sales department first, and then turned to the production end of one of the largest stationery manufacturers in the Southwest. Later on she served several years at the retail desk and was put in charge of a store at Houston, but after two years she returned to the home office as purchasing agent and supervisor of social stationery.

She says, "I became interested in the Book of Mormon when I was about fourteen, during a series of meetings conducted by Brother Ammon White and Brother J. F. Curtis." She is author of some Book of Mormon plays and dramatic readings which were used by Arthur Rock in radio work while he was attending school in Texas. This article, however, is her first contribution to church literature.

*** WHAT TIME IS IT?**

There is one of the commonest questions in the world: "What time is it?" And the most famous reply is that given on the old-fashioned sun dial: "It is later than you think."

We have four clocks at our house, three of them electric. None of them agree, though the electric ones keep closest together, and we can't forget to wind them. Two put out little red spots when there has been an interruption in the current, to warn us that the time is wrong. This disagreement of clocks at our house became so marked that one day the beloved lady exclaimed impatiently, "Which one of these things is right?" And we answered solemnly, undoubtedly correct, "None of them, darling, none of them."

It is no better when we go walking down the main street of the town. On the sidewalks are the big, imposing clocks of the merchants, stuck up on lamp poles, all of them telling different tales. As Joseph Smith observed concerning the churches, "All of them cannot be right!"

And what should we think of jewelers who promise to fix our watch, and cannot keep their own clocks anywhere near right? Hopefully, one day, I looked in a window at one of those scientific, precision-instrument "chronometers" that tick off fractions of seconds. At the top it said, "Hamilton—correct time." It had been stopped for six hours, and nobody inside knew the difference.

Radio stations have a unique opportunity, and most of them miss it. In all this mid-western area there is only one station that gives its patrons an accurate time tone-signal on the hour. The others may say, quite carelessly, at 8:03 and a half, "It's eight o'clock." What does time matter to an announcer who has just bored his way through a commercial? He's going out for coffee anyway, and a fig for the customers!

One of the most majestic references to time in all literature (in this clerk's opinion) is that in "The Green Pastures" where De Lawd asks Gabriel, "What time is it, Gabe?" And Gabriel squints at the sun and says, "It's half-past, Lawd." It was the Meridian of Time, in which the Son of God was to appear. Only heaven, with Eternity at its disposal, could afford to deal with Time in such casual terms.

What time IS it? Don't believe all that you hear and see on the subject. And anyway, even if you were to get the correct answer, by the time it could register in your consciousness, it would already be "later than you think."

*** TRIAL**

There is pain when we are born into the world, but out of the pain comes the beauty of new life. There is pain when we are born again spiritually into the kingdom of our Lord, but out of it comes a growth and a happiness we did not dream could be possible. There is pain again when we are taken, or reborn into the eternal life. Trials hurt, but when we have them the spirit can either grow or die, as we make the choice. If you are going through a period of trial, be patient and wait. Look around you as you pray, and somewhere you may see the hand of God moving to make a bigger, better, nobler man or woman out of you.

NEW BOOKS FOR WINTER READING

Half Pint

by JEANNE WILSON

This is the living, breathing story of Billy Little—a vividly alive boy on a small ranch in Wyoming. The reader grows to love the Little family, the ranch hands, and the animals as they join in Billy's adventures. **\$2.00**

Line Smasher

by DICK FRIENDLICH

For a teen-age book of excitement and enjoyable reading, order this thrilling football story. Written by an outstanding sports reporter, it is about two school chums who find a newer and stronger friendship through their sports activities. **\$2.50**

Lasso Your Heart

by BETTY CAVANNA

Here is an interesting, new teen-age story about two cousins of different backgrounds who meet their problems in growing up with warmth and understanding. **\$2.50**

HERALD HOUSE Independence, Missouri

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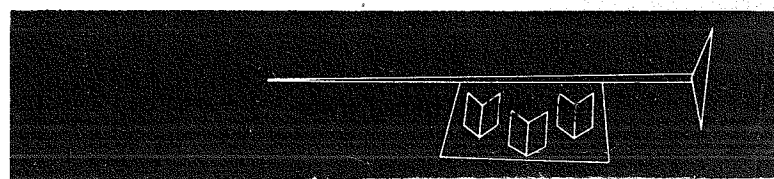
Photo by William Graves

America the Beautiful

(South Dakota Harvest)

the Saints' Herald

November 17, 1952
Volume 99



We'd Like You to Know . . .

William Joseph Breshears



THERE IS ONE THING about "Joe" Breshears you are bound to notice if you know him. He likes his job. In fact, he says, "The happiest days of my life have been spent as a missionary under General Conference appointment." Although he is president and missionary of the Rock Island, Illinois, District, he has not been a Conference appointee, or even a member of the Reorganized Church, for many of his forty-six years. How he became a church member, and later an appointee, is an interesting story. Here it is.

He was born and reared in Springfield, Missouri, in what he calls "a very good Baptist home." He was active in sports in high school and as a senior lettered in football, basketball, and track. He was the only three-sport letterman of the high school's 1,800 students. After graduation in 1924, he attended Drury College in Springfield and Southwest Missouri Baptist College in Bolivar. He became an apprentice machinist and later a journeyman machinist. His trade, as well as a desire to preach, played a part in bringing him into contact with the Restoration Movement.

He had been baptized into the Baptist faith when eleven; at thirty, after having served as a church school teacher, youth leader, and deacon, he became interested in becoming an ordained minister. He obtained a license to preach and was later ordained and served as pastor of five churches in the Springfield area; but his theological studies and experiences led him to question the doctrines of his church. "After a thorough investigation," he says, "I became convinced that God had more to offer than I had yet found." He prayed for direction, and in 1940 went to Bremerton, Washington, where he worked as a machinist in the Puget Sound Navy Yards. His supervisor there was Elder A. W. Lundeen. The two men "became fast friends," Brother Breshears relates, "and I sought to convert him to my Baptist beliefs. It didn't work, however, as he had more to offer, and he converted me after about eleven months."

With his wife, the former Frances Evelyn Curtis, he investigated the claims of the Reorganized Church; they and their daughter, Jo Ann, were baptized on July 13, 1941. "It wasn't easy to give up everything that I had gained in the Baptist Church and start over," he recalls. "I had to be sure this church was right. God gave me that assurance in no uncertain terms, and without hesitation I gave up my ministry in the Baptist Church and made my covenant with God according to his plan." He was ordained a priest during his first year in the church and an elder a year later. At the 1947 General Conference he was ordained a high priest and appointed president of the Gulf States District where he served until he was transferred to the Rock Island District this year.

His daughter Jo Ann is a graduate of the Independence Sanitarium School of Nursing. He also has two sons, Donald Lee, eighteen, and Robert Lewis, fifteen. They are both church members also.

News and Notes

FROM HEADQUARTERS

PRESIDENT SMITH IN WEST

President Israel A. Smith is traveling in the West on some important assignments. He expects to be gone for the next two weeks.

PRESIDENT EDWARDS AT STAKE CONFERENCE

President F. H. Edwards was at the Central Missouri Stake conference which was held in Warrensburg, Missouri, November 8 and 9.

PRESIDENT W. W. SMITH AT ROCK ISLAND

President W. W. Smith attended the district conference of the Rock Island District with Apostle Roscoe E. Davey and High Priest W. J. Breshears November 1 and 2. Brother Breshears was elected district president. Classwork was held on Saturday, and Brother Smith delivered the morning sermon on Sunday. Due to the large attendance, the conference had to be held in a schoolhouse. However the new church there has been redecorated, and an official and formal opening was held October 19. Speakers for that day included W. J. Breshears, and the former district president, Lyle W. Woodstock who is now president of the Chicago District.

APPOINTEE INSTITUTE HELD

Apostles D. T. Williams and C. George Mesley, and President W. W. Smith were the officials at an appointee institute held for the Eastern States Mission and the Great Lakes Mission, October 28-30, at Niagara Falls, New York. Thirty-three appointees met for the institute in the Niagara Falls church. The women of the branch provided meals. Brother Smith was the guest speaker for the institute.

VELTS IN THE SOUTH

Mrs. H. I. Velt of the General Council of Women is accompanying her husband, Evangelist H. I. Velt, to the South. Brother Velt will conduct a series in Mobile, Alabama, November 5-16. On the return trip they will be in Hot Springs, Arkansas. Mrs. Velt will give lectures to the women's groups while on the trip.

SEVENTY IN WINNIPEG

Seventy Z. Z. Renfro attended the appointee institute at Niagara Falls, New York, October 28, 29, 30. His return trip included a stop at Winnipeg, Manitoba, where an ordination service was held for the new pastor, John Walker, who was ordained to the office of elder by Brother Renfro.

HOLDING SERIES

Elder Charles Neff, assistant to the First Presidency, began a six-week series of Sunday night sermons at the Englewood church in Independence, November 9. The theme for the series is "Practical Religion."

YOUTH LEADER IN CANADA

Carl Mesle, General Church youth director, attended youth rallies for the Saskatchewan District at Regina, and the Alberta District at Calgary. He also visited Weyburn, Edmonton, Ribstone, Senlac, Saskatoon, and on the return trip Minneapolis, Minnesota. He met with young people, branch members, and youth leaders. The rally at Regina was held October 11-13, and the rally at Calgary, October 17-19. He arrived back in Independence, October 30. In the next four months Brother Mesle will be devoting the major part of his time, with the

(Continued on page 22.)

The Saints' Herald Vol. 99 November 17, 1952 No. 46

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith
ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

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

Thanksgiving 1952

ONE OF THE CONNOTATIONS of the word "thank" is gratitude. When we are thankful we yield to a sense of obligation to someone for something done for us or bestowed upon us. The word "gratitude" is nowhere to be found in the Bible, the Doctrine and Covenants, or in the Book of Mormon, although there are numerous injunctions to give thanks.

Paul in I Thessalonians enjoined the Saints: "In *everything* give thanks; for this is the will of God in Christ Jesus concerning you."

"In all things"—well, there are many things for which, at first thought, we have difficulty in being thankful, but which, when considered afterward, we find worked for our best good.

Robert Ingersoll once gave what historians have called a "thanksgiving sermon," in which he very eloquently contrasted the conditions of civilized man with that of their barbarous fathers who lived "in dens and caves." He pictured those ancestors as "slowly, painfully, almost imperceptibly" advancing:

They crawled and stumbled, staggered and struggled toward the light. To them the world was unknown. On every hand was the mysterious, the sinister, the hurtful. The forests were filled with monsters, and the darkness was crowded with ghosts, devils, and fiendish gods.

Notwithstanding this atheist could see these primitive men struggling "toward the light" on this road "from the savage to the scientist—from a den to a mansion—from leaves to clothes," from "fear to reason," yes, he said, "for the blessings we enjoy, . . . for the happiness that is ours," we *ought to be grateful*. Our hearts should blossom with thankfulness.

Then, as if he were suddenly thrust into a cul-de-sac, a blind ally, or against an insurmountable wall, Ingersoll asked, "Whom, what should we thank? Should we thank the church?" This second question

was the basis of several pages of caustic indictment of Christianity and God in whom of course he did not believe. So he argues, first that there is no church to be thanked—no God to be thanked, although he admitted "we do not *know*" that a God exists. Does "Nature" know we even exist? So nature is out, and Ingersoll finished his sermon by giving thanks for the kind fathers and loving mothers "of the savage days," for the inventors and discoverers, the thinkers of past ages, the poets, statesmen, scientists, heroes, destroyers of prejudice, the apostles of reason, the disciples of truth, and the soldiers of freedom, who "held high the holy torch and *filled the world with light*."

TO US who believe in a living God—who made us and all the good things of life on this sphere, who is all powerful and without whom the world and the universe, the heavens, all with such evident planning for man's happiness, could not have been, could not now be—what an empty thing was the life and spirit of such a man as Ingersoll and his patron saint, Voltaire!

So much by way of argument.

But *we* begin beyond a point just out of the reach of such men. Our daily lives and all our thoughts are premised on the fact of God and his Son Jesus, who became the Christ of God. How easy it is for us to give thanks, especially at this season, when millions of God-fearing men turn their thoughts toward the national holiday known as Thanksgiving.

A few years ago a very successful man whom I had known for many years, when greeting me after a long separation, said, "You know, I have reached the point where I am thankful for just the simple things of life—for health and food, for raiment and shelter." The next time I visited his city he had passed into the beyond.

And today, as I write these lines, I sense more than ever before how grateful all of us should be for just those "simple things."

Emerging from the personal level, and considering ourselves on the church level, we have abundant reason for giving expression of our gratitude. Some poet said: "Gratitude is the fairest blossom which springs from the soul; and the heart of man knoweth none more fragrant."

We parents have observed with pleasure when our children have ceased to accept things for granted and have expressed their appreciation for favors and blessings provided for them. If that has been our experience, may we not sense how our Heavenly Father accepts our appreciation of and gratitude for his beneficence?

THE CHURCH has been much blessed in this good year of 1952. We have witnessed a steady growth in numbers and—what is more assuring—an increase in the spiritual growth of the members. Every district and stake gathering has given evidence of development. All reports made to us attest this fact.

The church as an organization has prospered also in a temporal way, as evidenced by the report of the Presiding Bishopric recently published in *Herald* columns.

Shall we not at this time express, and in our lives witness, a spirit of thanksgiving in excess of anything in past years?

As the quorum on which responsibility in spiritual matters chiefly rests, we call upon all the hosts of Israel to call upon God "from whom all blessings flow," our rock of defense against the adversary and everything that might threaten our progress, with thanksgiving and praise, and fervent prayers for our upward march.

THE FIRST PRESIDENCY
By Israel A. Smith

Editorial

Across the Desk

THE FIRST PRESIDENCY

From Elder Abel Hall, 48 Corelli Street, Manchester 10, England, October 10:

I thought you would like to hear of an experience we had in our home this week. There were present at the time my wife, her sister and daughter, and myself, and at 6:45 in the evening we tuned in to the American Forces Network in Germany, Medium Wave Band, 275 meters, and heard the service sent out by the Church. We got out our hymnals and joined in the singing of the hymns, and it would be impossible to put into words the feelings that rose in our breasts as we sang the hymns along with our people over five thousand miles away. Brother Arthur Rock's voice was very clear and distinct, and we heard every word without the slightest distortion or interference of any kind. The words of the hymns, the organ, and the voices came to us as though they were in our very kitchen, and our eyes filled with tears as we joined in the service. We listened with attention to the sermon on the theme of forgiveness and admired the telling of the story of the prodigal's return to his home.

I feel sure you will also be glad to know that this morning I received by post an invitation to attend the Council Meeting of the United Kingdom Alliance to be held in the Friends Meeting House, Manchester, on October 21. Our pastor, James Barrington, and Elder Alma King are also invited, and tickets of admission as well as tickets for a lunch have been sent to us. This Society has been in existence for many years now, but this is the first time any of our ministers have been invited, and it betokens the fact that much greater respect is being shown to our church now than formerly. Incidentally, I must say that after the service previously referred to, when the announcer came to the microphone as the service ended and said: "That service came to you from the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters in Independence, Missouri," our hearts

NOVEMBER THEME

The Kingdom Within

swelled with what I hope was pardonable pride, and we bowed our heads and thanked God for the wonders of modern science.

May God bless you in your work. Sister Hall joins me in wishing you continued health and strength for your arduous task and in assuring you that we shall continually remember you in our prayers.

"Messiah" Publicity Depends on You

Dec. 21, 10:30-12:00 p.m., CST

There is every reason to believe the fourteenth network presentation of "The Messiah" will have more listeners than any previous broadcast. Great quantities of advertising materials are being assembled for distribution to the membership of the church, who in turn will use it on the local level to invite their friends to listen.

A recent survey of C.B.S. station indicates that it will be possible to hear the broadcast in nearly every part of the United States and Canada. The attitude of the stations reflects the quality of the broadcast. It also reflects, perhaps more emphatically, the enthusiasm demonstrated by the members of the church who write the stations each year. Many of the program directors report tremendous listener response to the broadcasts. That is the greatest single factor in getting the program scheduled the following year.

Again this year, Christmas cards will be available for you to mail to your friends. The pastor or publicity person in your branch may request the cards, plus other advertising materials such as posters, newspaper ads, radio publicity, etc. However, if your need is not supplied in that manner, or if you are an isolated member, write directly to the "Messiah" Publicity Director, The Auditorium, Independence, Missouri, requesting additional cards. They will be sent you promptly.

Obviously, the nature of "Messiah" advertising calls for individual help. Every member must be a "committee of one" to invite friends to hear this immortal classic. The performance this year will undoubtedly be outstanding; the chorus is hard at work in weekly rehearsals. This broadcast, because of the quality of performance and widespread interest has become the finest single public relations effort attempted by the church. With your help, many more new friends will be made and the message of the church will find its way to more and more persons.

The "Messiah" Publicity Director is Charles Neff. Write him, in care of The Auditorium, for information or publicity materials.

The First Presidency
By Israel A. Smith

From Elder Herbert M. Scott, pastor at Des Moines, Iowa, October 6, 1952:

The branch work is moving along splendidly. We baptized fifteen people in August. Every member seems more than eager to help. Five were baptized in our Ft. Des Moines mission recently. The work in the three missions is growing steadily and more permanent with great blessings.

How Shall We Prepare?

STATESMEN AND PREACHERS differ on the principle of whether and how much the country should be prepared against armed conflict. The Bible is used in support of those who believe that the nation should be strongly prepared to defend itself, and those who feel that peace can come only through righteousness and faith in God. As Kipling wrote:

For heathen heart that puts her trust
In reeking tube and iron shard;
All valiant dust that builds on dust,
And, guarding, calls not thee to guard;
For frantic boast and foolish word,
Thy mercy on thy people, Lord!

There is still a third group of people who believe that it is not "either or," it is not either arms or prayer, but that the wisdom of the ages, through the lessons of much bitter experience, shows that people should not ask God to do something in the way of their own protection which they can by some effort do for themselves.

The copyrighted poem by Clayton M. Wallace quoted below is used with permission of the *Christian Century*. The author is not alone in his feelings that Christian people put too much trust in armed might, and too little in the power of brotherly love, but he is unique in using prayer as a medium of chastisement.

BUT FIRST

Dear God, we hear that half the world
Is hungry now, and long has been.
We know our bounty we should share
With all these suffering ones—our kin.
But first, our arms we must increase
To guarantee a lasting peace.

Dear God, we hear that many lands
Are fearful of our wealth and power.
Our friendly heart we need to show
To calm them in this troubled hour.
But first, more A-bombs we must make
For our own peace and safety's sake.

Dear God, we're told that poverty
And need are rampant o'er the earth.
From our abundance, well we know,
We could relieve this tragic dearth.
But first, more planes we need to buy
To gain supremacy in the sky.

Dear God, our world is sore distressed
With bitterness and racial hate.
Help us real brotherhood to show
To every nation, small and great.
And, Lord, before the A-bombs burst,
Teach us to put *thy* first things first.

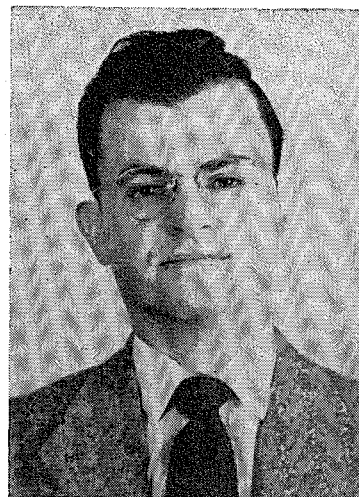
C. B. H.

www.LatterDayTruth.org

The Reality of the Kingdom:

Is Zion Here?

By Clark E. (Tommy) Vincent



TO BRING FORTH and establish the cause of Zion," or to "build up the kingdom of God, and to establish his righteousness," is the commission of the Restoration Movement.

Throughout recorded history many other groups and individuals have earnestly sought to build the "perfect society." Plato, Augustine, Aquinas, Bacon, Moore, Fourier, and a host of others have written about, and even experimented with, their respective concepts of the ideal community. Civic and world organizations, from the local P.T.A. to the world-wide UNO, are likewise committed to the task of building a better world. And the espousal of the "social gospel" has focused the attention of many religious denominations upon the improvement of social conditions in the present life.

Even the idea, "from each according to his ability and to each according to his needs," is not new. It is expressed in Greek writings, in Roman law, in the literature of the French Revolution, and quite explicitly in the writings of Karl Marx.

Two Distinguishing Aspects

In what way, then, does the Restoration concept of Zion differ from many of the foregoing plans for the "perfect society"?

There are at least two significant aspects which distinguish our attempts to build a better society. *First*, we believe that such a society must be God-directed. This implies at least two things. (a) Men must look to God for guidance, and there must be a means of receiving, validating, and recording that guidance. In other words, there must be an open canon of Scripture which is received through a divinely appointed prophet, and which is validated through the assenting voice of the members

of the body of Christ who are witnesses of that same spirit of revelation. (b) It also implies that *spiritual development is primary*, and that *social planning, social security, and industrial productivity are secondary*.

In the majority of Utopian plans, the "perfect society" is man-directed, man-planned, and has as its primary objective to establish physical and social security for its own members. The failure of countless such endeavors furnishes empirical evidence (for those who require the tangible and measurable) of the wisdom of the Scripture:

Wherefore, seek not the things of this world but seek ye first to build up the kingdom of God, and to establish his righteousness, and all these things shall be added unto you.¹

F. Henry Edwards has made this point very succinctly in his discussion of the first specific mention of Zion in modern revelation.

Zion is not merely a social or industrial experiment. It is a "Cause," having moral and spiritual significance, as well as social and industrial resultants.²

Quite recently the Lord has indicated that Zion is not dependent upon our social planning or provisions for industrial productivity, but upon "the spiritual condition of my people."³

This is not to suggest that the Restoration Movement is unconcerned with physical and social well-being or that "spiritual development" is an ethereal concept unrelated to everyday life. The point is that we cannot build the kingdom by a type of social planning which becomes an end in itself, or which concerns itself primarily with security and refuge for self—whether that

"self" be an individual, a church, or a nation. It is this overconcern with social and physical security for their own group which has frequently contained the destructive seeds of most Utopian plans. As the Master indicated, it is this attempt to save self which results in the loss or destruction of self.

The social planning as well as the various institutional and organizational aspects of Zion are indispensable. However, they are *means* to be utilized in achieving the *end* or goal of individual spiritual development. Most of us have experienced in various types of committee work how planning and organizational concerns can become ends in themselves. All too frequently the original purpose for which committees or organizations are set up becomes forgotten or pushed aside. Jesus was quick to remind his followers that the Sabbath was made for man, not man for the Sabbath. When social planning in its organizational aspects becomes primary, then we need again the Master's reminder that organizations, committees, and institutions were made for man and his spiritual development, not vice versa. And just as the social planning and organizational aspects of Zion are *means* to the *end* of individual spiritual development, so material prosperity and social security are *resultants* or by-products of such spiritual development and Christlike living.

Second, we believe that the kingdom of God, the perfect society, will be "in the world but not of it,"⁴ and that the objective is to qualify as many people as possible, rather than limiting it to a chosen few.

Many of the Utopian schemes have sought to establish a "perfect society" by leaving all the problems and "problem people" behind, while a few escape to a geographical and/or ideological island of refuge. The ill, the retarded, the criminal, and all the misfits were to be left behind while a select few were to have peace and security for themselves. The fruitfulness of such procedures is made evident by their failures. Men and women who refuse to help solve the problems and bear the burdens of others have suddenly found similar problems and burdens created in and among themselves. We believe that establishment of His Kingdom necessitates recognition that it is the sick who "have need of the physician." Our commission directs that the Restoration Message be taken to *all* men.

We do not believe that the perfect society will be established by excluding the hungry, the strangers, the sick, or those in prison. For the righteous will be those who feed the hungry, welcome the stranger, help the sick, and visit the prisoners.⁵ Nor do we believe that Zion will be built by withdrawing from our neighbors or from civic activities and responsibilities. Rather, it will be built by

... living and acting honestly and honorably before God and in the sight of all men, using the things of this world in the manner designed of God, *that the places where they occupy may shine as Zion, the redeemed of the Lord.*⁶

This idea is also expressed in many of the parables of the thirteenth chapter of Matthew through which Jesus sought to describe the development of the kingdom of heaven. It was to be "like unto leaven" which lifts the whole. It was like "a grain of mustard seed" which starts as an insignificant and unnoticed thing, but becomes the "greatest among herbs." Or it is "like unto a net that was cast into the sea, and gathered of every kind," and the angels (not men in the form of Plato's philosopher kings) shall "sever the wicked from among the just." And again, the "kingdom of heaven is within you." Or it is like to the man who sowed good seed, but tares sprang up during the night. When the servants wanted to pull up the tares, the master of the house said to leave them together "lest ye root up also the wheat with them. Let both grow until the harvest . . . the harvest . . . is the destruction of the wicked." (Destruction perhaps by conversion?)

These parables, and the foregoing modern-day revelation cited, stress that we are not to withdraw, nor are we to judge or pull up what we think are the tares, lest we destroy ourselves in the process. *Rather we are to build the kingdom of God by being "in the world but not of it," by leavening the whole, by being wheat among the tares, and by having the kingdom within us so that the "places where they [we] occupy may shine as Zion, the redeemed of the Lord."*

Is Zion Here?

Suppose that tomorrow morning as we pick up the newsboy's well-aimed missile from our front porch, or as we hurriedly pass a newsstand on our way to work, we note a large headline: ZION IS HERE!

What would we do?

(1) Perhaps many of us would simply shake our heads in disbelief, mutter something about the things they do to sell newspapers these days, and go on about our daily tasks. We would feel secure in the assumption of the five foolish virgins that the Lord would have informed us far enough in advance for us to have made adequate preparation.

(2) Others, after the first few moments of disbelief, might proceed hurriedly to reorganize their lives, change their occupations, clear up certain "questionable business deals," and begin to live *as if Zion were here*.

(3) And perhaps still others, like the five wise virgins, would feel within them the burning affirmation of the validity of such a headline, and continue living the same high quality lives that had filled their lamps with oil.

Is it possible that Zion is here? Is it even possible that startling as such a headline at first appears, it is really out-of-date? If we view Zion as a static concept—as something we sing and dream about that will "happen one of these days"—such a headline is heresy and blasphemy. For with a static concept of Zion we could feel confident that we would know in advance when Zion will arrive, and "we just know" it hasn't arrived yet. For we look at our own lives, as well as at the world, the nation, and community *through our lives*, and feel assured that Zion is not yet here.

If ours is a static concept of Zion, we will feel, in spite of the lesson of the five foolish virgins and in spite of the Lord's answer in the following scripture, that we will know in advance. But when Jesus was asked by the Pharisees as to when the kingdom of God should come

... he answered them, and said, The kingdom of God cometh not with observation; Neither shall they say, Lo, here! or, Lo, there! For, behold, the kingdom of God has already come unto you.⁷

Zion As a Place AND a Condition

There was a time when arguments were frequent as to whether Zion was a place or a condition. However, even a casual or superficial examination of the more than fifty revelations in the Doctrine and Covenants pertaining to Zion indicates that it is both a place and a condition.

Is Zion here as a place? When you instruct someone to work in San Francisco, or if you can describe the geographical limits of San Francisco, then San Francisco must exist as a place. When individuals have been instructed of the Lord to "labor in Zion,"⁸ and when the Lord has designated a "Center Place" and "regions round about" that can be described and measured geographically, then Zion must exist as a place.

This does not mean that Zion as a place is static. The second distinctive aspect of our concept of the perfect society notes that God does not desire to limit Zion to a few people. Thus he has indicated that, when it is needed, the "borders" of Zion may be enlarged.⁹ It is tempting to want to fall into the mistake of other planners of the "ideal society" who sought to limit the number of inhabitants, and narrow the geographic area of their society to contain a privileged few. God desires to draw all men into a great army to form an ever-expanding kingdom. It does not behoove us to limit the extent, or the manner, in which God may expand the borders of Zion.

Lest we be misunderstood, it must be emphasized that this is in no way to be construed as a de-emphasis upon the importance of the Gathering and the Center Place. The Lord has told us quite explicitly on a number of occasions that we "shall be assembled together unto the place which I have appointed."¹⁰

The point we are attempting to make here is that Zion does exist as a place with administrative guidance and supervision reaching out from that Center Place to various parts of the world. However, we cannot "wait until we move to the Center Place" before we begin living Zionically. For the Lord has indicated that whether our *place* of residence is two blocks from the Auditorium and we work in the Herald Publishing House, or whether we live in Germany and we are employed in a factory, our commission is to live and act with the full realization that the "places where they [we] occupy may [can] shine as Zion."

Is Zion here as a condition? This is not as easily answered. However, the Lord has told us that "Zionic conditions," or Zion as a condition, "is no farther away nor any closer than the spiritual condition of my people justifies."¹¹

Zion As a Process and Its Achievement As Relative

The preceding revelation depicts Zion as a process and its achievement as relative. That is, we are more Zioniac at one time than at another, depending upon our spiritual condition. Thus we might testify as an individual, a family, or as a branch, that we were more Zioniac last year than this year. Or that Zion was here in our branch to a greater degree this Sunday than it was last Sunday.

With such a concept of Zion, the phrase "Thou art not far from the kingdom of God" takes on new meaning. Surely there have been times in our lives, in family experiences, during a church picnic, or throughout the sacrament of the Lord's Supper when *Zion was here* to a degree, for a time, and we were "not far from the kingdom of God."

But it is not enough for a few occasionally to have Zion for short periods. Our need is for more people to have that spiritual condition, and for all of us to have it more often, if not all the time.

In reading the sketchy account of Enoch and his people in Zion, we get the impression that they grew and developed during those 365 years. That is to say, they were probably *more Zioniac* at the end of the 365 years than at the end of the first 100 years, *yet it was referred to as Zion for the entire period of 365 years*. At least, it is recorded that even after the Lord referred to the people as Zion, Enoch continued preaching to them, presumably because increased spiritual development and greater degrees of Zioniac living were yet possible.¹²

Such was true of the Nephites during the "Golden Age." Zion for them was a process of relative achievement which flourished and developed to a high degree in the lives of several generations, but then diminished in the fourth generation.

Zion is not something for which we must wait until a certain fixed day or year has arrived. Rather, it is a process involving spiritual growth—growth which stands each day or moment upon the shoulders of the thoughts and experiences of preceding days and moments.

Thus the question, "Is Zion here as a condition?" would be answered differently by different individuals and branches. Zion is here to a greater degree and more of the time for some individuals, families, and branches than it is for other individuals, families, and branches. Or, as we sometimes put it, some branches and some individuals are "spiritually dead" while others are "spiritually alive." Perhaps to the degree that one is living Zioniacally and another is not, "the one shall be taken and the other left."¹³

Even as with Enoch and his people, there are those whom we know today who have walked and talked with God. There are homes in which we have visited that are Zioniac homes, and there are Zioniac branches—but they are not so all the time, nor to the greatest degree possible. For perhaps if they were Zioniac all the time and to the greatest degree possible, they, like Enoch, would no longer be with us.

Living As If Zion Were Here

As a people we have many outstanding experiences at reunions. Frequently we hear individuals say, "If it could just be like this all the time!" But one of the reasons we experience Zion at reunions is because *we live as if we were in Zion*. As a result, Zion does exist for a time and to a degree. It is not so much that people associated with us in our occupations or neighborhood prevent us from having Zion on the job and in our community. *Rather, it is our attitude* of "this is not Zion and these are not church people" that keeps us from *acting Zioniacally* and consequently from experiencing Zion.

But God has admonished us that we are to build the kingdom by being "in the world but not of it," by leavening the whole, by being wheat among the tares, and by having the kingdom within us, wherever we are, or with whomever we associate, so that the "places where they [we] occupy may shine as Zion, the redeemed of the Lord."

God does not ask the impossible.

The point is this—if *Zion is to be, then we must live as if Zion were here!* To return to the newspaper headline, what would we do if we thought Zion really were here? Would we pay our tithing? Would we change our occupations? Would we continue working in a brewery, a liquor store, or a cigarette factory? Would we drive differently, vote more conscientiously, or treat our neighbor differently if we thought Zion were here?

In discussing this idea of the reality of the kingdom of God with our church members, we find they sometimes reply that if they thought Zion were really here they would definitely change their occupations and modify their lives. Such individuals are like the five foolish virgins relying on some advance notice to give them time to fill their lamps. If we wait until Zion comes before we make these changes, then Zion will never come *for us*. If we make those changes now, as if Zion were here, then *Zion will be here* to a greater degree, more of the time, and for more of us.

As Proverbs tells us, "Where there is no vision, the people perish."¹⁴ Perhaps our vision of Zion too often stalls at the

singing and dreaming stage. Like the delegates at a political convention, we sometimes prefer to wait until a "sure thing emerges" before we climb aboard the proverbial bandwagon. Lacking a vision of the reality of the kingdom, and being unchallenged by the remoteness of the "sweet bye and bye," we perish!

Daydreaming about saving a drowning person or facing the enemy's mortar shells does not make a hero. Nor does having a blueprint for the perfect society qualify us for celestial glory. If we are to remain true to the Restoration commission to bring forth and establish the "cause of Zion," then it is imperative that we be caught up by the vision that Zion can be here *today*, and it is imperative that we *live as if Zion were here*.

Our incarnation and demonstration of such a vision of the reality of the kingdom would soon lead us to testify that *Zion is here*, and as was said of Enoch's people, many would "confess that with . . . [us] God has residence below."

1. Matthew 6: 38 (All biblical references are from the Inspired Version)
2. *A Commentary on the Doctrine and Covenants*, p. 31, 1939 edition.
3. Doctrine and Covenants 140: 5
4. *Ibid.*, 128: 8 (Emphasis mine, C.E.V.)
5. Matthew 25: 33-47
6. Doctrine and Covenants 128: 8 (Emphasis mine, C.E.V.)
7. Luke 17: 20, 21
8. Doctrine and Covenants 29: 3
9. *Ibid.*, 104: 33 and 94: 5
10. *Ibid.*, 49: 5
11. *Ibid.*, 140: 5
12. *Ibid.*, 36: 2
13. Matthew 24: 47-49
14. Proverbs 29: 18

Not Appreciated

Deep in every heart is the yearning to be accepted, to be loved, and a feeling that one means something to somebody. But people do not express their appreciation very much. Most of them are like the nine whom Jesus healed. They just go on and forget.

Samuel Leibowitz, now a famous judge, and formerly a great criminal lawyer, saved seventy-eight persons from the electric chair. Yet not one of the seventy-eight ever bothered even to send him a Christmas card. Art King had a radio program called "Job Center of the Air." He got good jobs for 2,500 people, but only ten ever thanked him.

In his very first political speech, Abraham Lincoln said to the voters of Sagamon County, "I have no other ambition so great as that of being truly esteemed by my fellow men." Look into the hearts of most people and you will find their greatest desire is the same as was Lincoln's. And many feel they have missed it.—Charles L. Allen in *In Quest of God's Power* (Revell)

1952 Edition of the Doctrine and Covenants

By Chris B. Hartshorn

Corrections and Improvements

THOSE WHO GLANCE through the new edition will immediately notice that one great improvement is the historical background material printed in italics at the beginning of each section. Heretofore, usually only the date, with perhaps the individual to whom the revelation was given, was mentioned. The revelations will be much better understood in the light of the setting in which they were given to the church.

The next improvement which will be noted is that the longer paragraphs have been subdivided without changing the section or paragraph number, nor breaking up the sentences with periods. Each division of a paragraph carries a lower case letter from "a" through the alphabet according to the number of divisions made. The index, as well as Starks' *Concordance* to the book, refers only to the section and paragraph number and will be just as usable with the new text as with the old.

It has long been apparent that the reading of the book has been marred, if not misunderstood, by certain grammatical errors. After considerable research these corrections were listed and submitted to the Presidency for approval. In several instances the changes were not approved lest they open questions or issues which might change the content or disturb some reader. None of the changes made have in the least altered the meaning of these Scriptures; they have only corrected the language to more nearly say what it obviously was intended to say.

The authority for these changes rests in the editorial responsibility of the Presidency and, therefore, does not require a General Conference approval nor involve administrative rights. It should be apparent that it is always right to do right and is "never too late to mend."

Doubtlessly there will be many who, for financial or sentimental reasons, will not wish to give up their old Doctrine and Covenants at this particular time, but will want to know about these grammatical changes. We are, therefore, appending the complete list of the 140 corrections which have been made in this 1952 edition, so that those who wish may use it to correct their old editions.

Section and Paragraph	Line	CORRECTION
1: 6	2	Insert commas, "I, the Lord, am . . ."
1: 6	4, 5	Insert dashes, "speedily cometh—the hour is . . . at hand—when . . ."
1: 6	3	Change "willeth" to "will"
1: 8	1	Insert commas, "What I, the Lord, have . . ."
2: 2	5	Omit comma after "dictates of his own will"
2: 3	7	Change comma to semicolon after "despise his words;"
2: 4	6	Change "do" to "doest"
2: 5	1, 2	Insert dashes, "had given thee—sight and power to translate—thou . . ."
2: 5	3	Omit commas after "sacred" and "wicked man"
2: 5	6	Change comma to semicolon after "own wisdom;"
7: 1	2	Omit comma after "if ye shall ask"

Section and Paragraph	Line	CORRECTION
7: 1	6	Change "shall prophesy" to "shalt prophesy"
8: 3	2	Change "thy" to "your"
10: 5	4	Change "speaketh" to "speak"
10: 6	1	Change "your" to "thy"
10: 6	3	Change comma to semicolon after "to judge righteously;"
10: 12	4	Change "receiveth" to "receive"
11: 2	1	Change comma to semicolon after "harvest;"
11: 5	1	Change "speaketh" to "speak"
12: 5	5	Change "ye do" to "thou doest"
12: 5	6	Change "are faithful" to "art faithful"
12: 5	6	Change "ye shall" to "thou shalt"
12: 5	7	Change "your reward" to "thy reward"
13: 1	2	Change comma to semicolon after "Redeemer;"
13: 1	4	Change "knoweth" to "knows"
13: 1	5	Change "thee alone" to "you alone"
14: 1	2	Change comma to semicolon after "Redeemer;"
14: 1	4	Change "knoweth" to "knows"
14: 1	5	Change "thee alone" to "you alone"
15: 2	5	Change "you have" to "ye have"
16: 4	10	Change comma to semicolon after "soberness;"
24: 1	2	Change "unto you" to "unto thee" in two places
24: 1	4	Change "unto you" to "unto thee"
24: 4	5	Change "you can" to "thou canst"
27: 3	1	Change "you that you shall" to "thee that thou shalt"
27: 3	5, 6	Change "unto you" to "unto thee"
27: 3	7, 8	Change "unto you" to "unto thee"
38: 7	4	Change "ye should" to "you should"
39: 2	1	Change "unto you" to "unto thee"
39: 3	1	Change "unto you" to "unto thee"
39: 3	8, 9	Change "your sins" to "thy sins"
39: 3	9	Change "you shall" to "thou shalt"
39: 3	10	Change "you never have known" to "thou hast never known"
39: 3	10	Change "thou do" to "thou doest"
39: 5	1	Change "unto you" to "unto thee"
39: 5	4	Change "your might" to "thy might"
41: 2	3	Insert comma after "doeth it,"
42: 5	9, 10	Change "are given" to "is given"
42: 8	6	Change "they shall" to "it shall"
42: 15	4	Change "ye have" to "thou hast"
42: 17	5	Change "unto you" to "unto thee"
42: 18	7	Change "unto you" to "unto thee"
42: 19	9	Omit comma after "also"
46: 7	10	Change "cometh" to "come"

Section and Paragraph	Line	CORRECTION	Section and Paragraph	Line	CORRECTION
48:1	6	Omit "necessary"	95:2	6	Change "justifieth" to "justify"
48:2	1	Omit "necessary"	95:2	6	Omit comma after "justifieth you"
50:2	2	Change "in the church, that profess" to "in the church that professes"	95:2	7	Omit comma after "of my church"
54:1	7	Omit comma after "made unto me"	95:2	9	Change "maketh" to "make"
55:1	2	Change "Thou art" to "You are"	96:2	4	Change "unto you" to "unto thee" and "you should" to "thou shouldst"
55:1	3	Change "thou hast been" to "you have been"	96:2	5	Change "your children" to "thy children"
55:1	6	Change "thou shalt be" to "you shall be"	101:13	15	Insert "[borrow]" between "loan" and "money"
58:2	4	Change "cometh" to "come"	101:13	16	Insert "[borrow]" between "loan" and "enough"
58:7	4	Omit comma after "And"	105:1	1	Change "unto you" to "unto thee"
59:1	3	Change "for them that" to "for they that"	105:2	1	Change "unto you" to "unto thee"
59:1	4	Change "them that die" to "they that die"	107:2	12	Omit the word "of" after "ye think not"
59:2	12	Change "unto you to rest from your labors" to "unto thee to rest from thy labors"	107:6	8	Change the comma at the end of the sentence to a period
59:4	7	Change "cometh" to "come"	107:8	5	Change "bishopric" to "bishop"
59:4	10	Change "cometh" to "come"	107:9	9	Change "healthy" to "healthful"
63:3	4	Change "cometh" to "come"	107:45	3	Change comma to semicolon after "over the bishopric;"
63:3	5	Change "cometh" to "come"	107:45	4	Omit comma after "unto you"
63:9	10	Change "willeth" to "will"	108:12	13	Change "shall lay" to "shall lie"
63:15	11	Change "useth" to "use" in two places	108A:4	6	Change "committee" to "committees"
63:15	13	Change comma to semicolon after "will own them;"	108A:4	7	Insert comma after "arrangement,"
64:4	9	Change "willeth not" to "do not will"	108A:4	8	Omit comma after "assembly"
64:4	10	Change "willeth" to "will"	124:5	6,7	Change "has or may occur" to "has occurred or may occur"
64:4	15	Change "requireth" to "require"	127:4	2	Insert comma after "children,"
68:1	1	Omit commas after "called" and "ordinance"	127:6	2	Insert comma after "continued,"
68:1	2	Omit comma after "gospel"			
68:1	3	Omit comma after "people"			
68:1	4	Omit comma after "with"			
68:1	5	Omit comma after "behold"			
68:1	10	Omit comma after "Holy Ghost"			
68:1	14,15	Omit comma after "am with you"			
68:1	29	Omit the word "it"			
68:4	15	Omit comma after "Now"			
69:1	5	Change "willeth" to "will"			
70:2	4	Omit comma after "necessities"			
70:2	6	Omit comma after "Zion"			
73:1	4	Omit the word "it"			
74:3	2	Change "give" to "giving"			
74:3	3	Omit the word "and" before "believed"			
74:3	4	Change "become" to "became"			
75:4	12	Change comma to semicolon after "south;"			
75:4	12	Change semicolon to comma after "receive,"			
83:24	3	Omit comma after "reproving the world"			
87:6	1	Change "unto you" to "unto thee"			
90:1	2	Change "their sins" to "his sins"			
90:8	2	Change "ye shall" to "you shall"			
90:8	4	Change "ye are" to "you are"			
91:2	8	Change "And ye" to "And you"			
91:3	7	Omit comma after "Lord"			
92:1	1	Change comma to semicolon after "whom I love;"			
92:1	2	Change comma to semicolon after "forgiven;"			
92:1	5	Omit comma after "chastened"			
94:1	6	Change "showeth" to "show"			
94:2	5	Omit comma after "school"			

Books

They Dare to Believe, by Robert M. Bartlett, Association Press, New York.

This book tells of moral courage exemplified sometimes amid great physical distress. It is a great and wonderful thing to know that in the twilight zones of this earth's existence there are those from all walks of life, speaking different languages, of all races, in whom the light of truth burns brightly. This book is well worth reading, for it reminds one of a statement made by President Elbert A. Smith in 1920, when he stated to the assembled priesthood that our Heavenly Father had many forces at work in the world that we knew not of, forces which were in movement to bring to pass the divine purpose.

There are seventeen men and women featured in this little book. They come from the United States, Great Britain, Norway, Germany, Lebanon, India, Korea, China, Poland, Japan, France, and South America. A more cosmopolitan cross section could not be found. Yet in this one thing they all speak the same language. None of them fear the face of clay; not one of them is daunted by adversity; all of them share a vision of world brotherhood; all of them believe in the ultimate good and in the freedom of man. One cannot but take a deep breath and stand a little straighter, lift his head a little higher as he feels his resolves strengthened by their beckoning courage and their faith in the vision for the future of mankind.

As to the literary style of the book, I found no difficulty in reading it. The style, and the simplicity of the presentation appealed to me, and I can recommend the book to our church members, and especially to the men of the ministry, for it will broaden the horizon and strengthen the faith of our people in mankind.—ARTHUR A. OAKMAN

There Was a Man Named John

The funeral sermon of Elder John F. Sheehy given at the Stone Church, Independence, Missouri, on October 4, 1952

By Elbert A. Smith

ONE OF OUR BEST-KNOWN PASTORS at one time said that a funeral sermon should do three things: first, it should bring a tribute of respect to the departed; second, it should stress the hope of the resurrection; third, it should comfort the bereaved.

Our Affectionate Tribute

My hope and prayer is that I may minister at this time in all those ways. Wherein I fail or fall short may the good Spirit minister adequately. From deep down in my heart I can render an affectionate tribute to the memory of my long-time friend; John Sheehy. Our friendship, I believe, went back to his early ministry. Jesus sanctified the word "friend" when he said to his followers, "I will no longer call you servants; I will call you my friends."

Your presence here today in such great numbers is a tribute to his memory. The presence here of representative men from all the leading quorums and councils of the church is a tribute rendered on behalf of the priesthood and the membership of the entire church throughout the world. Thousands who are not here today join in this tribute as they remember him and his many acts of kindly ministrations. We have heard from the lips of the president of the church how Brother John ministered in the home of the president in his time of sorrow. With equal devotion he ministered in the homes of the unknown, the obscure.

His official ministry began in the New England states, Maine, Massachusetts, and New York. He came to the Middle West, to Cameron, Independence, and Kansas City in Missouri, and then went on to California, and later into Canada, at Toronto. As a missionary he visited other areas too numerous to mention.

He served for eight years from this pulpit of the Stone Church in his public ministrations and privately in his visitations to many homes in counsel and comfort to many individuals. His voice was well known over the radio.

We honor him for his sincerity, for his good cheer, for his devotion to duty. We honor him as a church worker; we honor him as a good citizen; we honor him as a home builder in co-operation with his good wife.

Brother Sheehy was fortunate to have had a wife so devoted, so loyal, and so efficient in helping him in the ministry

and home building. He was fortunate to have had the love of children and grandchildren, to have three sons to follow in his footsteps in church work and in the priesthood.

He did his work well, and he was able to work almost to the very end of life. This is, I think, as he would have wished it. In fact, his wife said, as nearly as I can remember, that his last words that she heard were, "I must be at work."

LET ME DIE WORKING

Still tackling plans unfinished, tasks undone!
Clean to its end, swift may my race be run.
No laggard steps, no faltering, no shirking;
Let me die, working!

I believe Brother John Sheehy could very well have voiced the farewell that Paul wrote to his friend Timothy in the very last chapter of his epistle.

For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.—II Timothy 4: 6-8.

Life's race well run,
Life's work well done,
And now comes rest.

After a period of rest we may very well believe that again comes service, without which a man accustomed to serve could not be happy, even in heaven. I am sure that a man of John's temperament, much as he loved to sing, would not be happy to spend eternity singing hymns or playing a harp. I think that we are quite well justified in the Scriptures, especially in the Doctrine and Covenants, in believing that in the great beyond we shall find something to do—something very fine and worth while, even exceeding our present power to imagine.

Our Hope in the Great Beyond

Brother Sheehy believed and preached all the gospel principles, including the doctrine of the resurrection. He understood, too, something about that period of time between death and the resurrection of which Alma, in the Book of Mormon, writes so very plainly.

Therefore there is a time appointed unto men, that they shall rise from the dead; and there is a space between the time of death and the resurrection. And now concerning this space of time. What becometh of the souls of men, is the thing which I have inquired diligently of the Lord to know; and this is the thing of which I do know. And when the

time cometh when all shall rise, then shall they know that God knoweth all the times which are appointed unto man. Now concerning the state of the soul between death and the resurrection. Behold, it has been made known unto me, by an angel, that the spirits of all men, as soon as they are departed from this mortal body; yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life. And then shall it come to pass that the spirits of those who are righteous, are received into a state of happiness, which is called paradise; a state of rest; a state of peace, where they shall rest from all their troubles, and from all care, and sorrow.—Alma 19: 39-44.

The book of Revelation is difficult to interpret in many of its passages, but here is one statement that John the Revelator makes so clear anyone can understand:

I heard a voice from heaven saying, Write, Blessed are the dead which die in the Lord, . . . that they may rest from their labors; and their works do follow them.—Revelation 14: 13.

Jesus very plainly said:

Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they who hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of Man. Marvel not at this; for the hour is coming, in the which all who are in their graves shall hear his voice, and shall come forth; they who have done good, in the resurrection of the just; and they who have done evil, in the resurrection of the unjust.—John 5: 25-29, I.V.

A little later, when he was about to raise Lazarus from the dead, Jesus said to Martha:

I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live.—John 11: 25.

Where Turn for Comfort?

However much we believe in the resurrection and eternal life, we grieve because of the loss of present companionship with those whom we have loved, and still love. Where shall we turn for comfort? True and loyal friends may comfort us. They bring moral support, warmth, and affection. Their ministry, however, is limited. Most of us at such times, however much we wish to comfort the bereaved, find our words so inadequate that we are almost tongue-tied. Often the things that we do speak louder than anything that we can say. We may best turn to the words of our Lord and Savior for comfort:

(Continued on page 14.)

www.LatterDayTruth.org

In Everything Give Thanks

By Charles A. Reedy

ON THE COMING Thanksgiving morning, I shall attend church services with my family—the usual custom among our people. In response to the minister's invitation for members to express their sentiments, I shall arise to my feet and say:

I'm thankful that I'm able to attend this special meeting dedicated to Almighty God and testify of the many blessings we enjoy.

In full possession of my faculties I'm exceedingly thankful for the fine state of health which I have today. When I see the handicapped I'm doubly grateful of the fact that I have a sound body. Then I renew my determination to do all within my power to lessen the burden they bear and increase their happiness. As one of the blessed, I must never shirk my responsibilities to my church, my home, my community, and my country.

I'm thankful that I live in a land of plenty, a land blessed of God above all other countries. By being so richly endowed, I'm mindful that we should share our blessings that all might have a goodly portion. I'm thankful that my children are not ragged and diseased, homeless outcasts sleeping in doorways and eating from garbage cans. I'm thankful that I'm able to provide nourishing food for my children, that they are not skin and bones, or their stomachs bloated from lack of food. I'm thankful that we don't have to mix our mashed potatoes with sawdust to stretch our rations, nor strip bark from trees, nor boil the grasses from the fields to keep from starving. I'm thankful that we don't have to stand in bread lines or in front of soup kitchens to get our daily sustenance. Therefore I'm deeply concerned with the policy to eliminate these conditions in less prosperous nations by donations and outright gifts through C. A. R. E.

I feel I'm deeply privileged on this national Thanksgiving day to be able to sit down to a turkey dinner with all the trimmings, surrounded by my loved

ones and invited friends and ask the grace over a bountiful meal.

After partaking of this wonderful feast, I can drive in my own automobile to the local stadium and witness a football game played by healthy American youths motivated by clean sportsmanship. I'm thankful that I can cheer my favorite team without the man by my side feeling offended about my partisan attitude.

I realize that if I lived in other countries where war instead of sports occupies the interest of the people, I might be forced to stand at attention while armed troops goose-stepped along. While listening to muffled drums and marching feet, I would not dare to protest against the leaders or utter my thoughts aloud for fear that the person next to me might be a member of the secret police. A fate worse than death could await me for broadcasting my personal convictions.

I'm thankful I can listen to the radio, tuning in whatever program I choose—a privilege denied citizens of other nations at various times; for the penalty is death to be caught listening to foreign broadcasts and special propaganda sent their way.

I'm thankful that a man's home is his castle, that this is the ideal pattern in the scheme of daily living, not only approved by our nation but ordained by our Heavenly Father. I'm thankful that it is a home founded on the principles of love and personal sacrifice to provide the right kind of environment for the building of decent characters in children.

I'm thankful that I live in a land dedicated by our forefathers to the philosophy that all men are created equal and entitled to life, freedom, and the pursuit of happiness. Regardless of where we were born or who our parents are, it is possible for us to rise to the top in any chosen profession, overcoming the barriers of race, creed, and color. I pray God that the time will soon come when men in all countries will be freed from the shackles of bondage and be able to govern themselves, when wars

and strife shall cease and the world will be dominated by brotherly love.

I'm thankful that if I desire to travel, I can do so without having to apply at the nearest police station for a permit, to be granted after satisfying the authorities that my motives for sightseeing, visiting relatives, or business reasons are not subterfuges for undermining or spying on the nation's defenses. I'm thankful that we have a heritage of freedom to pull up stakes, settle elsewhere, and work on a new occupation if we so desire.

I'm thankful that our country does not believe might is right, but that justice, fairness, and equality are stronger than brute force and tyranny. I'm thankful we have the right of free speech and the right to serve God through the medium of any religion we choose. I'm thankful that I can choose my friends and reject meddling individuals who try to make my business their business. I'm thankful that my home is a symbol of independence where outsiders cannot enter and destroy.

I'm thankful for the gospel and the message of Jesus Christ. It has given me hope of a life in the beyond. When daily tasks and troubles prove to be a burden, the words of the Master are not an empty promise, "Come unto me and I will give you rest." I'm thankful for the church and the moral uplift it brings as it teaches the deepest religious convictions to members of my household.

I'm thankful that the church provides an outlet for service not only to the local congregation but to the world at large. By service and with love for our fellow-men, we find the happiness that Jesus Christ intended we should find on earth. I'm thankful that I've been taught that if we obey the law of the land and God, we shall have no need to fear anything or anyone.

I shall carry this spirit of thankfulness into the Christmas season, celebrating the birth of Jesus Christ. I shall thank God for the coming of his Son to this earth and his influence in shaping the destiny of mankind. When I enter into the spirit of giving, it shall be done freely without thought of what I might receive in return.

I shall carry this spirit of thankfulness into the new year, being grateful that I'm permitted to play the role of a good citizen, father, and a Christian in shaping the lives of my loved ones, doing each day the tasks that are mine, keeping a firm hold on the rudder of the church of Jesus Christ, unafraid of what may lie ahead.

Yes, I believe "in everything give thanks."

The Story of Alma Part II

By Madelyn Galbraith

ALMA STOOD beside the lake which was called Mormon, a large crowd around him. His flock had grown until now more than four hundred people occupied pleasant homes, where but a short time before he had dwelt in a cave alone.

As he stood among them, ready to teach and baptize, the approach of two women disturbed the service. Their rich gowns and heavy veils proclaimed them strangers. Alma paused in his speech as they drew near.

"Alma, I must see you alone," a low voice answered his greeting.

Leaving Helam to continue, he led them to his own home. Once inside, one of the women threw aside her veil, and Alma started forward.

"Esther!" he cried.

"Yes, it is I, Alma. I have searched for you a long time. I have come to take you home."

"Did Noah send for me?" For a moment Alma had visions of openly teaching the people; he saw beautiful churches rise all over the land—but Esther's reply banished all these dreams.

"Noah is still angry, but I am sure that if you come back and sue for pardon, he will reinstate you. Then we can see each other as before."

"Do not tempt me, Esther! It is with shame that I recall the past—false to my God, false to my king, to you, and to myself! Can't you see how grievously we have sinned?"

"What has come over you, Alma? I have heard of your fanatical teachings! Do you think you are more righteous than Amulon, Heziah, Shezer, and the other priests who are older and more experienced than you?"

"No, I tremble before my God because of my past sins and present weakness. But he has redeemed my soul from hell, and I now glory in His gospel which he has sent me to preach."

"You have been misled by that crazy Abinadi, who has met his just fate. I will leave you to consider what I have said." She came closer to him, her silken draperies billowing about her.

"Think what we have been to each other, Alma! Think of your wealth—lost to you if you continue in this mad scheme. Think of your position in Noah's court! Can you throw all that away to lead the rabble you have gathered about you here? If you do not

come home soon, I shall return for you. Come, Naida."

Her companion obeyed, but paused before Alma long enough to whisper, "Don't come back, Alma. It isn't safe."

ALMA WATCHED them go, then sank on to a bench and covered his face with his hands.

"A beautiful woman, Alma," said the voice of the Tempter, "and she loves you still. Her lips are soft and warm. Can you give her up for this? And what of your wealth you were forced to leave behind? And Noah always favored you. These things can be yours again, if you want them enough! One word from you . . ."

"Alma." It was the voice of Helam. He stood in the doorway looking at the bowed figure of his friend. Then, kneeling quietly beside him, he prayed humbly and earnestly that Alma be given the wisdom and strength to make the right decision. When he had finished, Alma spoke.

"I thought it was forever past, Helam. Then Esther came and held it up before me, and I saw it all as in a mirror. I didn't know I could be so weak. But it is past, for the present, at least, and I am determined to continue my work, even though death awaits me."

With renewed courage and diligence Alma went on with his preaching. Periodically he called the members of the priesthood together and discussed with them the problems that daily arose. They sought divine light and guidance and went out from these meetings, each to his particular group, blessed and strengthened. The people also grew in things of the Spirit. Peace, happiness, and contentment dwelt with them until one day the small community was thrown into an uproar. Again it was a woman who caused the excitement.

NAIDA breathlessly forced her way through a group to Helam.

"Quick," she cried, "where is Alma?"

Helam motioned his companions aside and, taking the girl's arm, led her away.

"What is the trouble, Naida? Is Esther coming back?"

"No, it is much worse! My father learned of our absence and forced Esther to tell where we had been. As soon as the Harvest Feast is past, he will send an army to take Alma and all of his followers!"

"This is news! Alma is in his garden. We shall go to him at once."

Naida again told her story. "I came as quickly as I could," she concluded. "What will you do?"

"What will *you* do?" he asked by way of answer.

"May I go with your people? I dare not go home."

"Are you sure you want to go? Remember what you are forsaking if you cast your lot with us. We have no riches—all are equal here."

"There must be much to compensate for the loss of wealth and position, Alma, else you would not be here. I would rather be numbered among the people of God than to be the king's daughter." Then suddenly remembering their danger she asked, "Had we not better hurry away?"

"We will ask for divine guidance," Alma said. Following their example she, too, knelt.

THE PRAYERS these young men offered were a revelation to her. Of a deeply religious nature, she had often sought instruction from the priests of her father's court and had been put off with evasive answers. She had listened many times to long, meaningless prayers that were of no inspiration to anyone.

But these two—once members of that priesthood—now prayed with a reverence and assurance that surprised her. They felt no doubt about receiving the directions they asked. God had made them certain promises, and they had come to prove him, never questioning his ability nor willingness to answer them. As she thought of these things, a third voice spoke.

"Alma, it is my will that ye leave this place, for the armies of Noah will soon come in search of thee. Let everything be done in order, that there be no confusion. Gather the people together, and instruct them in the manner of their departure, that there be no unnecessary delay. I have brought Naida to thee for a purpose. She has sought knowledge of those not sent to teach, and has been wandering in spiritual darkness. She has pleased me in seeking light, and she shall be blessed with understanding. My Spirit shall rest upon her, and her faith in me shall never waver. There are great trials awaiting thee, Alma. Thy faith shall be tried until thou shalt wonder if anything, even life eternal, be worth so great a price. But remember, I am with thee always and will never leave thee alone. And when the darkness engulfs thee, reach out thy hand and clasp mine, and lo, I will lead thee on."

Two days later the small village was deserted, and the moon looked down on the silent streets. The waves washed the shores of the lake; the fountain still

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sprayed its silver mist over the entrance to the cave.

Down to the water's edge two deer came to drink. In a thicket near by a night bird called, to be answered by its mate farther back in the forest.

A WEEK HAD PASSED when a band of soldiers entered the deserted town. "It has a strange look to me, Sam," said one.

"I agree with you. Do you remember the prophecies of the fanatic, Abinadi?" his companion asked.

"Perhaps he was not a fanatic," the first speaker replied, closely watching the other's face.

"You mean . . . ?" Sam asked guardedly.

"Did he not prophesy dissension among us? Did he not foretell failure of our crops and the death of the king? A part of his prophecy has already been fulfilled. We expected a large grape harvest. There was every indication of the heaviest yield we have ever had; never have I seen fruit look more promising. We planned our harvest festival; we gathered our grapes; their skins seemingly ready to burst with juice. And when we crushed them, we found them empty! Not one drop of new wine throughout the entire kingdom!

"Alma led away a part of our people, where, we know not. We have come to what must have been a prosperous community, and there is not a soul in it! We know they *were* here, tending their flocks, cultivating their gardens, and today there is nothing! Weeds are running over garden plots, wild animals lurk in the deserted dwellings, and although they cannot have been gone two weeks, yet they have left no trail. It seems impossible for so large a group of people, with their herds, to have gone, leaving no trace."

"Yes, and their herds must have been large, judging from all the evidence around here. Men do not build folds and enclosures so spacious unless there are animals to confine in them. But hush! Here comes Shem!"

"Did you see any trace of them, Shem?"

"No, I think they must have flown! What will King Noah say? He has sworn to destroy Alma."

"It were better that he make no idle boast! A greater power than Noah's seems to be over Alma. As for me, I'm tired of the tyranny of this pompous king. He is bringing destruction upon us, and the prophecies of Abinadi will yet be fulfilled!"

* * * * *

A LMA PAUSED and looked out over the valley that lay before him before he signaled his people to halt.

"This," he said, "is the place the Lord showed me. Let us rest here and give thanks to him who has led us to so pleasant a land."

The hills, hung with a veil of purple mist, hovered over a valley, quiet and peaceful in the glow of the moon's soft radiance. The trees cast long wavering shadows over the grass-carpeted earth.

Reverently, the people knelt where they were, and as Alma uttered a simple, heartfelt prayer, the Holy Spirit seemed to rest upon everything in the valley; even the cattle ceased their lowing, and lay down in silence.

* * * * *

IN THE YEARS that followed, the city grew to noble proportions and pushed out to the purple foothills. And the people were righteous and happy and became more prosperous as time passed.

On to this scene of peace and contentment burst the news that an invading horde was pouring through the mountain pass. Flocks and herds were driven into the city, while Alma was told the distracting news.

"While I was gathering my grain," said one, "I looked up and they were coming down the mountainside like ants!"

"Or like bees that seek a new hiving place," another offered. "How can we defend ourselves, seeing we are a pastoral people?"

"We are not prepared to defend ourselves," Alma agreed, "but we have a Protector whom our foes do not know. We will call upon him in our hour of need. Come with me, Helam."

"What are your plans?" Helam asked.

"I hardly know. If I only knew what lay ahead! I am going to offer myself, if in doing so I can save my people. Other than that, I have no plans."

"It will not save them. I am constrained by the Spirit to say that we must pass through some very troublous times, a period that will test our patience and our faith. But we must remain faithful and pray always, for God is indeed our only defense," Helam assured him.

MONTHS PASSED. The Lamanites moved in and took possession of the pleasant Land of Helam. Alma and his people were virtual prisoners.

One evening he stood at a window gazing outside moodily. Behind him sat a group of priests and teachers, called together secretly for prayer and counsel.

"We should have known they meant us no good, in spite of their promises," he said. "They have increased their guards and put taskmasters over us as though we were slaves. We cannot even worship God publicly!"

"If Amulon and others of Noah's priesthood had not been among them we would have fared better. Amulon was always jealous of your position with Noah," Helam said.

"And my people must pay for his hatred of me! My wife, burdened beyond her strength, must go about at the command of these godless men!" Alma cried rebelliously, his hands clenched at his side.

"But do not forget," the soft-voiced Naida spoke, "that God has heard our prayers, and the burdens are no longer heavy to bear." She found his hand and clasped it as she repeated softly, "But remember, I am with thee always, and will never leave thee alone, and when the darkness engulfs thee, reach out thy hand and clasp mine, and I will lead thee on."

Alma fell to his knees with a cry of repentance.

"Lord, I believe! Forgive my weakness!"

A voice spoke reassuringly, "Be comforted, my son, for tomorrow I will lead thee out of bondage. 'Thou, Alma, shalt go before this people, and I will go with thee.'"

With great rejoicing the news was spread among the people, and all night they were busy gathering their flocks and herds.

At daybreak, Alma, his faith and courage renewed, led his followers out of the Land of Helam. At the end of the day they came to a narrow valley where they found water and pasturage for their flocks.

Alma called them together for thanksgiving and prayer, and in a short time the moon looked down on the sleeping camp.

They were astir early the next morning, and Alma had again called the hour of prayer when the voice of the Spirit spoke:

"Alma, arise and hasten out of this place. Thine enemies are awake and in pursuit of thee. Lose no time, but go quickly! I will stop them here."

The camp was soon in motion, and when the sun rose, Alma was leading his people to a new place of refuge.

The last of them had passed beyond the mountains that formed the valley when a mighty noise caused them all to turn and look back. As they watched they saw one of the mountains split in two, and a part of it slide into the passage through which they had so lately come!

Alma and his people were at last free from the persecutions of their enemies, for the gateway from the valley was forever closed.

(The End)

A Man Named John

(Continued from page 10.)

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. . . . And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. . . . The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you. Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.—John 14: 1-3, 16-18, 26, 27, A.V.

Jesus was preaching his sermon of consolation just before going out into the Garden of Gethsemane. Forgetting his own dangers, he was comforting his followers. He was not speaking to just eleven men; he was speaking to all people, to you and to me, and, miraculously, his words uttered to those few men eventually found their way into print. I am told they are in almost a thousand languages and dialects, and have gone to peoples throughout the world of every race and color.

A Personal Testimony

May I bear my own testimony? I have known sorrow. I lost my father and mother, my first-born son, and more recently my companion of so many years; and I have not found anywhere words of more comfort than those I have quoted. "Let not your heart be troubled: ye believe in God, believe also in me. . . . I will not leave you comfortless; I will come to you. . . . Peace I leave with you . . . peace give I unto you. . . . Let not your heart be troubled, neither afraid."

To you who mourn just now—his wife, his children, his grandchildren, his friends—may I remind you that John Sheehy preached the gospel of good cheer. He was a very cheerful man. May I remind you that without question he would not wish you to grieve as those without hope. If he were here today, speaking in my stead, I think he would say as I do to you, "Take up the tasks of life and go on with courage and with faith and in good cheer. Be comforted. Find peace and courage." Believe the things that he believed; trust the promises that he trusted.

Briefs

Church News From Japan and Korea

TOKYO, JAPAN.—Since our last article in the *Herald* we have received several letters from members who have friends or relatives over here. We wish to take this opportunity to thank each of them for letting us hear from them.

Colonel Deane Gough from Pennsylvania passed through Yokohama on his way to Korea recently. He obtained the names of the Samuelas and the Crums from the Saints in Seattle. He and the Crums were able to have dinner at the Samuela home before he left. The day before he left they spent the afternoon with him in Yokohama and took him to meet the O. R. Tice family in that city.

We received a letter from Mrs. Seth Osborn of Lawton, Oklahoma, telling us of her husband, M/Sgt. Seth Osborn who is stationed in Korea. He is due for a rest and rehabilitation leave and we hope to meet with him at that time.

Mr. and Mrs. Cothorn from Independence have written telling us of their son, George, who is here in Japan working with Boeing Engineer service. He called recently and told us that his work takes him so far away from here to Guam, that he finds it hard to attend regular meetings.

We had a letter from Mrs. Giberson of Myrtle Point, Oregon, telling us of a nurse, First Lieutenant Ella Leary who is a nonmember but interested in the church. Mrs. Giberson sent her pamphlets about the church and also *The Call at Evening*. After she finished the book she passed it out to the patients in her ward in the evacuation hospital in Korea where she works, and she reports that as one patient finished it he passed it on to another.

Alma Blair of Independence who is in Korea recently spent some time in Tokyo going to school. While here he found the time to visit with the Crums and the Samuelas.

Pvt. Blair told us of Dale Swall who is in Korea. We have not met him as yet but hope to when he comes to Japan on his rest and rehabilitation.

Neil Rew who is stationed at Otsu, Japan, called Elder Crum recently and hopes before too long to get a five-day pass to come and visit the Saints in this area.

Darrell Radcliffe called Elder Crum recently telling them that he is now stationed at Camp Fuji. Not long ago he processed through Camp Drake and I was able to go and get him and bring him to our home for a few hours before he left for his new station.

Recently we saw the little article in the *Herald* by the Lester Denton family of El Dorado, Kansas, asking for members to contact them. We had Mrs. Tice of that city call her and now we have Mrs. Denton and three of her children in our group.

Some of our members have served their time overseas and have now gone back to the States. Among those are the following: Sgt. Thelma Perry who visited with us before she left. Alvin Stevens who also visited with us before he left. We have had a letter from him since he arrived in the States. He has been released from service and is now home with his parents in Cross Timbers, Missouri. Robert Wehling called me from Sasebo before he left for the States.

In August Carol Crum sailed on the "President Cleveland" for the States after visiting with her parents, Elder and Mrs. Crum, this summer. Upon arrival in Independence she is entering nurses training at the "San."

On September 21, sixteen adults and children met at the O. R. Tice home to make plans to organize a church school and for an occasional preaching service. After a potluck dinner, plans were made to have such services at the Tice home each Sunday as there were more people in that area and the Tokyo members have cars for transportation. At the finish of the business meeting Elder Crum blessed Christine Samuela.

Recently Elder Crum had a letter from Major Caldwell who is in Korea. He is making every effort to get all the members there in



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by Franklyn S. Weddle
and
Arthur A. Oakman

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Herald House
Independence, Missouri

one central location for a series of meetings. We have hopes it can be arranged to get Elder Crum there to conduct those meetings. So if anyone has any relatives or friends in Korea it would be well to have them contact either of the following two officers:

Major Millard F. Caldwell
Hq. 69 Trans. Trk. Bn.
3515 Trans. Hwy. Trans. Gp.
APO 301
c/o PM San Francisco

or
Col. A. D. Gough
O-18413
Hq. 2nd Log. Com. Trans. Sec.
APO 59
c/o PM San Francisco

On September 28, sixteen people again met in the Tice home to organize the church school. The following were elected: Mrs. Melva Crum, superintendent; Virginia Denton, secretary-treasurer; Elder Crum, teacher of the adult group; and Melva Crum and Betty Samuela have divided the group of children and are teaching them.

Each member has been notified here in Japan by letter of our church school.

On October 1, Lt. Fred Lysinger of Lamoni, Iowa, and Second Lieutenant Francis Preseler of Fort Collins, Colorado, processed through Camp Drake, Japan. While here they visited with us and also had dinner one night. They attended church services in Yokohama on Sunday. Later that day they visited with Elder and Mrs. Crum and had dinner in their home.

Both of the lieutenants have been assigned to the chemical school in Gifu, Japan, for the present time.—Reported by SFC PATAHA SAMUELA

Blessing of Babies

VENICE, CALIFORNIA.—Five babies were blessed on September 7. They were the following: Gerry Lee, infant son of Mr. and Mrs. Ralph Fillible; Susan Ellen, infant daughter of Mr. and Mrs. Don Munsan; Deidra Anna, infant daughter of Mr. and Mrs. John Ainlay; George Frederick, infant son of Mr. and Mrs. Ed Hatten; Ted Alen, infant son of

Mr. and Mrs. Russell Brownrigg. Elders H. R. Blakeman, William Meador, and Orlan Hagerman performed the ceremony.

Work is progressing on the new building. At the stake conference, Brother Blakeman was elected counselor to the stake presidency and Elder William Meador was elected pastor for the Venice congregation.—Reported by ROSE CAMPBELL

Nine Ordained

SAN DIEGO, CALIFORNIA.—The visual education department has presented the series of pictures during the past two months on the conversion of Apostle Paul.

Ronald Lynn, infant son of Mr. and Mrs. Jerry Tooze, was blessed September 14, by Elder Robert Hada and Pastor Peter S. Whalley.

Stained glass windows have been installed in the church.

The Zion's League entered the Southern California District play tournament at Santa Ana September 20, and took second place.

Apostle E. J. Gleazer was the evening speaker October 1. An ordination service was conducted October 5 and nine men were ordained; three to the office of elder, two to the office of priest, two to office of teacher, and two to the office of deacon. Four men have been ordained in the missions, three in Escondido and one in National City. Seventy Glen Johnson has been with San Diego and missions from October 5 to 26.—Reported by MARY PHILLIPS

Branch Officers Elected

SAVANNA, ILLINOIS.—The annual business meeting of the branch was held October 4, with the pastor, W. D. Scott, officiating. Officers for the coming year were elected as follows: pastor, William Scott; secretary, statistician, and women's leader, Marjorie Welch; treasurer, Lucille Sweeney; church school superintendent and solicitor, Merle Welch; young people's leader, Donna Rall; Herald correspondent, Eldora Sweeney; music director, Wilma Phillips; book steward, Robert Page; historian, Ione Sartwell; publicity agent, Jo Scott; auditors, Merle Welch and

Edward Sweeney; building committee, William Scott, Franklin Troester, Edward Sweeney, Robert Page, Floyd Welch, and Merle Welch.—Reported by ELDORA SWEENEY

Young Men Speak on College Day

AKRON, OHIO.—On Graceland Day two young men who had attended Graceland spoke on "What Graceland Means to Me." The young men were Kenneth Nolan, Jr., and Donald Bane.

The pastor, Wm. H. Mitchell, blessed young Kyle Anson Prior on this day. He also delivered the sermon, "Reach Out for God."—Reported by RANKIN DAVIS

Now in New Church

GARY, INDIANA.—After many years meeting in the homes of members and holding services in different halls throughout the city, the Saints purchased a church building from the United Brethren, located at 4357 Massachusetts Street, in Gary. The first services held in the church were on Easter Sunday when the Saints from Hammond and Chicago met for an all-day meeting with the group. President W. Wallace Smith was the guest speaker.

District President J. C. Stuart gave a report on General Conference and introduced Sister W. W. Smith who spoke to the women during the class period in church school.

The prayer service in the afternoon was under the direction of Brother Stuart, assisted by Brother W. W. Smith, Elder R. W. Smith of Hammond, and Pastor D. H. Smith. Brother Stuart was the evening speaker.

The Hammond Branch met with the Gary Saints each Sunday during August and part of September while their church was closed because of a remodeling project. On the last Sunday in August, District President Lyle Woodstock met with the group for an all-day meeting. He was the speaker at the morning service and assisted the pastor, D. H. Smith, in the afternoon prayer service.

On September 21, Women's Day was observed throughout the district. The women of the branch built their service around the theme, "As for me and my house, we will serve the Lord." Hazel Smith was the speaker, a playlet was presented, and Pauline Sanders sang "The Lord's Prayer."

The men and women of the branch have worked all summer on the church building. The exterior has been painted, the upper auditorium decorated, and the men are putting in a cement floor in the lower auditorium, planning a kitchen, dining hall, and classrooms.

On October 5, a candlelight installation and Communion service was held. The installation service was under the direction of Elder A. H. Tomlinson who introduced Elder D. H. Smith, the pastor, to District President Lyle Woodstock, who in turn introduced each officer. Brother Woodstock pinned on each the badge of their office, then presented the charge to them. Elder Elbert Chandler, pastor of the First Chicago Branch, gave the charge to the members. The pastor was in charge of the Communion service.

The officers installed were pastor, D. H. Smith; counselors, A. H. Tomlinson and H. W. Smith; secretary, Hazel Smith; church school director, Hugh W. Smith; women's department leader, Ruth Smith; music director, Vida Rhodes; librarian, Bert Kidd; auditors, Elaine Hedelius and Hugh W. Smith; book steward, Thelma Conrad; publicity agent, Marian Tomlinson; building committee, Don Rhodes, Bert Kidd, Hugh Smith, Grover Lancaster, and Thelma Conrad; finance committee, A. H. Tomlinson and Robert Sanders; director of young people, Hugh W. Smith.—Reported by MARIAN TOMLINSON

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Mission Organized

SAND SPRINGS, OKLAHOMA.—The group met October 12 in the afternoon and organized a mission under the leadership of V. J. Witte, district president; and Jess Davis, district religious education director. Thirty-four members were present at the meeting. Brother Witte appointed Elder W. J. Sherman as pastor. Brother Sherman chose Elder S. R. Stephens and Elder W. T. Peacock as his counselors. These appointments were sustained by the group.

Under the direction of Brother Witte the group elected the following officers: secretary, Nellie Bell; treasurer, Charles Burr; religious education director and adult supervisor, Arthur Ledsworth; young people's supervisor, Harley Chatburn; children's supervisor, Bertha Snow; music supervisor, Nellie Bell; historian, Ruth Peacock; solicitor, W. J. Sherman; supervisor of women, Irma Fish; property custodian, J. L. Knick.—Reported by NELLIE BELL

Zion's League Elects Officers

MIAMI, OKLAHOMA.—A branch business meeting was held on September 3 and the following new officers were elected: B. A. Howard, branch president; Joe D. Rook, church school director; Mrs. C. L. Rook, music director; Mrs. Melvin Shipley, children's supervisor, Johnny Mount, Zion's League leader; Mrs. Carl Angel, branch women's leader; Mrs. Frank Althouse, librarian; Mrs. Traverse Staton, book steward; O. N. Ramsey, treasurer; B. F. Kyser, auditor; Jim Adams, building committee chairman; Edith Wright, clerk; Harold Van Sickle, men's leader; publicity, Mrs. B. F. Kyser, Jr.

The Marietta Circle met on September 4 and elected Mrs. E. G. Gilbert president, Mrs. William Littler vice-president, Mrs. Walter Sample secretary, Mrs. Josie Boyer scrapbook and reporter, and Mrs. Melvin Shipley teacher. They have selected "Women's Distinctive Stewardship" by Thelona Stevens for their lesson material.

The Zion's League met on September 14 and elected these new officers: president, Glenda Kirk; vice-president, Gary Lair; and secretary-treasurer, Jewel Archer. The committee chairmen will be worship, Gene Gilbert; study, Bob Ramsey; service, Shirley Adams; and recreation, Lawanna Farley.

Sister Angel will be assisted in her work in the Women's Department by Mrs. H. C. Shepherd, secretary-treasurer; Mrs. B. A. Howard, friendly visitor; Mrs. Traverse Staton, cradle roll worker; and Mrs. A. R. Hays, reporter.

The Women's Department served an English fish supper on September 19 and raised \$60 for the branch budget.

District President Stephen A. Black was guest speaker at the evening service on September 21. Following the service a reception was held in the lower auditorium honoring Elder B. F. Kyser who served eighteen years as pastor. A gift of a leather brief case was presented to him and an aluminum tray to his wife as tokens of appreciation.

A joint installation of officers of the women's department was held on September 25. The program was under the direction of Mrs. William Littler, outgoing branch women's leader. Members of the branch were guests. Following the service a wedding gift was presented to Mr. and Mrs. Littler and a reception was held for them in the lower auditorium.

Mrs. E. G. Gilbert, Mrs. C. L. Rook, and Mrs. B. A. Howard attended the Doctrine and Covenants Institute at Independence.

"Rally Day" was observed on October 12. Elder Charles Neff, assistant to the First Presi-

dency, was the guest speaker at the morning and evening services. A basket dinner was served at noon in the park.

At the first meeting of the new year for the Zion's League, membership cards were given to signify membership in the Miami League. Elder Neff was also guest speaker.

Story Hour, sponsored by the Young Matrons, is being held on Saturday afternoons. It is under the direction of Mrs. D. W. Guinnee who is assisted by Mrs. Frank Althouse, refreshments, and Mrs. H. C. Shepherd, program.—Reported by BETTY KYSER

Youth Retreat Held

DETROIT INTERNATIONAL STAKE.—The ninth annual Zion's League retreat was held at the Blue Water reunion grounds near Lexington, Michigan, August 29-September 1. The 230 young people who gathered for this event represented the Detroit International Stake, Flint-Port Huron District, and the Eastern Michigan District.

The following composed the retreat staff: retreat chairman and camp manager, Robert Voltmann; dining hall, Ralph Fetting; meals, Reva Grant and Lucy Hicks; waterfront, Daryl McClain and Wayne Shanteau; music, Barbara Booth; registrars and dean of boys and girls, Eddie and Hazel Chambers; refreshment stand, Weldon and Roberta Davis; campfires and recreation, Robert Flanders. Stake President Blair McClain was present at the camp.

A program following the Western theme of the camp was prepared by Art Karpeles. The teachers for the camp included Seventy F. Edward Butterworth, Elder Jacques Pement, Elder Lee Pfohl, and Evangelist George Booth.

On Sunday evening, Barbara Booth from Highland Park presented a worship service with the assistance of Art Karpeles. Donna Gibson was the soloist and Shirley Oatsvall accompanied on the piano.

Monday morning following the fellowship service, a Communion service was held.—Reported by HAZEL CHAMBERS

Ordinations Conferred

BENTON HARBOR, MICHIGAN.—Brother Lester I. Tacy was ordained to the office of priest by Elders LeRoy Beckham and V. L. Coonfare; Brother William Joseph Howell was ordained to the office of teacher by Elders V. L. Coonfare and LeRoy Beckham; and the infant son of Brother and Sister Angus Huey was blessed on October 12.

Elder Beckham delivered the charge to the candidates and congregation.

Recent guest speakers have been Elder Leroy V. Hunt of Independence, Missouri, and Elder LeRoy Beckham of Butler, Missouri.—Reported by E. J. HAYDEN

Five Men Called to Priesthood

RIVERSIDE, CALIFORNIA.—The following persons were baptized on August 8 by Elder H. L. Bausell: Otis Sutherland, Mildred Sutherland, and James McCully. They were confirmed on August 13 by Elders W. H. Kemple and H. L. Bausell. Eugene P. Morse, Jr., was baptized September 1 and confirmed on September 10 by Elder Bausell.

On September 21 Mr. and Mrs. Theodore Peck observed their silver wedding anniversary with a reception and open house.

Barbara Ann Schuler and Richard A. Bronman were married in the San Bernardino church on September 28 with Elder H. L. Bausell performing the ceremony. The groom is serving in the U.S. Navy. The couple will make their home in San Diego, California.

Another baptismal service was held on September 24 when Raymond McCully was baptized by Elder H. L. Bausell and confirmed

on October 5 by Elders Charles Mottashed and E. C. Aylor. This makes a total of twenty-two baptisms for the Riverside mission during the past church year.

Five members of our mission were recently called to offices in the priesthood: Gene Peters to the office of deacon; Clifford Peters to the office of teacher; Earl Peters and Irvin Buschbaum to the office of priest; and Millard F. Caldwell to the office of elder. Gene Peters was ordained on September 28 by High Priest Herald Wixom and Elder H. L. Bausell. Clifford Peters, Earl Peters, and Irvin Buschbaum were ordained on October 12 by High Priest Herald Wixom, Elders H. L. Bausell and Charles Mottashed. Millard Caldwell is serving in the army now stationed in Korea and will be ordained at a later date.

On October 12 the annual business meeting was held and the following officers were elected: mission president, H. L. Bausell; director of religious education, Clifford Peters; secretary, Inez Peck; treasurer, George Steele; women's department leader, Bessie Lussier; young people's supervisor, Irvin Buschbaum; director of music, Dolores Buschbaum; book steward, Darlene Long; director of drama, Helen Nichol; and *Herald* correspondent, Anna Caldwell. The following two committees were also elected: Clifford Peters, George Steele, Irvin Buschbaum, James Shriver, and Adolphus Pierce are to serve on the building committee; the finance committee is Norman Smith, Earl Peters, and Inez Peck.—Reported by ANNA M. CALDWELL

District Officers Elected

HAMILTON, ONTARIO.—The following district officers were elected at the annual business meeting on October 19: district president, John E. Booth; secretary, Bethene Bavington; treasurer, Ila M. Farr; church school director, Herbert S. Brown; young people's leader, Gordon Kent; women's leader, Gladys Pycok; and music director, Harold Neal.—Reported by HARRY HORSLEY

Drive for Building Fund

WENATCHEE, WASHINGTON.—Zion's League officers for the coming year are president, Luther Beaty; vice-president, Carl Beaty; secretary, Linda Lee; treasurer, Joe Carl; worship chairman, Luther Beaty; study chairman, Ernest Bayer; service chairman, Alberta Pratt; recreation chairman, Joe Carl.

The women met at the home of Mrs. Wesley Lovett, September 4, for election of officers under the direction of the leader, Eilene Chapman. The following are officers: secretary-treasurer, Lizzie Crocker; finance chairman, Ethel Davis; social leaders, Nora Cook and Alberta Pratt; friendly visitor and flowers, Anna Routh; assistant leader, Vern Lovett; publicity, Rea Keener.

On September 14, Elder Paul Wellington of Seattle preached. He was accompanied by his wife, daughter, and Mrs. Wellington's grandmother.

Under an exchange system, Don Love from the Bridgeport mission was in charge of the morning service on September 21. He was accompanied by his wife and children. A potluck dinner was served following the service.

Bishop Monte Lasater spent the week end of October 18 with the branch. His wife accompanied him.

As a means toward swelling the building fund, the men and women in the branch are having a race filling quart jars with dimes. The losing team will prepare and serve a meal to the victors. The Zion's League is using pint jars and nickels.—Reported by REA M. KEENER

Branch Officers Elected

LOMBARD, ILLINOIS.—The branch business meeting was held September 3 in the home of Brother and Sister C. E. Huntley in Glen Ellyn. The following officers were elected: pastor, Robert Kent; counselors, C. E. Huntley and Grant Hoyt; women's leader and publicity, Wilma Lieb; secretary, Mae Hepple; treasurer, Earl Willetts; church school director, Grant Hoyt; young people's leader, Harold Hoover; director of leadership training, H. H. Gold; music director, Ruby Newman; auditors, Gregory Wayne and C. E. Huntley; building committee, C. E. Huntley, Ben Hepple, Margaret Newlin, Grant Hoyt, Clarence Newman, Everett Petterson, Earl Willetts, and Robert Kent; *Herald* correspondent, Margaret Newlin; solicitor, Fred Reza-bek; book steward, B. Kaiser; adult supervisor, Jim Evans.

Plans for a new church building are progressing. Prayer services are held each Wednesday night in the homes of members. In September meetings were held in the following homes: Mr. and Mrs. Lawrence Newlin, Mr. and Mrs. Grant Hoyt, and Mr. and Mrs. Clem Lorenzen.

On September 21, Ladies' Day was observed. The women had charge of the morning service, and Mrs. Robert Kent was the principle speaker. This was followed by a worship service.

Patriarch L. S. Wight was the guest speaker in September.—Reported by MARGARET NEWLIN

Branch Officers Elected

SPRINGFIELD, OHIO.—The annual business meeting was held August 24 under the direction of Elders Hooten and Smith. The following officers were elected: pastor, Orval M. Hooten; secretary and branch solicitor, John R. Beatty; church school director, L. D. Duckworth; and treasurer, Melvin Charles. At the close of the business meeting, Elder E. E. Smith gave a talk.—Reported by MARTHA E. BEATTY

Seventy Holds Series

PALM CITY, CALIFORNIA.—On October 1, instead of holding a regular Wednesday night prayer service, the Saints went to San Diego to hear a sermon by Apostle E. J. Gleazer.

The annual business meeting was held October 8. Elder Elis Shimel was given a standing vote of thanks for his service as pastor during the last two years and he was re-elected unanimously. Sister Kelly was elected director of religious education; Gertrude Lan, mission secretary; Edeva Floto, music director and treasurer; Adeline Bozarth, church school secretary; Imogene Walker and Katherine Mann, book stewards; W. Bruce Bozarth and Sumner Walker, auditors. Brother Bozarth was also sustained as historian and publicity officer.

Brother Sumner Dale Walker was ordained a priest on October 5, by Seventy Glen Johnson and Elder Elis Shimel. Brother Shimel was the spokesman.

On the afternoon of October 5, Katherine Mann was baptized at the San Diego Branch by Brother Walker. She was confirmed by the pastor, High Priest Peter Whalley.

Seventy Glen Johnson held a series from October 5 to 10.—Reported by W. BRUCE BOZARTH

Study Class Held Each Week

VANCLEAVE, MISSISSIPPI.—The branch business meeting was held September 3 with Elder A. N. Barnes of Escatawpa in charge. The following officers were elected: Elder Clyde J. Parrish, pastor; Elder Donald Mc-

Millan and Priest Cecil McMillan, counselors; Murray Holden, church school supervisor; Mrs. Mamie Hawley, assistant church school supervisor; Mrs. Alva Parrish, secretary; H. E. Jennings, treasurer; Donald McMillan, Zion's League leader; Mrs. Ann Goff, children's leader; Mrs. H. E. Jennings, music director; Mrs. Myrtle Moe, reporter and historian. The installation service was held September 28.

Apostle P. E. Farrow was guest speaker on October 8. Several members of the Ocean Springs Branch joined the Saints in Vanleave for this service. Other guest speakers visiting have been Elders A. N. Barnes of Escatawpa, Brewton Greene, and J. A. Pray of Mobile.

Betty Goff, Velma Booker, and Clyda May Rogers attended youth camp at Brewton, Alabama, in August.

Members of the adult class meet each Tuesday night in various homes for a study period and social. *Fundamentals*, by F. Henry Edwards, has been completed, and the group is studying *Bible Studies*, by Thelona Stevens. Mrs. H. E. Jennings teaches the evening class and Mrs. Mamie Hawley is the Sunday teacher.

Several members of the branch have received their third certificate of award in religious education.

The men meet each Monday and Thursday nights to work on the new church under the supervision of H. E. Jennings.—Reported by MRS. RUBLE MOE

Three Baptized at Close of Series

BERRYDALE, FLORIDA.—Elder Lee R. Oliver conducted a series of special services at the Berrydale Branch, Florida, October 12 to 19 inclusive. This rural church with a membership of approximately 100 had an average attendance of over 100 throughout the week. Three were baptized and others are favorably interested in the work of the church.

Zion's League Active

HILO, HAWAII.—The branch had as a guest speaker on October 12 Elder Masayaki Nii of Pahoa. In attendance with him were teachers from the Mainland who are teaching in the Pahoa schools. They are Misses Donna Johnson, second grade, and Janet Benson, sixth grade. Carolyn Shalley of Nevada, Iowa, is teaching at Mountain View, in Hawaii.

This Zion's League with a membership of approximately twenty-five is active. Every third Saturday they have a large sweet bread sale. During October, sixty-two loaves were sold. The group is also selling Christmas cards to raise money for the building fund for the Waiakea church.

The Leaguers went on an overnight trip to Sister Warren's volcano cottage on October 10. They went to view the Halemaumau eruption.

Troop 41 of the Boy Scouts is one of the most active in the Kilauea Council. Twenty-one boys took an overnight trip to Warm Springs on October 25. There they continued work and instruction in preparation for their rank advancements.

To show the spirit of one who enjoys the fellowship of the Wednesday night worship services, the oldest member of the branch, Sister Alice Kanui, walks eight blocks to church each week. She also has the distinction of being a member for fifty years, longer than anyone else on the island.

Early in September a surprise birthday party for the pastor, Elder Elwin Vest, was held. The congregation presented him with a pen and pencil set, and refreshments were served.

The branch is planning toward February when Apostle E. J. Gleazer, in charge of the Hawaii Mission, will visit. He will conduct a two-day institute while in Hilo and will be assisted by District President A. Orlin Crownover and Seventy Elwin R. Vest. During the

institute Brother Andrew Kashimoto will be ordained an elder and Susumu Shigemasa will be ordained a priest. Brother Gleazer plans to tour the islands.

Church Boy In Japan

JAPAN.—Mr. Kenneth E. Short of Central Congregation, Kansas City, Missouri, is now located at Kobe, Japan, and is assistant to Chaplain (Major) Paul R. Fine from Kansas City, Kansas. Some of his duties consist of accounting for the Religious Fund. He is also director of one of the chapel choirs, with an average attendance of fifteen, some of them Japanese nationals. He expects to return home in February, 1953. His address is as follows:

Cpl. Kenneth E. Short US 55115920
Troop Hdqs. KQMD 8067th AU c/o P.M.
APO 317
San Francisco, California

League to Present Play

LINCOLN, NEBRASKA.—Elder J. Schrunk was re-elected pastor of the branch at the business meeting recently. Other new officers chosen were Clarence Williams and George Gates, Sr., counselors; Francis T. Schrunk, church school director; Al Pfanmiller, custodian; Vinton Wight, treasurer; Donald Savage, publicity agent; Doris Krahl, historian; Joyce Savage, secretary; George Gates, Sr., music director; Ruth Delhay, women's leader; Art Davis, church school secretary; George Weller, adult supervisor; Grace Gates, young people's supervisor; Esther Schrunk, children's supervisor; Virginia Davis, book steward; Dorothy Wight, librarian; and Ezra Oehring, recorder. R. DeVier Collins was re-elected solicitor.

The women's department recently contributed the proceeds of a dinner to the Auditorium fund. During the past year the women have stressed friendly visiting.

Plans are being made by the Zion's League to give a dinner to finance the presentation of a three-act comedy, "Come Out of Your Coma." Proceeds from the play, to be given in January, will be contributed to the Auditorium fund. Recent activities of the League have been a progressive dinner, a swimming party, and a Halloween party. Early morning worship and fellowship services are held monthly. New League officers were installed at a candlelight service November 2. In addition new League membership cards were presented.

Out of town R.L.D.S. members attending the University of Nebraska this year include Donald Ayers, Ogallala, Nebraska; Paul Hathaway, Eustis, Nebraska; Jane Hansen, Sioux Falls, South Dakota; and Harry Rose, who is studying for his master's degree.

The conference of the Southern Nebraska District was held in Lincoln October 11 and 12. Presiding were church appointees, James Daugherty and Myron La Pointe, and district officers. Earlier in the month Apostle D. Blair Jensen visited Lincoln.

A recent three-week missionary series conducted by Myron La Pointe of Wichita, Kansas, resulted in ten baptisms. Those baptized were as follows: Ruth Chamberlain, Esther Smith, Shirley Parli, Hedveka Carter, Vivian Burbach, Mary Ann Moyer, Susan Burbach, Lonnie Morgan, Bruce Muhr, and Clarence Cheesebro, Jr.

Delyle Flowers recently returned from service with the army in Korea and has received his discharge.

Tom Gibson, formerly of the South Crysler Congregation in Independence, has moved to Lincoln where he is employed by a local radio station.—Reported by DONALD SAVAGE

The Foreign God

By Lois Ernsberger

mand money at her death. And as she talked about her God and sang the one hymn she knew, "Jesus Loves Me," Tao's eyes would have a strange, almost hunted look.

EVEN WITH EIGHTY WINTERS behind him, Tao was proud. His step was still firm as he balanced the wooden yoke with the large buckets of water from his shoulders. He lived with his wife in one small room of the servants' quarters, halfway down the hill from the big house, located in the Chungking hills. The master of the big house was captain of a ship on the Yangtse River. Tao was night watchman of the big house, for being captain necessitated the master's being away many nights. He made his bed on an alcove of the veranda and at intervals throughout the night circled the house, testing the shutters. But as the first streaks of sunlight foretold the coming dawn Tao hurried down the hill to Mrs. Tao.

There were other servants who shared the Taos' quarters, yet it seemed as though the old couple lived all alone. They took their meals together, apart from the others, and while the others would harangue and debate noisily, they remained quietly on a bench outside their room. Tao might be busily repairing a bamboo basket and Mrs. Tao intently doing her mending. Sometimes she would hurriedly lay aside her mending, and Tao would drop his basket to support her frail body as she sat taut with convulsive coughing.

THERE WAS SOMETHING infinitely tender about Tao and his wife. They never kissed "hello" or "good-

by" or gave any other outward demonstration of their affection, but one could sense they cared. It was noticeable at mealtime when Tao insisted his wife have some special tidbit he knew she was fond of. And it could be seen in the way Mrs. Tao smoothed the creases from Tao's washed and dried garments.

Even when they argued it was noticeable. And they did argue—not the noisy, irritable harangue of the other servants, but quietly and in their own dignified way they argued. For Mrs. Tao was a Christian, and Tao was not. In fact he feared this foreign God.

The two of them were old, he said. There was not much more time in the present world. She should give up this untried God and return to the beliefs of her ancestors. Did she wish her spirit to be lost and crying? Forever to be banished from a safe life in the next world because the ancestral gods hadn't been appeased? The foreign God would forget one poor old woman's spirit. He was busy with the foreign souls. It was best that she take many coppers to the temple and buy herself new favor—and a good life to come.

But Mrs. Tao remained unwavering. Her new God cared not whether she was rich or poor, nor did he de-

THE MASTER was home on stop-over when Tao came to the big house with the news that his wife was dead. He would take no money to help with the funeral. He spurned sympathy. There were no professional mourners with their wailing and chanting. The clang of cymbals and the weird cry of the fiddle were not heard. For Tao had refused the mourners. He refused to have a feast, and no paper money would pay his wife's way to the next world.

Already Tao had bought lumber and was fashioning the casket. A couple of days later he trudged up the hill to the big house. Would the captain and his wife help with the burial? He didn't know the Christian God's custom. With the shiny pine casket balanced on his shoulder Tao took his burden to the grassy knoll on the side of the hill. The captain and his wife followed. Kneeling, Tao shifted the box tenderly into its oblong hollow. The captain said the service, and his wife offered prayer. Tao picked up the spade. "Please, Missy," he said suddenly, "sing that song she loved." And the captain's wife sang softly, "Jesus Loves Me."

When the song was through Tao turned to the woman. Fear and grief struggled in his usually placid expression.

"There is little time left me," he said, "but I will be a Christian." And as he turned and patted the earth with his spade once more he murmured, "I will follow you, old woman, even to your foreign heaven."

Home Column

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Neighbors in Zion

By Marie Gosline

WHEN ZION is established, our neighbors there may surprise us. I used to think when I was a small child, "Won't it be wonderful when the new day comes? Then all my friends will be sorry they aren't Reorganized Latter Day Saints. Yes—even my teacher will be sorry." I seemed to take morbid delight in believing that only Reorganized Latter Day Saints would arise from the graves in the town cemetery, wearing robes of white. In my childish mind I had skipped an important part of the Bible which says something about Jesus being sent to save the people—not just Reorganized Latter Day Saints—from their sins. I had skipped the part which says, "Come unto me all ye who labor and I will give you rest."

Now, in maturity, I know that when the Lord comes to Zion, he will have to meet him there those whom he has picked and chosen. He will place there those who have used their talents to glorify his work. He will place there men from all corners of the earth. He will place there many who have "walked in his paths." Some of these may surprise us.

IF I AM FAVORED enough to be able to sit in a rocking chair on my porch in that beautiful city of Zion, I will probably have for my neighbors some who are my friends now. Here in this small county of Marin, we have about a half-dozen women—active members. Yet there were twenty-one persons at church in our rented hall the other day. That, I believe, is a near record. But, of those half-dozen active women, all of them—save perhaps myself—are talented, and they use their talents to glorify God's work. When one speaks of talent, one usually means that a person can sing, play the

piano, or write a poem. These are not the only talents that the Lord has blessed his servants with. We have found, here in Marin County, that much can be done for the Lord's work by those with other talents. We have here several who are excellent seamstresses. They use their talent willingly and usefully in his cause. We have another who is adept at giving home permanents. This she does, and each customer donates a small fee, which goes into the General Church fund. We have others who make excellent cakes, so I am certain if ever there is a cake sale in that heaven on earth called Zion, the Lord will have need of these women.

BUT NOT ONLY these will find a place there. I believe that the Lord will search deep in the heart of each individual, and if he finds what he is looking for in that heart he will pick that person up from the crowd and place him in Zion. I am thinking now of a man nearing eighty years of age, who, although not a member of any church, will surely have a spot in Zion. I am sure this neighbor of mine, with his blue patched overalls, his worn straw hat, and his mended shirt will be one of my neighbors in Zion; for each year he plants six rows of corn—two for his wife and himself, two for his children, and two for his neighbors and friends.

I am just as certain that that neighbor of mine, who, though not a member of our church, brought me broth the day I was ill, will find a home in Zion. Each time she goes to the big city, she comes back bringing among her numerous parcels, packages, and bundles, some little tidbit for me. Perhaps it will be a choice bit of pastry—perhaps a few pieces of candy. Again it might be a loaf of freshly baked bread from

our favorite bakery. But how well I know that the Lord sees all her good works and smiles upon her for them. How well I know that when he chooses those who will greet him in Zion, this neighbor of mine will be among the numbered ones.

BUILDING ZION is a great undertaking—so great it is going to call for all who have a willing heart to help. It is going to call for everyone to find his talent and to use it. It is a work which calls for skilled hands. We want no crude workmanship in the building of Zion. It is a work which calls for those with clean hands and pure hearts—who have deep in their hearts the love of the Father.

It is not too soon to begin training ourselves to be Zionite neighbors. It is not too soon to show the world that we are Saints who know how to live, how to treat one another, and how to share. The rest is up to the Lord, for he and he alone will choose our neighbors in that great city.

The Unknown Soldier Speaks

By Jennie Z. Elliott

To the nation I am the Unknown Soldier, and I lie in a marble tomb in Arlington among the nation's heroes dead. But to you, the nation's gold star fathers and mothers, I am Bob, I am Bill, I am Jim, I am Jack, Sam, Tom—I am your son. Whether it was where poppies bloomed, blood-red in Flanders Field in that war to end all war, or on some tiny coral atoll of the Pacific in World War II, or on Korea's Heartbreak Ridge that I gave my last full measure of devotion, I am your son. And when on this Armistice Day the bugle sounds and the wreaths are laid upon my tomb, you will be proud because a grateful nation honors me.

On this Day of Remembrance it is for your other sons, my brothers, that the nation prays that war and strife shall cease. In its stead may peace—Christ's eternal peace—come to reign on earth, even as it reigns in heaven.

Bob Dawson and His "Seeing Eye"

The story of two brave people who have learned to make every day Thanksgiving.

By Camilla Collins

IF YOU SHOULD VISIT the Graceland College campus and see a tall, husky, alert man with a white cane, just say, "Hi, Bob," and the smile that flashes back will make you want to pause for a chat. Bob will not be alone. Neither will he have a seeing-eye dog, for as he explains, "Why should I have a dog when I have a faithful wife like Edie? Then, too, God has given me a marvelous blessing which not all blind folks have. We call it facial vision. It's a sensitivity to approaching objects which enables me to sense the presence of an object five or more feet away. Of course I don't know whether it's a tree or a telephone pole," Bob smiles, "but it's a great help."

Bob and Edith came to Graceland as freshmen in the fall of 1951 because they felt they wanted to be among church people during their college career. They say they have found in Lamoni and on the hill everything that they had hoped for: kindness, helpfulness, clean living, and best of all a glowing friendship . . . "a little corner of Zion," as Edith expressed it. "When I was ill at the Sanitarium recently our friends and neighbors brought our family such good food and did so many kind deeds for us—it was wonderful! We've also found peace of mind, for while Bob and I are in class we know that our three sons are being well taken care of and taught

at the day nursery of Sister S. A. Davis."

You may wonder how with three boys the Dawsons manage even occasional moments for study. Your amazement will increase when you learn that Robert Bruce is five, Mark Steven, three, and Gregory Dean, only two.

HOW DO WE STUDY?" Mrs. Dawson sighed. "Oh, we slip out of bed early in the morning and tuck the children away shortly after supper. Bob and I are taking practically the same subjects, so I read aloud."

"And the Soundscriber that the government gave to me is a wonderful help," Bob's face brightened. "Edie takes notes all day. Then at night we record them and listen to them on the Soundscriber."

"It really works." A proud light shone in Edith's eyes. "Last year Bob made four A's and three B's."

"Now, Edie, we don't need to mention that," Bob frowned.

"I know, honey," she smiled, "but that is really a vital part of our story, for when we think of the accident and how all the doctors said those first two weeks that it was improbable that you would live, and that if you did your faculties would be gone . . . well, it certainly makes us realize that your life has been in God's hands and both of us have developed a tremendous amount of faith because of his blessing."



Bob and Edith Dawson

IF WE WERE to list Bob's recovery under a specific heading it would surely be *divine blessing*. But in order to build up an appreciation of his experience, we should first tell you about his life previous to the accident. Bob met Edith Joy Parker when she was a sophomore at the Cameron, Missouri, High School. He graduated from Cameron High in 1942 and went into the service as a Marine aviator, flying in the States until April, 1945. In the meantime Edith graduated in 1944 from the Argentine, Kansas, High School, and they were married in North Carolina. In the spring of 1945 Bob was transferred to the Pacific theater, flying transport planes from Hawaii to Japan. Edith was with him in Hawaii for ten months; then he was transferred to Australia, the Philippines, and Japan. Bob enjoyed flying and began thinking of it as a career.

Then came the fateful day in January, 1949, when he was making a routine flight at Santa Ana, California. "I just don't know what happened," Bob's face became very serious, "but my buddies said that I blacked out. The plane broke in two, and they found me with my left arm caught. It has been practically useless ever since. For two months I was in the hospital, and then in and out for various operations for

the next eleven. I had twenty-seven facial fractures, ten fractures in my left arm, one eye was completely gone and the optic nerve destroyed in the other. At first the verdict read 'no hope,' but I hung on and Edie took things into her hands and the Lord's."

Bob smiled as Edith took up the story. "I was almost frantic, but very reluctant to call the elders. You see, I had been a member of the church since I was eight, and my mother's people were church members in Far West, Missouri, Stake; but Bob's family didn't belong, and he had been quite prejudiced. You can see my predicament. But my faith gave me courage and finally, after two weeks which seemed an eternity, I called for the elders to administer." Edith's eyes were misty as she continued. "We have the photostatic copy of the doctor's reports. On the day before the administration he had written '*recovery impossible,*' and on the next day '*remarkable recovery.*'"

FROM THAT TIME ON Bob Dawson continued to mend. Edith feels that Bob's clean life made it possible not only for God to bless him, but for nature to do her part, and in two months he attended the Easter service at the Santa Ana Branch. "I could have been up before that," Bob grinned, "but they wouldn't let me."

For a long time Edith prayed that Bob would again receive his sight, but now she realizes that receiving his sight was not the important thing and that this disaster has been a blessing in disguise. Many good things have come out of it. First of all, Bob was baptized shortly after his accident. Since then, other members of his family have joined the Reorganized Church, partly because of his interest. Bob and Edith have sensed a growing desire to aid in the spiritual growth of their children—Robert Bruce and the two little fellows whom Bob has never seen. Out of this experience they have gained a greater appreciation of the

love of God. At times they feel that they have more problems than most any one else. "Ours are so different," Edith sighed, "but God has been good to us. He has always given us strength and wisdom to cope with our problems and has never given us more than we could bear."

The Dawsons feel that they have truly achieved a major accomplishment, for, in spite of their constant team work, they never get on each other's nerves. Since they were both very impatient before the accident, they look upon their increasing patience as one of their greatest assets, for they are learning together that things can be accomplished only one at a time.

RECENTLY one of the bright spots for the Dawsons was an interview by Tommy Bartlett on Welcome Traveler's Television Show. "We had gone to Chicago for Bob's new plastic eye," Edith explained. When I mentioned that I hadn't noticed any difference in his eyes, Edith patted Bob's hand exclaiming joyfully, "See, honey, I told you that no one would know the difference!" Then she continued more seriously, "We would like to have given answers a bit more on the religious side to Tommy's questions. But we did manage to slip in a plug for Graceland." They are very appreciative of the sponsor's gifts of warm winter clothing for the whole family, furniture, dishes, and so on. Again God knew their needs.

The Dawsons expect to finish the two-year Liberal Arts Course in three years. At present Bob is taking twelve hours and Edith eight. Bob hopes to find a vocation, but as yet they have no definite plans for the future. Since Bob is only twenty-

eight and Edith twenty-six, they feel that there are many good years ahead, and they are determined to make them the best.

IF YOU ARE EVER TEMPTED to feel down in the dumps, or out of sorts with the world in general, take a trip to the Graceland campus and listen for Bob's gay whistle and the tap of his cane as he and Edith go cheerfully to their classes. Then try to absorb a bit of Bob's philosophy. "You know, I had always led an active, adventurous life, and I've found that I've had to redevelop my whole personality. It's been a big job, but I've had a lot of help; and I know I'm going to need a lot more. It has helped me to readjust my life as I find that there are a lot of people much worse off than I. Only recently I visited a blind man who had also lost both legs. It certainly made me conscious of my blessings. I'd like to be an inspiration to other blind people—to fellows like him—the kind of inspiration that Carol Rowe has been to me here on the hill. Sometime I hope to be able to take notes in Braille as expertly as she does and develop latent talents as she has done. Being blind isn't all a bed of roses and I feel depressed at times, but when I recall all of God's marvelous blessings I realize that being blind isn't really a handicap. Perhaps I may be able to help others in ways that would be impossible if I had my vision."

Neither Bob nor Edith are lacking in spiritual vision and their philosophy of life is soul cheering to all who pass their way. After 1954 they will be missed on the hill, but the prayers of many students and friends will go with them.

New Horizons

Letters

Why I Am a

Reorganized Latter Day Saint

As a child I loved the Bible and even before I could read I enjoyed hearing older people read from it. I always sat with my ears open as they read from the apostles and prophets. Then I wished that I could see and hear them as people did in times past. Feeling as I did I often asked, "Why don't we have apostles and prophets today?" The answer was always the same: "We don't need them today, so they were done away with." Then I would ask, "Who did away with them?" The answer was that I was too young to understand. "Some day when you are older then you will know," I was told. But I never stopped wondering. I always attended Sunday school and church either in the Methodist, Baptist, or Christian Church, but none of their teachings satisfied me, so I kept looking for a church that had these officers in it.

When I found some Reorganized Latter Day Saints and started attending services with them, I found the church I had been looking for. I knew right away my searching had not been in vain. I was baptized into this church in 1914, and I am still rejoicing. I do wish to share the gospel with others. It is the only thing that will bring peace and happiness.

MAE DION

Rock of Ages

Highway 66

North Miami, Oklahoma

Ninety Percenters

I have been an intermittent tithpayer for some years, and I must admit that this has weighed heavily on my conscience. I knew all the reasons why I shouldn't be careless, but still I didn't get myself in line. However, after reading George Armeson's article, "Where Your Treasure Is," in the October 20 issue of the *Herald*, I can't be lax any longer. Such forceful and inspired writing simply can't be wasted, I know that the future progress of this church depends on me and others like me. Assuming our full responsibility we shall move from the 90 per cent into the 10 per cent until these percentages are reversed.

I pledge that starting today I will get my accounts in order and comply fully with the financial law of the church. Am I alone in this, or are there others who will join me? Those who do might write a note to the editors of their pledge.

MRS. PATRICIA CONWAY LINDAMOOD

110 Homestead

Salinas, California

From an Eighty-six-year-old Member

I was brought up to believe the doctrine of another church and was baptized when I was nineteen years old. I did not receive the assurance of the Holy Spirit at that time as I had expected to, so I was not completely satisfied although I continued to drift along as a member of that denomination for years. When the time came that I grew tired of hearing the same old story of what was good enough for my ancestors was good enough for me, I was led to investigate other churches. This soon brought a knowledge of the truthfulness of the Restoration. I am thankful for this gospel and the wonderful source of comfort it has been to me since I accepted it.

I am eighty-six years old and live alone. My eyesight is failing, but I am not afraid of the dark. I know God will still be with me.

SUSIE JONES

Seiling, Oklahoma

God's Love

The tragic experience we passed through last August, when our twenty-year-old son Sgt. Alfred Tarrant was killed in a plane crash soon after being assigned to fly to Korea, has given us a better understanding of the Scripture, "For God so loved the world that he gave his only begotten Son . . ."

When I have seen large crowds of people going to places of amusement while comparatively few go to church I have felt that the pleasure-seekers did not deserve the love God has for them. Yet, after our son's death, neighbors from all walks of life and various religious beliefs opened their hearts and homes to us. Many sent cards, letters, telegrams, and called us on the telephone to offer their sympathy. Some who were strangers to us but knew our son took time out of their busy lives to write words of comfort to us. Because of this I have come to know that God looks on their hearts while I had been judging them from their "outward appearances." Because of the type of life our son lived, and because of the many prayers offered in our behalf, we have been able to accept our loss without bitterness.

I see now that all humanity is God's creation and merits his love—a love so great that he was willing to sacrifice his Son so that all of his children might be brought back into his presence.

DORA WILLIAMS TARRANT

4689 Allemania

St. Louis 16, Missouri

In Appreciation

Sincere thanks are given to all who extended sympathy through cards, letters, flowers, food, gifts, and personal words to the wife and family of John Sheehy whose funeral was October 4.

THE SHEEHY FAMILY

Independence, Missouri

News and Notes

(Continued from page 2.)

exception of short trips, to the preparation of the new League leaders' manual, training course, and other helps for leaders of youth activities.

STATISTICIAN IN ILLINOIS

Merle Guthrie, General Church statistician, was in Pleasant Hill, Illinois, October 25 and 26. He preached the Sunday morning sermon in the branch there on October 26.

MRS. ARNISON AT KIRTLAND

Pauline Arnson, General Church women's leader, has returned from a trip to the Youngstown and Kirtland, Ohio, Districts. Mrs. Arnson spoke at the Kirtland Temple to the women's group and at evening services at Sharon and New Hamburg, Pennsylvania, to the entire congregation. She was in the districts from October 17-24.

Mrs. Arnson also reports that several women on the council served in the polls during the recent election.

GUTHRIE AT LEE'S SUMMIT

Merle Guthrie, General Church statistician, preached the College Day sermon on October 19, at Lee's Summit, Missouri.

WHITE MASQUE PLAY GIVEN

The first White Masque play of the season was presented at the Stone Church Annex October 13, 14, 16, and 17. The play, "Charley's Aunt," was produced by Nina Maloney and included in the cast the following: Bob Ganson, Chester Taylor, Pat Pierce, LeRoy D. Bradford, Mrs. Louise Steckel Smith, Jeanne Benson, Al Boos, Elizabeth Reiss, Joseph Crum, and Dick Maloney.

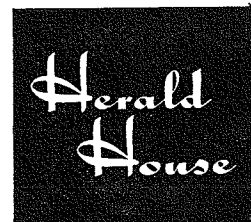
NEW STAKE CALENDAR ISSUED

The new stake calendar for the Center Stake of Zion has been printed and distributed. It was planned under the direction of Stake President C. V. Graham. The calendar lists the events which are to take place in the next year as well as stake officers and monthly themes.

1953 Doran's Ministers Manual

This twenty-sixth edition of the standard manual for ministers everywhere is planned to give the individual definite help in his religious work. Contains worship suggestions, religious calendars, sermon topics, and suggestions for departmental improvements. A Harper publication. \$2.75

HERALD HOUSE
Independence, Missouri



Bulletin Board

We're on the Air . . .

CALIFORNIA, Stockton.—KGDM, 1140 on the dial, 1:15 p.m. (PST) Sunday.

MONTANA, Kalispell.—KGEZ, 1340 on the dial, 1:15 p.m. (MST) Saturday.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 9:30 a.m. (EDST) every Sunday.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

ALABAMA, Mobile.—WKRG, 710 on the dial, 7:15 a.m. (CST) Sunday.

AMERICAN FORCES NETWORK, EUROPE.—AFN, Tuesday Evening Vespers, 1845-1900 hours.

IOWA, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

IOWA, Ottumwa.—KBIZ, 1240 on the dial, 11:45 a.m. (CST) Sunday.

FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.

MISSOURI, Joplin.—KFSB, 1310 on the dial, 8:45 a.m. (CST) Sunday.

MISSOURI, Fulton.—KFAL, 900 on the dial, 8:15 a.m. (CST) Sunday, starting November 2, 1952.

IOWA, Lamoni.—KGRA, 690 on the dial, 9:30 a.m. (CST) Sunday.

MISSOURI, Carthage.—KDMO, 1490 on the dial, 12:45 p.m. (CST) Sunday.

MASSACHUSETTS, Fall River.—WSAR, 1480 on the dial, December 5, 8:15 a.m.

MASSACHUSETTS, Fall River.—WALE, 1400 on the dial, November 13, December 29, 9:45 a.m.

Listeners are urged to write the local station, offering their appreciation for carrying the program, and commenting on that part of the program most liked. This good-will effort helps greatly in keeping our programs on the air.

Meetings at Crescent City, California

The Saints of northern California and southwestern Oregon are invited to meet November 9 at the Carpenter's Union Hall, 318 Third Street, Crescent City, California, from 10:30 to 12:30.

Meetings will be held the second Sunday of each month at the same place. Elder Elkins of Eureka, California, will be present, assisted by Brother Orlin of Orick, California.

Moses Lake Meeting Place

The Moses Lake mission, near Soap Lake, Washington, has a permanent meeting place at the Grange Hall three miles outside Moses Lake on the Ephrata Highway. Worship starts at 10:00 a.m.

West Virginia District Anniversary

West Virginia District sixtieth anniversary services will be held December 6 and 7 in Wheeling Church, located at Forty-second and Jacob Streets. President Israel A. Smith, Apostle D. T. Williams, and Seventy James Menzies will be the speakers.

A reception will be held Saturday, December 6 at 3:00 p.m., business meeting at 7:00 p.m., and Apostle Williams will preach at 7:30 p.m. On Sunday, December 7, a priesthood meeting will be at 8:00 a.m.; a fellowship service at 9:15; President Israel A. Smith will preach at 11:00; and Apostle D. T. Williams at 2:30 p.m.

MAY GRIFFIN,
District Secretary

Books Wanted

A. W. Christie, 546 Kenyon Street, Seattle 8, Washington, would like to purchase two copies of *Zion's Praises*. Please write, stating price and condition of book before sending it.

ENGAGEMENTS

Price-Salonimer

Mr. and Mrs. Phillip Salonimer of Detroit, Michigan, announce the engagement of their daughter, Esther Lillian, of Lawrence, Kansas, to Glenn W. Price of Lawrence, son of Mr. and Mrs. William Price of Santa Rosa, California.

WEDDINGS

Hale-Park

Vera F. Park of Seaside, California, and James Hale of Marysville were married August 16 by J. C. Jones of Salinas. They will make their home in Live Oak, California.

Park-Palmer

Bonnie Palmer of Joplin, Missouri, and Robert G. Park of Seaside, California, were married September 5, J. C. Jones, officiating. They will live in Wentworth, Missouri.

BIRTHS

A son, James Brian, was born August 22, 1952, to Mr. and Mrs. Paul LeBow of Independence, Missouri. He was blessed October 26 by his grandfather, Elder James Gault, and Elder Kenneth Thompson.

A daughter, Patricia Louise, was born August 24 to Mr. and Mrs. Eugene Cote of New Haven, Connecticut. She was blessed on October 19 by her grandfather, Elder Calvin C. Sears, and Elder Donald E. Crowell. Mrs. Cote is the former Barbara Sears. Mr. Cote is a Chief Quartermaster in the U.S. Navy.

A daughter, Paula Joan, was born on August 10 to Mr. and Mrs. Robert Taylor of Sandy, Oregon. She was blessed on September 14 by her grandfather, Elder Paul Fishel, and Elder Roy D. Keiser. Mrs. Taylor is the former Wanda Fishel. Both parents are graduates of Graceland College.

DEATHS

CONSTANCE.—William B., was born November 25, 1866, at Scottsville, Indiana, and died September 21, 1952, at the Independence Sanitarium and Hospital, Independence, Missouri. He came to Missouri in 1878 and located near Cameron. He was baptized into the Reorganized Church in 1884 by W. T. Bozarth and served in the office of priest. In 1897 he was married to Grace M. Bean who preceded him in death thirty years ago.

He is survived by a son, Milbert A. Constance; a daughter, Mrs. Elsie Daniel, both of Cameron; one brother, John C. Constance, Cameron; and two sisters, Mrs. William Tillery, Wellsville, Kansas, and Mrs. Grace Adams, Independence, Missouri. Funeral services were held at the Reorganized Church at Cameron with Stake President Emery E. Jennings and Pastor David Coffman officiating. Interment was in the Delano Cemetery.

THOMPSON.—Oscar, son of Henry and Elizabeth Greer Thompson, was born March 24, 1889, in Perry County, Indiana, and died October 13, 1952, at the Dunn Memorial Hospital, Bedford, Indiana. He became a member of the Reorganized Church of Jesus Christ of Latter Day Saints on July 3, 1904. On November 19, 1909, he was married to Ann Ivan Masterson.

He was co-owner of the Thompson-Brinegar Handle Factory in Bedford. Surviving him are his widow; two sons, Elmer W. and Marvin Thompson, both of Bedford; two daughters, Mrs. George Brinegar of Bedford, and Mrs. Irvin Campbell of Pekin, Indiana; ten grandchildren; two brothers, H. B. Thompson and Albert Thompson, both of Salem, Indiana; and two sisters, Mrs. Rosie Cooper, Orleans, and Mrs. Eliza Baxter, of New Albany, Indiana. Services were held at the Carter and Day Funeral Home, Bedford, by Elders Chester Metcalf and H. W. Burwell. Interment was in Beach Grove Cemetery.

BROWN.—Fulton A., son of George and Lydia Zartman Brown, was born July 23, 1861, in Northumberland County, Pennsylvania, and died October 19, 1952, at Broadlawn Hospital in Des Moines, Iowa. On June 22, 1885, he was married to Eliza D. Lane; eight children were born to them. Two died in infancy; a daughter, Ivie, died in 1935; and Mrs. Brown died on February 12, 1940. Following the death of his wife he made his home with his children, principally with his son Lloyd of Runnells, Iowa. He had been a member of the Reorganized Church since 1884, and served many years as a teacher.

Surviving are two sons: Lloyd, and Jasper of Detroit, Michigan; three daughters: Anna Meek of Des Moines; Rosie Meek of Malibu, California; and Olive Madison of Polk City, Iowa; twenty-seven grandchildren; fifty great-grandchildren; and four great-great-grandchildren. Funeral services were held at the Reorganized Church in Des Moines, Pastor Herbert Scott and Elder Clyde E. McDonald officiating. Interment was in Pine Hill Cemetery.

the art of sermon construction

Here Is My Method

edited by DONALD MACLEOD

Thirteen preachers, famous throughout the English-speaking world, have written about their own method of preparing sermons. Every phase of the work is considered. Here is an excellent book to teach the craftsmanship of sermon construction.

HERALD HOUSE
Independence, Missouri

\$2.50

P.S.

*** SUNSHINE**

Soak up all the sunshine you can during these beautiful, golden days of autumn. There is health in every hour that you saturate yourself. Soon the long cold nights of winter will be here, and for weeks on end you will see nothing but brief glimpses of the sun, and skies a dishwater gray most of the time. Between the first of December and the last of February you will lose most of your summer tan, and you will be hungry for the sun.

In the months of long nights and short days, we must carry sunshine in our hearts if we are to have any. That kind will cheer the spirit, but it will not replace the healthful rays of the sun.

*** THE DIFFERENCE**

The church gives us inspiration. The movies, too often, merely gives us "inspiration."

*** WAS IT MURDER?**

We were driving along the highway in "October's bright blue weather," admiring the wonderful variety of color in the trees as far as the eye could see. We have not had a more brilliantly beautiful autumn in many years. Then a car passed us with the bodies of two deer tied to the back, their heads hanging down, their eyes closed, their poor mouths and tongues dry and coated with dust.

Two days before, these beautiful animals had roamed the woodlands, free and happy, offering no threat or danger to any man and harming nothing as they followed their own wilderness trails.

Then the brave "sportsmen" appeared with their rifles. With no risk whatever they raised their guns to shoot these innocent creatures. There are men so cruel and bloodthirsty that they can smile and take pleasure while watching the death agonies of the deer, their blood spilled in the dust, and the departure of life from those splendid bodies. It is a kind of depravity that sickens the heart.

I have seen the deer families in the forest, enjoying their life together as human families might. Deer know when a person has no gun, and it is often possible to observe them at close range from horseback. The stag with his beautiful antlers is the protector. The timid doe is always watchful for danger. The fawns are tiny and lovely with their great dark eyes. Imagine their terror and grief when the stag is killed. I have seen a little fawn, a mere baby, waiting in the bushes for its mother, out browsing for food, to return. Love and loveliness are as beautiful in animal families as in human ones. Then men come and kill them. What must God think of them? Is it murder?

*** THE WING**

The preacher had been invited to Sunday dinner and was asked to offer the blessing on the food. The prayer was long and eloquent, for there was a smell of chicken and many other good things in the house.

When the chicken was served, little Johnnie got a wing. The family was surprised when he began to hum the song, "Coming in on a wing and a prayer."

announcing a new

GUIDELINES to Leadership

for 1953

January, 1953, begins a new monthly Guidelines to Leadership, the Reorganized Latter Day Saint magazine for improving your branch participation. This revised publication will feature thirty-two pages of the best study and activity materials every month. (There will be only one forty-eight page issue for June, July, and August, however.)

Subscribe today to Guidelines to Leadership, the church magazine for all Reorganized Latter Day Saint leaders and active church members.

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HERALD HOUSE

Independence, Missouri

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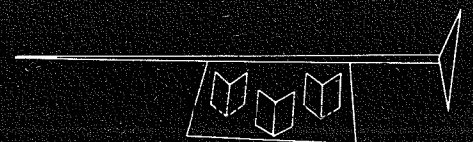
Photo by William Graves

South Dakota Badlands

the Saints' Herald

November 24, 1952

Volume 99



We'd Like
You to Know . . .

Arthur Orlin Crowover

IF you are ever in the office of Orlin Crowover, Hawaii District and Honolulu Branch president, you will see on his desk a wooden stand inscribed, "Others First." That inscription is there for a purpose.

A few years ago Orlin was concerned, he explains, because he thought he was "too self-centered." He did not regard himself as "basically selfish," he recalls, "for I was happy to share with others when put to the test, but I did feel that my interests were centered too much in myself." Guilty or not, he determined to overcome what he regarded as a fault and consciously to "cultivate the art of loving and helping others." "Others First" became his motto, then, and he feels that as a constant reminder the inscription on his desk "has helped to enrich my ministry to our Heavenly Father's greatest creation, people."

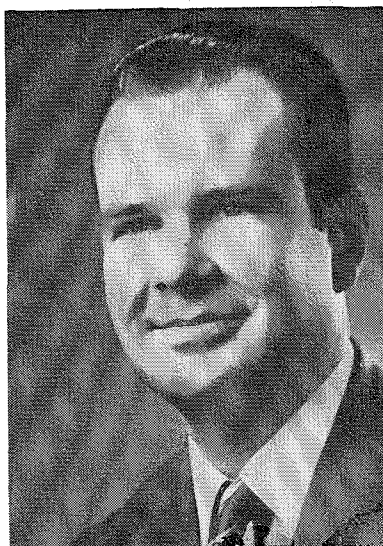
Orlin's ministry has been in Hawaii since 1950, but before then in 1949 he served as assistant to the First Presidency for one year. Prior to that he had served as the church-appointed pastor of the Mobile, Alabama, Branch and as a counselor in the Gulf States District presidency for three years. Baptized July 24, 1927, at Calumet, Oklahoma, when nine years old, he was ordained a priest in 1933, an elder in 1940, and a high priest in 1949.

He accepted church appointment only eleven days after being discharged from the navy on March 21, 1946, with the rank of lieutenant, senior grade. He had served in the Civil Engineering Corps of the navy for more than three years and had been stationed in the Hawaiian and Midway Islands for two years of that time.

Before entering the service he worked as a junior engineer for a pipe line corporation in five states from Texas to Illinois and for the Lake City Ordnance Plant near Independence, Missouri. Born in Odell, Texas, he was graduated from the Calumet, Oklahoma, High School in 1936 and received a B.S. degree in civil engineering in January, 1941, from Oklahoma A. and M. at Stillwater. He has also taken graduate work in philosophy at the University of Hawaii.

Photography and coin collecting are his hobbies. In high school he played football and wrestled, but is now content with swimming and fishing, although he finds little time for the latter and coin collecting.

"One of the reasons I have not found time to fish in Hawaii," he says, "is that we are working harder than we ever worked before. A tremendous task challenges us here, the mission is growing and the progress is encouraging. We all like Hawaii very much." By "we" he refers to himself; his wife, the former Maurine Jones of Pittsburg, Kansas; daughter Orlene, nine; and son Craig, six.



News and Notes

FROM HEADQUARTERS

PRESIDENT SMITH HOME

President Israel A. Smith returned to Independence November 12, after a trip to the West where he traveled to Salt Lake City, Utah; Los Angeles and San Francisco, California; Phoenix, Arizona; and El Paso, Texas.

PRESIDENT EDWARDS AT OFFICE

President F. Henry Edwards has been busy at the office for the past two weeks, except for his recent trip to Warrensburg, Missouri, November 8 and 9, where he attended the Central Missouri Stake conference.

PRESIDENT W. W. SMITH IN COLORADO

President W. W. Smith preached at the Stone Church Sunday night, November 9. He left Independence November 14, for Denver, Colorado. He will be in Denver, November 16, and at Colorado Springs, November 23. Mrs. Smith will conduct a women's class while they are in Denver.

APOSTLE MESLEY IN CANADA

Apostle C. George Mesley has just concluded a six weeks' trip in Ontario and Michigan, attending district conferences in Sault Ste Marie, Eastern Michigan, and Flint-Port Huron Districts. He also visited the centers in unorganized Ontario: Timmins, Kirkland Lake, New Liskard, Belleville, Kingston, Ottawa, Montreal. A major event was a three-day clinic of Conference appointees in the Great Lakes and Eastern States Missions which was held at Niagara Falls, New York.

APOSTLES HOLMES AND WILLIAMS IN OHIO

Apostle Reed M. Holmes left Independence in company with Apostle D. T. Williams and attended the Southern Ohio District conference and church school institute at Jackson, Ohio, October 25 and 26. Following this, Brother Williams attended the appointee clinic in Niagara Falls, New York, and Brother Holmes went to Columbus, Ohio, for a church school institute for the Columbus District which was held October 28-30. He was at Beaverton, Michigan, for a church school institute November 1 and 2, for the western region of the Central Michigan District. On the following week end he went to Tawas City, Michigan, for an institute and had preaching appointments in the following cities: Whittemore, Butman, Houghton Lake, Farwell, and Mikado.

SPEAKS AT THREE SERVICES

Elder Charles Neff, assistant to the First Presidency, preached at the Malvern Hill Church in the Kansas City Stake in the morning of November 9. That evening he opened a six weeks' series of Sunday night services at the Englewood Church in Independence.

DR. McDOWELL CONDUCTS SERIES

Dr. F. M. McDowell conducted three Sunday night discussions at the South Chrysler Church in the Center Stake of Zion, beginning November 2. The theme for the services was "Family Life and Its Relation to the Church." On the first Sunday night the topic was "Happy Ever After," and a film "This Charming Couple"

(Continued on page 23.)

The Saints' Herald Vol. 99 November 24, 1952 No. 47

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith
ASSISTANTS: Leonard J. Lea, Associate Editor; Chris E. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

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

Except They Be Agreed

Can two walk together, except they be agreed?

—Alma 3: 3

IN RECENT YEARS we have received a number of letters of which the following, just at hand, is a fair sample:

During the last two months a number of the Utah Mormons have been telling the story that you tried to arrange a uniting of the Reorganization and the Utah church.

I realize that this is another infamous untruth, but it is annoying to us who know the facts and confusing to our friends. I wish there could be a statement available in tract form explaining the utter impossibility of such a proposal.

In considering this latest suggestion, I fully concur with the writer and herewith present a statement of denial and my own belief why there cannot and *never will be* any coalition or merger between this church and the Mormon organization. My reasons are sufficient and easily presented.

On August 29, 1852, Brigham Young announced to the world that the Mormons were and had been practicing polygamy, although it is undenied that until then such practice had been consistently and repeatedly denied by Mormon leaders. Pressure had been made, and the time had come to "proclaim" it, he said.

From that day to the present time, polygamy as a *doctrine of salvation has been taught* by the Mormons. For proof, let the inquirer read Section 132 of the Utah Book of Doctrine and Covenants, which beyond cavil makes polygamy—at least a belief in it—*compulsory* on penalty of soul damnation.

ABOUT THE TIME of this proclamation in Utah, an organization had been effected among *faithful* Latter Day Saints who rejected Brighamism in all its phases. At a meeting early in January, 1853, this

group sought the Lord in earnest prayer to learn: "Is polygamy of God?" The record of the meeting (*Church History*, Volume 3, page 215) informs us, "About half an hour afterwards we received through the Spirit the following, as near as we could write it:

Polygamy is an abomination in the sight of the Lord God: it is not of me; I abhor it. I abhor it, as also the doctrines of the Nicolaitans, and the men or set of men who practice it. . . . Their works shall judge them at the last day. Be ye strong; ye shall contend against this doctrine; many will be led into it honestly, for the Devil will seek to establish it, and roll it forth to deceive.

They seek to build up their own kingdoms, to suit their own pleasures, but I countenance it not, saith God. I have given my law: I shrink not from my word. My law is given in the Book of Doctrine and Covenants, but they have disregarded my law and trampled upon it, and counted it a light thing, and obeyed it not; but my word is the same yesterday as today, and forever.

IN THE LIGHT of the fundamental differences between the doctrines of Utah Mormonism and the *Christian* doctrines of the original church (now the Reorganized Church), it is obvious that no true Reorganized Latter Day Saint could ever compromise or yield his faith in the simple, pure doctrines of the original church, a yielding that would be required if he should accept the Mormon doctrine of celestial marriage—better understood as just plain polygamy.

Efforts were made for many years to reclaim those who found themselves in the ranks of the Mormons, and many were convinced of the sins, the heresy, and the errors of the Mormon Church and did come out. Many of those who did so fellowshiped with the Reorganization.

Now, I am familiar with the work done on behalf of those who were

misled, from the first elders sent on these missions to Utah. I am familiar with the work done there by Joseph Smith III and associates and by Frederick M. Smith. I know whereof I speak: *No proposal of a merger* of the churches was ever made by any member of the First Presidency of our church to anybody in authority in the Mormon Church; and only those lacking a knowledge of the insurmountable doctrinal differences between the two organizations have ever suggested such a thing. The way for the accession of members by us from Utah is only that of their abandonment of heretical doctrines held by Utah. On no basis other than this could we accept their members. Needless to say, our members who know Mormon doctrines and practices cannot give allegiance to that organization without a surrender of *basic Christian beliefs—which cannot be done*.

Just one instance is needed. Marriage was endorsed by Jesus: what is set forth in the New Testament is "Christian marriage." The Mormon doctrine of marriage, as *taught* in Mormon Church law, is in its requirements anti-Christian. And there are also other abysmal differences, such as the doctrine of a progressive God, as well as a plurality of Gods, to which we cannot subscribe.

Let it be settled for all time: there is no basis in the law of Christ for us ever to accept Mormon tenets. We do not contemplate any surrender of Christian doctrines. Therefore we never have considered, do not now, and never will consider any union with the Utah Church and its doctrines, and no effort has ever been made by us even to suggest it.

Israel A. Smith
President

Editorial

Official

Procedure on Withdrawal

District and Branch Presidents,
Dear Brethren:

In harmony with the recent General Conference action concerning members who desire to withdraw from the church, we submit the following statement of procedure governing this matter.

The resolution adopted by the General Conference on April 4, 1952, is as follows:

That in the event any person desires to withdraw from membership in the church, the First Presidency be authorized to make such investigation as may be necessary or desirable through the proper officers of the church, and, if no sound reasons against such action are found, may authorize the Church Statistician to remove the names of these persons from the records of the church, provided that in the event persons whose names have been thus removed from the records of the church shall desire to resume their membership in the church, and no sound reason for denying this request shall be found, the First Presidency may authorize the reinstatement of the names of such persons on the church records; and, further,

That the General Conference resolutions of 1884 (284), 1903 (529), and 1948 (October 7, page 94), having to do with this question be and are hereby rescinded.

This resolution is not to be construed as an easy way to clear from our church records either inactive or undesirable members. Inactivity is not grounds for expulsion, and for those whose conduct is such as to bring reproach upon the church, court action is still the only proper procedure.

The following may be used by pastors as a general form to be followed in submitting requests for release from church membership:

To the First Presidency:
Ministerial labor performed
and has failed to
dissuade, born
Name
..... from an expressed desire
to withdraw from the fellowship of the church.
Investigation shows the character and reputa-
tion of this person to be good and there is no

known reason why any charges should or could be preferred.

Since we believe further ministerial labor would be useless and even undesirable, and since the character and reputation of this person are good, we recommend that the enclosed request for withdrawal, signed by the above named, be honored, and this person issued a statement showing dates of baptism and withdrawal.

(Signed)
Pastor
.....
Assistant

Approved by:
(Signed)
District President

It is particularly desirable that no one shall be permitted to withdraw from the church without some effort being made to reclaim him. We should endeavor to minister affirmatively, seeking to reclaim those who are disinterested, inactive, or even in sin. In the latter case, such persons should not be permitted to withdraw from the church, but should be subject to court action, the usual procedure being followed in a last effort to bring about repentance and save them to the church.

Yours sincerely,
THE FIRST PRESIDENCY
By Israel A. Smith

"We're on the Air" in the United States

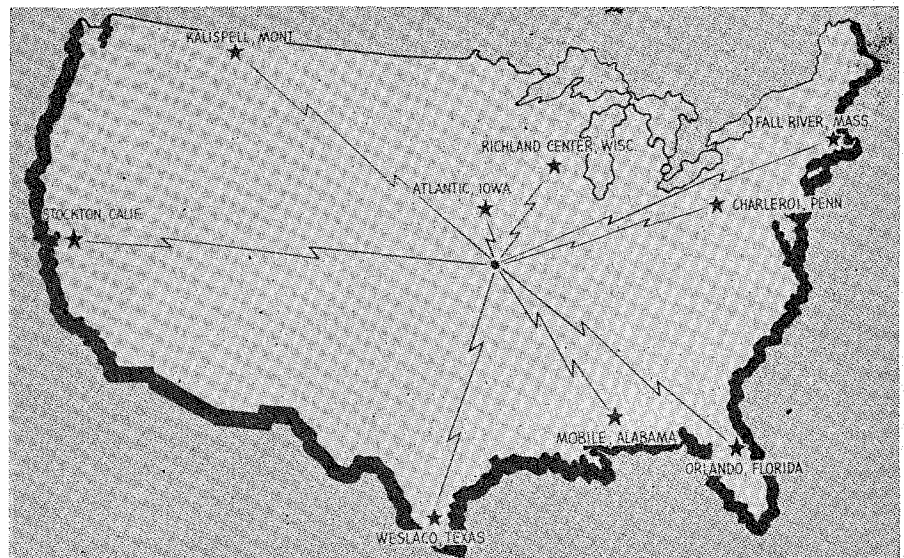
"From Independence, Missouri, world headquarters of the Reorganized Church of Jesus Christ of Latter Day Saints, we bring you this transcribed service." These words introduce the fifteen-minute recorded programs now heard in many parts of the United States and Europe.

The recorded radio programs are being placed on the air in many communities where we have never before had church broadcasts. The map below does not show all programs very recently placed on the air. From time to time this map will be brought up to date. A complete weekly listing appears in the bulletin board section of the *Saints' Herald*. Listeners in these areas are urged to write the local station, commenting on the program. This helps the church and station relationship.

These programs are maintained on the air by the local congregation or district. The leaders of the area contact the local broadcasting stations and offer this devotional program, presenting a sample tape for audition. The quality of the programs brings favorable results, sometimes offers of free time. When sustaining time is not available the local branch assumes the cost of the fifteen-minute broadcast.

These fifteen-minute taped broadcasts are furnished by the Radio Department of the General Church without cost to the local branch. With this help, every enterprising branch with radio time available may present a series of recorded programs. For details and help in placing programs on the air, write the Radio Department, The Auditorium, Independence, Missouri.

FRANKLYN S. WEDDLE,
Director of Radio





Glen H. Johnson

Latter-day Concepts of Revelation

By Glen H. Johnson

IT IS A GOOD THING for us to consider and discuss latter-day concepts of revelation. Many of our people have failed to understand and appreciate their true significance.

Unless we know something of the content of divine revelation, the voice of God may mean nothing more than the tinkling of a cymbal. Revelation is not revelation until it is *in* us. We should be concerned about divine revelation, and I think most of us are. It should be an experience in learning to understand how God works and moves among us. A casual knowledge of the Bible, Book of Mormon, and the Doctrine and Covenants brings to our understanding the fact that it has been the purpose of God to reveal himself to us, that through this revelation we might become like him.

It is not enough to have a few beliefs about God. Let us consider what he said to his Son, the Christ: "Let us make man in our image, after our likeness." God was revealing himself when he made that statement. We consider the revelations in Scripture very important. But even more significant is the fact that God seeks to reveal *himself* to us. He has been doing it since the beginning, and he placed in us a spirit by which we may receive that revelation. He placed in us the power to become the sons and daughters of God.

My next statement may contradict some concepts that people have regarding our human natures. I have

heard many people say that this man—our physical being—is an enemy to God. I cannot understand how anything that God has made in his image can be an enemy to himself. It is only the misuse of that which God has created in his likeness that is an enemy to him. People in the Dark Ages separated themselves from society, torturing themselves, thinking that perhaps in that manner they could subjugate the spirit. It was never done, and never shall be done. The only way man can subjugate the spirit—that is, allow it to come into its proper relationship to God—is in the enrichment of the spirit, and lifting it up to God to become like him. Then the body comes into its proper place. It becomes an instrument through which the Spirit of God can be revealed in the spirit of man.

Men have misunderstood God's purpose in making them in His image. They have tried to make God in their image, after their likeness. In other words, they have tried to make humanity, rather than God, the center of reference.

IT IS BASIC to our Reorganized Latter Day Saint concepts that we have this belief in God—that we know something about him—what he is, and what his nature is. When Moses spoke to his people and revealed the commandments, that was not the end of divine revelation for them. The end of revelation was not fulfilled when he laid before those people the Ten Commandments. We are thrilled over the fact that Moses went to the mountain and talked with God face to face. It was a wonderful experience, but what was Moses' problem when he came down with the law to the people? The problem was the transfer of the things that were written upon the tablets of stone to the tablets of

the hearts of the children of Israel by his preaching and teaching ministry. The people were slow to learn the things God had revealed. God was patient, kind, and considerate, but there were many times when he drew a line against their transgressions. There was destruction on every hand until those people who could be refined were refined as a result of their willingness to learn the mind and will of God as to how they might live in righteousness upon the earth.

The question of their being a chosen people was whether they would accept that which God would reveal through them—the truth of his mind, the excellence of his kingdom, the beauty of his Spirit. When they would learn to absorb this into their hearts and minds, they would become chosen. The only time they revealed God was when they revealed him in their individual and collective lives in terms of his revelation.

WHEN JESUS CAME to his people he had the same problem. He declared that God is our Father, that he is a present tense God, a revealing God. For instance, the Lord's Prayer.

The revelation of the person of Jesus in his personality and being was the greatest revelation the Father had to offer the world. This was not a matter of theological propositions set up for men to believe; rather the real revelation of God was in a person, Jesus the Christ. He was the word made flesh and dwelt among the people. For us, revelation must be manifest in human experience. The beauty of forgiveness, the strength of faith, the cleansing of repentance, the self-giving in stewardship are not so much for spoken and printed words as for a way of life.

Jesus revealed himself to the people in the Sermon on the Mount. How many of you have read that sermon in the last year, or the last Conference period? If you have been confused about a problem of conduct, or some phase of kingdom building, ask these questions: "Have I read the Sermon lately? Have I read the Doctrine and Covenants lately?" Or do you sit and moan over the fact that God has not spoken to you recently? When I hear people complain that God hasn't spoken, I say, "I know why he hasn't spoken to you. It is because you have not listened to the primary source of inspiration he has already given." We ought to do as Joseph Smith and Sidney Rigdon did when they sought for light. "While we meditated upon these things, the Lord touched the eyes of our understanding so as to see and understand the things of God." In contrast, many of us sit and wait for some voice to speak out of the heavens to us.

GOD DOES SPEAK to us when he chooses. But if I know anything about him and the movements of his Spirit, it is this: even though he speaks to us by the still small voice, or an audible voice, he always directs us to the foundations of his revelations — the commandments, laws, and principles by which the righteousness of his kingdom shall come upon the earth. If we come to understand this primary source of revelation, the revelation that comes to us personally will be meaningful because we have written in our hearts and minds this standard, this primary source of inspiration that he has given us. If I feel anything of the Spirit, even now, it is to urge you to study that primary source of inspiration so that when revelation comes to you, you will not be deceived. You will know if it is true or false, because you will know the basic revelation of God by which it must be measured and judged. The Three Standard Books of the church reveal what is in the mind of God.

When we know this, the experiences that come to us personally will be meaningful.

WHEN I WAS SENT into the mission field, I followed the usual procedure arguing with members of other churches that their organizations were not as good as the New Testament organization, that they lacked apostles, prophets, etc. But the time came when I had to get at the real heart of the message of the kingdom. As much as I had been taught at home and in church concerning Zion, it was one of the most difficult themes for me to proclaim because I understood it least. I had to get hold of the heart and the purpose of the Restoration, the purpose of priesthood, the ordinances, church organization, and go beyond the ecclesiastical system into the very heart of the kingdom of God. For years I have continued the study of the things that relate to Zion, the kingdom of God.

Several years ago my wife and I had an interesting experience. It is my personal testimony in regard to the things I've been relating. In 1947 my wife, daughter, and I were living in Oklahoma. I was in charge of the reunion association which included the Central and Western Oklahoma Districts. The two district presidents and I formed the personnel committee for the reunion, and it was our task to request certain personnel for the staff at the reunion. I had been praying about the matter, especially about the ministry of a patriarch for our people. The name of John R. Grice would come to mind, so I wrote the First Presidency requesting his services. Within the week a letter came informing us he could be with us the first week in August.

THE THEME for the reunion was "Living together with Christ." Brother Grice was in charge of the prayer services, and I was assisting him. Seventy Edward Butterworth and his wife were there. They had just returned from their first mission to the Society Islands. Seventy Wil-

liam Haden and Bishop Leslie Kohlman were there also. During the course of the meeting a part of my patriarchal blessing came to my mind. "Your work in life will call you far afield. You will have to associate with many men, but sometime in the fulfillment of all things, you will be able to stand with your elder Brother, even Jesus, in Zion, and there will come to you such a joy, a transcendent joy, that your mind cannot now conceive."

In April, 1947, we had received our first appointment abroad, and testimony at the prayer service was centered around that. Shortly after I had borne my testimony, Brother Grice said, "When Brother Glen was giving his testimony, the Lord revealed to me something to tell him," and turned and spoke to me in a foreign language, then he turned and spoke to my wife, Alice, who was sitting about the second row back, then turned and spoke to me again. A part of the interpretation was this: "I, the Lord, have watched over you all your boyhood days, though you knew it not. I have recognized your desires as a child to preach my gospel, and you have preached my gospel, which is the gospel of my kingdom . . ." He turned to Alice and said, "I have heard your prayers in behalf of your husband, my servant, as he has been out in the mission field preaching my gospel . . ." Then he spoke to Brother and Sister Butterworth in this same tongue and gave the interpretation. Brother Butterworth spoke in confirmation of the language used. He said it was the Northern Island dialect of the South Sea Islanders, and if the islanders could speak the language as perfectly as Brother Grice spoke it, it would be wonderful. I didn't know until after the prayer meeting that Alice had been praying about our going abroad. She said she felt led to pray that if God had a message for us, he would speak through Brother Grice in the Polynesian tongue.

Now, the significant fact wasn't that this tongue was used, but it

(Continued on page 11.)

Blue Pencil Notes

By Elbert A. Smith

PICTURES OF GOD

THE LATE MR. HASKELL, of the *Kansas City Star*, loved to collect children's stories to enliven his "Random Thoughts" column in the Sunday edition. This is one of his stories, as I remember it. A little girl was busy with pencil and paper. Her father inquired, "What are you doing?" The girl replied, "I am drawing a picture of God." The amazed father declared, "You can't do that. No one knows what God looks like." With calm assurance the little girl replied, "They will when I get this picture finished."

At that I think even a little child can draw a better picture of God than did the old-time creed makers in their doctrines of predestination and infant damnation. True, the dogma of predestination has now been deleted from Protestant creeds or watered down to the point where it is not too objectionable.

On the doctrine of infant damnation, as late as 1919 in a book entitled *Question Box Answers*, with preface by Cardinal Gibbons, the Rev. Bertrand L. Conway of the Paulist Fathers, in his chapter, "The Sacraments," dealt with the subject of baptizing little children. He laments that Protestant church members are tossed to and fro by conflicting doctrines and neglect to have their little children baptized by "divine authority." As a result he says, "In the meantime countless little ones die, as they were born, children of wrath."

I think a little child could draw a better picture of God. We have a better picture in the Book of Mormon (Read Moroni 8: 13-16).

The Restoration Movement brought us a vision of a God of justice, an unchangeable God: "By these things we know that there is a God in heaven who is infinite and eternal, from everlasting to everlasting the same unchangeable God."—Doctrine and Covenants 17: 4.

We have a vision of God still at work, as creator:

Worlds without number have I created . . . and as one earth shall pass away, and the heavens thereof, even so shall another come; and there is no end to my works, neither to my words; for this is my work and my glory, to bring to pass the immortality, and eternal life of man.—Doctrine and Covenants 22: 21-23.

Where Shall We Turn to Find God?

Some have found God in the Kirtland Temple. You may find him in your own church service, especially on Communion Sunday. You may find him in your home when the family joins hands for the evening prayer.

You may see him at work in the great out-of-doors: "He is above all things, and in all things, and is through all things, and is round about all things: and all things are by him, and of him; even God, forever and ever."—Doctrine and Covenants 85: 10.

September in the Rockies

Helen Keller, born blind and deaf, was once asked what she would do if she could have her sight for three days. She replied that the first day she would spend looking at her friends and loved ones whom she had never seen. The second day she would go into the city to see what

man had done. The third day she would go into the forest and hills to see what God had done.

This September I had again a chance to go into the mountains back of Denver to see what God had done. All summer, along most of the length of the Rockies, there are unnumbered aspen trees among the evergreens. Dressed in their pale green leaves, they are little noticed. They are dreaming of their day of glory. In September they put on their beautiful golden robes—the "golden aspen." Some few prefer a trim of scarlet. Singly, or by the hundred, or closely massed by thousands, they splash the mountains from the foothills almost to timber line—each tree, its roots in a pot of gold.

In the first chapter of Genesis we read that God worked at his task of creation for a time, then paused at intervals and viewed his work, and, rejoicing in it, said, "It is good!" And at last he said, "It is *very* good!"

I think that when he heaved the Rocky Mountains heavenward, clothed them with evergreens, and capped the high summits with white snow, he must have said, "It is good!" But may I imagine, that not yet quite satisfied, he comes back in September and flings those gorgeous robes of golden aspens along five hundred miles of mountainsides, and then stands back to admire and to say, "It is *very* good!"

Such scenes I beheld as in a company with kindred spirits we drove up the mountain roads, at each turn coming upon splendor that seemed to eclipse all other splendors. Kipling dreamed of a time when painters in the great beyond shall splash colors on seven league canvasses with "brushes of comet's hair."

Here we saw the Great Artist at work on an infinitely greater canvas, working with living colors. We saw not what God had done. We saw what he was doing—even God for ever and for ever. Amen!

Line Out of Order

By Nellie B. Hulshizer

(See page 23.)

THE WARM SUNSHINE of a bright March morning was stirring the sleeping bulbs, and tiny green shoots were beginning to push through the damp earth.

Elder John Stone and his wife Mary surveyed their little garden with a great deal of pride. To John it was more than a garden; it was a place where he could be close to nature—a place where he could get in tune with his Creator. It was his refuge when the problems of his people seemed too heavy a burden to bear.

This morning, however, he and Mary were looking only for new green shoots and visioning the happy hours they would spend there now that nature was waking from her winter sleep.

Suddenly their thoughts were interrupted by the sound of sobbing. Looking across the hedge into the adjoining yard, they saw a woman sitting on a rustic garden seat. Her face was buried in her hands, her whole form quivering with emotion.

"Why, that's Alice—something terrible must have happened. We must go right over," Mary exclaimed.

The two of them made their way swiftly through the gap in the hedge which separated the parsonage from the beautiful house next door.

The sobbing did not cease nor did the woman seem aware of their presence until Mary sat down beside her and slipped an arm protectingly around her. "What is it, Alice?" she whispered. "Can we do something to help you?"

IT WAS SOME LITTLE TIME before Alice Dalton could control herself enough to speak. Then between sobs she cried, "Oh, Mary, it's Jim; I'm so worried about him. He's becoming so bitter and cynical that he just isn't like the old Jim at all. I sometimes wonder if his grief is preying on his mind. He spends more and more time at the office and out on the road. When he is home he just sits and stares into space or else paces the floor, smoking one cigarette after another. Then last night . . ." At this point she stopped as though she had been

talking to herself and, suddenly realizing that she had an audience, did not wish to divulge what she had been about to say.

Neither Mary nor John spoke, as they had no wish to force their friend's confidence unless she wanted to confide in them.

After a few moments of silence she went on, "I hate to tell you this, but it seems I cannot bear it unless I talk to someone. Then perhaps John will have some idea of what I can do to help Jim. I have known for some time that he was drinking a glass of beer now and then with his men. While I felt terrible about it, I didn't say much to him, for I felt criticism would only make matters worse."

Again Alice paused for some time before resuming her story, then reluctantly she continued, "Yesterday he had a sales meeting here and didn't get home until after midnight. Then two of his men brought him home and helped me put him to bed. He was still sleeping when I came out here. I'm dreading the time when he awakens and remembers last night. It's going to be so hard to know what to say or do. He is quick to resent anything I say which he can possibly construe to mean the slightest criticism." Then raising her tear-dimmed eyes to meet the sympathetic gaze of her friends, she asked, "What would you advise me to do?"

AFTER SOME THOUGHT John replied, "I believe it would be best for you to just ignore the fact that there is anything wrong. Don't mention last night unless he refers to it himself. I know that will be hard to do, but I believe it is the best way since you say he is inclined to misconstrue your words. The first opportunity I can devise, I will have a talk with him. I've been worried about Jim for some time, and I've tried to talk with him but perhaps I didn't put enough thought and prayer back of what I said."

"Thanks, John. I'll try to do as you suggest. It will be easier, knowing you are going to talk to him. I'm sure if anyone can help him you can, for he has always had a great deal of confidence

in you. I'm glad both of you came over. You don't know how much lighter the burden seems now that you are helping to carry it."

Alice went back to her vigil while John and Mary retraced their steps to the parsonage. While Mary prepared breakfast, John went into his study and from his knees sent up an earnest petition for divine guidance. Then on his way to the post office, where he was an employee, he reviewed his contacts with Jim Dalton in the past.

THE TWO BOYS had grown up together in a small midwestern town, each in a Reorganized Latter Day Saint home. After high school they had gone on to Graceland together. It was here they met Mary and Alice, and shortly after graduation there had been a double wedding. Then had come a parting of the ways. For several years they met only a few times. During this time John had been ordained to the priesthood. He gave his best to the civil service job which he held, hoping it would serve as a steppingstone to greater work for the kingdom. Jim's first thought was to make a success for himself in the business world. He began as an insurance salesman; this led from one promotion to another until he became state manager and located in the capital city.

The paths of the two men crossed again when John was transferred to a civil service job in the post office of that city. Soon after moving there he was elected to serve as pastor where a new church had been erected by the north side congregation. A large house next door, owned by the church, had proved a real help as a pastor's home for them.

It had been a source of great joy to Mary when she moved into the parsonage to find that Alice lived next door.

The meeting between the men had been an occasion of mutual pleasure. Yet John detected at once that there was not going to be the old spirit of comradeship which had bound them together in their youth. Their interests were too widely separated now.

JIM'S NAME was recorded on the church membership roll, and he contributed quite generously of his means, though John soon learned that he neglected to file his inventory or to tithe regularly. Neither could he be depended upon to do any real work for the church. John tried repeatedly to persuade him to assume some personal responsibility but always Jim excused himself by saying he was too busy. When John remonstrated with him he would laugh it off and reply, "Now, John, we can't all be preachers and church workers; someone has to look after business. I'm still a

Reorganized Latter Day Saint all right. I don't stop to keep accurate figures, but I think I pay my tithe. I send my wife and daughter to Sunday school and church regularly, and I go when I can get away."

This answer did not satisfy John, for he knew that Jim was only stalling and that deep down in his own heart he knew he was cheating the Master. He was not only devoting all of his time to his business for six days but many times the seventh as well. Another thing which caused John much concern was the reports which came to him again and again that Jim was associating with men who cared little for the finer things of life. Within this group, drinking was the social thing to do. While Jim did not drink to the point of intoxication, he wouldn't refuse a glass with the rest of his men.

John and Mary had both noted the worried look in Alice's eyes which told them she, too, had heard these reports, though she never mentioned it to either of them.

Jim still spent most of his evenings at home when he was in the city, for he was really devoted to Alice, and their little daughter Sandra was almost an idol to him. But under his capable leadership his business was growing and expanding until he was compelled to spend much time out on the road.

MATTERS HAD CONTINUED much the same for a year. Then one winter evening Jim returned from a conference with some of the executives of his company. His thoughts were on the events of the day, and John suspected his mind was a little cloudy as a result of the friendly drinks which had been a part of the conference program. At any rate he did not notice Sandra come dashing out to meet him. Her little feet slipped on the icy drive, and when he stopped the car her body was crushed beneath the wheels.

For a time Jim was almost insane with grief. Then when he was forced to take up the routine duties of life again, he became cynical, especially about anything pertaining to the church. John tried to talk to him, but he seemed to resent any overture of sympathy. When John tried to remind him of the source of all comfort he received a bitter retort.

"It's no use, John, you are just wasting your breath talking to me about God. In fact, I'm not so sure any more that there is a God. If there is, he isn't the loving Father you preach about or he wouldn't have allowed this terrible thing to happen to me."

With that he had walked away, giving John no chance to refute his statements.

From that time on Jim had avoided his old friend, and when they did meet he had been careful to see that there was no opportunity for serious talk. He had not been inside the church since the day of Sandra's funeral.

As John looked back over these past few months he wondered what approach he could use to reach the man now. He decided it was best to wait for the leading of the Spirit when the time came.

AS SOON AS he reached home that evening he called Alice on the phone and asked if Jim were there. He gave as his reason for calling the fact that he wanted to ask a favor of Jim. Alice replied that he had been suffering from a headache but was resting now; when he awakened she would deliver the message and call back. It was about eight o'clock when John received permission to stop by. When he entered the Dalton's living room he found Jim dressed and shaved and sitting in his easy chair before the fireplace.

After shaking hands, John proceeded to state the favor he had come to ask.

"Jim, I need your help," he began. "We are short of cars and competent drivers to take our young people to the League conference. I came over to see if I could persuade you to take a little vacation from the office and help us out."

There was much of the old bitterness in Jim's voice as he replied, "I'm sure I'm not the man you want, John. As a pastor it is your duty to protect your young people—I might contaminate them."

John was silent for a few moments. Then he said, "Jim, I think it is about time I did some plain talking to you. I am still your pastor, and I am interested in you from that relationship as well as the bond of friendship which dates back to our boyhood. I'm going to ask you a question, and I want you to give it some serious thought. Don't you think you owe the church a little of your time and talent? I know you pay generously in cold cash, but that isn't all tithing means. You owe the work of the kingdom a portion of your time and the talent God has given you."

"It's no use, John, you're just wasting your time and mine. One thing I won't do is act the hypocrite—not with a bunch of youngsters at least. In fact I think it would be best for you to just take my name off the church record and sever my connection with it entirely. It certainly isn't doing anything for me, and I really can't see any point in contributing anything to it since I no longer believe in it."

"Jim, have you given the church a chance to do anything for you these past

months? Have you even given God a chance to help you? You know we are free moral agents and God won't force himself upon any of us, but he's always waiting to help if we'll let him."

"Now, John, don't start any of that old line about a God of love who sends guardian angels to watch over us and who warns us of danger and all that. If that is so, why didn't he warn me that Sandra was coming down the driveway? Where was her guardian angel that she was allowed to slip on the ice and go under the car? Can you answer these questions?"

YES, JIM, in a measure at least, I think I can. First you ask why God didn't warn you. I want you to think a moment and see if you can honestly assure me that you were in a position to have either heard or heeded any warning he might have tried to send you. Were you in the habit of listening for his voice or asking him for help or guidance? Didn't you imply, by your attitude at least, that you felt you were competent to run your own life without his help? You know all of God's promises are given on condition that we do our part. We must want his help and ask for it if we are to receive it. He won't do anything that interferes with our own free agency. If you were not enjoying personal fellowship with him and depending upon him for help and guidance you have no right to blame him for your sorrow."

"Just why don't I have a right to say he is responsible for it? If he is as powerful as you say, he could have prevented it, couldn't he? I still contend there was no justice, love, or mercy in his allowing Sandra to be taken from us—not in that way at least. And I am convinced he is not a God of justice or mercy—that is, if there is a God."

John made no reply to this bitter outburst, instead he asked a question. "Jim, do you remember Bill Allen who graduated from high school with us?"

"Sure, he was a pal of mine. But why mention him . . . what does he have to do with our topic of conversation?"

"Nothing, except that an experience he had while Mary and I were home last winter is a good illustration of what I am trying to say to you."

Jim sat with bowed head and was silent except for an occasional question as John told his story.

BILL ALLEN still lived on his father's old farm a few miles north of town in the community which had been the childhood home of the three in their boyhood. He was a good farmer and

had prospered. He had all new equipment, and his home had the maximum in modern conveniences. The barn he had built a few years ago was his special pride, and he had every right to be proud of it. It was the finest in the community.

Bill was a happy-go-lucky sort of fellow and always had the habit of postponing to a later date anything he did not feel inclined to do at the moment. It was this habit that brought about the disaster John was most interested in relating to Jim.

During a bad storm early in December a lot of telephone poles and wires went down, and many of those left standing were damaged. The telephone line was still owned and operated by the same company that first installed it. Each patron was required to keep in repair that part of the line running from his home to the main line.

A pole in Jim's yard was loosed from its moorings enough so that it leaned against a giant tree for support. It didn't bother the phone any unless the wind was blowing from a certain direction. Then the wires would touch in such a way as to disrupt service. Bill's wife Elsie called his attention to it several times and urged him to fix it, but he was always too busy to do it right then. She warned him that he would put it off until something happened that would cause them to really need the phone and it would be out of order.

Bill carelessly replied, "It isn't far to town, and there is always a car on the place that either one of us can drive in case we need help in a hurry. I don't see that we need a telephone at all except for you to visit with the neighbors."

But when Elsie suggested that they call the company and have the phone taken out Jim protested. "No, we won't do that, we might need it sometime. It doesn't cost much, and I know you enjoy talking to your friends. You couldn't keep track of your social affairs without it," he teased.

EVERYTHING went along fine over the holidays. There wasn't much wind, and the phone was in working order most of the time. Then on the fourth of January there came a worse blizzard than the one in December.

About midnight Sam Brown who lived on the hill south of Bill happened to look out his bedroom window and saw that the shed on that side of Bill's barn was on fire. He immediately went to the phone to call Bill. He rang again and again but there was no response. The tree branches thrashing about in the storm had broken the wire in two so

that the connection was completely severed. Sam called the fire department, and then set out for the Allen farm. He reached the road leading to Bill's yard a few moments ahead of the fire truck. The road there was so badly drifted that it took some time to break a track through.

The barn was some distance south of the house, and since the wind was in the north, it took the smoke the opposite direction. As a result Bill and Elsie were unaware of the fire until they heard the siren blowing as the truck was breaking a road through their lane. By the time they reached the barn the firemen were there, too, but it was too late to save the barn or any of its contents.

Bill assured his sympathetic neighbors that it was all pretty well covered by insurance. But when he went to collect he had a sad awakening. The premium had been due the last day of December. Elsie had reminded him several times during the month, and he always promised to attend to it the next time he went into town. The day before Christmas Elsie saw to it that the check was made out and the papers all placed in an envelope properly addressed. She gave it to Bill as he started for the mail box. That morning the mail man had several items of news to relate, and he talked to Bill for some time. Then the postman declared he must be on his way, handed Bill his mail, and drove on. As Bill started back to the house he discovered he still had the insurance letter in his hand. He put it in his pocket and said to himself, "I'm going into town this afternoon; I'll mail it then."

Of course Elsie supposed the letter was mailed, and neither of them thought of it again until Bill went to collect on his insurance and found that his policy had lapsed. Then he remembered the letter was in the pocket of the spare coat he happened to be wearing the morning he went to the mail box.

AS JOHN FINISHED the story he asked, "Jim, would you feel that Bill had a right to blame his loss on either the telephone company or the insurance firm?"

"No, of course not; but I still don't see how any of that applies to my case," Jim replied.

With another prayer for guidance John tried to bring home the application. "Your line of communication with God works something like that telephone system, Jim. You are responsible for keeping up your end of the line. When you fail to do your part the contact is broken. The trouble with many of us is that when everything's going well we regard our prayer life much as Bill did his telephone. We gradually come to depend more and more on our own

strength and ability, and cease to ask God for guidance. Since we seem to be managing things pretty well on our own, we assume that we are capable of ordering our affairs without his help.

"It's Satan's business to encourage this attitude, Jim, for he's more than anxious to see our line of communication disrupted. If he can do something to weaken the anchor of faith in which the line is grounded, he has won his first victory. When this groundwork of faith is shaken, the wires lean more and more heavily on the tree of self-sufficiency. When this happens we cease to use the line even to say 'Thank you' for the blessings we enjoy, except at Thanksgiving, Christmas, Easter, or some other special occasion. The rest of the time the line is allowed to deteriorate from lack of use or care on our part. Most of us, like Bill, wouldn't think of deliberately cutting the wire, because we want to feel it is available in case of an emergency. But prayer is like any line of communication—we can't be sure it's functioning unless we test it occasionally.

"We also have some eternal insurance on which we must pay certain premiums to keep it in force.

"It's true that our salvation is a gift from God which Christ purchased for us, and it's free to all who will accept it; but accepting that gift places a responsibility upon us. We'd be most ungrateful if we were to accept such a marvelous gift and then do nothing to show our appreciation. We need to remember that this gift, when accepted, only guarantees our escape from the prison house. What realm of glory we shall enter and what reward we receive there depends upon our works. It's on these works that we need eternal insurance. If we study the first chapter of I Corinthians we discover that before we receive any reward our works are all to be tried by the fire of God's judgment. That which the fire has power to destroy will be consumed. It is only the gold from which the dross has been burned that determines our reward. The premium on this insurance is service in the work of God's kingdom and to our fellow-men."

JOHAN NOTED a glint of anger in Jim's eye as he made this application of his story, but he did not heed it. He felt that the time had come when Jim must be made to stop and think—to realize the unjustness of his reasoning—if he were to be saved from more heart-break.

When John paused for a reply it came in bitter tones, "So you think my wires are down and my insurance policy has lapsed, do you? May I ask what right you have to judge?"

"Jim, I'm not attempting to judge your relationship with your Maker. I only pointed out to you how things can happen. I wanted you to do some clear thinking before you severed your connection with the church which you know, as well as I, has God's plan for kingdom-building in this generation. Can you go back over the past and be sure in your own mind that you have done nothing to weaken the line of contact between your own heart and your Creator? Can you be sure you have lived up to your part of the contract with the church 100 per cent? If, after such a careful check on your part, you still have no faith in the church and wish to sever your connection with it, of course I will be forced to grant your request. I wanted only to be sure that you weighed the matter carefully before you made a definite decision.

"I'll answer your other question according to my understanding—then I'll be going. You ask where Sandra's guardian angels were that she was not protected. I think they were there attending to their duties. They saw that she did not have to lie and suffer or spend a long life as a cripple, which could easily have been the result of the accident. Instead they escorted her immediately into the presence of her Savior. For some reason beyond our power of comprehension an all-wise Heavenly Father saw that it was best to transplant her from this life to the heavenly garden. Perhaps he saw that down along the way there would be hardships and trials she could not bear—something which would bring her sorrow and heartbreak, something which would possibly have been harder for you to bear than this has been."

As he arose to leave John laid his hand for a moment on Jim's shoulder. He said, "I love you, Jim, just as I always have. I hope you will not hold what I have said against me or let it interfere with our personal friendship, whatever you decide to do about the church. I had to say it, Jim, to make you think this thing through."

Jim did not reply or even raise his head, so John went quietly out and left him alone.

Alice told Mary the next day that Jim had been silent and moody the rest of the evening, but had not mentioned his conversation with John. She knew he had not rested well that night, but the next morning he seemed more cheerful when he left for the office.

THIS WAS WEDNESDAY and John's mind was occupied with preparations for prayer meeting, so he had no time for more than an occasional prayer in Jim's behalf. His prayer was that the

Holy Spirit would so direct Jim's thinking that he would be able to examine his own heart under the searchlight of God's truth.

It was with this burden still resting heavily upon him that John made his way to the church earlier than usual in order to have time for prayer and meditation before anyone else arrived.

To his great surprise and joy, as the first hymn was announced he saw Jim and Alice enter the church together. It was the first prayer meeting Jim had attended since John had been pastor of the church.

When the time came for testimonies Jim was the first one on his feet. John's heart sang as he heard him say: "My friends, I want you to know that tonight, for the first time in many years, I can say I have peace and joy in my heart because I have again found fellowship with my Maker. I realize now that I have been drifting away from that fellowship for a long time. I tried to tell myself that I was a Christian, and everything I did was all right, but deep down inside I knew better all the time. When Sandra was taken from us, I allowed myself to grow bitter. In my own heart I knew I was not living as I should. I do not know how long or how far I might have drifted if it hadn't been for our pastor here taking me in hand. He came to see me yesterday when my spirits were at a pretty low ebb. What he said to me was hard to take at the time, even though I knew it was all true. After he left I still couldn't get away from some of the things he said.

"I looked up and read the Scripture you mentioned, John, about our works being burned if they were not the kind that would stand the fire of God's judgment. I had to admit I hadn't accomplished much that would stand the test. Then the thought came to me that even if I escaped the prison house after my works were destroyed, I would still not be prepared to enter the eternal realm where I could meet my little girl. That thought was the straw that broke my stubborn will and drove me to my knees in complete surrender of my life and my all to God.

"I hope you folks will believe in my sincerity until I have a chance to prove that I really want to do all I can to help in the work of kingdom-building."

After the service, as the two men's hands were clasped in a grip tighter than ever before, Jim said brokenly, "John, I can never thank you enough for what you said to me last night. I also want you to know that my car and I will be available for that trip to the League conference . . . if you still want us."

Latter-day Concepts of Revelation

(Continued from page 6.)

identified a revelation that had been going on through the years—the continuing revelation of the vision of the kingdom of God, and I thank God that it has come not only to me, but to many people of this church. We know the gospel which we proclaim is the gospel of the kingdom. Priesthood has meaning when it is related to the business of the kingdom. The ordinances, organization, our economic and social and spiritual aspects of the church also have meaning when related to the kingdom of Zion.

I HAVE THE TESTIMONY that the church is moving forward, and I thank God for the few months I have been in Independence. I've felt a wonderful spirit here to challenge the people to come up higher, and I see evidences of the desire to build the kingdom of God in the lives of young people, young adults, the middle-aged, and the old people. They are letting the dominion of God have sway in their lives.

I look forward to the time when a fuller expression will be given to the revelation of truth through our daily walk and conversation. That under the leadership of his Spirit we shall be prepared to meet him and be with him here in Zion, that we may love him and keep his commandments is my prayer.

HELP WANTED

A position as a copy editor is open for a girl 23 to 37, with college English and literature. Should be a good speller. Permanent job and five-day week. Give experience and references, and address reply to Managing Editor, Herald Publishing House, Independence, Missouri.

Worship That Counts

By Grant Dobson

(See page 23.)

JESUS KNEW that men must be assured again and again of God's love and concern for them. Knowing full well how they often forget this basic truth, Jesus repeatedly endeavored to impress upon his disciples the fact that God stood ever ready to minister to their needs. The Master continually brought these assurances of the Father's love, because he understood how important the acceptance of such a philosophy would be. Without the realization that God loved them and that he was greatly interested in them, the disciples would become burdened with the doubts and fears which are ever present in the lives of men. Jesus knew that where persistent fear and worry abide there can be no true spirit of worship.

Any student of psychology recognizes the important part that fear plays. Without it, men probably would become indifferent to danger and perhaps foolishly forfeit their lives. On the other hand, worry renders no service, for it prevents the mind from thinking clearly and often leads to subnormal living.

Today men worry about a multitude of things, many of which are beyond human control. They frequently are disturbed about family, job, business, debt, war, social position, public opinion, glamour, the number and quality of friends, and even physical stature, which Jesus said was not within the province of man to change. In all ages they seem to have been more interested in the fashions of the world than in the ways of God. Because of this, they have been plagued with worries, simply because they have not taken the trouble to know God and have deprived themselves of the divine perspective.

A STORY was printed in the newspapers recently that some time after the pilot of a plane had started on his mission he heard a noise which sounded like the gnawing of a rat. Immediately he thought of the possible results should this animal succeed in cutting through some vital part of the ship's structure. Suddenly he recalled that in a science class the instructor had mentioned that rats cannot live at high altitudes. As the plane rose to greater heights the noise ceased. When the mission was completed, a dead rat was found hidden in the wall of the plane.

As long as a man lives on low levels he must expect to be buffeted by the forces which occupy that level. Only as he rises to new heights can he expect to be relieved of the blind uncertainty which afflicts so much of the human race.

There is a tendency to become like that which is admired. When a man worships, he has communion with God. As he worships and thinks of Him, he

senses the majesty, goodness, love, unselfishness, understanding, and concern of Deity. There comes, too, the feeling that all is well because of the recognition that God is at the helm. With this realization all worry, doubt, pride, and carnal desires fade away. It is then that the world's greatest truth—that God is—comes to the worshiper. Because God is the type of personality that he is, this association, this worship, is automatically uplifting. When a man attends church without leaving his problems, cares, worries, selfishness, and foolish desires at the altar, he has not truly worshiped.

Reorganized Latter Day Saints should do more than teach, pray, and testify. Nothing is complete unless the God who loves all men has been truly worshiped.

What Makes Prayer Service Worth While?

THE PRAYER SERVICE as a part of our church life has meant spiritual strength to a great many people. Age has not mattered in the appreciation of this service, for to some of many years' membership in the church, the prayer meeting is a very dull affair, while to many young people and those of short membership it is of great value. What makes the difference?

The Apostle Paul in Colossians 2:16 says, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns, singing with grace in your hearts to the Lord."

I think the value of God's people coming together to worship is of unmeasurable worth. The preparation we make before we come to the service is also important. Having our hearts full of love for those with whom we worship and our souls full of forgiveness, loving our Lord and wishing to testify of his goodness in our everyday lives by our hymns, our prayers, and our testimonies brings us into rapport with him, and he comes into our midst to bless. It is written in Doctrine and Covenants 38:2, "I am in your midst, and ye can not see me."

God ministers to our needs. We come in sorrow, he comforts; if depressed, he gives light. It is right, then, that when we come with joy we give praise to whom praise is due.

Wisdom, faith, and knowledge are needed in prayer service. If we are wise we do not tire our friends with unprofitable testimony or a long prayer that does not minister. Faith will help us to stand and acknowledge our Lord before men. Knowledge will bring edification as we testify of what God has done for us. If we have need as a group, we are helped as we seek the Lord together. Even a hymn can mean much when two or three have the same melody in mind and the Spirit prompts its being sung. I have known people who ordinarily could not carry a tune to sing melodiously in a prayer service.

Prayer is the key to spiritual power as souls draw near to God. We prepare for group prayer meetings in our meditations and prayers at home, never failing to remember the weaker Saints and those who have not yet covenanted with their Lord.

Fasting, too, has a part. This is not just abstaining from food. We can fast acceptably and eat enough food to nourish the body if we abstain from those things that rob us of communion with the Lord.

Today it is hard to find time for communion, meditation, or study. If we do not come together with the spirit of worship, we cannot taste of that which God has to give. No doubt many in their zeal have failed to measure to the heights they might, but I believe the souls that pray will have the mercy of God extended to them and will be led step by step in the path of righteousness. The power of prayer, either individual or collective, cannot be measured in words. The person who has touch with God can testify of his goodness and taste of the treasures he has for his saints.

—EMMA V. FREEMAN
www.LatterDayTruth.org

Books

Donald M. Maynard's book, *Your Home Can Be Christian*, price \$2.00, Herald Publishing House, is a challenge to thinking parents. While it might well be used as a textbook and guide in any home, it deals particularly with the establishing of a Christian home.

Dr. Maynard believes this has been accomplished when parents, at least, and children, according to their abilities:

1. Believe in the God that Jesus revealed.
2. Acknowledge Jesus as their Master and try to follow him.
3. Engage in some form of prayer or family worship.
4. Appreciate the Bible.
5. Attend and participate in the activities of a church.

In a Christian home parents adjust to each other. It is a home founded in love for each other and for God, where all mutually share the joys and responsibilities. These parents have arrived at an emotional maturity with understanding, patience, self-control, and a reliance upon God.

The problem of child behavior is discussed ably and at length. Examples of different behaviors are given, with causes and remedies for the problems. Physical health influences personalities; fatigue, faulty diet, and excitement all take their toll on the nervous system, causing behavior problems. Dr. Maynard outlines ways to help children develop self-confidence and make social adjustments. The ever-present problem of discipline ceases to be a problem under wise and loving guidance.

The author feels that children can be brought to a knowledge of God and Jesus through love and a happy home, through association with friends, and an appreciation of the beauties and wonders in nature. One needs to clarify his own belief to answer childish questions about God. Through doubts one often reaches his faith. Parents must not only know what they do and do not believe but also be able to give a reason for this belief or disbelief. They should remember that children believe literally. In answering questions about God, they should be frank and honest, even though they do not always understand how best to answer. With God's help through prayer, these questions can be studied together as a family; thus children are helped to realize that coming to know and understand God is a family quest and that experiences can be and should be shared. It is a growing process.

Helping children to grow spiritually is the responsibility of parents, shared by

church school teachers. Here the church, parents, and church school teachers cooperate. An attitude of reverence toward God, thankfulness, and a desire to pray arise out of experiences that are meaningful. Parents are responsible for providing the kind of stimuli that tend to produce the desire to worship through their example and loving, thoughtful guidance. When the church is an integral part of the Christian home, there is proper respect for it and attendance comes naturally. This again is taught by example and attitude.

The adolescent problem is more acute in today's world because of present chaos and unrest. Parents need to watch their own emotions in order not to become problem parents. Dr. Maynard handles this subject very wisely and gives sound advice. If parents could only follow directions and always be well adjusted themselves, there would be no problem and they would be super parents; they would have a Christian family where all loved God and their fellow men. Throughout the book Dr. Maynard stresses the fact that families cannot isolate themselves. They are "their brother's keepers" and must be concerned about the sufferings and problems of others. They must not only be concerned, but do something to alleviate sorrow and want.

The writer brings a word of comfort to parents in the closing chapter, with emphasis upon the influence of parents and a list of *do's* and *don't's*. He says, "Wholesome parents tend to have wholesome children." One may not agree with all the suggestions in the book, but it is a challenge to parents and well worth their reading and thoughtful consideration. It will help one to evaluate his parenthood and sense the tremendous responsibility attached to establishing a Christian home.

MRS. B. F. MOATS

Sun Eagle, by Geraldine Wyatt, Longman's, Green, and Company, 1952. 172 pages. Price \$2.50.

Sun Eagle by Geraldine Wyatt is a stirring novel of the early West. The action centers around the trek of a trader's band pushing its way to the "gold country" through hostile Indian territory. The arduous journey is filled with the hazards of enemy tribes. No less formidable are the barriers that nature imposes. The rugged paths, the barren wastelands, the relentless stretches of desert heat wrestle the traders' powers for supremacy. The expert guidance of Jesse Chisholm, experienced leader of the party, and the adroitness of Painted Hair, a former captive of the Comanches, preserve the group from destruction.

Though the tense action of the novel seems to revolve around the struggles of the traders, *Sun Eagle* is a character portrait. Painted Hair, as he was known to the Comanches, is really white Brit Mason, who was stolen from his home as a small child. He becomes the foster son of old Tabbyquene, the medicine man. In the Indian village he acquires the lore of his new people. He not only achieves the skills of young braves, but in his soul Painted Hair becomes a native son.

The day that Jesse Chisholm purchases the white lad from his Indian family begins a new life for him. With the traders he is no longer the Indian Painted Hair, but the white Brit Mason. Though he secretly planned to be so conspicuous that Chisholm would ask to buy him, Brit is lonely on the trail with the white travelers. Some scoff at his strange rites. Others openly oppose him. Only Jesse Chisholm seems to understand. Brit yearns to return to his tribe and daily schemes to steal away. Then dangers challenge the traders. In facing common foes, Brit and the men are at times drawn together in the bonds of self-protection. By the end of the weary trek, Brit admires the insistent perseverance of the white traders. In turn these veterans of the trails freely concede the wisdom and skill of young Brit.

The constant motif of the novel is the emotional conflict between the Indian Painted Hair and the white Brit Mason. The love of the nomadic life of his tribesmen keeps drawing Painted Hair to his Indian home. The curiosity about his white heritage prods Brit Mason to new experiences. This pulling between two lives is the basic theme of *Sun Eagle*. At the end of the trail Brit is at peace. He will return to his Indian village—but as a white man. He will take the culture of his white race to the adopted people of his childhood.

Mrs. Wyatt has written *Sun Eagle* for junior and junior high age readers. The novel has all of the exciting drama and suspense that appeal to pre-adolescents. There are tense moments and adventurous episodes. The plot is fast moving. Besides possessing these basic storytelling qualities, the novel is historically accurate. A panoramic glance of the West of the 1800's is vividly portrayed. Perhaps most important of all, the novel is essentially wholesome. It is free of the "cop and robber" tale that permeates so much of the younger adolescent reading material. It is refreshing to find a novel that combines good storytelling technique with a good story.

—ALETA RUNKLE

(This book is available at Herald House.)

William Irving Fligg



WILLIAM IRVING FLIGG was born in Preston, England. His parents moved to Canada when he was two years of age and made their home in London, Ontario. He lived in London during his boyhood and until 1920 when he and his family moved to Independence, Missouri.

Brother Fligg was baptized in March, 1888. He took a keen interest in the work of the church in London and in 1890 was ordained a priest. In 1895 he was ordained an elder and served as President of the London Branch for eighteen years. He also served as a member of the London District Presidency and as counselor to the Bishop of the church in Canada, R. C. Evans.

In 1915 he accepted appointment by the church as a full-time missionary. His missionary work took him to Michigan, Ontario, Manitoulin Islands, Iowa, the Southern States, and the Kansas City Stake. In October, 1922, he was ordained a Seventy and in 1939, an Evangelical minister. He was superannuated in

April, 1942. Brother Fligg was married to Matilda Maude Quick in London, Ontario, on September 23, 1898. Six children were born of this marriage. After the death of Mrs. Fligg in 1930 he married Mrs. Alice E. Phipps of Niagara Falls, Ontario, on November 22, 1936.

He made his home in Niagara Falls thereafter, and it was there he passed away on October 23, 1952. Surviving him are his wife, Alice Fligg, three daughters, Mrs. Cora Campbell of London, Ontario, Mrs. Mary L. Pickering of Independence, Missouri, Mrs. Verlyn A. Holloman of Dallas, Texas, three sons, James A. Fligg, Philadelphia, Kenneth I. Fligg of Kansas City, Missouri, and Myron A. Fligg of Independence, Missouri.

In his passing, the church has lost an honored and much-loved minister. He was considered a good pastor and was interested in church development generally. He was co-operative, congenial, and kindly disposed to all persons. He was much interested in the young people and was highly respected and much loved by the Saints wherever he went.

Of his life and work, Apostle E. J. Gleazer says, "Brother Fligg was associated with me while I labored in Ontario and Michigan. He was the oldest appointee assigned to that territory at that period and was one of our most enthusiastic workers and spoke well of all his associate ministers. The success of any of the brethren was always a delight to Brother Fligg. He was a strong and enthusiastic member of the team for which I had definite responsibility."

The Approach to Preaching

by W. E. SANGSTER

With penetrating insight, this book describes the meaning, privileges, duties, and pitfalls of the minister's calling. It recognizes many problems of the ministry yet emphasizes the high and rewarding nature of the whole work.

HERALD HOUSE
Independence, Missouri

\$2.00

Briefs

Women Have Fall Program

BROCKTON, MASSACHUSETTS.—On October 28, the first fall program of the women's department was held. The men of the branch were invited guests. Leader Beatrice Wright was in charge. Others on the program included various members of the group. The main speaker of the evening was Mr. Urban Black of the Somerville Branch, newly appointed missionary to the Southern New England District. Those on the program included Mrs. Mammie Baker of the Dennis Port Branch, Mrs. Pollie M. Hoxie, Sylvia Megathlin, and Vera La Motte. Hostesses were Theresa Wright and Mildred Harvey.—Reported by G. EDMUND STEARNS

Baby Blessed

BUFFALO, NEW YORK.—David Alexander Morris was blessed by Seventy Stanley Johnson and Elder E. Wagner on November 2.—Reported by ROGER SULLIVAN

Four Baptized in Group

ERIE, PENNSYLVANIA.—The group has been holding regular meetings in the Board Room of the YMCA building in Erie since their organization a year ago in October. Since that time four have been added by baptism. They are Mrs. Dessyl Campbell, James Campbell, and Jean Campbell of Erie; and Mrs. W. M. Houghton of Corry, Pennsylvania.

Church school is held at eleven o'clock on Sunday mornings and on the first Sunday of each month the priesthood of the Youngstown District come and serve Communion. A Thursday evening study of the Book of Mormon is being held from home to home.

Elder Homer McDowell of Sharpsville, Elder George Franklin of Youngstown, and Priest Ralph Miller of Buffalo, New York, visited on different Sundays. A series of cottage meetings has been held by Seventy James Menzies.

A building fund has been established, and a project is under way to present the public library with representative church literature. Saints visiting or living in the city are invited to attend services.—Reported by Mrs. A. L. GARWOOD

Babies Blessed

TUCSON, ARIZONA.—The following officers were elected for the year: George H. Peglar, pastor; Russell Hart and Frank Reisted, pastor's associates; Shirl Sheffer, church school director; Kenneth Newcom, assistant church school director, Zion's League and youth division; Hazel Donn, adult division; Barbara Newcom, children's division; Grover DeBar, branch treasurer; Grace Wood, historian; Virginia Hart, branch secretary; Ruth Lamb, hostess; Masile Blixt, publicity; Lulu Hill, book steward; John W. Lamb, church school secretary; Geraldine Bootman, music director.

The following babies were blessed during the month of October: Laurence Scott, son of Mr. and Mrs. Robert Howard, blessed by Elders George H. Peglar and O. A. Currie; Donald Ray, son of Mr. and Mrs. George Russell, by Elders George H. Peglar and A. H. Hartman; Sandra Rachele, daughter of Mr. and Mrs. William Leek, by Elders George H. Peglar and T. W. Davis.

The women's department had a book review and tea on October 14. The book, *The Big Fisherman*, was reviewed by Mrs. Clara McDole. Mrs. O. A. Currie of Council Bluffs,

Iowa, was the guest of honor at the tea that followed. On October 16, the women's department had a hamburger supper with Mrs. Russell Hart in charge. The money raised amounted to \$118.67.—Reported by MASILE BLIXT

District Officers Elected

NORTHWEST IOWA DISTRICT.—The semiannual conference was held at Sioux City, Iowa, on October 12. The conference was directed by district officers. Apostle Roscoe Davey and Missionary John Loren were guests of the conference. The opening session was a prayer service. Apostle Davey was the morning speaker after which a basket dinner was held in the lower auditorium under the direction of the women's group of Sioux City. Following the afternoon classes a business session was held directed by district officers. The statistical report shows one hundred baptisms in the district for the year. Bishop Adams reported \$22,164.96 in tithes and offerings for the first seven months of the year.

Elvin Pitt of the Persia Branch was recommended for ordination to the office of priest.

The following district officers were elected: district president, Sylvester R. Coleman; counselors, Guy R. Johnson and Walter Weldon; bishop and district treasurer, W. R. Adams; counselors to Brother Adams, R. L. Amsberry and E. L. Edwards; district secretary, Ruby Adams; religious education supervisor, Raymond Butterworth; young people's leader, Herbert Floyd; women's supervisor, Jannette Weldon; director of music, Catherine Baughman; church historian, Donna June Weiss; director of isolated Saints, Elder Clem Evans.—Reported by RUBY ADAMS

Seventy Holds Cottage Meetings

SABINE AREA MISSION, TEXAS.—Seventy Alfred H. Yale held cottage meetings September 10-25.

Brother C. W. Tischer was in charge of the business meeting on September 28. Brother J. Henry Porter was elected pastor of the mission; Rethel Sherrell, secretary and treasurer; Augusta Stanley, church school director; Charles Plumlee, auditor; Ardyce Plumlee, music director; Ralph Sherrell, historian and publicity; Marguerite Porter, women's department.—Reported by RALPH V. SHERRELL

Meeting in New Location

DANVILLE, ILLINOIS.—On September 14, the mission had the first business meeting. Elder Delmar Jones of Taylorville, Illinois, was in charge, and the following officers were elected: Elder W. D. Poore, pastor; Jim Elledge, church school director; Ruby Elledge, secretary-treasurer; Shirlee Poore, music director; Betty Ehenfeld, historian; Mary Altman, book steward; Rachel Collins, women's department leader; Gene Sword, young people's leader.

On October 12, the mission moved to a new location at 127 N. Vermilion Street (IOOF Hall) and Missionary Elder Sam Anderson was the speaker that day. On October 19, Apostle D. O. Chesworth was the speaker.—Reported by RUBY ELLEDGE

Seven Baptized in October

MOBILE, ALABAMA.—Elder Marshall Mizell of Escatawpa, Mississippi, was guest speaker at the evening service, August 24, and again on September 28.

The ordinance of blessing of children was observed at the eleven o'clock service September 14, at which time Stancel Thad, son of Mr. and Mrs. Delma Wilson; Karen Pamalee, daughter of Mr. and Mrs. Clifford Decker; Emily Marie, daughter of Mr. and Mrs. George Tillman; and Elaine, daughter of Mr. and

Mrs. Lester Givens, were blessed under the hands of Elders R. L. Booker and A. W. Hough.

On September 22, the following officers of the women's department were installed in an effective service under the direction of Alma Peavy, women's leader for the past year: Addilean Booker, leader; Elizabeth Greene, assistant leader and friendly visitor; Roselean Williams, secretary-treasurer; Stella Tillman, kitchen supervisor; Dora Cobb, cradle roll supervisor.

Friday night, September 26, the Business Women's Group sponsored a turkey supper, the proceeds of which were contributed to the branch budget fund. A shrimp supper on September 6 was sponsored by the Young Matron's Group, the proceeds to be used as the group's quota of the reunion fund for women.

On church school promotion day, September 28, the children's division presented the worship program at the eleven o'clock service. The following new officers and teachers were installed: Julia Wilson, leader; Sue Mader, assistant leader; Algene Locke, decorations chairman; Lillian Roberts, secretary; Charlene Snyder, kindergarten worship chairman; teachers: Sara McGuire, Ruth Barlow, Elizabeth Vickrey, Laura Mae Vickrey, Clifford Decker, Hattie Starr, E. R. McGurley, and Mrs. James Peavy.

At the installation service, October 5, the following officers were recognized as leaders for the new year: J. A. Pray, pastor; Jarvis Grace, church school director; Jeanne Hough, director of music; Gomer Miller, junior pastor; Alma Peavy, adult supervisor; A. V. Peavy, supervisor of young people; Julia Wilson, children's supervisor; Sue Mader, assistant supervisor of children; Addilean Booker, leader of women; Louis Starr, treasurer; Laura Vickrey, secretary; Delma Wilson, custodian deacon; T. C. Salter and J. C. Barlow, Sr., auditors; James Peavy, book steward; Ardieth Vickrey, *Herald* reporter; J. C. Barlow, Sr., R. L. Booker, Brewton Greene, Louis Starr, Clara Paul, and Hale Miller, finance committee; Clara Paul, R. V. Rogers, and R. C. Salter,

parsonage committee; R. L. Booker, Louis Starr, and J. A. Pray, solicitors.

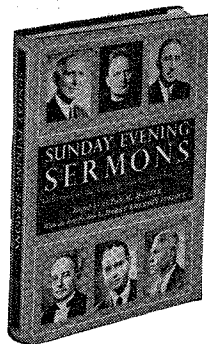
The regular quarterly branch business meeting was held October 8, with the pastor presiding. The annual reports of branch officers were submitted along with the proposed budget for the winter quarter. Several appointments made since the election of officers in July were sustained. Elders R. L. Booker and A. Wayne Hough were recommended as counselors to the pastor and the branch sustained these brethren.

The Mobile District conference convened in Mobile, October 10-12. The opening service was a sermon by Apostle Percy E. Farrow on Friday night. Saturday's program began with a worship service and classes taught by Apostle Farrow and Bishop J. E. Baldwin followed throughout the day. Saturday evening a banquet was held in the upper auditorium with Brother Farrow as guest speaker. Sunday's program consisted of a worship service, a sermon by Elder Farrow, district business meeting, and the closing service of the conference which was a sermon by Bishop Baldwin.

A baptismal service was held Sunday, October 19, at which time Charles Baldwin, Daphne Ann Peavy, Charles Day, and Raymond Gilbert were baptized by Elder J. E. Baldwin. Elder H. H. Jernigan baptized Roy Hancock, Shelby Jean Hancock, and Anita Duke. The candidates were confirmed at the evening service by Elders J. A. Pray, J. E. Baldwin, R. L. Booker, and H. H. Jernigan.—Reported by ARDIETH VICKREY

Former Pastor Honored

CENTRAL NEBRASKA DISTRICT.—A farewell gathering in honor of Elder Joseph Coon, the pastor of the Inman Branch, and his family was held at Inman, Nebraska, August 10. Elder Coon was in charge of the morning services with Elder Harold Reid as the speaker. At this time Elder Reid presented Brother and Sister Coon a leather bound Doctrine and Covenants with their names engraved in gold upon it. This was a gift of appreciation from the branch. After a lunch on the church lawn, Clyde Payne of



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Independence, Missouri

Clearwater, Nebraska, was baptized by Elder Harold Reid, and Betty Spangler of Page, Nebraska, was baptized by her uncle, Elder Joseph Coon, in the Elkhorn River. They were confirmed by Elders Harold Reid and Joseph Coon. Brother Coon and his family moved to Beemer, Nebraska, the latter part of August, and Miss Ila June Coon has begun her freshman year at Graceland.

Seventy James C. Daugherty was in the district September 28-October 5. He held services at Inman, Clearwater, Atkinson, Comstock, Ainsworth, Nebraska; and Bonesteel, South Dakota.

On October 5, the district conference was held at Bonesteel, South Dakota. After a class discussion led by Brother Daugherty, a Communion service was held directed by Brother Daugherty. Apostle Blair Jensen was the speaker at the morning service. After a basket dinner at the church, a baptismal service was held at a lake near Bonesteel. Elder Harold Reid baptized Russell Alvin Palmer of Butte, Nebraska. He was confirmed by Elder Reid and Apostle Jensen.

At the business meeting the following people were elected to district offices: president, Seventy James C. Daugherty; associate president and bishop's agent, Elder Harold H. Reid; secretary-treasurer, Elsie Ballantyne; women's leader, Vera Morsbach; director of religious education and publicity agent, Margaret Pruss; Zion's League leader, Verna Pruss; choristers, Zada Payne and Garnet Naper; budget committee, Elder Harold H. Reid, Elsie Ballantyne, and Martin Neilan.

Patriarch Elwin Baughman of Dow City, Iowa, conducted services in the district during the week of October 12-19. He presented slide lectures and also gave blessings. He spoke at Inman on October 19.—Reported by MARGARET PRUSS

Missionary Series Held

RIDGEFIELD, WASHINGTON.—The business meeting was held September 14. The following were elected: Ralph Chapman, pastor; Milton Becker, church school director, publicity, and solicitor; Pat Jory, women's leader; Francis Roth, young people's leader; Robert Snead, treasurer; Barbara Becker, secretary; Elsie Becker, music director; Hans Roth, auditor; Phyllis Snead, dramatic director; Edith Chapman, social leader.

Seventy George Njiem visited the branch in August. In September District President J. L. Verhei was with the branch, and on the first Sunday in October Brother and Sister Roy Kaiser of Vancouver were visitors. Don Landon held a missionary series from November 10 to 23.—Reported by MILTON BECKER

Request for Prayers

Prayers are requested for Mrs. Percy Farrow who took ill at the Kansas City Stake Reunion and has recently been in the Sanitarium for six weeks. She reports improvement.

Wedding Celebration

Apostle and Mrs. P. E. Farrow celebrated their twenty-third wedding anniversary and her birthday, Friday, November 7, with a quiet dinner, the privilege being granted by doctors, although she is confined to the Sanitarium. Brother Farrow left for his Southern Mission, having arrangements made for three series. Thanks to all who have been so very thoughtful.

Church Men in the News

Brown Biologist to Push Study of Nucleic Acid Work in Cells

Dr. Frederick Sherman Returns From Project
in Swedish Radio Biological
Research Laboratory

By Leslie H. Horn



Editor's Note:

Dr. Sherman is a graduate of William Chrisman (Independence, Missouri) High School and a member of the Providence, Rhode Island, Branch. His father, Elder W. J. Sherman, lives in Tulsa, Oklahoma.

WHEN Dr. Frederick G. Sherman, a Brown University associate biology professor, returned to Providence Monday night from a fourteen-month project in a Swedish radio biological research

laboratory, he brought home vital information in the battle against disease.

In Sweden, Dr. Sherman studied the life and death drama of living cells under the influence of radiation. He worked with a Nobel Prize winner who operates one of the greatest radiation laboratories in the world.

What he brought back with him will enable him to apply new techniques and methods in discovering how nucleic acids are built up and broken down under the influence of radiation in the living cell.

In coming months and years Dr. Sherman will probe further into the opera-

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HERALD HOUSE

Independence, Missouri

tion of nucleic acids, and he will do it in a laboratory to be specially outfitted in the Brown University Biology Building at 97 Waterman Street.

Key Role in Cell

Nucleic acid molecules play a key role in the work of the cell. Human beings, and other organisms, are merely individual collections of these cells and, if they function properly, so does the individual.

The laboratory will be fitted out so that Dr. Sherman can work with isotopes, radioactive tracer materials, which will chart the course of certain body secretions through tissue.

He went to Sweden under a James Picker Fellowship in Radiology administered by the National Research Council. He was one of two fellowship winners in an international competition.

At the Institute for Research in Organic Chemistry at Stockholm he worked with Dr. George Hevesy, who won a 1943 Nobel Prize for his achievements in designing experimental techniques for the use of tracers. One of the first workers in this field, Dr. Hevesy has trained more people in the radio-biology field than has any other laboratory.

Also Has Two Cancer Grants

Dr. Sherman is also the recipient of two American Cancer Society grants for work in his special field.

A good deal of Dr. Sherman's work has involved the use of P-32, radioactive phosphorus. This requires the use of mice, especially their livers, which is the seat of the biochemical factory in which more than 200 processes involving the metabolism of food take place. "The trick is to devise and set up techniques which will show these processes," Dr. Sherman says.

In his coming experiments Dr. Sherman will inject into the mouths of mice a solution containing P-32. Twenty minutes later the mouse is killed, the liver taken out, frozen, then ground up with a number of chemical substances. Each compound is then isolated and the amounts of P-32 retained in them is measured with a Geiger counter. The results will show whether the enzymes in cells have been interfered with to prevent their normal functioning. "We hope to discover which enzyme systems are most sensitive to irradiation," Dr. Sherman explains.

Many Parallels

Results of Dr. Sherman's work with mice will be deeply significant in the fight against human disease, for there are many sharp parallels in the function of the human and the mouse liver. His efforts to learn more about the anabolism

and catabolism—building up and breaking down—of nucleic acids in living cells is a study of only one of the 200 functions of the liver.

He is particularly interested in how the building up and breaking down process is modified under X rays, and for further study in this sphere a quarter-million-volt X-ray machine in the basement of the building will be utilized on mice. The mice will come from the department's extensive mouse room, which houses a total of 5,000 animals in three colonies.

One Thing Certain

Back only three days, Dr. Sherman hasn't yet discussed details of his new laboratory with his boss, Dr. J. Walter Wilson, head of the biology department. One thing is certain, however: special care will be taken to set up the laboratory for handling of radioactive materials—they're dangerous and expensive.

On his way home from Sweden, Dr. Sherman stopped off in Paris to attend the Second International Congress of Biochemists during the last week of July. Here he delivered a paper which he wrote on the subject of "Incorporation of Radioactive Phosphorus into Trichloroacetic Acid Soluble Compounds From the Livers of Irradiated and Non-irradiated Mice."

—*The Providence* (Rhode Island) *Journal*, August 14, 1952, used by permission.

Letters

Note of Appreciation

Before my mother, Cora Roberts, died she asked that I write to the *Herald* and thank all who remembered her in prayer during her final illness. We believe that she was spared much suffering because of these prayers, and even death came as peacefully as one going to sleep. I shall miss her presence in our home, but I am thankful that she has entered into the Divine Presence. I ask the prayers of the Saints that I may live so I shall be worthy to meet her again someday.

I am especially grateful to the good people of Sacramento Branch who were so helpful in our time of sorrow. That God may bless them richly is my prayer.

RUBY TOON AND FAMILY

Route 1, No. 1435
Rio Linda, California

Prayers Were Answered

A year ago last April I was in the Sanitarium for a serious operation. The doctors doubted for my life. I asked the chaplain to place a request for prayers in the *Herald*. This was done and God answered those prayers in a marvelous manner. I was given much comfort and assurance as I prepared to go to the operating room; during the surgery I am told a fine spirit was present. Afterward the doctors told me, "It is astounding how you are getting along." The nurse said, "The doctors call you the miracle lady." I know God surely was with me.

After the operation in April I fell in November and crushed a vertebra. In an experience of comfort I was given the assurance that healing would come. Pain ceased suddenly and I knew that friends were praying for me. I believe in prayer and am so thankful to my Heavenly Father. Now a year later I can walk with ease.

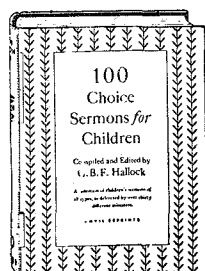
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But Where Are the Nine?

By Pauline J. Arnson

DO YOU REMEMBER the story of Jesus and the ten lepers?

And as he entered into a certain village, there met him ten men who were lepers, who stood afar off: And they lifted up their voices, and said, Jesus, Master, have mercy on us. And he said unto them, Go show yourselves unto the priests. And it came to pass as they went, they were cleansed. One of them when he saw he was healed, turned back, and with a loud voice glorified God. And he fell down on his face at Jesus' feet, giving him thanks; and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? But where are the nine?

This story always comes back to me during the Thanksgiving season. It is a good thing to give thanks to God for his unspeakable gift—for all things—in the name of our Lord Jesus Christ. Thanksgiving, if used for praise and to express appreciation for the many blessings, is of special worth to souls. World conditions need not hinder us from giving thanks.

In many places the church provides a morning service on Thanksgiving Day where family groups have an opportunity to worship, sing praises to the Lord, and acknowledge his goodness to us in all things. Even the men in charge consider the mother's responsibility in making this day a home-coming for the family; they plan the service for an earlier hour than usual and make it a short meaningful one. I like to think it is the universal custom for Reorganized Latter Day Saints to go to the house of the Lord on this special day for praise and thanksgiving. In Independence a service is always provided; there is an anticipation in

the air and a feeling of thankfulness as one approaches and sees the family groups entering the church.

One year a former pastor of the Stone Church, the late John Sheehy, was visiting in Independence at this time and was the morning speaker. When he arose he looked all around the church and then said: "When I knew I was coming home I wondered if I would see the people in their accustomed places. Yes, you are here. There is Brother Brown on the first row, there are the Harder and Smith families under the east wing. I see Brother Elbert on the west side. All are in their places as they should be." He continued to match names with familiar faces, and how happy we all were that we were there to honor this good man. How much more important it is that we are in our places to give thanks to our Master.

MEN OF OLD, like Jesus, were interested in helping the people see the need of giving thanks. Throughout the Scriptures we find them giving thanks. In Psalms, David prays for many things, but most of his prayers are concerned with praise and thanksgiving to the giver of all good gifts. His thankfulness finds expression in many beautiful and favored psalms: "Bless the Lord, oh my Soul"; "Rejoice in the Lord, oh ye righteous: to praise the Lord is comely for the upright in heart"; "I will bless the Lord at all times: his praise shall continually be in my mouth."

An outstanding testimony I remember was one given each year by Brother U. W. Greene at our group prayer service. He reminded us that

we should give thanks in all things—for the wonderful gifts made possible to us because of God's love, for the sense of smell, taste, sight, hearing, and feeling, and also for the little things God has helped men develop such as matches, bedroom slippers, easy chairs, push buttons instead of drop cords, and the flashlight.

THERE IS NO LIMIT to the things we have for which we should give thanks. We thank God first for our homes, our church, our family, our friends, and for the land in which we live—the promised land, Joseph's land. The Pilgrims came to exchange oppression for freedom to worship God. They were poor in this world's goods, but they were rich in courage and hope and in the will to work for God as they saw fit and believed. Liberty they sought—the liberty defined by a distinguished lawyer, Judge L. Hand:

Liberty lives in the hearts of men: no law or constitution can save it. Freedom is not ruthless, unbridled will. It is not freedom to do as one likes. That is the denial of liberty that leads to its own overthrow. The spirit of liberty is the spirit which is not too sure that it is right, which seeks to understand the minds of other men and women, that weighs their interests along side their own, it remembers that not even a sparrow falls to the earth unheeded. Liberty is of Him who taught the lesson never quite learned. The spirit of liberty knows that there may be a kingdom where the least shall be heard and considered side by side with the greatest.

The last part of this quotation is of especial interest. "The spirit of liberty knows that there may be a kingdom where the least shall be heard and considered side by side with the greatest." The church is commissioned to build this kind of a kingdom; we as members have the privilege of assisting. It is a tremendous task, but we believe that it can be accomplished by a consecrated people, aided by divine guidance.

WE SHOULD GIVE THANKS this season, for if we choose we can have a part in the perfecting of this Zion, the pure in heart, a place

Climbing the Spiritual Mount Zion

By Dona Clark Haden

A SMALL GROUP of earnest workers in Oklahoma had spent several weeks studying the church books. They had enjoyed many rich experiences when one of the group said, "Why can't we establish a mission here in our city? Why not invite our neighbors to come and study with us?" It wasn't long before the congregation in Miami, Oklahoma, was sending an elder to preach to them several Sundays each quarter. Church school was organized and a fine attendance record established. Now after a few years a branch has been organized, a building purchased, and a fine group of members are studying God's laws and seeking to adhere to them. This we know is an example of what is happening in many places.

From the constant use of *Daily Bread*, a family with whom I am well acquainted has found a deep source of joy. After the Scripture reading and prayer, the father, mother, and their three daughters

of beauty and refinement destined to be an ensign to the people of the world and the abode of our Lord.

I am thankful for the heritage which is mine because of the belief and teachings of my parents. I am thankful that when I am trying my best to live up to these ideals I can be blessed with the good spirit which guides, comforts, and leads into all truth. I am thankful that Jesus taught us by precept and example and illustration. I do not want to be included with those about whom the question was asked, "But where are the nine?"

spend a delightful period in singing the songs of Zion. The memories these children have of these rich experiences will serve as a pattern when they establish their own homes and are ready to erect their family altars.

The pastor of a small congregation announced that one of the faithful elders had been chosen to preside over the Wednesday night prayer services for the month. The whole group attended well. It was evident that many prayers for the success of the weekly services had been offered in the homes. Many participated, both children and older people. God blessed them with light, and love, and unity.

AN ACTIVE FRIENDLY VISITOR told this experience. She had called a number of times in the home of a prospective member. Each time she made special effort never to stay long. Rather she wanted to leave her friend hungry for more of the good things she brought in the story of the gospel. The visitor was delighted when her friend told her that she was studying the Bible daily, and earnestly praying for guidance. Her following conversations proved that she was sincere and eager to know more about the church.

One day as the visitor said goodbye, the lady said, "Come back and sit down, I have something I want

to tell you." It wasn't with surprise that the visitor heard her say, "I want you to know that many times when I am reading the Scriptures, especially the good things Christ teaches, my heart is filled with a joy I have never felt before, and I am made to know that I am soon to experience the greatest joy and happiness it has ever been my delight to know. Surely a new day is dawning for me." This made the heart of the visitor rejoice. She had noted that there was a change in the woman's attitude, and that she received an unusual welcome each time she came to visit.

ONE MORNING an experienced friendly visitor was busy putting her house in order so that she might make a few calls in the afternoon. She heard the still small voice say, "Go at once to Sister Brown's." She pushed the suggestion aside at first but the voice whispered again that she must go. It wasn't her custom to make calls in the morning, but she knew she should go. When she reached her neighbor's home she found her alone and very ill. She was glad she had left a note telling her own family group where she had gone, for she had truly been divinely directed to this place where there was need.

Such are the experiences that the good people of the church are having daily. God is speaking to them because they will listen. Isn't it good to know that in the work of kingdom-building there is work for each one of us? And isn't it good to see so many *finding* work to do? As we do the humble yet important things each day brings, we help others to find the path of joy and happiness. Then the mountain of the Lord becomes more apparent, and we can all together climb Mount Zion.

Home Column

The Doughnut or the Hole?

By Lynn Weldon



PLEASE, WILL YOU HELP me find a toy for my son?" was the plea of a weary mother to the busy salesman across the department store toy counter. After listening to the mother's description of her son's likes and dislikes, the salesman replied, "I have a toy that is just the right thing for your son." Reaching under the counter he pulled out a complicated contraption. "This," he said, "is an educational toy which will help your son to adjust to the world as it is. No matter how he tries to put this toy together, he can't, because there is no right way to put it together."

Similarly, many people today find no right way to put the world together. Negatively and fearfully they focus their attention on the inflation, Korea, floods, strikes, and the apparent failure of the United Nations organization. Other people view the world positively. Courageously they are attempting to rebuild it. To them this is a time of great opportunity, and many wonderful things can be done. We also can think about the world in either a positive or a negative way.

Why should we be concerned about positive and negative thinking? In Proverbs 23: 7 we find this statement: "As [a man] thinketh in his heart, so is he." If this statement is correct, *we are what we think*.

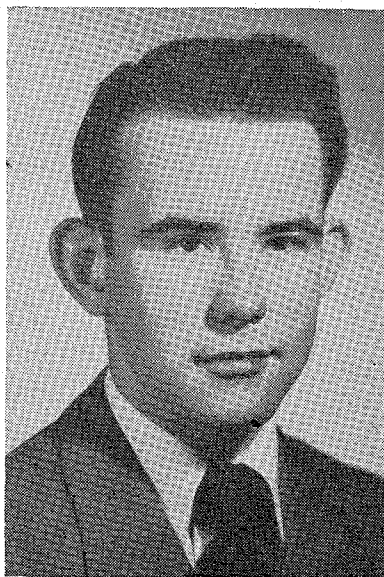
IN MY COLLEGE WORK I took a course in art. During the afternoons I often watched the artists painting. I particularly noticed the paintings of two students. One painted a picture of beautiful flowers; the other chose a rusty garbage pail with trash strewn around it as the center of attention in his painting. If a person is what he thinks, could it be assumed that the person who focuses his attention on garbage pails will develop

a garbage pail type personality? Dire predictions have been made that in fifty years one-half the people in the United States will be in insane asylums. The rate of mental illness is increasing alarmingly. Could it be that through negative, fearful, suspicious thinking many people are making themselves into emotional garbage pails? It is estimated that 75 per cent of all illnesses are caused by negative thinking. Drinking, for example, is often an outlet for negative thinking. Worry is one of the quickest ways to get stomach ulcers. We must be concerned about positive and negative thinking because "As a man thinketh in his heart, so is he."

THIS BRIEF BIOGRAPHY of a man who said, "I am come that they might have life, and that they might have it more abundantly," shows what positive thinking *can* do:

Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in another obscure village. He worked in a carpenter shop until he was thirty, and then for three years he was an itinerant preacher. He never owned a home. He never had a family. He never went to college. He never wrote a book. He never put his foot inside a big city. He never traveled two hundred miles from the place he was born. He never did one of the things that usually accompanies greatness. He had no credentials but himself. While still a young man, the tide of public opinion turned against him. His friends ran away. One of them denied him. He was turned over to his enemies. He went through the mockery of a trial. He was nailed to the cross between two thieves. His executioners gambled for the only piece of property he had on earth while he was dying, and that was his coat. When he was dead, he was taken down and laid in a borrowed grave through the pity of a friend. I am far within the mark when I say that all the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon this earth as powerfully as has that one solitary life.

Jesus Christ had only his positive self to give to the people of his day. What are we giving to people today? Are we helping by our trust and confidence in them, or are we hindering them with our criticism and backbiting? An ancient children's story says that once upon a time an evil mirror was made by some evil spirits. When people looked into this mirror, things which were lovely and good were made to look ugly and evil, and things which were ugly and evil were made to look lovely and good. This mirror mysteriously exploded into trillions of tiny particles which were blown all over the world by the restless winds. Some people got specks of this mirror in their eyes. The lovely and good things their neighbors did were seen as ugly, evil, and suspicious.



Young People in the News

Richard Byrne

This is another in the series of biographical sketches on young Reorganized Latter Day Saints who are outstanding in church and school or civic activities. Readers who know of other young members worthy of special recognition are invited to submit material on and pictures of their candidates to the Youth Office, The Auditorium, Independence, Missouri.

PORTRAYING "DE LAWD" in *Green Pastures*, the Walnut Park Zion's League summer dramatic project, was Richard Byrne, son of Mr. and Mrs. Douglas Byrne of Independence, Missouri.

Dick, as his friends call him, has done a great deal of dramatic work in his four years of high school.

Have we specks of this mirror in our eyes? If so, this poem may help us:

There is so much good
in the worst of us
And so much bad
in the best of us
It hardly behooves any of us
to talk about the rest of us.
JOAQUIN MILLER

THIS SIGN was in a doughnut shop window: "As you go through life, my brother, whatever be your goal, keep your eye upon the doughnut, and not upon the hole." We can focus our attention on the good things people do (the doughnut) or on the bad things they do (the hole). Which do we look for?

Positive thinking is valuable only when we do positive things. What are we doing to satisfy the needs of people around us? We might begin by doing one positive thing *extra* for someone each day for a week.

"As a man thinketh in his heart, so is he." Are we thinking positively or negatively? Are we roses or garbage pails? Are we looking upon the doughnut or the hole?

While he had obtained recognition each year, his senior year brought the grand climax. He was chosen the best actor in the one-act play contest, and had leads in both the annual speech play and the senior class play. He was rated as the outstanding Thespian at William Chrisman High School with ninety national honor points. On commencement night he was recognized by the White Masque Players as being the outstanding drama student in the graduating class.

In addition to his dramatic activities he lettered in the high school band for five years. For the past two years he was student director as well as soloist with the band. At the Missouri state contests he has won two blue ribbons for horn solos, one for ensembles, and one for band.

In ROTC work he has also been at the top, being one of the two Chrisman winners of the Colonel Robert McCormick National ROTC award, and also a winner of the national outstanding cadet award presented by the Department of the Army.

His grades have been in the upper 5 per cent of his class. According to results shown by a scholarship test given by the National Honor Society, he was within one question from being one of the highest 5 per cent in the nation.

His participation has not been limited to dramatics, music, ROTC, and scholarship. He has been president of the National Thespian Dramatic Society, Boys' Pep Club, National Science Club, and the Junior Classical League, and also served as president of his home room for five semesters.

Dick was a member of the National Forensic League, Future Teachers of America, National Rifle Association, a junior member of the National Honor Society, and the William Chrisman Student Council for four semesters.

Besides winning the White Masque award he was given the Harry Sturges Essay Award, a gold medal for the best senior essay on English literature. Along with David Freeman, Delores Tandy, and Celia Fry, he gave one of the commencement talks.

In addition to his numerous school activities Dick has been president of his church school class, is president of the Walnut Park Zion's League, and participates regularly in the City-wide Zion's League programs. He has just finished narrating the Restoration Story for the weekly Sunday evening city-wide Zion's League service. This past year he was narrator for the annual city-wide music pageant.

Dick is now attending William Jewell College, to which he was given a scholarship.

MARY COOPER

New Horizons

Bulletin Board

We're on the Air . . .

CALIFORNIA, Stockton.—KGD, 1140 on the dial, 1:15 p.m. (PST) Sunday.

MONTANA, Kalispell.—KGEZ, 1340 on the dial, 1:15 p.m. (MST) Saturday.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 9:30 a.m. (EDST) every Sunday.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

ALABAMA, Mobile.—WKR, 710 on the dial, 7:15 a.m. (CST) Sunday.

AMERICAN FORCES NETWORK, EUROPE.—AFN, Tuesday Evening Vespers, 1845-1900 hours.

IOWA, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

IOWA, Ottumwa.—KBIZ, 1240 on the dial, 11:45 a.m. (CST) Sunday.

FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.

MISSOURI, Joplin.—KFSB, 1310 on the dial, 8:45 a.m. (CST) Sunday.

MISSOURI, Fulton.—KFAL, 900 on the dial, 8:15 a.m. (CST) Sunday, starting November 2, 1952.

IOWA, Lamoni.—KGRA, 690 on the dial, 9:30 a.m. (CST) Sunday.

MISSOURI, Carthage.—KDMO, 1490 on the dial, 12:45 p.m. (CST) Sunday.

MASSACHUSETTS, Fall River.—WSAR, 1480 on the dial, December 5, 8:15 a.m.

MASSACHUSETTS, Fall River.—WALE, 1400 on the dial, November 13, December 29, 9:45 a.m.

Listeners are urged to write the local station, offering their appreciation for carrying the program, and commenting on that part of the program most liked. This good-will effort helps greatly in keeping our programs on the air.

Notice of District Conference

The Arkansas-Louisiana District conference will be held on November 28, 29, and 30, in Hot Springs, Arkansas.

Books Wanted

Mrs. Frank Seger, 2915 Tracey, Kansas City, Missouri, would like to purchase a copy of *Zion's Praises*.

Ann V. Willert, 616 4th Street North West, Eagle Grove, Iowa, would like to buy a copy of the 1914 Graceland College *Acacia*. Please state price and condition of the book before sending it.

Servicemen's Addresses

Pvt. Joe Wellington
U. S. 55259440
Btry. D. 5th Tng. Bn.
Specialist AAA RTC
Fort Bliss, Texas

Joe would like to become acquainted with near-by Saints. He graduated from Graceland this past spring and would appreciate hearing from classmates and friends.

Col. A. Dean Gough
Transportation Section, Hq. 2nd Logist.
Command
APO 59, San Francisco, Calif.

A former member of the Washington, D.C., Branch, Colonel Gough is now in Pusan, Korea. He expresses a desire to contact men in that area who are members of the church. One group, under the leadership of Brother Caldwell, formerly of Joplin, Missouri, is meeting in Seoul, but it requires a twelve-hour train ride to reach them. Brother Gough is a priest.

Pvt. Neil V. Richman
U. S. 56116356
Co. No. 9 Btg. 9603T S U
Camp San Luis Obispo, Calif.

Neil is a church member from Wenatchee, Washington. He would like church members near the camp to contact him and would also like members and friends to write him.

Saints Near Johnsonville, California

Any Saints living in the neighborhood of Johnsonville, Westwood, or Susanville, California, are invited to write to Gordon Ratcliffe, Star Route 2, Susanville. He is a priest and has started a church school in his home, with a church family from Chester and a non-member family. On October 26, there were fourteen at the first meeting. Church school starts at 10:30 a.m. on Sunday. They live one half mile from the Johnsonville schoolhouse. Turn right at the school, then left at the 7 D Ranch and the Ratcliffe home is the third house on the left side of the road.

Notice to All High Priests

The Quorum of High Priests is publishing a roster of the names and addresses of all High Priests. If you did not register with the Quorum at the 1952 General Conference, if you have moved since the Conference, or if you are not certain the Quorum has your correct address, will you please send your name and address at once to the Quorum secretary—J. C. Stuart, 344 Maitland St., London, Ontario.

J. C. STUART, Secretary

Change of Addresses

Ralph A. Bobbitt
112 W. Ontario Street
Philadelphia 40, Pennsylvania

Mr. and Mrs. G. Everett Berndt
2813 Ashman
Midland, Michigan

Perce R. Judd
73-03 Little Neck Parkway
Glen Oaks
Floral Park, New York

Observe Sixtieth Wedding Anniversary

Brother and Sister Lee Quick will observe their sixtieth wedding anniversary Sunday, November 30, by holding open house from two to five at the school auditorium in Mapleton, Kansas.

They were married at Fort Scott, Kansas, in 1892 and united with the church about a year later.

Brother Quick received his first appointment at the General Conference of 1900 and continued in the mission field, most of the time as a Seventy in Oklahoma, Kansas, and Missouri, until his superannuation in 1942.

During the past ten years he has done pastoral work and informal missionary work among isolated members.

REQUEST FOR PRAYERS

James V. Carpenter CN, C. B. D. 1509 N824 Mariet Div., c/o F. P. O. San Francisco, California, requests prayers for his wife Juanita and baby Joyce Louise. Brother Carpenter joined the church last year, and would appreciate the prayers of the Saints that his wife will join also.

ENGAGEMENTS

Farnham-Lingard

Mr. and Mrs. Walter Lingard of Lamoni, Iowa, announce the engagement of their daughter LaVerne to Milo Farnham, also of Lamoni. LaVerne is a sophomore in the secretarial science curriculum at Graceland College and will graduate this spring. Milo is a graduate of Graceland College and is now a senior in education at the University of Kansas. The wedding will take place in May, 1953.

WEDDINGS

Reed-Garrett

Loraine Garrett and Roy Reed of San Jose, California, were married at the church in San Jose October 21, by Elder LeRoy Harris.

Marshall-Gibson

Dorothy Ellen Gibson and A/IC Charles Roger Marshall were married in the Reorganized Church in Sacramento, California, on October 2, by LeRoy Burdick. The groom reported for duty in Alaska soon after, while the bride is making her home in Sacramento until she can join her husband.

BIRTHS

Mr. and Mrs. Ray Kennedy of Buffalo, New York, announce the birth of a daughter, Barbara Lynn, on October 13.

Mr. and Mrs. Charles J. Deller, Muncie, Kansas, announce the birth of a son, James Edward, born October 14 at the Independence Sanitarium. Mrs. Deller is the former Alice Almata Sandage of Lamoni, Iowa.

A daughter, Alice Margaret, was born September 3 to Mr. and Mrs. Willard Bayless of Hanford, California. She was blessed September 28 at Tulare, California, by Elder Frank Snively and E. C. Burdick.

Mr. and Mrs. Harold Cline of San Jose, California, announce the birth of a daughter, Joyce Elaine, born September 23. She was blessed at the church October 21.

DEATHS

BLAIR.—Margaret Burlington Blair was born in St. Joseph, Missouri, on January 23, 1865, and died in Kansas City, Missouri, on October 13. Mrs. Blair taught normal classes and church school classes in and about Kansas City for more than forty-five years. She was Sunday School superintendent of the Kansas City and Holden District before the stakes were organized. For many years she was superintendent of the Sunday School Normal Department for the General Church. Her first assignment at the old Wabash Reorganized Church was superintendent of the primary department. It was she who organized the first Sunday School class, the "Plus Ultra Class" of Central Church in Kansas City, Missouri, which she taught for many years. She continued this active participation in Sunday School work until failing health necessitated her retirement.

She was the wife of the late David H. Blair, also a splendid church school worker. Burial was at Memorial Park Cemetery.

BRAINERD.—Henry Harrison Brainerd was born on September 27, 1872, at Beardstown, Illinois, and died October 24, at the hospital at Mountain View, Missouri. In 1893 he married Rosina Bond. Twelve children were born, five sons and seven daughters. He was baptized and confirmed a member of the Reorganized Church at Beardstown on November 20, 1903, by Elder M. R. Shoemaker. The family lived in Independence, Missouri, eighteen years; while they were living on the Spring Branch road, the Spring Branch congregation was started, with meetings held in their home during the first year, and until the first church building was built. Rosina died at Horton, Missouri, in 1933. One son and three daughters also preceded him in death. About three years ago, he remarried, and he and his wife, Rhoda, made their home at Willow Springs, Missouri. He is a retired machinist for the Santa Fe Railway.

He is survived by his wife, Rhoda, of the home; four daughters: Mrs. Olive Woodward and Mrs. Gladys Hoss of Independence, Missouri; Mrs. Florence Stith of Butler, Missouri; and Mrs. Octa Capps of Elsberry, Missouri; four sons: Alva of Orosto, California; Clifford of Ash Fork, Arizona; Clarence of Barstow, California; and Walter of the U. S. Navy; thirteen grandchildren; and seven great-grandchildren. Funeral services were held at the George C. Carson Funeral Home. Elders Glaude A. Smith and Arthur E. Stoff were in charge. A graveside service was held at Adrian, Missouri.

DRAZEY.—Louis Dale, youngest son of Nelson P. and Ora Berry Drazey, was born May 12, 1933, at Mitchell, Nebraska. He died August 18, on the battlefield of Korea. At eight he was baptized a member of the Reorganized Church. On May 19, 1950, he enlisted in the Marine Corps and was a sergeant at the time of his death.

He leaves his father and mother of Clarkston, Washington, five sisters and one brother, one sister having preceded him in death. Funeral services were conducted at the Merchant funeral parlors in Clarkston. Elder O. M. Croft presided. Interment was in the Clarkston Cemetery.

HEMSTOCK.—Edward P. Hemstock was born in Audubon, Minnesota, on March 24, 1875, and died October 20 at his home in Independence, Missouri. He was baptized into the Reorganized Church on May 23, 1897, at Audubon, Minnesota, by Elder Isaac N. Roberts and confirmed by Elders Isaac N. Roberts and Henry Way. On June 16, 1898, he married Anna Elizabeth Nunn. They had three children: two daughters and a son. Brother and Sister Hemstock have made their home in Independence since 1924.

Surviving are his wife, Mrs. Anna Elizabeth Hemstock of the home; two daughters, Mrs. Amos L. Brown, Independence, and Mrs. Vida R. Busch, Wichita, Kansas; a son, William N., Independence; one sister, Mrs. O. P. Martinson, Seattle, Washington; five grandchildren and two great-grandchildren. Funeral services were held at the Henry Stahl Funeral Home with Elders Glaude A. Smith and Ephraim Brown in charge. Interment was in Mound Grove Cemetery.

WHITEHEAD.—Lucy E., daughter of Andrew J. and Sarah Henry Blodgett, was born March 23, 1880, at Lodge Pole, Nebraska, and died September 25 at St. Joseph's Hospital in East Syracuse, New York. She was married April 11, 1901, to Jay S. Whitehead who died in 1944. Five children were born to them. One son preceded her in death. She was baptized April 11, 1897, by President Joseph Smith. She was employed by President Smith before her marriage. For many years church was held in her home. She taught the primary children's class for many years. For fifteen years her health has been declining.

Surviving are the sons, Floyd D. and Frederick L. of East Syracuse, New York, and Vernon R. of Snyder, New York; one daughter, Doris V. of East Syracuse; three brothers, Lee Blodgett of Omaha, Nebraska, Charley Blodgett of Gering, Nebraska, and Roy A. Blodgett of North Syracuse, New York; and five grandchildren. Funeral services were held at the home in East Syracuse. Elder Stanley Johnson presided. Interment was at Memorial Park Cemetery.

RUDICIL.—Florence Josephine, daughter of James and Mary Chappelow, was born November 15, 1864, in Indiana and died October 17, at the home of a daughter, Mrs. Edith Sintz, Middletown, Ohio. She married Edward C. Rudicil December 29, 1887. Two of the nine children born to them preceded her in death. Her husband died in 1925. She had been a member of the Reorganized Church since 1875, baptized by Elder E. V. Springer.

Surviving are three daughters: Mrs. Ethel Queen of Independence, Missouri, Mrs. Alpha Hutchinson of Cincinnati, Ohio, Mrs. Edith Sintz of Middletown, Ohio; four sons, Everett and Clayton of Middletown, Ohio, Arthur of Centerville, Indiana, Merritt of Bath, Indiana; twenty-three grandchildren and forty-one great-grandchildren. Funeral services were held at the Reorganized Church in Middletown, Elders Russell Rockwell and Jacob G. Halb officiating. Interment was in Braysville, Indiana, cemetery.

STEVENSON.—William Amos Stevenson was born September 18, 1868, at Adrian, Illinois. He died August 27, at the Independence Sanitarium and Hospital. He was an elder. He is survived by his wife, Lois, of the home; a daughter, Mrs. Bessie Sackman, of Independence; a son, Peter Milbert of Denver; fourteen grandchildren and eleven great-grandchildren. Evangelist Milo Burnett conducted the funeral service, assisted by Elder Fred O. Davies. Burial was in Mound Grove Cemetery.

SHEFFER.—William Edmond, son of Mrs. Corrie Sheffer, was born March 25, 1892, at Woodland, Iowa, and died September 24, at his home in Sunnyslope, Phoenix, Arizona. He joined the Reorganized Church at the age of eight at St. Joseph, Missouri. In 1909 he married Lucille Adair. To this union were born three sons, William, Harry, and Chester. His son, Harry, preceded him in death April

22, 1952. He is survived by his wife, Lucille, and sons, William and Chester; his mother, Mrs. Corrie Sheffer Ellis, of St. Joseph, Missouri; and two half-brothers, Dr. Charles Ellis, of Pittsburg, Kansas, and Dr. Frank Ellis, of St. Joseph, Missouri.

RASMUSSEN.—Donald Wayne, son of John and Helen Rasmusson, was born September 9, 1926, at Gladstone, Michigan, and was instantly killed in a motorcycle-car accident August 18, 1952. He served in the Navy from February, 1945, to August, 1946. On October 28, 1950, he was married to Verna Mae Roberts, who survives him. He had been a member of the Reorganized Church since September 9, 1934.

Besides his wife he leaves a son, Michael John; his parents; three brothers: Merton of Sturgeon Bay, Wisconsin, Pvt. Vernon of Ft. Belvoir, Virginia; and Kenneth of the home in Gladstone, Michigan; and two sisters: Mrs. Ruby Sarasin and Mrs. Marion Sarasin, both of Gladstone. Funeral services were conducted by Elder Rex Stowe on August 21 at the Reorganized Church in Gladstone. Military rites were held at the graveside in the Garden of Rest at Wells, Michigan.

TAPSCOTT.—Jack Garold Tapscott, eldest child of Francis Emerald and Glow Tapscott, was born April 17, 1922, at Council Bluffs, Iowa, and died September 4, near Chorwon, North Korea, at the age of thirty years and four months. At the age of two he moved with his parents to St. Joseph, Missouri. One year later the family moved to Lamoni, Iowa, where he grew to young manhood. He was baptized into the Reorganized Church by his grandfather, Elder Ormand Salisbury of St. Joseph, Missouri, at the age of nine years. He graduated from Lamoni High School in 1939. In February 1941 he enlisted in the United States Marines and served until his discharge in December 1945. His overseas service during World War II totaled forty-two months with thirty-two months in the Pacific Theater. Jack received several decorations including a Battle Field Commission, the Silver Star, and the naming of a road on Guam for him and his brother Joe who served in the same company for their heroic deeds. Both were wounded in the battle of Iwo Jima. Upon his return to the States he received a special invitation to visit the White House, which he did and visited with the President.

On August 18, 1945, he was married to Minnie Lou Wells of Kinston, North Carolina. They had one daughter, Jackie Lou, now five years old. He graduated from Graceland College in 1948 and spent one year at Drake University at Des Moines, Iowa. After re-enlisting in the United States Army he taught ROTC in an Oakland, California, high school for one year. In March, 1952, he was assigned to overseas duty and was serving as commander of Company M, 38th Infantry, at the time of his sudden death.

Surviving him besides his wife and daughter are his parents of Lamoni; one brother, Joe, of Patterson, Iowa; two sisters, Mrs. Arlene Chambers of Hood River, Oregon, and Patty of the home.

Introducing

HENRY GRANT DOBSON, Independence, Missouri (page 12), is a junior high school teacher in Kansas City. He was born in Port Elgin, Ontario, in 1912 and baptized ten years later. He finished grade school in Canada and then went to work on the farm until 1938. The family moved to Ava, Missouri, in 1930 and to Kennett, Missouri, in 1935 and came to Independence in 1937. From 1943-45 he was with the Armed Forces, his time being about equally divided between England, France, and Germany. In 1946 he became the oldest freshman at Northwestern State Teacher's College, at Maryville, Missouri, and received his high school diploma on examinations. In 1949 he received his B.S. in Education from Oklahoma A and M and later transferred to Colorado State College where he received his A.M. degree in 1950. He is a member of the Phi Kappa Phi, Phi Delta Kappa, and Kappa Delta Pi. He was ordained a priest in 1939 and an elder in 1942. He is now serving the South Chrysler congregation.

NELLIE (SLONECKER) HULSHIZER, Ainsworth, Nebraska (page 8), is an isolated Saint who taught in the Sunday school of the Nazarene church for five years, then with a change of pastors who feared "false doctrine" she changed to the Congregational church. She married Roy Hulshizer in 1914. They have a daughter and two sons. Both the boys are in military service, one in Germany and the other has recently returned from Korea. Her husband died in 1944. Sister Hulshizer served as State President of the Women's Relief Corps, president of the local Federated Women's Club, and of the War Mothers. She was also Oracle of the Royal Neighbors. Sister Hulshizer is a lover of books and has taken extension courses in writing. Her hobbies are needlework and her grandchildren.

News and Notes

(Continued from page 2.)

was shown. On November 9 the topic was "You Mutually Agree," and on November 16 it was "Kingdom Quality Family Living." A panel discussion was held following each lecture. Following through on his experimental program, "Grass Roots Laboratory" in priesthood education, Brother McDowell spent November 8 and 9 in St. Louis, Missouri, setting up a program for the branch and the St. Louis District.

SOLOISTS FOR "MESSIAH" CHOSEN

Franklyn S. Weddle, General Church music director, has announced that the soloists for the performance of Handel's "Messiah" which will be presented December 21 have been chosen. They are as follows: Josephine Crinklaw Mader, soprano, of Kansas City, Kansas; Marcella Uhl Robnett, contralto, of Council Bluffs, Iowa; Garland Tickemyer, tenor, of Los Angeles, California; and Maurice C. Nord, bass, of Springfield, Illinois.

NEWS OF THE WOMEN'S COUNCIL

Mrs. Pauline Arnsen, General Church director of women, attended the women's institute of the Kansas City Stake, November 10.

Mrs. Benjamin F. Moats conducted a two-day institute at Wichita, Kansas, for the Kansas District, November 8 and 9.

RUSSELLS IN GUATEMALA

Mr. and Mrs. Orrin Russell arrived in Guatemala City, Guatemala, from Independence, Missouri, November 8. Mrs. Russell is the assistant to the managing editor of the "Herald." The Russells will bring Mr. and Mrs. George Young and their young son, Robin, back to Independence with them.

PRIESTHOOD CLASSES COMPLETED

The fall term of the Aaronic Priesthood School in the Center Stake was completed on November 10. The course studied was "Basic Doctrines of the Church," prepared especially for the school by Elder Evan A. Fry.

Instructors were Elder Fry, Seventy Merle Guthrie, and Seventy Eugene Theys. The school was carried on under quorum organization, and quorum presidents presided over the sessions. Attendance averaged 180 each session.

P.S.

Bertha Keairnes
Rt. #2
Dunlap, Iowa

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h

*** DEFINITION**

Working on a scientific piece, I came across the word "micrology." In the context it seemed peculiar, and so I opened the dictionary to see what would be said of such a word. The definition was this: "Attention to petty items or differences."

And then it struck me that here was something characteristic of many people I have known. The man who spoiled our church school class sessions with his hair-splitting arguments was not an obstinate wretch, as I had supposed, but a micrologist. And the other man who quarreled with everybody for an hour at a branch business meeting over a twenty-five cent item in the budget was not a penny-pinching skinflint, as we all thought, but a micrologist. And the two ladies who talked so long over the back fence, reducing the reputations of their neighbors to shreds—these ladies were not gossips, but micrologists. And the children's endless chattering and fussing over transient interest and possessions is not nonsense, but micrology. It helps wonderfully to find a new word for an old thing and makes its stubborn persistence so much easier to bear. If you can't get a new hat, get a new word; it will cost you less, and you can have just as much fun with it. Science is wonderful, but can it match the magic and mystery of linguistics?

*** THE STRANGER**

Going into a city, making a fresh start at becoming acquainted with the community, one has all sorts of interesting and exciting adventures. You learn which concerns like to welcome the stranger, and which ones do not like him, which ones give him a fair deal in the hope that he will return, and which ones try to trim him on the assumption that he will never come back. Best of all is the adventure of meeting people.

It was interesting to discover, for example, in one of the better barber shops that the best educated and most interesting person there is a young colored man who operates the shoeshine department and keeps the place tidy. A competent operator, he employs some magic by which he makes shoes appear two years younger than they are. Back of his excellent service is a philosophy.

"It is good for a man to take pleasure in his work," he said. "I like to do something for people that will please them. If people like a person who serves them, they will come back again. I have enjoyed working here because I meet many new and interesting people." Obviously, this man is a student, and his present work is intended to pay his expenses while he prepares to go on to something better.

If that young chap had a white man's opportunities in life, he would go far. He may go far anyway. Who knows what service he may yet give to his country and his people?

It is tragic, in our kind of civilization, that some of the finest people are limited in opportunity and must take the menial tasks. Isn't it a tribute to them that they are not crushed by their experience—that they can rise above circumstances and meet life with a song in their hearts and a brave philosophy in mind?

announcing a new

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for 1953

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HERALD HOUSE

Independence, Missouri

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Photo by Gerald R. Rose

Around the Bend to Ouray

Northern End of the Million
Dollar Highway, Colorado

the Saints' Herald

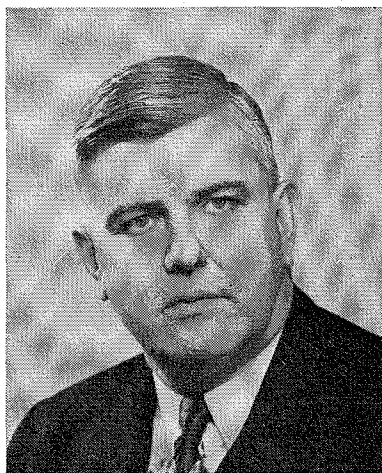
December 1, 1952

Volume 88



We'd Like You to Know . . .

John W. Blackstock



TO JOHN the hope of the kingdom of God is the greatest challenge of the church. Even as a young man he was attracted more by the idea of the kingdom than by any other aspect of the gospel. But in spite of the appeal of the kingdom and a conviction that the Restoration was true and that Joseph Smith was a prophet of God, he recalls, "I rebelled against church membership until I was past twenty-one."

He started attending church school with his sisters as a child in Lucas, Iowa, at the invitation of two women who belonged to the Reorganized Church. "I shall never know what was said," he relates, "but in the years attending the Lucas Sunday school before I was ten years old, the conviction was born within me that the Restoration was true and that Joseph Smith was a prophet. This conviction has been an abiding thing from that day to this."

After several years in Lucas, John moved with his family to Chariton, Iowa, but he did not attend the Reorganized Church regularly for some time. He even served as an altar boy at an Episcopalian church for a while. "During these years of my stiff-neckedness," he recalls, "I was told by the Lord on more than one occasion that my place was in the household of faith. It was during one of these experiences that I decided to be baptized."

He was baptized in Chariton in October, 1928, just a month before he married the former Leona M. Cackler. He was ordained a priest in February, 1933; an elder in February, 1935; and a high priest in August, 1940. In 1944 he was placed on the Lamoni Stake high council and in 1946 became a counselor in the stake presidency. Four years later he was appointed by the church to serve as president of the Central Michigan District. That is his present position.

John was born on a farm in Lucas County in July, 1907. He was graduated from Chariton High School in 1925. As a young man he started to work for an outdoor advertising company as a helper on a construction crew. When he quit to accept church appointment twenty-two years later, he was vice-president of the firm and plant superintendent.

The Blackstocks have three daughters—Donna Jeanne, Leona Mae, and Elizabeth Anne.

News and Notes

FROM HEADQUARTERS

PRESIDENT SMITH IN ILLINOIS

President Israel A. Smith is making church contacts in southeastern Illinois and was with the Flora Saints for their Thanksgiving banquet.

APOSTLE IS SPEAKER

Apostle C. George Mesley was the speaker at an ordination service held at the Mt. Washington church in Independence, November 16. Six men were ordained to the priesthood. Center Stake President Charles V. Graham was also present at the service. Pastor of the congregation is Elder William LaGrece.

SERIES SUCCEESSFUL

Dr. F. M. McDowell reports splendid success for the series of Sunday night services regarding marriage and family life which he held at South Chrysler church in Independence, November 2, 9, and 16. He stated, "The attendance, attention, and interest were outstanding, indicating that our people not only are interested in such materials, but need help and will respond to the leadership and ministry of the church in these important fields." Brother McDowell left Independence, November 20, for a month in Michigan with Apostle C. George Mesley. They plan to conduct priesthood institutes in central, south central, northern, and southern Michigan, visiting several branches in between.

ATTENDS YOUTH RETREAT

Charles D. Neff, assistant to the First Presidency, attended a youth retreat held at Bedford, Indiana, for the Southern Indiana District, November 14-16. District Youth Director Floyd Gatrost was in charge of the retreat, and Brother Neff taught classes, directed activities, and preached. Following the retreat he delivered the Sunday evening sermon at Louisville, Kentucky.

IN MEDOC, MISSOURI

Arthur Rock, General Church radio minister and audio-visual director, preached in Medoc, Missouri, November 9.

ATTENDING CAMPING ASSOCIATION

Carl Mesle, General Church youth director; Edna Easter, representing the Department of Religious Education; and Lee Hart, Center Stake youth director, attended the fall conference of the Missouri Valley American Camping Association held at Washburn College in Topeka, Kansas, November 15. The program included instruction in church camping, camping programs, and camping leadership.

SONG AND STORY HOUR FOR SKYLARKS

A Skylark song and story hour was held at the Kansas Avenue Chapel, in Independence, November 22. New songs were taught the Skylarks by Gracia Holman. Mrs. Arline Cackler, Nina Maloney, Rose Ina Allen, and Emma Phillips told stories, and Mr. James Dorman was also on the program. The day was directed by Lee Hart, Center Stake youth director.

The Saints' Herald

Vol. 99 December 1, 1952 No. 48

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith
ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

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

The Modern Marriage

"Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband."—I Corinthians 7: 3.

ST. PAUL has been widely criticized for his views on marriage, especially because he was "only a bachelor." But there isn't any finer bit of advice in the literature of marriage than the verse quoted above. Let any couple follow that verse through life, and they will have a very good chance for a happy and successful marriage.

Why is it that those who preach on the subject quote only the fourth verse? It deals only with the physical aspects of marriage. Even so, rightly understood, it teaches us that we should not live only for ourselves, but for each other—a point too generally overlooked. But benevolence is much more important; it is in the realm of the spirit.

WE WERE SHOCKED recently by the sensational story of the divorce of a noted New York theatrical producer and his actress wife. Their real trouble seems to be that they are surfeited with wealth, pride, publicity, vanity, and attention. People who try to manage a marriage like a night club will go bankrupt. Their newest theatrical production, their divorce, could only come out of the red-ink imagination of a circus press agent. Since so much has been made of it and similar affairs, is it any wonder that common people ask how much longer the institution of marriage can survive? And what gives young people the courage to try it?

Fortunately, the fate of marriage does not depend upon New York's Broadway, nor upon Hollywood. Marriage survives because of the great majorities of good people who make it work, tend to business, and keep out of trouble.

The foundations of marriage are still, as always, basically spiritual. St. Paul saw that. Unless marriage

has a spiritual foundation it cannot stand the shocks and strains of modern life. What makes a man or woman say, "I love you, Dear," to the same person for fifty years is a matter of the heart more than of the mind.

WHAT ARE the special problems of modern marriage?

There is a heavier economic burden on the home than ever before. It costs more to rent or buy a home, more to equip it, more to keep it going. The standard of living is much higher, and the marriage partners have a greater burden to bear.

Modern living exerts greater strains on personality, and it is not always possible for people to endure them.

Taxes, education, clothes, social life, food, fuel—all things cost more. These are material things, but they invade the realm of mind and spirit with the burdens they impose.

We have heard and read much about the failures of marriage. The successes do not make the headlines. Only the failures reach the news. Perhaps it is time to say something in praise of the happy marriage.

JUST ABOUT DUSK we went for a ride to the city park where a new shelter house was recently dedicated. The lights were blazing cheerfully, and there was a good fire on the hearth. Between the fireplace and the tables was a group of young married couples and their children making ready a picnic supper. They appeared to be happy together. It seemed to us that in all America there could be no more beautiful sight than this: men and women in love, working together in partnership and bringing up fine children as citizens for the future. We lingered there watching them for some minutes.

The oldest team in history consisted of a man and a woman. God knew that they needed each other, and he brought them together. He meant them to help each other, and to be happy. A good marriage is one of the finest things in human experience.

HAPPILY MARRIED PEOPLE are builders. A single man is content with a hotel room or a boarding house. A lone woman gets a tiny apartment somewhere that she can look down on the world from the safe distance of the sixth floor. But let the two of them marry, and they go out into the suburbs to build a home, plant a garden, organize a new school district, support another shopping area, and build a community. Married people are workers and builders because they do not live for themselves, but for each other.

IT IS TRUE that modern conditions give us many more things for health and welfare than people used to have. At the same time modern life places greater burdens and strains upon us. But we need the happiness and security of homes, the beauty of love, the dear companionship of marriage, as much as any generation ever did. Success in marriage will take work and self-denial, as it always has in the past.

Marriage was instituted in the divine wisdom, and if we want to make it succeed, we often need to turn for help to the Heavenly Father. When a man remembers that his wife is God's daughter, and that he is responsible to God for the way he treats her, he will be a better husband. And when a woman remembers that she entered marriage with a heavenly commission, she will give all she can to make it work. And that is why there are so many happy, successful marriages that never reach the headlines.

L. J. L.

Editorial

Official

New Mechanized Equipment

We are pleased to announce the installation of new equipment at the Auditorium which will greatly strengthen the service offered our members. A group of International Business Machines are being placed now and will be in full operation in the near future.

Obviously, the purpose of the IBM system is to produce our records more speedily and by easier mechanical methods, and in this way serve the total church, including all departments and institutions. Of even greater significance is the fact that it will now be possible to open up new fields of statistical data which were not previously available due to tremendous manpower required for the production of such data. This should mean better ministry in many fields.

The IBM system, in its initial stages, is to act as a service division of the Statistical Department and the Tithpayer's Service Department. The machines will produce for the Statistical Department its membership record, enrollment cards, balance sheets, and all other forms. For the present it will serve the Tithpayer's Service by recording all contributions by type, and produce an annual statement which will be submitted to the contributors.

The use of the equipment will necessitate some changes in procedures of branch recorder's and solicitors. Further information will be sent to these workers from headquarters.

We feel this is a definite step forward, and one which will directly assist every active member, branch, district, and department. Subsequent issues of the *Herald* will carry articles and pictures which will offer detailed information as to the function of this mechanical system.

THE PRESIDING BISHOPRIC
By G. L. DeLapp

New Radio Program

On January 4, 1953, the church will start a new series of broadcasts on KMBC-KFRM in Kansas City. These programs will be broadcast each Sunday morning between 8:30 and 9:00 and heard in the following stakes and districts: Center Stake, Kansas City Stake, Far West Stake, Central Missouri Stake, parts of the Lamoni Stake, Kansas District, Rich Hill District, parts of the Spring River District, Missouri Missionary Area, Kaw Valley District, and possibly some sections of northern Oklahoma, eastern Colorado, and southern Nebraska.

The theme for the year-long series is "Hear Ye Him." Evan Fry will be the speaker, and the sermons will be doctrinal. In addition to the sermon, each program will also include Scripture, organ music, and vocal music by a special radio choir.

DECEMBER THEME

Christ Is King

It is intended that this radio effort will be tied in with an intensive missionary endeavor in every district and state covered. Accordingly, it is important that the series receive as much publicity as possible in the areas where it will be heard. A special brochure has been prepared for distribution by our members to their friends. Attractive posters are being printed for display in our churches and other prominent public places in the communities.

General appointees serving the above named areas are informed as to the availability of the advertising materials. They are also planning the follow-up missionary work.

Members living in the listening area can share in several helpful projects: 1. Help distribute the advertising folders—every home in the community should have one; 2. Call

at least five friends every Sunday morning just prior to broadcast time and invite them to listen; 3. Volunteer to assist in follow-up work (telephoning, keeping records, personal calling); 4. Maintain prayerful concern for the success of the effort.

This radio program is an investment in missionary work. Certainly it will do much to promote good will for the church. Coupled with a renewed effort on the part of our members to witness, there is every reason to believe it can be an outstanding tool in our kingdom-building effort.

THE FIRST PRESIDENCY

By Israel A. Smith

Graceland Survey

The Board of Trustees of Graceland College has requested E. J. Gleazer, Jr., President of the College, to make a study of anticipated needs and services at Graceland for the next five years. All pastors should have received a request from Graceland for information concerning high school students in the church. The implications of this study reach far beyond Graceland to concerns of the entire church. Recognizing the importance of this study, the First Presidency offers its endorsement and urges all pastors to make a prompt response to this request for information.

THE FIRST PRESIDENCY

By F. Henry Edwards

Death of August Weigelt

Apostle Arthur A. Oakman, minister in charge of the European Mission, received notification of the death of August Weigelt, on November 5, who has been pastor in Brunschweig, Germany. He was a veteran of World War I.

Brother Weigelt was one of our outstanding ministers and his loss will be keenly felt. He has served the church well. Records of his ministry will be secured and a statement of appreciation will be published in a later issue of the *Herald*.

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Experiment Upon My Words

By Ray Zinser

Adapted from a sermon presented at Lamoni, Iowa, on June 1, 1952

But behold, if ye will awake and arouse your faculties even to an experiment upon my words, and exercise a particle of faith; yea, even if ye can not more than desire to believe, let this desire work in you, even until ye believe in a manner that ye can give place for a portion of my words.—Alma 16: 151.



CERTAIN ASSUMPTIONS or hypotheses are always made in any experimentation. I would like to suggest some assumptions for our consideration as we study this quotation from the Book of Mormon.

Experimentation Begins with Assumptions

Our first assumption is that God is Creator of all things. Our second assumption is that man is created by God. Our third assumption is that man is invited to share creative processes with God, not only in the "becoming" process of personality development but in the group life which seeks to establish and perpetuate God's purposes. Our fourth assumption is that the creative processes of God include the establishment of Zion communities. Finally, we assume that God is interested in having the Zion message carried to the world.

Past Experience Gives Assurance

Past experience gives us assurance of the ultimate success for any experimentation based upon assumptions that are God-centered. Throughout the history of the dealings between God and man, we can see the relatedness, consistency, and triumph of the experiments conducted with God in the creative processes. People who accept the challenge and adventure of living with

God in the kingdom community find their faith completely sustained.

During the days of the Old Testament prophets in ancient America, and during the periods of greatest growth and achievement at Kirtland, Independence, Far West, and Nauvoo, "miraculous" results followed those who truly experimented with God in kingdom living. This is demonstrated for us today in youth camps, reunions, and congregations motivated by Zion objectives.

Experimentation Is Always "In-process"

People experimenting with God in establishing righteousness do not usually begin with a blank slate. Rather, all forms of present knowledge and enlightenment come from past cultural developments, and the best and most noble of all previous achievements become ours to enjoy. Each cultural age experiments according to the level of accumulated culture of that age. Whether in technological or ideological areas each age is experimenting with new forms. At the same time many resistances develop to inhibit ongoing culture. However, no matter how strong the resistances, history points to the creative minorities willing to take "calculated risks" to attempt a better way of life through ideas and machines.

The "level of response" or what we might call the "level of readi-

ness" to experiment depends in part upon "personality types." Let us identify these types. (1) The "Bohemian" personality type tries anything new just because it is new. Any new fad, any new craze, any new political theory or anything which is different from the *status quo* is experimented with by this type.

In sharp contrast we have the (2) "Philistine" personality type which holds fast to the old at all costs. This type is more than "conservative." Typical of it is a myopic viewpoint which objects to any proposed change and usually labels the person who desires change a "radical" or a "liberal" or a name which attaches considerable emotional disapproval.

Our ideal type is called the (3) "creative" personality. This type believes in social change when that proposed change gives even a limited assurance that it will be beneficial to society. This type believes in "calculated risks." New ways of thinking and doing are attempted which by all past experience, present knowledge, and future expectations promise to be of value to ongoing society.

Jesus believed in many radical social changes because they gave promise of something better than the *status quo* of his day. In addition certain basic "laws of God" were de-

fended by Jesus; probably one of the significant ministries, among others he performed, was a radical interpretation of the principles of godly living held within the *status quo* belief systems.

An "Examined" Life

While it is true that an "unexamined life" may not be worth living, any examination that is constructive must have a sound basis for evaluation. This includes standards or criteria for that evaluation. The examined life worth living is one which first finds God and then relates life goals and actions to him. Thus each person must examine himself constantly, using godly goals and values as the central frame of reference.

The dynamic power of God will of necessity invite self-examination of personal objectives to see if they relate to divine purposes. This type of evaluation will be completely consistent with the ideal "creative" personality type. The good of the old and the good of the *status quo* will be retained as each has value in the execution of godly goals in the age of which we are a part.

Similarly, we must continually discard the unnecessary and outdated of the *status quo*. In addition, the best of proposed action patterns will be experimented with as a result of the self-examination process. If we agree on these assumptions—and if we are intellectually honest—can we be satisfied with our attempts in experimentation with God and Zionics development? How do we measure up to the experimental attempts undertaken from 1830 to 1844?

Joseph Smith Renewed the Call to Experimentation

God has always called his people to experiment when just a particle of faith is exercised by men. The agency of men is always involved. God can become operative in social relationships only as men respond to his invitation and call.

Joseph Smith was not unique in the fact of calling people to experiment with God, but his call was unique for the conditions of the world at the time he lived.

However, God has timelessly called those who would listen to him and comply. Adam complied, as did Enoch, Noah, the prophets, and a host of others through the centuries who presented the inspired picture of the kingdom of God. We can also refer to the consecrated, creative minority who marched from New York to Kirtland and on to Independence, Far West, and Nauvoo, clearly portraying people willing to work with God in attempting the great Zionics experiment.

That same call came to Zenas Gurley and Jason Briggs who responded to the dramatic call to "reorganize" and continue on in the great experiment. Many other names could be given who have responded since 1851 to the eternal call of kingdom living.

Joseph Smith brought forth the eternal call. Let us set forth that call in three steps: (1) "Hear him" and join the creative forces of God in the plan for immortality and eternal life. (2) Build the kingdom of God, Zion, in all of the practical details of living with spiritual dynamics as the key motivation. (3) Carry the message to all men who are willing to be creative participants with God in the eternal plan of salvation.

Central Experimental Stakes

Lamoni Stake and other central stakes are in a strategic position in the church. Experimentation is "in process" right now in a limited way and shall continue in ever-expanding ways in the future. Our concern should rightly be the direction, degree, intensity of the Zionics experimentation, and in the willingness to develop the "particles" of faith to experiment further.

The extreme complexity of modern living places serious handicaps on the gathering process today and upon our ability to get experimental Zionics communities in actual opera-

tion. Present-day transportation, communication, scattered Reorganized Latter Day Saint living, vocational opportunities, and related situations impose staggering problems in urban areas for Zionics experimental communities.

World conditions today are demanding some significant demonstrations of not only good will but the practicalities of social and economic conditions based on Christian values. Lamoni, in particular, is in a strategic spot with numbers, homogeneity, Zionics heritage, and a college community permeated with high ideals. Many significant gains have been made in this area and other areas in the church. Yet, how tragic that we cannot present the kind of a community here that could be a shaft of light in a world of tragedy, tyranny, chaos, and corruption. I would not discount in the least our past efforts, but I would reaffirm the urgency which exists for us to demonstrate more "practically" our Zionics principles.

Recently, a medical doctor attached to my military unit listened to me tell about the "Restoration," Joseph Smith, and Zionics communities. He listened attentively. He asked penetrating questions. Finally came the question which undoubtedly many of you have received. "Where is one of your communities now operating?" I had to tell him honestly that I could not point to one community yet practicing Zionics principles as Jesus portrayed and as Joseph Smith visioned.

My friend wanted to visit such a community dedicated to godly objectives. He is a brilliant thinker and aware of the times in which we live. He is looking for social justice, equality of races and minorities, and was anxious to see in the most practical detail a living Christian community.

Saints of God, let us find that motivation which will bring our dreams into stark reality. Is it possible that we can speed up the process of social change? Is it possible that our Zionics community "in process" can take on more full bloom?

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Need for Zionism Experimentation

It does not require someone from the Pentagon to tell us that we are facing a world crisis of uncomprehended proportions. It is unfortunate that we are moved primarily by crisis. While crisis does exist in some forms at all times, must we always wait for the cataclysmic event to motivate us to live righteously, to consecrate our economic surplus, and to build Zionism communities?

Future Trends

Whether we like it or not there are certain trends shaping up which are seriously influencing our Zionism experimentation and which must be reckoned with in the future by our awareness and by our Zionism action. Let us review these trends.

(1) Police action throughout the world is here to stay and will continue for years to come with or without war. Military service will be required of our young people for the next ten or twenty years or longer. Many of these are now on active duty for the second time since 1940. Many will have spent from 30 to 50 per cent of their last twelve years in active military service. How much more service will be required of veterans of World War II and the Korean War is yet to be seen.

(2) It is conceivable that an economic depression of world-wide consequence may overtake us. The vagaries of the international situation are such that it is entirely possible that we may be caught in another economic maelstrom. Foreign aid cannot last forever without cutting into the United States' standard of living. The Soviets are ruthlessly intent on seeing domestic and international economic upheaval disrupt and destroy the United States and Western economies. One of the major objectives in current Soviet strategy is to price us out of democratic life.

(3) As maniacal as it may seem, it is possible that we may be engulfed in all-out war. With this we can be assured that all of the available weapons of war will be heaped

upon us. Biological and chemical warfare, atomic and hydrogen weapons, guided missiles, internal sabotage, economic strife and attendant evils may hit us and force us into an active interest in answering God's call to kingdom participation.

(4) Internal disintegration may occur in the USSR. However, it is dangerous to wishfully think ourselves into complacency by waiting for a possible collapse in the Soviet Union. Even if collapse came the rehabilitation problems there as well as in Eastern and Western Europe, China, and India are almost beyond imagination.

(5) When and if it can come, peace and world-wide rehabilitation will be long, difficult, and costly. Other antidemocratic "isms" will spring up as rapidly as present "isms" disintegrate or are destroyed. How detrimental the new "isms" will be will depend on how rapidly we are able to fill the social, economic, political, and spiritual vacuums with a positive program of democratic and religious action. Imagine for just a moment, if you will, what the influence might be if we could say we have "pilot" or "laboratory" communities in operation which demonstrated Christian principles in all areas of life!

And Now

The problems are immense even without war; yet we find ourselves enmeshed in hostilities in Korea, a cold war with the USSR in the psychological, economic, and political areas, and huge commitments to the free world in terms of money, arms, personnel, and promises of assistance in case of aggression. The Russians are presently madly pursuing militant objectives of world-wide revolution and Soviet domination and tyranny. Because of this our own national fiscal policy is geared to objectives which defy total implications.

Let us be soundly aware, too, of the impact of socialist thought throughout the world with or without war. The world will never "return to normalcy." In addition, it

will be impossible to return to any economic, political, or social life previously experienced. The dynamic, complex, interrelated world in which we live will constantly seek some sort of equilibrium "ongoingly." The belief in collective responsibility is here to stay, and we may need to do a great deal of mental reshuffling. The world still desperately waits for the Christian message of collective concern, individual initiative and responsibility, and divine revelation.

Sharing God's Creative Purposes

As never before in world history, God calls us to Zionism experimentation. It is an experimentation with him for godly objectives. Each of us is called to be a co-participant with God in the eternal creation. Each is called to assist in bringing to pass the Zionism way of life which can attack the multitudinous problems of life from a Christian frame of reference. Each is called to evangelization possibilities in the local areas as well as in far-off places.

The bold adventure with God is in personal and social reconstruction and rehabilitation. Christian communities can yet develop a distinctive style of life in which each is allowed equal opportunity to develop his best in all areas of life. This means a life where all races and minorities may integrate in a common godly experience of brotherly love and concern for all. The message of Jesus is desperately needed today. Patterns of personal and collective responsibility based on our theocratic-democratic principles can serve as a guide to the world.

What a dramatic witness we can yet give through our experimental Christian communities! The kingdom of God can be ours for the doing. The price for Zionism demonstration is extremely high, but the results envisaged are magnificent.

Personal Experimentation

Certain qualities are urgently needed to fulfill the dream we have

before us. We must desire to experiment with God. We must be willing to respond to the eternal invitation of righteousness. Personal initiative, self-management, and personal responsibility are qualities required of each Zion builder. A deep sense of mission, deep-seated convictions, and a deep sense of adventure with God and with each other are top priority items. The person and the group must find a transformation of attitudes and habits which meet Zion standards.

A Particle of Faith

A particle of faith can go a long way. Faith born of desires to follow objectives can motivate us to experiment with the Zion system of community interaction. This must be shared unreservedly in personal life, social, economic, and political activity, in diligent study and ceaseless work for kingdom goals.

Specifically, how shall we experiment in the areas of youth recreation, adult education, community improvement, and agricultural developments? What shall we try in order to develop effective church participation, rich spiritual experiences, and Christian neighborliness? What shall we do to achieve a love for all people without regard to skin pigmentation, income, or any other superficial identification which might separate us from each other and God?

Can we visualize camping, reunion, and other similar experiences as renewers of our spiritual tone as well as good times with Reorganized Latter Day Saints? Can we see our spiritual manifestations as means to the accomplishment of Zion ends? Can we see little things and the routine activities such as doing dishes for mother as related to building the kingdom? Can we see romance in teen-age associations as stewardships? Can we picture courtship, marriage, and family life as godly phases of the great drama of king-

dom building? Can we see voting in our elections for the best candidates available and also running for office as essential stewardship responsibilities of an alert and Zion citizenry? Can we consider our busi-

nesses and vocations as community stewardships?

The time is always ripe. The time is now. Will you experiment with me, with others, and with God in the marvelous Zion adventure?

Some Pertinent Observations

A Call to Trusteeship

The primary aim of most of our older universities was to teach youth to worship God and obey his laws. Harvard's motto was formerly "*In Christo gloriam*" (to the glory of Christ).

It is a long way down from that to the statements that one now hears on campuses and in classrooms, that God is the foolish fantasy of ignoramuses, that religion is bunk, and, to quote a professor of philosophy in one of our larger institutions, "Priests are like salesmen of worthless oil stocks."

The devout founder of Wellesley College said to a group of its early students: "You mistake altogether the significance of the movement of which you are a part if you think it simply is a question of a college education for girls. I believe God's hand is in it . . . that he is calling to womanhood to come up higher . . . for noblest usefulness." Upon another occasion he said: "Education without religion is a rayless night without a star, a dead world without a sun."

Written into the deeds conveying property to Wellesley College were such clauses as the following: ". . . It is required that two-thirds of the Trustees shall be members in good standing in some evangelical church . . . and of decided Christian character . . . and in manifest sympathy with the religious spirit and aim in which the College was founded, and that the study of the Holy Scriptures be pursued throughout the entire College course." Also, "The property aforesaid is conveyed and accepted upon the express condition and with the express covenant that the grantees and their successors shall not defeat or change the trusts and uses for which the premises are conveyed . . ."

The founder of Smith College directed in her will that "the Holy Scriptures be daily and systematically read and studied . . ."

Such were the motives and the directions given by the founders of our great colleges and universities. We believe that every effort should be made to stamp out of these institutions angosticism and atheism, and that they should observe the sacred trust committed to them by their founders to promulgate the

Christian religion and to develop true Christian men and women.

Communist Religion

"Eliminating the study of religion is the stated goal of communist education," writes a prominent Hungarian educator who is now exiled from his homeland.

He states, according to *News From Behind the Iron Curtain*, that in Hungary only about 3 per cent of the school children are able to receive religious training today—as compared with 50 per cent less than two years ago.

"By requiring parents to register with the authorities for their children's religious education, which invariably results in a black mark on the child's career, the government is eliminating this training," the educator declares.

And what is being substituted? Here is an excerpt from a lecture recently delivered in a Hungarian trade school: "There is no God, because he is not visible. We can only believe what we see. We believe in Stalin, because he can be seen. He is the head of the world."

Socialist Sees Need of Incentive

Mr. Richard Stokes, late Minister in the British government devoted to the doctrine of equality, is beginning to see the light. "More incentives must be given to enterprise and efficiency," he said recently. "The gap between the skilled and the unskilled in their earnings must be widened to make the attainment of skill worth the effort."

A case in point is a British railway engineer earning 143 shillings a week and a railway porter earning 110 shillings a week. The engineer must have skill and carry heavy responsibility. The work of the porter requires little skill and slight responsibility.

This is a good illustration of the leveling that takes place under socialism. The reward for acquiring skill and greater efficiency is so slight that special abilities are little developed. Socialism can supply only a common denominator level of existence with low production and general misery. Top rewards go only to political bosses.—Reprinted from *Christian Economics* of September 9, 1952, by permission of the publishers.

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A Christmas Vesper Service Suggestion

By Franklyn S. Weddle

GOOD CHRISTMAS CANTATAS are so hard to find and there are so few good ones that we are often hard put to prepare an effective Christmas program of music for the choir.

The vesper program herein suggested may help your choir this Christmas season.

We would suggest that the service be held at about 4:30 or 5:00 p.m. in place of the regular evening service, perhaps on December 21 this year. It will time nearly an hour in length which is about right for a vesper worship.

The church decoration should be simple, not overdone with garish Christmas trees and tinsel, and the church should be at least partially candlelighted.

During the reading of Luke 2: 1-20 the interpolations of the Christmas hymns sung by the choir should not be abrupt. If the organ will *softly* play a few bars of introduction while the narrative is being read, timed to come out just right as the reader finishes, the choir may begin to sing without an awkward break or a wait for the pitch.

You need not feel obligated to follow exactly this particular selection of Scripture or for that matter this selection of hymns. Others may be substituted for these or added. Christmas hymns may be selected and interpolated in other places in the reading of the narrative.

The organ prelude should begin about fifteen minutes before the service and should preferably be a selection of Christmas carols and hymns not otherwise used in the service. Care should be given to key relationships so that one leads smoothly to the next.

The service should proceed smoothly without stops and starts or awkward waits, and without any announcements during its course. Everyone who participates should be coached so as to know what to do and when to do it without verbal or visible direction during the service.

If possible there should be a printed program in the hands of each worshiper, and if so the words of the anthems should be printed.

ORDER OF SERVICE

Prelude: (Fifteen minutes preceding the service)

Call to Worship: O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!—Isaiah 40: 9.

Opening Hymn: No. 135, Saints' Hymnal—"Angels, From the Realms of Glory," Congregation.

Invocation: (Short, not over one minute, invoking God's spirit to bless the worship of the hour.)

Choral Response: Refrain only of No. 135—"Come and Worship . . ." with an "Amen" at close.

Anthem: (Christmas anthem of your choice) The Choir

Scripture Reading With Music by the Choir—Luke 2: 1-17; Matthew 2: 1-15.

And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.

(And this taxing was first made when Cyrenius was governor of Syria.)

And all went to be taxed, every one into his own city.

And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)

To be taxed with Mary his espoused wife, being great with child.—Luke 2: 1-5.

Choir Sings: "It Came Upon the Midnight Clear," No. 137, Saints' Hymnal.

And so it was, that, while they were there, the days were accomplished that she should be delivered.

And she brought forth her firstborn son and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.—Luke 2: 6, 7.

Choir Sings: "Away in a Manger," No. 149, Saints' Hymnal, or No. 75, *Hymnal for Youth*.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.—Luke 2: 8-10.

Choir Sings: "While Humble Shepherds Watched," No. 139, Saints' Hymnal.

For unto you is born this day in the city of David a Savior, which is Christ the Lord.

And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest, and on earth peace, good will toward men.—Luke 2: 11-14.

Choir Sings: "Hark the Herald Angels Sing," No. 136, Saints' Hymnal.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.—Luke 2: 15, 16.

Choir Sings: "O Little Town of Bethlehem," No. 144, Saints' Hymnal.

And when they had seen it, they made known abroad the saying which was told them concerning this child.—Luke 2: 17.

Choir Sings: "O Come, All Ye Faithful," No. 74, *Hymnal for Youth*.

Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

When Herod the king had heard these things, he was troubled, and all Jerusalem with him.—Matthew 2: 1-3.

Choir Sings: "Silvery Star, Precious Star," No. 347, *Hymnal for Youth*.

And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet,

And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him bring me word again, that I may come and worship him also.

When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

When they saw the star, they rejoiced with exceeding great joy.—Matthew 2: 4-10.

(Continued on page 10.)

"I Am the Same That Leadeth Men to All Good"

Ether 1: 1-7

By W. J. Haworth

GREATER LOVE hath no man than this, that a man should die for his friend." But there are greater depths to the Savior-love "than this sad world dreams of." He who died for his friends *lives again for them*. "I am he that liveth and was dead; and, behold, I am alive for evermore" (Revelation 1: 18). We are saved or reconciled to God by the death of Jesus, but "much more, being reconciled, we shall be saved by his life" (Romans 5: 10). "I, if I be lifted up, will draw all men unto me" is indeed a precious assurance, but the active, present-day work of the Savior is also of inestimable worth. Leading men from evil to good is saving work of the highest order.

In Jerusalem Jesus promised that whosoever would do the will of God should *know of the doctrine*. He gave the same assurance to his followers in ancient America:

He that believeth those things which I have spoken, him will I visit with the manifestations of my Spirit; and he shall know and bear record; . . . for it persuadeth men to do good; and whatsoever thing persuadeth men to do good, is of me; for good cometh of none, save it be of me. I am the same that leadeth men to all good; he that believeth not my words, will not believe me, *that I am*; and he will not believe . . . the Father who sent me. For behold, I am the Father, I am the light, and the life, and the truth of the world.—Ether 1: 105-108.

Jesus here reveals himself as the present-tense Savior—the "I Am" of the Christian church. The Almighty also called himself by this name when, out of a burning bush, he commissioned Moses to go down to Egypt and set his people free. "Say unto the children of Israel, I AM hath sent me unto thee." When the Jews boasted to Jesus that Abraham

was their father, he replied, "Before Abraham was I am." He thought it not robbery to be called equal with God (see also Revelation 1: 5, I.V.; Philippians 2: 6; John 5: 18), yet humbly he declared: "I am meek and lowly in heart."

JESUS WAS THE MANIFESTATION of the eternal God, with the special mission of Savior of the world. In furtherance of his saving work, he made a number of "I am" pronouncements which reveal him as the Savior with timeless tense, or a perpetual present tense. Here are some of these announcements:

I am the way, the truth, and the life.—John 14: 6.

I am the light of the world.—John 9: 5.
I am come a light into the world.—John 12: 46.

I am the bread of life . . . I am the living bread which came down from heaven.—John 6: 48, 51.

I am the door of the sheepfold . . . I am the door.—John 10: 7, 9.

I am the good shepherd.—John 10: 11.

I am the true vine.—John 15: 1.

I am Jesus Christ, the son of God.—Doctrine and Covenants 10: 12.

I am the resurrection, and the life.—John 11: 25.

I am the same that leadeth men to all good.—Ether 1: 107.

I am he that liveth, and was dead.—Revelation 1: 18.

He who made all these "I am" declarations, after giving the great commission to his disciples authorizing them to preach the gospel to every creature, baptizing the believers in the name of the Deity, assured them, "And, lo, I am with you always, even unto the end of the world" (Matthew 28: 20).

Implicit in all these "I am" announcements is the fact that Jesus personifies the way, the truth, the light, and the life; he is the good shepherd, leading his

sheep to salvation; the true vine, giving its saving sap to all who abide in him; the bread from heaven with its saving communion, the resurrection and the life, with its promise, "As I live shall ye live also."

AT THE VERY INCEPTION of the latter day work, it was stated in a divine revelation that a great and marvelous work was about to come forth among the children of men. After giving certain directives to his ministry, the Savior declared:

Behold, I am Jesus Christ, the Son of God. I am the life and the light of the world. I am the same who came unto my own, and my own received me not; but verily, verily I say unto you, that as many as receiveth me, them will I give power to become the sons of God, even to them that believe on my name.—Doctrine and Covenants 10: 12.

Here we have the ring of divine authority. Who but the very Christ could give men power to become sons of God through belief in his name? Jesus, who had this power and authority in the first century, retains it today as an eternal possession. Hundreds of thousands have accepted him in the Restoration and enjoy the divine blessing of "becoming" a child of God. The way, the truth, and the life that Jesus brought to earth and personified are still available to the obedient. *He lives*. Through the influences of his Spirit he still leads men to all good.

THERE IS THE DELIGHTFUL INTIMACY of the good shepherd with his saintly "sheep" in the parable of the sheepfold (John 10). The gentle shepherd of the Twenty-third Psalm goes ahead of his saints, calling each by name, leading them beside the waters of life and along the paths of righteousness for his name's sake. He knows his sheep. They know him. In him, above all, they have confidence. The delightful cadences of his voice are dear to them. He gives them assurance of complete safety. They turn from the voice of any stranger who preaches the least departure from his commandments.

We look in on the little intimacies of the sheepfold. After the Crucifixion and Resurrection, Jesus surprised his disciples by the Sea of Tiberius. While they dined the Master asked Peter, "Lovest thou me more than these [food and drink]?" "Yea, Lord; thou knowest that I love thee." Christ's reply was "Feed my

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A Christmas Vesper Service Suggestion

(Continued from page 9.)

Choir Sings: "As With Gladness Men of Old," No. 143, Saints' Hymnal.

And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.—Matthew 2: 11, 12.

Choir Sings: "We Three Kings of Orient Are," No. 76, *Hymnal for Youth*, stanzas 1, 3, 4, and 5.

And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

When he arose, he took the young child and his mother by night and departed into Egypt:

And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.—Matthew 2: 13-15.

Choir Sings: "I Heard the Bells on Christmas Day," No. 141, Saints' Hymnal.

Anthem: (A Christmas anthem of your choice)

Benediction: A short benedictory blessing, 30 seconds.

Hymn Response "Silent Night, Holy Night," No. 147, Saints Hymnal—the Choir and Congregation.

sheep." The same question was asked and answered again, and Jesus commanded, "Feed my lambs." A third time came the same question and answer and the commission, "Feed my sheep."

Soon Jesus was returning to heaven, and Peter, as representative of the ministry, received for the priesthood the charge to care for the flock. We grow on what we feed on, hence the spiritual food of the "sheep" must be that approved by Jesus. It is well to keep in mind that Christ said: "I am the good shepherd." Note that he did not use the past tense. Though his disciples were told to feed the flock, he is called the "chief shepherd of souls."

Peter, searching his mind about the status of John the Beloved, was told by the Savior who perceived his question, "If I will that he tarry till I come, what is that to thee? Follow thou me." Out of this intimacy of the sheepfold the lesson comes to me that the chief concern for me is to do my allotted task and to *follow my Lord*. There is joy in following if I do it single-mindedly, not allowing jealousy or envy to cause me to question the Lord's seeming favors to my brother.

THE SHEEPFOLD was not limited to Jerusalem, for Jesus said, "Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd" (John 10:16). Jesus is the universal Savior—the good shepherd who will go into deserts and mountains, and even down to the very pit of hell, seeking his lost sheep. Not in the writings of Krishna of India, or of Buddha, the Light of Asia, in the pages of the Koran or any other theological or historical record do we find anything that compares with the parable of the Good Shepherd who was so concerned with his lost sheep that he went to the extreme of dying to save them.

Far away, beyond trackless seas and oceans, in a land which men thought to be yet undiscovered, an ancient American prophet proclaimed: "Behold, I give unto you a sign; for five years more cometh, and behold then cometh the Son of God to redeem all those who shall believe on his name." The sign was that at the end of five years there were to be two days with no dark night intervening. The day following the "night that shall not be darkened," the Son of God should be born. There were scoffers among these ancient people who sneered at and tried to cast discredit upon the prophet and those who believed. These created a great uprising.

So, on a given day, it was decided that if the sign were not given, all who continued to believe in it should be put to

death. Satan raged in that far land as in Jerusalem, and the faith of many was sorely tried. Yet, amid the trials of the faithful, Jesus spoke to them through the Prophet Nephi:

Lift up your head and be of good cheer, for behold, the time is at hand, and on this night shall the sign be given, and on the morrow come I into the world to show unto the world that I will fulfill all that which I have caused to be spoken by the mouth of my holy prophets.—III Nephi 1:12, 13.

The sign *was* given, to the dismay of the unbelievers. "A new star did appear according to the word of God" and there was a renaissance of the righteous way of life. One day, some time later, a concourse of people gathered around the temple. Their conversation was of Jesus Christ, of the sign of his birth and other signs of his death. At the sound of another voice their conversation was stilled.

It was not a harsh voice, neither was it a loud voice, and notwithstanding it being a small voice, it did pierce them that did hear, to the center. . . . Yea, it did pierce them to the very soul, and did cause their hearts to burn. . . . And it said unto them, Behold, my beloved Son, in whom I am well pleased . . . hear ye him.

As they watched they saw a man descending out of heaven, clothed in white, who stood in the midst of them and announced: "Behold, I am Jesus Christ, of whom the prophets testified." He told them of his crucifixion and invited them to look at and examine the scars and wounds of his suffering. Multitudes believed, and the church of God was set up in ancient America. Among other statements he made to them was one which identified them as the "other sheep" of the parable of the sheepfold:

And verily, I say unto you, that ye are they of whom I said, Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd.—III Nephi 7:20.

The record of these "other sheep" is rich in the same kind of experiences between God and man as recited in the record of the Jerusalem flock. Like the Bible, the books of this western record were written by many prophets; they were finally consolidated into one by Moroni who called it after his father, The Book of Mormon. It is another witness for the living Christ, showing that after what some Christians believed to have been the finish of his work for men on Calvary, he organized his American church according to the same plan as that used in the organization of the Jerusalem church. Under his ministry and continued direction his followers attained an almost perfect spiritual standard for two centuries before apostasies marred their progress. In this their history is similar to that of the Jerusalem flock.

CONTEMPORANEOUSLY with the translation and publication of the Book of Mormon, the Savior revealed the pattern for the organization of the latter-day sheepfold. When ancient Israel was in physical bondage, God appeared to Moses in a burning bush, commissioned him to go into Egypt and set his people free. He did not go personally, but used Moses to accomplish the task under the authorization: "Say unto the children of Israel, I AM hath sent me unto thee."

When Jesus set about freeing modern men from spiritual bondage, he revealed his will through Joseph Smith and his associates, hence the "gospel of the kingdom" is being preached to "other sheep," who belong neither to the New Testament or Book of Mormon fold. The "I AM" of the twentieth century is the living head of the great fold being made ready to receive him in person when the "whole family both in heaven and in earth" shall be gathered to honor and serve him; the consummation shall be realized—"one fold and one shepherd."

In the present age of international, national, and personal conflict and uncertainty, there is peace within the fold. All who will may enter, for the living Christ has issued the invitation: "I am the door; by me if any man enter in, he shall be saved and shall go in and out and find pasture."—John 10:9.

Christ is the living door of every Restoration congregation or fold, though the stout portal out front is the door of the church building. "I am the door of the sheepfold," he reiterates. He does not say, "I *was* the door." Note the perpetual present tense that tells of an ever-living Savior, who calls to his "sheep" saying, "I know my sheep and am known of mine," and "A stranger will they not follow."

Is it strange that Jesus should say, "I am the door"? He also said, "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber" (verse 1). Did he not also say, "No man cometh unto the Father but by me"? Paul told the saints at Rome and Galatia that when they were baptized into Christ, they put on Christ. This is the sense in which he is the door into the sheepfold. Why should one wish to climb up some other way when by simple acts of obedience he may enter through Christ, the Living Door?

THE SAVIOR'S HUMILITY is demonstrated in the parable of the sheepfold when he says of himself: "He that entereth by the door is the shepherd of the sheep; to him the porter openeth." The same truth is historically related when Jesus sought out his forerunner,

John the Baptist, and requested baptism at his hands. Against John's protest, "I have need to be baptized of thee, and comest thou to me?" he answered, "Suffer it to be so now; for thus it becometh us to fulfil all righteousness." The humility of the Lamb of God is inherent in this obedient attitude.

It is evident also in the statement, "I am the bread of life." "The Lamb slain from before the foundation of the world" here was speaking of the Communion sacrament which he inaugurated in remembrance of the giving of his life for his sheep. The Jews had given him a sign of their sonship of Abraham, referring to the falling of manna in the desert. They demanded a similar sign from him. He might have said, "I am the manna," but instead told them,

"Before Abraham was, I am." Here is the sign he gave:

I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. . . . Verily I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day.—John 6: 51-54.

"I am the resurrection and the life" and "I am he that liveth and was dead and behold I am alive for evermore" are here linked with "I am the living bread." In his God-nature Jesus had eternal life, but in order to save the human race he took on the dual nature of the Son of God and Son of Man. Through the human in him he became mortal and could die on the cross in our stead and could give us his flesh to eat and blood to drink. We do this in the Sacrament of the Lord's Supper. Not that we eat the real crucified flesh or drink his actual blood, but the bread and wine assume for us this relation, because he ordered it so. After all, scientifically, they belong to the common pool of physical life from which his body was formed. He made but one crucifixion offering, but by that "one offering hath he perfected forever them that are sanctified." Those whom he has sanctified are from different periods of time. How appropriate that there is no change in the announcement, "I am the living bread which came down from heaven"! It would be fatal to the race for Jesus to have been the living bread twenty centuries ago, but not the bread of life today.

I AM THE SAME that leadeth men to all good." The continuous presence of the Christ is with his obedient followers through all age groups, actually leading them from evil to "all good." He keeps

pace with us through the changing years. With childlike faith we recognize his answers to the earliest prayers we lisp. We know him through the ordinances at the age of eight. Through the sometimes turbulent years of adolescence we are conscious of his powerful leading from the evil to the good.

We know the glow of his presence and power as we stand and pledge ourselves at the matrimonial altar. He is with us as we carry the heavy responsibilities of parenthood. Through these mid-years that bring to us the sure knowledge of the short span of life, he whispers, "Fear not. I am with you always" in righteousness. And when the shadows of life lengthen we hear his assurance, "I am come that ye might have life and have it more abundantly." All the way he leads us to do good and assures us of the Comfort of the Holy Spirit.

I AM THE TRUE VINE and my father is the husbandman." The Savior's plea for unity in his church is again apparent in this symbolic parable: "I am the vine, ye are the branches; he that abideth in me and I in him, the same bringeth forth much fruit: for without me ye can do nothing." If we are to bear fruit we must abide in him, for in no other way may the power-giving "sap" be carried through to us. If, by disobedience, we cut ourselves off from the source of supply we soon wither and die spiritually. Jesus requires us to bear fruit: "Herein is my father glorified that ye bear much fruit; so shall ye be my disciples." That is precisely what has happened to the churches that do not have the living, revealing, directing Christ at their head. To be co-workers with Jesus Christ in the active saving work he is doing will certainly bear much fruit in our lives. We must not "leave it all to Jesus," for that is the way of the unbelieving and disobedient.

Jesus foresaw that many professing believers would be inclined to reject the fact of his continued personal saving work as the operative head of his church. "He that will not believe my words, will not believe me, *that I am.*" He would not have insisted upon this recognition in so many "I am" pronouncements if it were unnecessary to accept him as the living, active Savior he is. All of his "I am" announcements breathe the humility of this one, "I am meek and lowly in heart."

He left it to Isaiah to prophesy:

Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Paul was inspired to write:

I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukable, *until the appearing of our Lord Jesus Christ*: Which in his times shall show, who is the blessed and only Potentate, the King of kings and Lord of lords.—I Timothy 6: 13-15.

At long last the Savior will round off his work for the emancipation of mankind from sin as foretold by Paul.

Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.—I Corinthians 15: 24-28.

In the meantime he is the head, the "I am" of the latter-day church, actively directing the building up of his church and the saving of human souls.

January 1953 Guidelines

These are the articles you will get

- "Taped Sermons Extend Ministry," Arthur Rock, Audio-Visual Director
- "New Planning for Worship Service," Reed M. Holmes, General Director of Religious Education
- "Beginning at the Grass Roots—Agriculture," G. L. DeLapp, Presiding Bishopric
- "Financial Law Observance by Ordinands," The Joint Council
- "The Work of the Teacher," Merle P. Guthrie, Statistician
- "Do You Know Your Book of Mormon?"
- "The Recruiting and Administration of Priesthood," J. D. Anderson, Former President Kansas City Stake
- "Ministry at the Grass Roots of the Church," F. M. McDowell, Director of Priesthood Education
- "The Evangelistic Zion's League," Albert Scherer, Seventy to Kansas City Stake
- "A Fresh Approach to the Study of Stewardship"
- "The Joy of the Lord Is Your Strength—a New Year's Devotional," Alice M. Burgess, Member of Women's Advisory Council
- "January Worship Suggestions for Junior Church," Estella Wight
- "The 'Skylark Leader' Magazine"
- "Worship Suggestions for January, Senior Division," Elizabeth Schall

Question Time

Question:

What is the second death?
North Dakota E. F.

Answer:

The Lord says it is the same as the first death, the one in Eden which was spiritual, and consisted of a separation of man from God. We read:

Wherefore, I the Lord God, caused that he should be cast out from the garden of Eden, from my presence, because of his transgression: wherein he became spiritually dead; which is the first death, even that same death, which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say, Depart ye cursed (D. and C. 28: 11).

They who are the sons of perdition . . . are vessels of wrath, doomed to suffer the wrath of God, . . . in eternity, . . . these are they who shall go away into the lake of fire and brimstone, with the Devil and his angels, and the only ones on whom the second death shall have any power (D. and C. 76: 4).

John says they "shall be tormented day and night for ever and ever," also that the casting of them into the lake of fire "is the second death." Alma speaks of a time when those who have died in their sins "shall also die a spiritual death; he shall die as to things pertaining unto righteousness." Many other prophets speak of the second death as being the cutting off, or final separation from God and all that is godly. They live with their sins.

CHARLES FRY

Question:

We have been confronted with a problem as to who should vote at our branch business meeting. Some of the business conducted has a definite legal bearing on the branch and the church. Will you please discuss in the *Herald* the wisdom of extending or denying the vote to those not actually members of the branch?

District of Columbia K. G. M.

Answer:

All members of the church enrolled in a branch are entitled to voice and vote in the branch business meeting. According to a ruling made some years ago, persons whose requests for transfer

have been received in the Department of Statistics are regarded as members of the branch to which they are transferring. Of course, this is only known in the branch concerned from an up-to-date report from the local statistician or from the general church statistician.

It is not unusual for a branch business meeting to grant the right of voice, or of voice and vote, to members of the church who are not members of the branch, but who are present at the business meeting. This is not always a wise procedure. Indeed, it can lead to considerable resentment if the persons granted such privileges exercise the right of vote on important matters of branch policy or personnel or expenditure.

F. HENRY EDWARDS

Question:

What becomes of the wicked who will be destroyed by fire during the little season after the millennium?
North Dakota E. F.

Answer:

During the millennium the people living in mortality outside of the territory of the redeemed will all have the gospel preached to them, until it is said that all shall know Him. Yet when Satan is loosed at the close many will turn to sin and rebellion under his leadership, and will seek to destroy the people of God. Divine judgment will destroy them by fire and they suffer a physical death. Since they sin against light and knowledge, they are guilty of the sin against the Holy Ghost for which there is no forgiveness; and like all others who die in that condition, they undoubtedly go to that hell prepared for the irredeemable, to await the final resurrection. They will be among those who at the judgment are sent away with the devil and his angels into the "lake of fire." They belong to the class described in Doctrine and Covenants 76: 4h as "sons of perdition."

CHARLES FRY

Question:

Since polygamy and adultery are an abomination to the church, how can we account for the blessings of Gad, Asher,

Dan, and Naphtali—the polygamous sons of Jacob?

Ohio

MRS. R. W. D.

Answer:

We do not know just what blessings you have in mind, but usually the Old Testament writers thought of blessings in the terms of temporal or material advantages. The answer to this is that "the Lord looketh upon the heart and not on the outward appearances." We are told in the Scripture that he sends the rain upon the just and the unjust. A little reflection on this should convince us that any other course would put God in a position of coercing men to do his will and violate the principle of agency. If he gave material blessings only to the righteous, then this would form a pressure which would gradually whip all of us into line and deny one his right of choice. God cannot do this and be true to his promises.

CHRIS B. HARTSHORN

Question:

Can one's good works ever be balanced against his evil deeds (as in the case of David)?

Ohio

MRS. R. W. D.

Answer:

We think they are always so balanced. God rewards men according to both their good and evil deeds. There's a rewarding and balancing. This does not mean that the sinner will be beaten for a while, and then treated to the very best in the way of living for a while; but rather an environment (or mansion) will be found suitable to his condition when everything is considered.

CHRIS B. HARTSHORN

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel members signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

Briefs

Seventeen Baptisms in Year

OKLAHOMA CITY, OKLAHOMA.—The annual election of officers was in July. Elder P. W. Vickery was re-elected pastor. His counselors are Elders Stewart Wight and G. G. Clesson. Other officers are V. E. Downing, Jr., treasurer; George Fahrubel, solicitor; Edith Sinclair, women's department supervisor; Henk Compier, church school director; W. A. Scott, adult supervisor; Brother and Sister Paul Norris, youth leaders; Minerva Yerrington, children's supervisor; Mary Vickery, music supervisor; Ethel Dillon, librarian, book steward, and historian.

District priesthood institute was held in Oklahoma City September 27 and 28. Apostle Blair Jensen, Bishop Henry Livingston, and District President Victor J. Witte were in charge. The priesthood of the branch are concentrating their efforts on a visiting program with the aim of visiting each family regularly.

During the past year seventeen persons were baptized. A mission was started in Capitol Hill with Elder G. G. Clesson as Mission Pastor. Mission services are held in the Kiwanis Club Youth Center at 333 S. W. 29th. R. J. Jones was ordained a high priest and evangelist in February.

There are three active circles in the women's department, the Laziba Circle having been organized this past year.

The young people held monthly early morning prayer services and breakfasts. They have sponsored two retreats the past year. The young people have assisted with the care of the church building and sponsored an organ recital.

The music department in addition to furnishing music for all services has given its annual concert and sponsored a senior and junior recital.

Missionary Wallace Jackson held a series of meetings in Oklahoma City in the spring. Six persons were baptized.—Reported by DORIS M. BUTLER

Women's Institute

NORTHWEST OHIO DISTRICT.—A women's institute was held at St. Marys, Ohio, October 25. Mrs. Nellie Mottashed was the speaker. She discussed "Women's Stewardship in the Community." Fifty women attended. Reports were given by local leaders. The women of St. Marys were the hostesses and provided flowers and corsages for the speaker and leaders, a noon meal, and a lunch before leaving in the afternoon.—Reported by BERNICE HARMS

Branch Election Held

SINKING SPRINGS, OHIO.—Southern Ohio District Missionary Calvin French, assisted by Sister French, held a series of services with colored slides from September 12 to 18 at the Highland Branch. There were five baptisms on Sunday, September 21: Henry Riley, Freddie Rhoads, Dwight Crum, Sarah Cook, and Stephen Cook. Confirmations followed at the evening service by Elder Heber Woods and Missionary Calvin French. Sunday morning preaching was by District President Floyd Rockwell of Dayton, Ohio. Dinner was in the church basement. Election of branch officers was in the afternoon, with Elder Rockwell presiding. Branch president, Elder Heber Woods; counselors, Charles Garman, Eugene Crum, Charlie Turley; branch

clerk and treasurer, Eugene Crum; church school director, Charles M. Garman; music director, Carolyn Rhoads; church school secretary and treasurer, Rhea R. Rhoads; teachers: adult, Elder Heber Woods; young adult; Eugene Crum; junior, Koneta Cook; beginners, Hazel Puckett; solicitor, Charles M. Garman; statistician, Blanche Garman; librarians, Freddie Rhoads, Dwight Crum, and Norma Ann Rhoads; flower committee, chairman, Eugene Crum; publicity agent and women's leader, Velma L. Rhoads; Zion's League leader, Koneta Cook. Both organizations have been active in raising funds to purchase new seats for the church. Sunday May 18 Linda Sheryl Boswell, infant daughter of James and Arnetta (Woods) Boswell of Lamoni, Iowa, was blessed by her grandfather Elder Heber Woods.—Reported by VELMA L. RHOADS

Ten New Members

MOUNT VERNON, ILLINOIS.—Seventy John T. Puckett of Jefferson City, Missouri, conducted a two weeks, series, October 12 to 26. Ten new members were baptized: Patricia Ann Mezo, Mary Catherine Runnels, Mary Rose Runnels, James Runnels, Carl Runnels, Kenneth Runnels, Evelyn Scherer, Alverda DeSelms, Orian Ganette, and Charlotte Sue Ga Veeti. Four children were blessed, Caroline Wilcox, Sue Ann, Joe, and Perry Lee Runnels. Those participating in the confirmation and blessing were Seventy John T. Puckett, Pastor W. W. Colvin, Lewis DeSelms, Ed Colvin, George Wolfe, Rufus Rockett, R. W. Rockett, and Stanley Greathouse.

Patriarch O. C. Henson of Decatur, Illinois, was the speaker the first three evenings of the series.—Reported by RUBY ELLIS

Seventies Hold Cottage Meetings

HUTCHINSON, KANSAS.—Wilbur Sanquest and wife were baptized on April 1 at the lake near Buhler by Elder T. Comer Turpen, assisted by E. C. Eckright. The confirmation service was held in the afternoon under the direction of Elder Eckright and Elder Turpen.

The district women's leader, Sister Holder, met with the women's group on April 5.

Apostle D. Blair Jensen and Seventy James Daugherty visited the branch on April 23. Brother Daugherty, Seventy Arthur Gibbs, and Elder Howard Cook of Independence were speakers at the morning and evening services on May 4. Then Brother Daugherty and Brother Gibbs held cottage meetings in the area until May 18.

The women's department had a bake sale on May 11 and raised \$44. They have donated \$100 to the building fund for the new church.

Tom Turpen, Ross and Athelyn Deck, Harriet, Marie, and Billy Newburn, and Stephen Dorrel were baptized on May 17 by the pastor, R. W. Wilson. The candidates were confirmed on May 18 by Seventies James Daugherty and Arthur Gibbs, and Pastor R. E. Wilson.

Missionary Alan Tyree held cottage meetings for a week.

The branch held its first meeting in the new church on September 14. The new building is located at First and Maple Streets. Elder Earl Sheppard of Wichita was the speaker.

Branch election was held on September 25 and the following officers were elected: pastor, R. E. Wilson; statistician, Grace Poulton; branch treasurer, Lawrence Deck; music director, Armand Bailey; *Herald* correspondent, Jennie Whited; young people's leader, F. A. Turpen; building custodian, O. W. Tyson; director of religious education, Grace Poulton; finance committee, Elder E. C. Eckright and F. A. Turpen; women's leader, Clara Mettlen. The pastor chose T. Comer Turpen and E. C. Eckright as his counselors.

The women's department held election of officers on October 3. The following were elected: assistant women's leader, Caroline Turpen; secretary-treasurer, Jennie Whited; friendly visitor, Armand Bailey.

Lawrence Deck was ordained a deacon on October 12 by Brethren Turpen, Wilson, and Eckright.

The consecration service for the new church was held on October 19 with Apostle Jensen in charge, assisted by Elder Ronald Manuel, district president, Elders J. C. Shannon, C. S. Gose, E. C. Eckright, and R. E. Wilson. Dinner was served by the women's department following the service at which ninety-one people were present.—Reported by JENNIE WHITED

Young People Have Rally

CALGARY, ALBERTA, CANADA.—The annual business meeting was held September 24. The following officers were elected for the coming year: branch president, Elder A. D. McLeod; secretary, Clara Bates; branch clerk, Elder W. H. Atkinson; treasurer, Elder F. L. Dickson; chairman building committee and third signatory, Elder C. O. Diaper; chairman building fund committee and solicitor, Elder F. L. Dickson; music director, Dorothy Howard; women's leader, Mary Richards; Zion's League supervisor and branch hostess, Vida Diaper; supervisor of visiting the sick, Elder C. M. Miller; church school director, Priest S. R. Walker; branch host, Art German; flower steward, Priest C. B. Gibson; publicity agent, Annie Dickson; auditors, S. R. Walker, W. Levitt, M. A. Richards; building custodian, Deacon W. Hayden.

The women elected the following officers on October 1: president, Mary Richards; vice-president, Viola Dickson; secretary, Ethel Hayden; treasurer, Pat Richards; teacher, Amelia Miller; music director, Dorothy Howard. The women decided to hold meetings every Wednesday evening.

The Alberta District youth rally was held October 17-19. The theme was "Thy Kingdom Come." Guest ministers were Elder Carl Mesle, General Church youth director; Elder Howard Fisher, Saskatoon, Saskatchewan, district missionary; Elder D. K. Larmour, Edmonton, district president; and Elder E. Clark, nonresident pastor. Young people from Edmonton, Leduc, Coronation, Macklin, Mirror, Medicine Hat, and Markerville attended. Brother Mesle opened the rally on Friday evening with a report of the activities of young people in the Center Stake. A fellowship service was held on Saturday morning, followed by classes, recreation, and a banquet in the evening which was served by the women's department.

An early morning prayer service was held on Sunday morning, followed by classwork and a sermon by Brother Mesle. A dedication service was held in the afternoon following the forum, and the evening sermon was delivered by Brother Larmour.

Matilda Scherer of Medicine Hat was baptized during the rally. Several young people of the branch were baptized during the last few months. Lena Scherer and Art German were baptized at Sylvan Lake Reunion, and Murray Young and Sharon Waddell were baptized at the branch.—Reported by MRS. J. R. DICKSON

Branch Has Anniversary Services

CHATHAM DISTRICT, ONTARIO.—On September 12, a group from the district met at Wabash to discuss the field of young adult work as an outgrowth of the classes by Dr. Roy A. Chevillat at General Conference. Those present were Sister Helen Atkinson, Glen Atkinson, Allan Badder, Wesley Badder, pastor Wabash Branch; John W. Banks, district presi-

dent; John Bowman, director of religious education; Arthur Freer, John Morey, Jack Sawyer, and Luther Walkinghood.

On September 24, the Saints of the branch assembled for a family night supper. Bishop L. W. Kohlman was guest speaker, and 130 people were present.

The annual district conference convened at Bothwell Branch on September 28. The activities began with fellowship service presided over by Elder Banks, with Bishop Kohlman as speaker. Junior church activities were under the supervision of Sister Helen Atkinson, assisted by Mrs. Marguerite Hughes, Mrs. Jack Sawyer, Mrs. Elmer Shrigley, Mrs. John Bowman, and Brethren E. B. Campbell and Luther Walkinghood.

The following officers were elected at the business session: Elder John Banks, district president; Elders James F. Kelly and C. Wesley Badder, counselors; Luther Walkinghood, secretary; William Clarke, treasurer; John Bowman, director of religious education; Lena Shaw, women's leader; Allan Badder, youth leader; Marianna Badder, music director; Doris Brown, historian; Brethren Glen Atkinson and Arthur Birkby, reunion committee; Brethren Royal Wood and James H. Dent, auditors; James H. Dent, budget committee member; Glen Atkinson, sustained bishop's agent; R. T. Brown, sustained evangelist. The conference gave approval to the following brethren called for ordination: Clare Brown, Merlin Branch, to the office of priest; Hubert F. Booth, Wallaceburg Branch, to the office of deacon; Wymon Mark Stanlick, Wallaceburg Branch, to the office of teacher; and John Morey, Sarnia Branch, to the office of teacher. Two new district offices were created. They are young adult supervisor, Luther Walkinghood; district missionary co-ordinator, Frank Arrowsmith. The women of Bothwell Branch served the noon and evening meals in the church. Elder Banks closed the conference activities with a lecture in the evening.

On October 10, the Wabash young adults laid the groundwork for the formation of their group; an experimental demonstration of the type of activities young adults can participate in is planned for November 7.

On October 24, the Saints served a turkey supper to 400 from the district and neighboring churches. On October 26 the branch held its anniversary services, and Evangelist Brown presided at the fellowship service and was the morning speaker. Brother Banks preached in the afternoon, and in the evening, Elder Kelly was the guest speaker. The women of the branch served the noon and evening meals at the church.—Reported by LUTHER WALKINGHOOD

Officers Elected

WEST VIRGINIA DISTRICT.—The following officers were elected at the annual conference held September 27 and 28: district president, Samuel M. Zonker; counselors, Clyde S. Rice and Hubert A. Hinkle; church school director, W. A. Schoenian; women's department leader, Mrs. Blanche Martin; young people's leader, Lawrence H. Phillips; music director, Mrs. Anna Schoenian; secretary-treasurer and nonresident supervisor, May R. Griffin; bishop's agent, Otto Melcher; *Herald* correspondent, Mabel Smith; and historian, May R. Griffin.—Reported by MAY R. GRIFFIN

Branch Officers Elected

PARKERSBURG, WEST VIRGINIA.—The following officers were elected at the annual branch business meeting: branch president and pastor, Clyde S. Rice; counselors, Harry B. Smith and Cecil Williams; church school director and bishop's solicitor, Harry B. Smith; secretary, Virginia Cottrill; treasurer and book steward, May R. Griffin; recorder, Gomer

Williams; young people's leader and music director, Mrs. Dell Menzies; women's leader, Mrs. Clyde Rice; historian, Jean Danforth; *Herald* correspondent, Ruth Smith.—Reported by MAY R. GRIFFIN

Eleven Baptized

GUELPH, ONTARIO, CANADA.—Elder William McMurray held a series of services in the branch. Baptismal services have been held recently and eleven have been baptized. During the year the following have been called to the priesthood: John Walker, elder; Max McLean, priest; Bert Freer, priest; Glen Downing, teacher. The branch has welcomed the arrival of Bishop Leslie Kohlman and family who were appointed to this area at General Conference. Two weddings have been held this year. They were the weddings of Irene Hockaday to Kenneth Bohn and Shirley Green to George Mordon.

The pastor for the past several years, Elder F. C. McLean, requested release due to his health and business responsibilities, and Elder E. M. Kennedy was chosen to preside as pastor for the coming year.—Reported by J. R. HOCKADAY

Baptism and Ordination

LONE ROCK, LAMONI STAKE.—Larry Gene Konopasek was baptized August 3. On November 2 Charles Raymond Sharp was ordained to the office of teacher. Bible classes are held every Sunday evening with Elder Harold Tabor teaching.—Reported by MRS. RICHARD FLOWERS

Small Group Active

GREENWOOD, WEST VIRGINIA.—With only about a dozen members in the group, people travel from the surrounding territories to attend services at Greenwood. The following men have visited the branch: Elders James Menzies, Clyde Rice, C. R. Swick, Guy Hammon, Wayne Wilson, Charles Douglas, and H. B. Smith. Various priests and deacons have visited and assisted in the different services.—Reported by FLORENCE WILLIAMS

Church School Organized

LONGVIEW, TEXAS.—On October 19, the Saints assembled and organized a church school under the direction of Elder John Nunnley of Hearne, Texas. Carl Aaron was elected church school director; Charles T. Jones, assistant church school director; Raeford Hanson, secretary and treasurer. Teachers were appointed for the various classes. Elder Nunnley visits the first Sunday of each month, and Elder Lynden Wheeler of Dallas visits the fourth Sunday, since there are no priesthood members in the group.—Reported by RAEFORD HANSON

Women's Department Elects Officers

RUPERT, IDAHO.—Pastor Thomas Ultican and six Leaguers from the branch attended the Youth Camp at Elliston, Montana, June 21-29. On July 28 a farewell party was held at the home of Mr. and Mrs. Joe Wilferth honoring Mr. and Mrs. Harry Dennis who have moved to Lamoni, Iowa, where Harry is teaching at Graceland College. They were presented a farewell gift by the branch.

A group of twenty men, women, and children met at the church on September 6. They cleaned the church inside, and cleaned the lawn.

On September 14, the annual branch business meeting was held and the following officers were elected: Elder Thomas Ultican, branch president; Julius Menleman and Elwin Dennis, appointed counselor; Marion Wilferth, church school supervisor; Lula Larsen, women's leader and music director; Mary Larsen, church school secretary; Russell Jacob-

sen, young people's leader; Janice Jacobsen, librarian; J. A. Handy, branch auditor; Lanita Ultican, publicity agent; Emma Ultican, children's supervisor; Maudie Carter, branch clerk and treasurer; Mildred Menleman, book steward; and Julius Menleman, branch solicitor.

At a meeting of the women's department on September 24 at the home of Lula Larsen, the following officers were elected: Emma Ultican, assistant leader; Mildred Menleman, secretary-treasurer; and Connie Culley, cradle roll supervisor.

The women are working on several projects. They recently sent several boxes of clothes to the Social Service Center in Independence, Missouri.

The adult class is studying *The Enduring Word* by Christiana Salyards on Sunday evenings. A class is held for children, also.

On October 25, members of the branch worked picking up potatoes to raise money for the church improvement fund.

Brother Ultican and family attended the district conference held at Boise, Idaho, October 18 and 19. Apostle Paul M. Hanson and District Missionary Wayne Smith visited the branch on October 30. Brother Hanson gave a lecture on the ruins in South America and Mexico, illustrating his talk with slides.

Elsie Carter, member of the Rupert Branch, is teaching health and physical education in the high school at Lewistown, Montana.—Reported by MAUDIE CARTER

Three Baptized

YANKTON, SOUTH DAKOTA.—Saints from Yankton, Parker, Springfield, Sioux Falls, and Sioux City met at Parker September 21, for the baptism of three candidates. They were Mr. and Mrs. Gerald Schiel of Big Timber, Montana; and Carole Elaine Smith of Yankton. Both women are the daughters of Mr. and Mrs. Frank W. Smith of Yankton. The confirmation service was held at the Smith home. Elders Gunlock and Smith of Sioux City, Iowa, officiated, assisted by Elder Buller of Parker. Dinner was served the group following the services.—Reported by ELLEN SMITH

Branch Officers Elected

NEW PHILADELPHIA, OHIO.—The following branch officers were elected at the business meeting held August 29: pastor, John D. Carlisle; church school director, Robert Carlisle, Jr.; young people's leader, Richard Fenn; women's department leader, Eva Steinbaugh; pianist, Mary Parson; chorister, Madge McCausland; secretary, Mary Parson; treasurer, Charles Hensel; recorder, Forest Steinbaugh; solicitor, Hazel Thomas and Glenn Carlisle; worship, Charlene Hensel; publicity, Charles Voshall; flowers, Edna Wemple; building committee, Richard Fenn, Glenn Carlisle, Forest Steinbaugh, Ralph Wemple and Gomer Watkins.

During the past church school year forty-two members have had perfect attendance. The young people's class held a bake sale, October 5, proceeds of which will be used to purchase new flags for the church auditorium. A wiener roast was held on October 3 by the married couples' class at the home of Mr. and Mrs. Donald Hobart.

On October 12, Elder John D. Carlisle, Richard Fenn, Donald Hobart, and Forest Steinbaugh attended the Zion's League leaders meeting at the home of Brother William Rimes, Chardon, Ohio.

On October 12, Sharon Louise, the infant daughter of Mr. and Mrs. Charles Voshall was blessed by Elder William Goudy.—Reported by CHARLES VOSHALL

Women's Department Active

PAINESVILLE, OHIO.—The women's department elected new officers for the year. Workbooks and novelty bookmarks were given them. The following officers were elected: Mabel Bushnell, president; Mabel Barnhouse, vice-president; Mabel Freeman, treasurer; and Bessie Bushnell, secretary. The retiring officers were also presented gifts. They are Sister Dora Wilcox, former vice-president; and Sister Annabelle Rasey, former secretary.

The first project of the women for the year is to place a picture of Christ behind the altar.

On October 16, the Zion's League entertained the branch when Elder Harry Freeman showed pictures of his trip through the West in June.

On October 21, several women from the branch motored to Kirtland Temple to hear Sister Pauline Arnson, representing the General Church, lecture to the women.

Elder Andrew McAdams died on October 26.

On October 29, Elder Harry Freeman addressed the women's department.—Reported by LUCY GIFFORD

District Conference Convenes

ROCK ISLAND DISTRICT, ILLINOIS.—The district conference was held November 1 and 2 at Rock Island, the conference opening with a worship service directed by Apostle R. E. Davey and District President W. J. Breshears. President W. Wallace Smith taught the general class, and Apostle Davey taught the priesthood. Luncheon was served by the Rock Island women's department.

Workshops were held during the afternoon. The elders met with Brother Breshears, the priests with Elder C. M. Beil, and the deacons with Elder L. W. Stiegel.

Workers in the children's division met under the direction of Mrs. Winifred Stiegel, assisted by Miss Etta Cosner, Mrs. Winifred Clark, Mrs. Bonnie Shippy, Mrs. Iris Mark, Mrs. Ruth Shippy, Mrs. Evelyn McKee, and Mrs. Evelyn Breshears.

The Aaronic teachers and pastors met with Patriarch W. W. Richards, the solicitors with J. C. Stiegel, and the young people's leaders with Harold Braum. The women met with Mrs. Ruth Shippy.

Jess Cady was in charge of the music department and Mrs. Winifred Steigel led the group in religious education, discussing its various phases including the use of drama. These meetings were held later in the afternoon.

In the evening the priesthood and their wives met for a banquet at Davenport, Iowa. The theme "The Harvest of the Kingdom" was carried out in the decorations by Mrs. Ruth Shippy and Mrs. Ruth Maslowski. Featured on the program were Elder L. W. Stiegel, Elder Harry Jones, Patriarch Richards, Elder Jess Cady, Mrs. Maida Seline, Mrs. Marion Smith, Miss Donna Stiegel, Mrs. Helen Hinkle, President W. Wallace Smith, Elder Breshears, Apostle Davey, and Elder John Stiegel. The film, "Joseph in the Land of Egypt," was shown at the Rock Island church for those not in attendance at the banquet.

The Sunday services were held in the Franklin Junior High School in Rock Island and began with an early morning prayer service under the direction of Brother Breshears. Brother Wallace Smith taught the priesthood class, and Brother Davey taught the general class, following the prayer service. President W. Wallace Smith was the morning speaker. The Rock Island women's department served dinner at noon at the church.

The annual business meeting was held and the following officers were elected: district

president, W. J. Breshears; assistants to form an advisory council: D. M. Cassidy, Northwestern Iowa; E. R. Williams, Illinois territory; J. C. Stiegel, central part of the district; C. M. Beil, priesthood education; L. W. Stiegel, evangelism; E. J. Lenox, preaching ministry; secretary, Mrs. Lillian Gamet; treasurer, J. C. Stiegel; director of religious education, Mrs. Winifred Stiegel; director of women, Ruth Shippy; director of music, Jess Cady; children's division leader, Mrs. Laurine Clark; auditor, E. T. Williamson; budget committee, J. C. Stiegel, E. T. Williamson, and Richard Martens; director of young people, Harold Braun. The following officers were sustained: leadership training director and examiner, Mrs. Winifred Stiegel; historian, Mrs. Lora Sackfield; bishop's agent, John C. Stiegel. The following were appointed non-resident pastors: High Priest J. O. Dutton, Elder C. A. Beil, and Priest John Moser. Elders Harry Jones and Herbert Dutton were appointed to assist C. M. Beil in priesthood education. All previous actions on reunion grounds and committees were rescinded and a committee formed as follows to negotiate for reunion and reunion property: apostle in charge, bishop's agent, district president, and the advisory council.—Reported by MRS. RUTH SHIPPY

Church Interior Redecorated

MANISTIQUE, MICHIGAN.—The annual election of branch officers was held on July 7 with Pastor George Backman presiding. The following officers were elected: George E. Backman, pastor, custodian of building, and book steward; Evelyn Backman, secretary and church school director; Hilma Bauers, treasurer and women's leader; Crystelle Reid, young people's leader and pianist; Frances Marin, music director and librarian; Eleanor Lape, adult supervisor; Opal Watson, children's supervisor; Marian Hewitt, publicity agent; George Backman, Eleanor Lape, Marian Hewitt, auditing committee.

The annual branch business meeting was held October 8. At a special meeting held

October 5, Brother George Backman was recommended to the congregation for the office of elder. Elder Rex Stowe of Gladstone, district president, showed slides after the meeting.

A harvest supper held at the church on October 14 netted a profit of \$121.37.

During the past year the interior of the church has been lined with celotex and a new pulpit was constructed from the old organ and several other improvements made.—Reported by MRS. MARIAN J. HEWITT

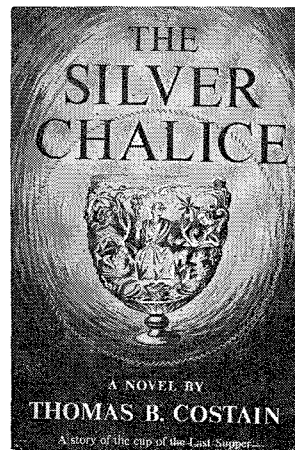
Blessing of Babies Observed

CHARLEROI, PENNSYLVANIA.—Deborah Ann and John Edward, daughter and son of Mr. and Mrs. John E. Bednar of Belle Vernon, Pennsylvania, were blessed on September 28 by Elders Clarence Winship and Ben Cooper at the Lock Four Branch, North Charleroi, Pennsylvania. Catherine Lucille, daughter of Mr. and Mrs. Samuel Palfrey of North Charleroi, was blessed at the same service by Elders Cooper and Winship.—Reported by DORIS DOOLEY

Apostle at District Conference

BOISE, IDAHO.—A religious education institute was held October 17-19 under the direction of John Darling, General Church associate director of Religious Education. He was assisted by Seventy Luther S. Troyer and Seventy G. Wayne Smith. The Sunday morning speaker was Apostle Paul M. Hanson. At the district business meeting the following officers were elected: Harry S. Fry, district president; Ardath Fry, district secretary; Arthur Horner, district treasurer; Morris Stokes, adult leader; Edna Harman, women's leader; Beatrice Gilmore, music leader; Virginia Condit, junior leader; Jennie Condit, historian; Charles Vreeland, pastor to the isolated Saints; James Sutherland, young people's leader; and Josephine Ultican, director of religious education.

Apostle Paul M. Hanson was in charge of the district business meeting, assisted by Gomer Condit. The new district president an-



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Independence, Missouri

nounced as his counselors Elders William Nelson, Lester Dellenbaugh, and Elvin Dennis.

The Nampa mission reported the church building which was started a year ago this conference would be finished sometime shortly after the first of the year.

The district president reported the Pocatello mission was using its church building which was started in March, 1952, and the mission pastor is Brother Wayne Burgess from La Porte, Indiana. The meeting was attended by approximately one hundred Saints from the various branches and missions over the district.—Reported by RUBY Y. BROWN

District Conference Is Held

BUFFALO, NEW YORK.—The New York District conference was held at Rochester, New York, on October 25. It opened with a prayer service which was followed by a sermon by Evangelist E. Y. Hunker. The annual business meeting followed. Dinner was served by the Rochester women's department after which there was a short class. This was followed by a baptismal service. Stanley Leonard was ordained to the office of priest on November 2.

Brother Hunker conducted a five-day missionary series in Buffalo.—Reported by ROGER SULLIVAN

Two Baptized at Close of Series

MILWAUKEE, WISCONSIN.—The annual branch business meeting was held August 18. Elder Marlin Moe was elected pastor, and he chose as his counselors Elder Duane Couey and Priest Roy M. Smith. The following officers were elected or sustained: women's leader, Elaine Sabatino; Roy Smith, church school director; Theresa Miller, Zion's League leader; Marabeth Ford, music director; Carlene Heaviland, church school secretary; Duane Couey, publicity agent; Edith Couey, branch clerk; Thais Heaviland, book steward.

The branch was visited in September by Seventy Cecil R. Ettinger and District Missionary Cecil Robbins. The first part of the month, Brother Robbins conducted cottage meetings

in the homes of Saints and friends. During the last two weeks of the month, Brother Ettinger conducted a series of sermons. At the conclusion of these services, Edward R. Schwichtenbert and Gerald Dunday were baptized, uniting two families in the church.

In a service preceding the Communion service on October 5, the son of Brother and Sister Earl Brown of Zion, Illinois, was blessed by the child's grandfather, Elder Brown of Providence, Rhode Island, assisted by Elder W. E. Ford. Evangelist Harry Wasson of Janesville, Wisconsin, was the Communion speaker. On the same day at a meeting of the Appleton group, Judy May, daughter of Mr. and Mrs. Elmer Maresch of New London, was blessed by Elder Duane Couey. Patricia Louise, daughter of Mr. and Mrs. Duane Couey, was blessed by Elders Frank Mussell and Marlin Moe.—Reported by DUANE E. COUEY

Youth Retreat Held

SOUTHERN OHIO DISTRICT.—The district held its second annual young people's retreat at Big Brother Camp on September 20 and 21. The leaders were Elwood Smith, Calvin French, Jerry Glandon, and Joe Williams. The theme was "All are called according to their gifts."

Discussion classes were conducted by Elder Duane Couey and Calvin French.

The final meeting was an evaluation period and plans were made for a winter retreat. About 110 young people attended this retreat.—Reported by NANCY HUNTER

Branch Officers Elected

COLUMBUS, OHIO.—On May 11, the branch was host to the Saints of the Southern Ohio District, at which time the new Columbus District was formed. E. Elwood Smith, pastor of Columbus, was elected district president.

On June 5, a potluck dinner was held in honor of Merle and Betty Howard and their three children, Gregg, Lynn, and Dawn. One hundred thirty persons were present. The Howards have moved to Frederic, Michigan.

On June 9, the annual branch election was held with the following elected: city pastor, E. Elwood Smith; North Congregation pastor, Charles A. Ferguson; South Congregation, Raymond H. Miller; Hilltop Congregation, Robert E. Brush; Worthington Congregation, Donald J. Gabriel; secretary, Mildred Ferguson; treasurer, Nathan J. Weate, Jr.; women's leader, Nelle Swanson; music leader, Marjorie Cross; young people's leader, Jerry Glandon; athletic director, Myron Myers; auditors, Roy M. Gray, Florence Graham; publicity, Robert J. Miller; finance committee E. C. J. Swanson, Donald Gabriel, Donald Downard, Florence Graham, Harry Neiman; solicitors, North, Nathan Weate and John Crosier; South, Robert Jackson and Hannibal Wilson; Worthington, Nathan Weate, Jr.; and Hilltop, Carl Swisher.

The Zion's League sponsored many activities during the summer.—Reported by ROBERT J. MILLER

Evangelists Visit Branch

FORT SCOTT, KANSAS.—After giving seventeen blessings and delivering four sermons, Patriarch Henry Castings returned to his home in Des Moines, Iowa. He was in the branch October 20-26.

On October 14 at the evening service, Evangelist Ray Whiting was the speaker.—Reported by SUSIE LENEVE

Professor Honored

IOWA CITY, IOWA.—Walter L. Daykin, member of the church, who is professor of labor economics and personnel management at the University of Iowa, has been named as an alternate public member of the ninth regional Wage Stabilization Board. He has been teaching social science for twenty years at the University.

Missionary Holds Series

BLUE RAPIDS, KANSAS.—Elder Alan Tyree held a week of cottage meetings. Laura Lee and Earl Johnston were baptized on October 19 and confirmed on October 26. Two children were blessed. They were Kenneth and Pamela Johnston. Elder Francis T. Schunk and Elder C. D. Williams from Lincoln, Nebraska, were present at the Rally Day.—Reported by MRS. BEN SHRINER

Seven Approved for Ordination

OWEN SOUND, ONTARIO.—The church was filled to capacity on October 26 for the district conference. The day's services began with a fellowship service with Missionary William McMurray giving the charge. Brother McMurray gave the morning sermon. A basket lunch was held in the lower auditorium after which Sister Mary B. Hill of Hamilton gave a lecture on public speaking.

District President Gordon Farrow of Warton, directed the business session. Brother Farrow was re-elected as district president. He chose Fred McLean, of Guelph, and Arthur Dunn, of Fergus, as his counselors. Other officers elected are as follows: secretary, Elizabeth Belrose, Owen Sound; treasurer, George T. Furness, Owen Sound; director of religious education, Ronald Richardson, Grand Valley; director of music, Mabel Farrow, Warton; assistant director of music, George T. Furness; director of women, Ruby Taylor, Grand Valley; children's supervisor, Anne Davis, Collingwood; assistant children's supervisor, Velda Hockaday; children's pastor, William Taylor, Grand Valley; auditor, R. J. Farthing, Grand Valley; historian, Clara Dobson, Port Elgin.

(Continued on page 23.)

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It Is Not Enough

By Aarona Booker Kohlman

THIS MORNING I saw in the newspaper a picture of a very small boy, and it impressed me again with some thoughts I have been having for some time. This child was one I have never seen, and it is very unlikely that I shall ever see him, and yet in a very real way I feel that he is my responsibility. He was naked, and clutching a tin can, and on his face was unspeakable fear and grief and bewilderment. The caption beneath said he was one of the Korean children orphaned, or separated from his parents, by war, and was found wandering about begging food in his tin can. Tears came to my eyes, as I compared him with my own secure family. Then I thought, "Tears in my eyes—a touch of grief in my heart—it is not enough."

When I was younger, contemplating marriage and motherhood, I was full of resolve to do my very best by the responsibilities and privileges that would come to me. I was very thankful for my heritage in the church, and for the ideals that were mine because of it. I was sure that because of the gospel I would be able to do a better job than I otherwise could have done.

On the other hand, I often felt that I could not possibly measure up to the big responsibility of rearing children in such a way that they would be instruments in God's hand. Many times I felt—and still feel—entirely inadequate to the task, and know keenly my shortcomings and limitations.

Because of all this, I felt that if by study and prayer I could in some measure qualify myself as a homemaker in Zion, it would certainly be all that could be required of me. As our family continued to grow, until

there were five children in our home, the responsibility seemed constantly greater. I knew that God would require an accounting of my stewardship for these souls entrusted to me as their mother. Surely no more could be expected of me.

Just when it began to dawn upon me that discharging this responsibility in my own home was not enough, I do not know, but I realized one day, as I looked at our own new baby, that doing a good job with her, and her brothers and sisters, is not all that will be required of me as a mother. I cannot turn my back on that Korean baby, nor the hundreds like him, nor on the starvation-bloated infants of India, nor on the thousands of war orphans of Europe. Even less can I ignore the dirty, neglected children in localities much closer than that.

IT IS NOT ENOUGH that I shall budget and buy wisely, and sew that my children shall be adequately and tastefully clothed. Somehow I must make my voice heard, my influence felt, in making it possible for naked children everywhere to be clothed.

It is not enough that I shall study proper diets and plan tasteful meals that will promote the health of my own family, when millions are starving. Many times as I have looked at my plump, healthy baby, I have thought of the terrible grief in the hearts of the mothers who must watch their babies die of starvation. I know then that I, too, am responsible in some measure for their plight.

It is not enough that I shall try to work cheerfully at the ever-recurring drudgery of housework, in order that we may make the best of our home, and enjoy cleanliness of body and clothing. I see before me the parade

of cold, shivering children, in patched-together rags, often shoeless, with no homes at all, or at best crowded into unheated hovels. I must feel a measure of shame that such inequality exists.

It is not enough that I shall try to teach my children the beauty of the gospel, and of God's goodness, and of the joy of upright conduct, when all about me are spiritually neglected children whose only knowledge of God is through cursing.

It can never be enough for me to work only at the task of setting my own household in order, even though that task may seem far beyond my limited strength. I simply cannot concentrate on my home, my family, and feel that all these other hordes of children are outside my realm, that there is nothing I can do for them. If I shed a few tears for them, and stop at that, I have failed in my stewardship.

THIS I BELIEVE is true of each of us who are the mothers in the church. It is quite true that I can see no possible way personally to give immediate help to the pitiful Korean baby whose picture I saw. In fact, he may be dead by now. Yet surely if enough women of the church felt a strong responsibility to all the children of the world, we could make ourselves felt. Certainly there are many who now feel this, and many not members of the church who also feel this, and are doing something about it.

As a church we know that we have the solution to the ills of the world. As individuals we must certainly start with ourselves and in our own homes to demonstrate the truth and the power of the gospel, but we must sense the larger responsibility and the urgency of the situation.

We must build the Zion ideal into our homes, and demonstrate the fact that it works, and we must then take advantage of every opportunity to make our influence felt. It is true that as one woman I can see little chance for me to change the world situation, and yet, I have not really
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tested how much change I could effect, and in company with enough others we could certainly bring about far-reaching changes. Not only must I work with others who are now of like belief, but I must do my best to bring others to this knowledge, thus increasing the numbers who might work together. I must take an active part in community and governmental affairs, and whenever possible I must send my aid to foreign lands, even at personal sacrifice.

Each of us must find her own particular area of work and influence—no one person can do everything. By

doing this and working together, we can better conditions in an ever-widening circle, and eventually for the world family, so that no mother must endure the living hell that so many are experiencing today.

It is not enough for us to build Zion homes for ourselves. Zion is for the world, and is desperately needed by the world. I have resolved, as I keep so very busy with my home and church work, to remember that as long as I see only the needs of my own family and my brothers and sisters in the church, *it is not enough.*

Do You Recognize Answered Prayer?

By Ermajeane Jackson

HAVE YOU EVER SAID, as I have, "God does not answer prayer"? And have you ever been told, "He does answer prayer"? When you have experienced such feelings you have been unable to recognize the way in which God has answered your prayer; for often the answer may have been the very experience which perplexed you.

Perhaps you have prayed for patience and encountered further tribulation. It often takes tribulation to develop patience. Paul told the Roman saints that they should glory in tribulation for it "worketh patience" (Romans 5:3).

Perhaps you have prayed for submissiveness to the will of God and then endured suffering that tempted you to be bitter. Paul told the Hebrews that obedience is learned through suffering (Hebrews 5:8). Suffering may be the answer to prayer.

Perhaps you have prayed for unselfishness, and God has given you opportunity to sacrifice yourself by thinking on the "things of others" (Philippians 2:4). Did you recognize this as the answer to your prayer? Or did you say deep within your soul, "God doesn't answer prayer. He hasn't answered one of mine"?

Perhaps you have prayed for victory in Christ, and the things of the world have swept down upon you in a storm of temptation. "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith" (I John 5:4).

Perhaps you have prayed for forgiveness and did not feel that you were forgiven at all. Did you search your soul to find whether you had forgiven those who had sinned against you? Or did you want God to forgive you without your complying with his law (II Corinthians 2:10)?

Perhaps you have prayed for union with Christ, and have found that your best friends misunderstood you and seemed indifferent (John 15:18-20). Did you recognize the answer to your prayer in such a situation?

Perhaps you have prayed that you might love people more, and God has permitted your lot to be cast with some very unlovely persons. Paul has said that love suffers long and is kind (I Corinthians 13). It is easy to love some people, but to develop the kind of love Jesus felt for all men you may have to be with those who test your ability to be charitable.

Study your Scriptures and you will be better able to recognize answers to your prayers. Do not say, "God does not answer prayer." He does. Prepare yourself to recognize his way of answering them.

Letters

Pictures Renew Contact

For many weeks I have felt a desire to write and express my thoughts and bear my testimony through the means of the *Herald*.

The visit of President Israel Smith to this country and particularly to the northern district seemed to me to be the culmination of the hopes and ideals which I have held since I was old enough to take an active part in the church.

My grandfather, Thomas Brien, was a charter member of the branch to which I belong, namely, the North East Manchester Branch, or James Street, as it is often called. My grandfather is now eighty-three years old and it is still his joy to meet regularly with the Saints and to bear his testimony to the truthfulness of this church.

My earliest memories have James Street Branch as a background. My parents gave of their love and care, and under their influence and the teaching of the ministry I came to understand and appreciate the wonderful opportunity that was mine. When war came, bringing doubts and fears in its train, the ministry of Apostle Oakman was invaluable. He baptized me and ministered to me, helping me along with so many other young people to catch a glimpse of the kingdom and what it has to offer to mankind.

It has been my privilege to take part in district work, and also to act as stenographer for Patriarch John W. Worth, and in this work I have found joy unspeakable. It has helped me to appreciate and to know the Saints with whom I have come in contact, and helped me to realize the importance of understanding one another. The fellowship of the Saints has proved a wonderful blessing in my life.

After the war years, we of the British Isles Mission received of the ministry of those who have come to us from General Church. We have learned much and have valued greatly all they have given to us.

Since my marriage and the arrival of our family, the Lord has continued to bless us, and it is our desire to serve him sincerely and in love.

When President Smith visited the Northern District after his arrival in the British Isles, we had the privilege and pleasure of having him stay with us. We felt a wonderful influence in our home and that is why I said at the beginning of my letter that Brother Smith's presence seemed a confirmation of my hopes and prayers. Our two small boys speak of him many times.

I have attended many conferences, but the conference over which the president presided held a spiritual significance felt by all. Love, joy, and peace seemed to prevail and to me it was a testimony indeed.

I can think of no better phrase than that used by our mission president, Brother Don Lents, who has endeared himself to all. He invariably tells us that he wishes to share with us the good news of the kingdom.

We read with interest of the different church activities in many parts of the world. Pictures taken by those of our number who have attended General Conference are very much appreciated and we renew our contact with those who have left this country. It helps us to see events as part of a whole. May God help each one of us to be true to ourselves and his church is my prayer.

OLIVE MAYNE

15, Victoria Grove
Heaton Chapel
Stockport, Cheshire, England

Home Column

Growing Up

WHEN I WAS A SMALL BOY, I became fascinated by the phenomenon of growth. I wanted to see something grow, so I planted some corn. After about fifteen minutes, I dug up the grains to observe their growth. They had not grown at all, so I replaced them in the ground, loosened the dirt around them, and watered the area thoroughly. Twenty minutes later, I again dug up the seeds. Still there was no growth. This time I added fertilizer, some rich dirt, and plenty more water. Half hour later—still no growth!

I decided that these little seeds needed some help to break through their tough shell, so I took a nail and scratched through their outer covering, but even then they didn't grow. Each time I tried to assist a grain of corn to break out of its own shell, I killed it. I discovered this when, weeks later, I dug up the grains that had never sprouted. They were rotten inside, or just didn't have the stuff in them.

Some of the grains I had dropped and forgotten broke through the ground with little sprouts. I conceived a wonderful idea, dug up one of the sprouts, and replanted it upside down. This, I reasoned, ought to make the corn grow down. Several days later when I was going to dig up my experiment to check its growth (to see how far down it had grown), it broke through the ground. Again and again I tried to get it to grow down, but each time it would turn about and grow up.

By Dick Ankney

I tried to get one sprout to grow sideways but it refused. Regardless how I positioned the seeds, if they grew at all, they grew up.

Here Is the Writer . . .



Dick Ankney has lived such a colorful life, it is difficult to give a true picture of him in a short biographical sketch. As Wally Smith expresses it, "You can't describe Ankney; you have to experience him." Putting it briefly, Dick attended Graceland in 1939 and played football, basketball, and baseball; he was also a member of the Student Council and a College Player. After World War II he returned to Graceland for one semester and was graduated with the class of 1948. In '49 and '50 he attended Ohio State University. His travels have taken him to five continents and thirty countries. At present he is working in the sales department of the Texas Tool and Machine Company in Houston, Texas. He gives liberally of his time to church work and is the latest member to be added to the Committee for Ministry to College People.

MY FATHER once told me that a lily would not bloom unless it could see the sun. I planted one under our house so that it would be impossible for it to see the sun. That lily grew twelve feet to the side of

the house, and when it turned up, it bloomed.

My father explained that it bloomed because it saw the sun, but I know now that it wasn't the sun. It wanted to see God, and when it did, it broke open to reveal its beauty, which was a reflection of the God it saw.

Years later while studying philosophy, I saw a correlation to people. Everything in the universe that grows must grow up. In my early years parents and teachers explained that things grew up to be nearer the sun. Now I see that they were right, but they didn't spell it right—things grow up to be nearer the Son—and the Father. It's an unwritten law of the universe that all things will grow up.

BUT WHAT of the seeds that didn't grow, the ones that I tried to help? It's another unwritten law—though the Father has designed that all things grow nearer to him, he has also designed that they must do it of their own choice. No force on earth must break a shell to initiate growth. All growth must get its impetus from within. Then the Father and his servants can water, nurture, and cultivate. This is his design.

Reaching for the Roses

He who cannot stand the thorns should never reach for the roses. After all, what of a few painful pricks when God has placed so many beautiful roses among the thorns. Perhaps they were given the rosebush to protect it from greedy hands and make us more fully appreciate the beauty of the rose it offers us. And in life, what of the thorny criticisms as long as God knows we are reaching for the roses.—EDITH G. BEGGS

New Horizons

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Young People in the News

Shirley Campbell Adds to Honors

Dominating the headlines and front page of Toronto's metropolitan newspaper, the *Globe and Mail*, on August 28 was another news story on the latest achievement of Miss Shirley Campbell, Canadian swimming star and Zion's Leaguer, who, with her sister Joan, was featured in this column in the August 25 issue.

Competing for the first time in professional ranks and against swimmers from Canada, the United States, and Mexico, Shirley won the Canadian women's professional championship in the three-mile event at the Canadian National Exhibition in Toronto, earning new honors and a substantial prize. But for an eel, which attached itself to her leg during the race, she might have broken the record.

Only a few days before Shirley had set a new record in winning the women's senior Canadian amateur mile title and the Ross Gold Trophy at the Exhibition, while her younger sister, Joan, placed second in the junior amateur one hundred-yard race. Joan was also a member of the winning relay teams in both junior and senior events. Another sister, Eleanor, twelve, gives promise of some day making her mark in swimming competition. Swimming is not the only sport in which the Campbell sisters excel. They have earned cups and trophies in figure skating and in running and jumping, all the while keeping up their school work.

Shirley and Joan helped instruct and direct the swimming program at the first Ontario Youth Camp held early this summer at the Port Elgin reunion grounds on Lake Huron. Both girls were excellent campers, adding much to the camp and displaying a deep devotion to the church.

Excerpts from the newspaper story follow:

A 16-year-old Fergus stenographer yesterday showed a smooth stroke and expert flutterkick as she swam to the women's professional championship and \$1,650 in prize money before a crowd of 8,000 at the CNE waterfront.

Shirley Campbell, her face dark from the oil slick which covered part of the course, emerged from her first professional race with a winning time of 1 hour, 21 minutes, 41 seconds. She was 17 seconds off the record set in 1938 but a minute and a half faster than any other winner of a three-mile race since that time.

Pushing herself as fast as 66 strokes to the minute at times, Miss Campbell led at the end of each lap. . . .

Her competition, as well as her fast time, testified to the young veteran's ability. She conquered a strong international field, as fast as any gathered by the Exhibition in the last few years.

Miss Campbell's style earned the praise of Referee Ernst Vierkoetter, winner of the first CNE men's race. He remarked that she stroked swiftly holding herself high in the water, and had beautiful swimming form.

The course wasn't without obstacles. Besides the oil from the harbor, which covered several spots the swimmers could not avoid, Miss Campbell had trouble with an eel which attached itself to her leg during the last lap, just before she started her closing sprint.

But the slight, five-foot-two-inch brunette never was in real trouble. She took the lead on the first half mile, relinquished it temporarily because of Miss Clark's fast pace, then took it back and steadily increased it.

. . . Miss Campbell told reporters she would use \$500 of her money to make the last payments on her widowed mother's house. Some of the rest, she said, would go toward a business course she was planning.

She seemed happy about the fast time but said, "I could have broken the record if I had known I was so close." Except for the oil and the eel, the water, with a temperature in the mid-sixties, was fine for a three-mile race, she said.

Her mother, Mrs. Florence Campbell, said, "I can't believe it. I think she did it for her mother and I'm proud of her." The money, Mrs. Campbell indicated, would help to educate Shirley's younger sisters, Joan, 15, and Eleanor, 12.

The victory completed the best season in the 23-year career of Bert Crockett,



SHIRLEY CAMPBELL

who coached Miss Campbell from a row-boat throughout the race. Of his Fergus Swimming Club proteges, Miss Campbell won the senior amateur mile title at the CNE last Saturday, Doreen Howatt followed up with a first in the junior mile Monday and in the Olympic trials earlier this season the FSC scored four seconds.

In honor of Shirley, her sister, Joan, their team mates and coach who put Fergus on the swimming map, most of the town's 3,400 population turned out for a Shirley Campbell night, which included a parade and a reception in the town's memorial arena, where her friends and neighbors paid tribute to their heroine.

The Elora Branch and near-by church members also honored the girls with a special church supper and remembered them with gifts, including church books.

The proud mother, Mrs. Florence Campbell, a widow, in writing of her daughters, shows her deep interest in their spiritual welfare also as she says, "My prayer is that my daughters will also win the race for eternal life."

CARL MESLE

BRIEFS

(Continued from page 17.)

Sid Smith and Clara Dobson were added to the reunion committee. This bishop's agent's report for 1952 showed an increase of twenty filers of financial statements over 1951.

The following men were approved for ordination: Manley Iles, Owen Sound, deacon; John Walker, Guelph, elder; Burton Freer, Galt, priest; Donald Richardson, Grand Valley, priest; Ronald Richardson, Grand Valley, teacher; Lloyd Taylor, Grand Valley, deacon; Vincent L. Hodgins, Grand Valley, deacon.—Reported by MRS. BENSON BELROSE

Property Being Improved

HAWAII DISTRICT.—The activities of the summer in Honolulu began with vacation church school, June 14-22, in which the Kalihi, Kapalama, and Makiki congregations participated. Maurine Crownover was in charge.

The second annual Hooluana youth camp was held at Kawaihae, Hawaii, June 17-21, and at Kaaawa, Oahu, June 25-28. Elwin R. Vest and A. Orlin Crownover were directors of the respective camps.

Apostle M. L. Draper and family arrived in the Hawaiian Islands July 16, and departed August 15 for Australia. After spending the first week of their stay on the island of Hawaii, where they witnessed the eruption of Kilauea volcano, they returned to Honolulu where they were treated to a luau by the Honolulu Men's Club.

The Hawaii District Reunion was held at Mokuleia, Oahu, August 3-10. In addition to Apostle Draper, the administrative staff included the district presidency: A. Orlin Crownover, Elwin R. Vest, and Henry Mahi. Other district and staff officers present were Evangelist Charles A. Lee; District Bishop's Agent Tsunao Miyamoto; Avon Yap, Peter Ahuna, and Esther Sakata in charge of registration; Maurine Crownover in charge of children's activities; Inez Vest, in charge of women; Emma Kaawakauo, Sr., music; Charles and Esther Aki, and Isaac Harbottle, recreation; Elias Kaawakauo, bookstore; John C. Ledo, camp security; Emma Kaawakauo, Jr., camp bulletin and newspaper; Marcelo Pagot and Virgil Bradley, concession stand; Ruth Draper, campfire and evensong; Clara Camara, dining hall; and Leila Miyamoto, nurse. This was the fourth annual reunion.

At the district conference on August 9, the following were elected: district president, A. Orlin Crownover; counselors, Elwin R. Vest, Henry Mahi; secretary, Yoshimi Nii; treasurer, Elias Kaawakauo; church school director, Maurine Crownover; women's department supervisor, Inez Vest; music department supervisor, Emma Kaawakauo, Sr.; young people's supervisor, Andrew Kashimoto; director of drama, Leila Miyamoto; statistician, Emma Ruth Bromann. Tsunao Miyamoto was elected auditor and sustained as district bishop's agent. Priscilla Kramer was sustained as district historian.

At the elections held the latter part of August, A. Orlin Crownover was continued as Honolulu Branch President. Henry Mahi was elected pastor of the Makiki congregation and Elias Kaawakauo counselor; Akira Sakima was made pastor at Kalihi, and David Kumata, counselor; Tsunao Miyamoto was made pastor at Kapalama and Peter Ahuna, counselor. Avon Yap was continued as pastor of the Wahiawa mission.

Considerable work has been done on the church properties recently. Kapalama has done

redecorating and refinishing in its church building, Kalihi is reroofing both the church and annex, and Makiki is making roof repairs. Both Kalihi and Makiki have done much landscaping.

The new chapel at Makiki, being built as a district worship center in memory of Evangelist Gilbert J. Waller, is nearing completion and should be finished before the end of the year. It is drawing a great deal of attention and favorable comment from the community.

A good many tourists who are church members have been here in recent months. There have also been a large number of servicemen. Some of them and their families are now stationed here. More than one hundred visitors, other than Honolulu people, have been at the mission house within the last six months.—Reported by A. ORLIN CROWNOVER

New Building Being Erected

PORTLAND, OREGON.—First Branch held its annual election of officers September 9, at the IOOF Hall. Elder Albert Nelson was again selected to serve as pastor for the coming year. The following leaders were elected: Aileen Hartley, branch secretary and floral chairman; Cecil Fletcher, business manager; Chester Gregory, church school director; Arthur Minor, Zion's League leader; Caroline Larson, women's leader; Argene Stansbury, social leader; Lil Lampard, with daughter Carol to assist, dramatic leader; Leonard Hoisington, librarian and auditor; Eula Stoyhoff, publicity; and Elder Fred Hawes sustained as branch solicitor. A second business meeting for the purpose of approving the annual budget and deciding on the year's future plans was held in the home of Brother and Sister Albert Gardner on October 14. The pastor recommended the following elders to be approved to act as his associates for the coming year: C. C. Bryson to be in charge of visiting; Elmer Larson in charge of the building program; and Fred W. Hawes and Earl Bryson. These men were unanimously approved by the branch. The budget for the coming year was then presented and approved with the stipula-

tion that it could be changed at a future meeting if it became necessary to do so because the needs of the new building could not be definitely anticipated.

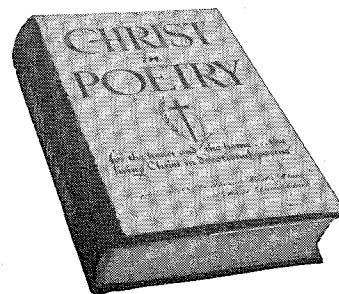
Elder Elmer Larson then gave a short talk in regard to the progress being made on the new building. A motion was made and carried that the present building committee be sustained for the duration of the building program. The present committee consists of Morris Nelson, Leonard Hoisington, Forest Moore, Cecil Fletcher, and Elmer Larson.

At present, First Branch is embarked upon a building program whereby the original church is being replaced with a much larger one. It was first planned to enlarge and remodel the old building, but after work was begun it became necessary for most of it to be torn down as it was inadequate to hold the additional weight of the proposed new classrooms and so forth. All material from the old building was salvaged and used to supplement the new materials purchased. At present the outside of the building is completed, also the entire concrete work for the basement. Much of the labor and some material has been donated by the members and as soon as a heating system is installed, it will be possible for the group to meet in part of the building for some services. Since March of this year the group has held services in the IOOF hall at N.E. 80th and Glisan Streets. The attendance has continued to remain steady and has shown some increase during this period.

The Laurel Guild gave an afternoon tea at the home of their leader, Sister Caroline Larson, on October 9. The two other branches, Central and South East, were invited to attend and participate. "Friendship" was the theme used and a short program was built around this.

A special installation service for the new officers was held during the eleven o'clock hour on October 19. Elder Nelson gave the main talk. Each officer was called upon to pledge his support and services for the advancement of the work during the coming months.—Reported by EULA STOYHOFF

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HERALD HOUSE

Independence, Missouri

Bulletin Board

We're on the Air . . .

CALIFORNIA, Stockton.—KGDM, 1140 on the dial, 1:15 p.m. (PST) Sunday.

MONTANA, Kalispell.—KGEZ, 1340 on the dial, 1:15 p.m. (MST) Saturday.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 9:30 a.m. (EDST) every Sunday.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

ALABAMA, Mobile.—WKRK, 710 on the dial, 7:15 a.m. (CST) Sunday.

AMERICAN FORCES NETWORK, EUROPE.—AFN, Tuesday Evening Vespers, 1845-1900 hours.

IOWA, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

IOWA, Ottumwa.—KBIZ, 1240 on the dial, 11:45 a.m. (CST) Sunday.

FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.

MISSOURI, Joplin.—KFBS, 1310 on the dial, 8:45 a.m. (CST) Sunday.

MISSOURI, Fulton.—KFAL, 900 on the dial, 8:15 a.m. (CST) Sunday, starting November 2, 1952.

IOWA, Lamoni.—KGRA, 690 on the dial, 9:30 a.m. (CST) Sunday.

MISSOURI, Carthage.—KDMO, 1490 on the dial, 12:45 p.m. (CST) Sunday.

MASSACHUSETTS, Fall River.—WSAR, 1480 on the dial, December 5, 8:15 a.m.

MASSACHUSETTS, Fall River.—WALE, 1400 on the dial, November 13, December 29, 9:45 a.m.

IOWA, Keokuk.—KOKX, 1300 on the dial, 9:45-10:00 a.m. (CST) Tuesday, December 9, 1952.

Listeners are urged to write the local station, offering their appreciation for carrying the program, and commenting on that part of the program most liked. This good-will effort helps greatly in keeping our programs on the air.

Books Wanted

Walt R. Davis, Graceland College, Lamoni, Iowa, would like to purchase *Book of Mormon Helps* and *The Instructor* by Griffiths. Please write, stating price and condition of book before sending it.

K. G. Sinclair, 2532 Cashion Place, Oklahoma City 6, Oklahoma, wants to buy a copy of *Book of Mormon Vindicated*. Please write stating condition and price before sending.

C. T. Witteck, 1208 W. Maple, would like to purchase a *Zion's Praises*. Please write stating price and condition before sending the book.

Wants to Contact Saints

Mrs. Don Baldwin, Lakeside, Oregon, would like to have church members in the vicinity contact her.

Serviceman's Address

Fred Victor Kidd, Jr.
Seaman Recruit
0863-44
U.S.N.T.C.
San Diego 33, California

Daniel F. Hobbs, Jr., OCSR
Section C 2
U. S. Naval Training Station
Newport, Rhode Island

Watch Lost

Left in men's washroom at Graceland's Baker Hall during Homecoming week: man's Elgin wrist watch, square face and leather band. Finder please return to Bill Dawson, c/o Graceland College, Lamoni, Iowa. Watch is prized as graduation gift from parents.

Change of Addresses

Elder A. R. Gunning
3 Ford Street
West Preston, Victoria, Australia

Mr. and Mrs. W. E. Williams
612 North Lynn Street
Nevada, Missouri

Pvt. Joseph W. Lewis
US 5147512
70th Eng'rs "C" BN
A.P.O. 541 c/o Postmaster
New York, N. Y.

Request for Prayers

Prayers are requested for Irving Ricke of Webb City, Missouri, who has been told he must have an eye operation to save his eyesight.

Prayers are requested for Mrs. Ruby Warmath of Richmond, Indiana, who recently had a serious operation. It is feared that unless she receives divine help, she will be unable to walk.

Zella King, Middletown, Ohio, requests prayers that the operation on her little grandson's foot will be a success.

ENGAGEMENTS

Jones-Graybill

Mr. and Mrs. Ralph Graybill of Loveland, Colorado, announce the engagement of their daughter, Joyce, to Thomas C. Jones of Loveland. Joyce is a graduate of Graceland College, 1951. No date has been set for the wedding.

Kidd-Welborn

Mr. and Mrs. Harvey R. Welborn of Peculiar, Missouri, announce the engagement of their daughter, Geraldine, to Fred V. Kidd, Jr., son of Mr. and Mrs. Fred Kidd, Sr., also of Peculiar. No date has been set for the wedding.

WEDDINGS

Ryan-Miller

Marilyn Miller, daughter of Mr. and Mrs. Fred Miller of Sault Ste Marie, Ontario, and Joseph Ryan, son of Mr. and Mrs. D. V. Ryan of the Sault, were married on October 18 at the Reorganized Church in Sault. Elder G. A. Edwards officiated. They are making their home in the Sault.

Edwards-Nott

Eleanor Nott, daughter of Mr. and Mrs. A. R. Nott of Sault Ste Marie, Ontario, and Donald Edwards, son of Mr. and Mrs. G. A. Edwards, were married on October 24, at the Reorganized Church in Sault, Ontario, A. R. Nott, priest, officiating. They are making their home in the Sault.

Altis-Michael

James N. Altis of Torrance, California, and Hazel F. Michael of Fritchett, Colorado, were married at the home of Elder Richard Hacker of Compton, California, October 30.

Begg-Eaton

Mrs. Nancy Eaton of Camden, Maine, and Archibald Begg of Springfield, Massachusetts, were married at the home of the bride's sister in Springfield, November 9. Elder George Armeson of Dennis Port, Massachusetts, officiated. The groom is the pastor of the Springfield Branch. He was pastor of the Vinalhaven, Maine, Branch for many years. They are making their home at 20 Colonial Avenue, Springfield, Massachusetts.

BIRTHS

A daughter, Deborah Mae, was born on October 27, to Mr. and Mrs. Joseph L. Grant of Independence, Missouri. Mrs. Grant, the former Betty Jo Morford, is a graduate of Graceland College, class of 1947.

A daughter, Twylene Diane, was born on August 25, to Mr. and Mrs. Dwain W. Reynolds of Independence, Missouri. Mrs. Reynolds is the former Lenora Mae Ellis and is a graduate of Graceland College, in 1946.

Mr. and Mrs. Roy Castle of Port Colborne, Ontario, announce the birth of a daughter, Heather Joan, born May 31, 1952. She was blessed October 4 by Apostle C. G. Mesley and Elder H. A. Snider. A gift of a New Testament for the baby from its Grandmother and Grandfather Castle was presented to the parents by Elder Snider.

KON-TIKI

Across the Pacific by raft

by THOR HEYERDAHL

You've heard about it and possibly have seen it—but have you read "Kon-Tiki"? Here is the amazing story of six men who traveled from South America to the islands of the Pacific on a primitive raft.

\$4.00

HERALD HOUSE

Independence, Missouri

P.S.

Sara Gardner Goeser
1710 Second Ave. N.
Denison, Iowa

4870
11-53
h

*** PRICES**

We were trying to plan some simple, inexpensive decoration for the big windows of a sun porch. So we looked in the stores and got out the catalogs, and when we had the figures all down on paper we knew it was going to cost too much, no matter what we did. "There isn't anything cheap any more, at all," said the lady. "No matter which way you turn, there is a wall of exorbitant prices to shut you in or out, or keep you away from whatever you want."

*** LIGHT**

You can see the light of heaven shining in the eyes of many a small child. What a pity that, before he is very old, the experience of this world should put it out and let the luster of his eyes grow dim.

*** PEOPLE!**

It is probably fortunate for the race that people's threats are often as empty as their promises.

If all the promises were kept, we would be overwhelmed with gifts we didn't want, visitors we couldn't remember, books we would never read, and advice that wouldn't be good for us.

And threats! The awful things that have been said in the hope that they would make the children be quiet for three minutes.

If anybody threatens you, be sure that, at the moment, he means it. But keep quiet until the next day and it is possible that he will have forgotten it, or be too tired, or change his mind.

Take the village sign: "This road is patrolled." Maybe it was—for a week. Then the officer had a sore arch, or ran out of gas for his motorcycle, or took a nap. Since then, the heat has been off.

We all have our grumbling spells when we would like to do a bit of barking at the moon, just to make people respect our rights and property.

The neighbor's dog barks at all visitors, just as a matter of principle. He looks quite fierce, but his tail wags and gives his peaceful intentions away. And, if you are diplomatic (in dog diplomacy, of course) he is susceptible to any little bit of blarney.

There is a sign tacked to a tree: "Trespassers will be prosecuted." The two sagging strands of what was once a barbed-wire fence need some such reinforcement. The sun has bleached the sign and the rain has made the thin paint run. Birds have roosted upon it, and the ants have made it a highway. Cats have ignored it in their nocturnal hunting, and squirrels have resolutely refused to read it. The man who put it there wouldn't know the first step of a prosecution and wouldn't take it anyway. He may even be occupied with his long sleep somewhere on a hill by this time, so that he couldn't possibly care what you do.

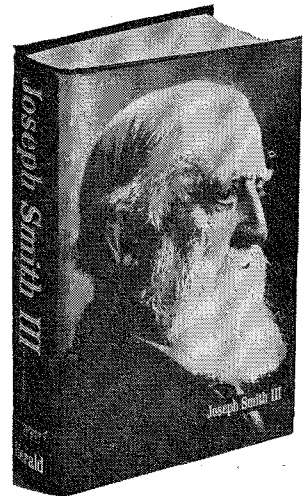
There is much to persuade us that the human race was started by the ringing of a dinner bell, and that most of our troubles are caused from stumbling and blundering while trying to get there first.

Joseph Smith III and the Restoration

edited by Audentia Anderson and Bertha Hulmes

It's not too late to order copies of our latest book, Joseph Smith III, for pre-Christmas delivery at the special price of \$5.00. This offer expires on December 31 when it will become \$6.00. The book is the memoirs of the second president of the church as compiled and edited by his daughter and granddaughter.

\$5.00



HERALD HOUSE
Independence, Missouri

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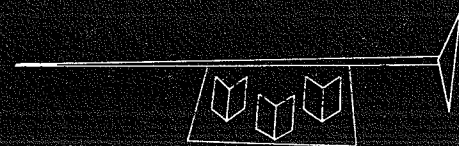
Photo by Marion Pease

December

the Saints' Herald

December 8, 1952

Volume 99



News and Notes

FROM HEADQUARTERS

PRESIDENT SMITH IN EAST

President Israel A. Smith left Independence December 4 for a two-day conference of the Wheeling, West Virginia, District. His plans included a trip to Washington, D. C., and New York, returning to the Center Place around the middle of December.

ATTENDS HOME-COMING IN ILLINOIS

President F. Henry Edwards was in Lawrence, Kansas, November 23. He left Independence the day after Thanksgiving to participate in the Brainerd Branch Home-coming at Chicago, Illinois.

PRESIDENT W. W. SMITH IN COLORADO

President W. Wallace Smith was in Denver, Colorado, November 16. He preached at the morning and evening services. Sister Smith taught in the morning and afternoon at the eastern Colorado women's institute on November 18. On November 23, Brother Smith preached the morning and evening sermons at Colorado Springs. He and Sister Smith returned to Independence November 25.

CURRICULUM COMMITTEE MEETS

The committee on curriculum met in Lamon, Iowa, on November 22 to determine the objectives of religious education for the proposed new curriculum. Members from Independence attending the meeting included John Darling, Edna Easter, Reed Holmes, Eleanor Sandy, and Arthur Rock; from Kansas City, Mrs. Richard Matson; from Lamon, Roy Cheville, Clifford Cole, and Charlotte Gould.

CONDUCTS RELIGIOUS EDUCATION INSTITUTES

John Darling, associate director of the Department of Religious Education, has returned from a six weeks' trip during which time he conducted religious education institutes at the following places: Salt Lake City, Utah; Boise, Idaho; Sacramento, Berkeley, Modesto, Fresno, Los Angeles, San Bernardino, San Diego, California; Phoenix, Arizona; and Albuquerque, New Mexico. Activities during the institutes included panel discussions, presentations using materials from the leadership audio-visual kit, six-six discussions, and demonstration lessons.

BROTHER BLACKMORE BETTER

John Blackmore, church historian, is convalescing at his home, 421 N. Eubank. A heart attack on September 12 put him in the Sanitarium for seven weeks. He is now making steady progress and can receive visitors. He expresses his gratefulness for the many prayers offered in his behalf and has enjoyed the many cards sent to cheer him.

LOAN PAID BY CONGREGATION

Five years ago the Englewood congregation was granted a loan of \$15,000 by the General Church House of Worship Revolving Fund. The loan was to be paid at the end of ten years and the congregation has completed payment on the loan this year. This project may be undertaken by other congregations of the Center Stake.

CONDUCT STEWARDSHIP SERIES

The Center Stake Bishopric recently completed a six-week series of classes on stewardship in three of the stake congregations. Bishop H. A. Cackler conducted the series at Second Church, and Counselors M. L. Parker and O. Kenneth Byrne conducted the classes at Sugar Creek and Enoch Hill respectively.

We'd Like
You to Know . . .

Alan Smith Frater



ONE OF THE BUSIEST MEN in the Australasian Mission is an ex-school-teacher, Alan Frater. He holds five important positions there. He serves as managing editor of *The Standard*, the mission newspaper; mission statistician; and mission director of religious education. In addition he is pastor of the Balmain Branch, the largest in the entire mission.

Brother Frater was born in the New Hebrides Islands in the South Pacific on May 11, 1909. He was baptized twenty-two years later in Euroa, Victoria, Australia. On August 20, 1933, less than a year after his baptism, he was ordained a priest. He was ordained an elder on June 14, 1936, and a high priest on December 26, 1943.

He gained his leaving certificate from Scotch College, Melbourne, Victoria, in December, 1925, before attending Melbourne Teacher's College, where he received a Trained Primary Teacher's Certificate in 1929. He taught school from that date until the end of 1941 when he went to work in the church headquarters in Sydney. After four years there he went under church appointment.

Brother Frater claims photography and visual aids as hobbies. He also enjoys working with children. He and his wife, the former Sylvia Jacka whom he married August 27, 1938, have two children—a son Maurice, born July 4, 1939, and daughter Alison Ruth, born November 8, 1941.

The Saints' Herald Vol. 99 December 8, 1952 No. 49

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith
ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

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

The Hedonist

"He that loveth pleasure shall be a poor man."

—Proverbs 21: 17.

THERE ARE MANY REASONS why the lover of pleasure will be a poor man. A few of them can be noted here. He will think more of spending than of earning and saving, so he will be financially poor as his career progresses; he will waste his resources. He will think more of his own wants than of the needs of others, more of himself than of other people; so he will be spiritually poor too. He will avoid hard work, and his body will be soft; so he will be physically poor. He will avoid serious reading and be intellectually poor too. How much will he be worth? The great Proverbialist was surely right. The lover of pleasure will be poor in all of life's greater values. This does not mean that we should not try to be happy, nor that we should neglect to give happiness to others. But that is another subject.

IT IS THE LORD'S BUSINESS, not only to help you, but to use what you have and what you are to help His other children. Never forget that you are more than an object of God's love. You were also planned to be an instrument of His love.

Look back over your life and you will remember a number of times when you were sent, apparently by accident (but on deeper reflection you observed a design in it) to some place where help was needed. Or somebody came to you by what seemed at first to be mere chance, who needed the advice and assistance you could give. Did you see the shadow of the Father's hand in those circumstances?

People, you know, are traveling bundles of problems. Listen to anybody for a minute or two, and between the lines of the monologue (aren't all of us monologists when we find a good listener?) you will find his problems poking up their querulous heads.

A YOUNG MAN recently crossed my path. Despite his intelligence, despite his education, he is as full of problems and difficulties as a truce conference. He has told me on several occasions, "I am a hedonist." That is always a warning signal. It is the statement of one who has decided to accept the "dead sea fruit" as a substitute for the "bread of life" that he has not yet found. It is the utterance of a soul that needs to be saved from self-destruction.

When anyone says that he is a hedonist, he is not declaring his philosophy but exhibiting the symptoms of intellectual adolescence. To be a hedonist at seventeen is not fatal; it can be cured. But to be a hedonist at twenty-five or thirty is a disease. A hedonist is one who devotes himself to pleasure and the satisfaction of his appetites. There are perhaps fifty million or more people in America today who, without knowing the label, fall into this classification.

This reminds us of a comment of one of our leaders who returned from a trip to Hollywood some years ago. He said, "They're a lot of lotus-eaters," referring to the people of the *Odyssey* who lived on lotus in a state of dreamy indolence. Hedonism is an illusion, a mirage that leads nowhere. And there are so many people who cannot distinguish the difference between *hedonism* and *heathenism*. The latter can lead to moral and spiritual diaster.

THERE IS NO DIGNITY or enduring worth for humanity without a recognition and acknowledgment of the great moral and spiritual foundations of life. If we are mere bodies, directed by nervous systems that we call minds, we are fit only to die and perish without memory and without regret.

It is only as we implement the great moral and spiritual powers of

the universe in our lives that we become anything of enduring worth and arise to merit the eternal life that the gospel has made possible for us.

If anyone says he is going to be a hedonist, if he thinks that a pagan philosophy is sufficient for his purposes, tell him to be a good one and not an imitation or a mistake. For that young man I am recommending a reading of *Marius the Epicurean* by Walter Pater, as it lifts hedonism out of the mire and into the realms of a higher concept of life. Here it is exalted, purified—something that can be respected. But if one follows the book that far, he is certain to see beyond the mere physical aspects of life.

IF YOU HAD TO CONSIDER only the hedonist himself, the problem would be less complicated. You could take your time about rescuing what is left of his soul after the deprivations of his faulty and carnal philosophy—his theory of mere animalism. You might even excuse him for taking the "worm's-eye view" of life. But this man is married to a lovely little woman, and because of his philosophy and consequent behavior he is not giving her the happy life that she has a right to expect. He is not according her the dignity and worth she deserves. They have two fine children. You can imagine the moral and spiritual influence he exerts over them.

It may be wonderful to be a hedonist and not care what you do to other people's hearts, to live for pleasure, and forget the moral and spiritual standards. But those who embark upon this way should realize that their philosophy has its origin in hell, and that it will make life a hell for those who love them and endure their thoughts and ways through the years.

L. J. L.

Editorial

Official

New President of Southern New England District

Elder Clinton Saxton having been transferred away from the Southern New England District, Elder Jacques V. Pement has been appointed as President of the Southern New England District, subject to the approval of the next district conference.

THE FIRST PRESIDENCY
By F. Henry Edwards

"Messiah" Tickets Available

Out-of-town visitors who wish to attend the *Messiah* broadcast on December 21 may obtain tickets from the Messiah Publicity Director, The Auditorium, Independence, Missouri. Only those with tickets will be admitted.

The broadcast will originate from the TV Playhouse, KMBC Building, 222 West Eleventh Street, Kansas City, Missouri. Doors will be opened at 9:30 p.m. and closed at 10:15 p.m., fifteen minutes before broadcast time.

Tickets for those living in the Kansas City area may be obtained at the Kansas City and Center Stake offices.

Alaska, Michigan, Branch

By action of the Alto-Alaska Branch, approved by the General Church officials concerned, the branch will henceforth be known as the Alaska (Michigan) Branch.

THE FIRST PRESIDENCY
By F. Henry Edwards

"Listening Groups" for "Messiah" Broadcast

How many listening parties have been planned for your congregation on the evening of December 21? Are you planning to have a group of friends to your home to hear the *Messiah* broadcast?

This splendid experience of the Christmas season—the singing of Handel's *Messiah* by the Independence Messiah Choir—will be enhanced tremendously in the localities where groups of friends gather to listen in an atmosphere of fellowship.

Reports reaching the Messiah publicity office tell of plans being made in all areas to organize listening groups, some of them in homes, others in churches. Group listening has become a custom in many places, and members look forward to such an evening of fellowship.

We recommend that you help organize a listening group this year.

Notice to KFAB Listeners

Radio station KFAB of Omaha, Nebraska, will carry the "Messiah" by delayed broadcast on Monday, December 22, at 10:00 p.m.

Across the Desk

THE FIRST PRESIDENCY

Elder Henry Castings, an Evangelist of Des Moines, Iowa, reports that he has just held three series of meetings in Oklahoma and Kansas with good results. At Skiatook, Oklahoma, Brother Castings gave seven blessings, preached ten sermons, and had an average attendance of 74. Immediately following this he was at Sperry, Oklahoma, and preached five sermons and had an average attendance of 64. The next week he was at Fort Scott, Kansas, where he preached four sermons, gave 17 blessings and had an average attendance of 48. He reports the missionary fervor of the area high and prospects good.

Appointee Eugene A. Theys reports as follows on a recent short missionary trip into Central Oklahoma District: "Brother Witte [Victor] had arranged for me to preach

and to visit in the Sand Springs mission, which is just outside of Tulsa. I spoke on Wednesday, Friday, and Sunday evenings. During this time we spent mornings, afternoons, and evenings visiting interested friends. The result of our work culminated in an additional five decisions for baptisms. I believe that the work in Sand Springs is definitely on the upgrade. A keen interest is being shown by our men in the Tulsa Branch for the missionary opportunities in the mission group."

Just a line to let you know that we had a very outstanding fall district conference in Portland. Our attendance came from all over the Oregon District. The conference was from Friday to Sunday, November 7, 8, and 9.

The largest attendance was on Sunday morning with a total of 827 present. The attendance was not less than 400 at any meeting. Bishop G. L. DeLapp and Apostle E. J. Gleazer, Sr., never did better. They were marvelous in classes, preaching, and social contact. The spirit and unity of the people was outstanding.

J. L. VERHEI

Oregon District President

In a letter dated November 11, 1952, Russell F. Ralston, of Salt Lake City, Utah, writes:

We have also had nine baptisms in our district within the past five weeks, and six of these were adults. The best of this is that they were the result of co-operation of local forces with the church-appointed missionaries. Three of the adult decisions were the direct result of several months of follow-through by a local priest following work done by Brother Everett. All of them are at least partially the result of the fine consistent work of Brother Everett over the past two years.

DECEMBER THEME
Christ Is King

www.LatterDayTruth.org

The Function of the Holy Spirit

A sermon given July 20, 1952, at the Campus in Independence, Missouri

By Apostle Charles R. Hield



There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. . . . For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. . . . Now if any man have not the Spirit of Christ, he is none of his. . . . For as many as are led by the Spirit of God, they are the sons of God. The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together.—Romans 8: 1, 2, 5, 6, 9, 14, 16, 17.

I now send upon you another Comforter, even . . . the Holy Spirit of promise. . . . This Comforter . . . is the light of Christ. As also he is in the sun, and the light of the sun, and the power thereof by which it was made. As also he is in the moon, and is the light of the moon, and the power thereof by which it was made. As also the light of the stars, and the power thereof by which they were made. And the earth also, and the power thereof, even the earth upon which you stand.

And the light which now shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings; which light proceedeth forth from the presence of God, to fill the immensity of space. The light which is in all things; which giveth life to all things; which is the law by which all things are governed; even the power of God who sitteth upon his throne.—Doctrine and Covenants 85: 1-3.

Verily I say unto you that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal, neither any man, nor the children of men; neither Adam your father, whom I created; behold, I gave unto him that he should be an agent unto himself; and I gave unto him commandment, but no temporal commandment gave I unto him; for my commandments are spiritual; they are not natural, nor temporal, neither carnal nor sensual.—Doctrine and Covenants 28: 9.

IT IS DIFFICULT to define the Spirit of God. We find, however, that the power of the Holy Spirit and the kingdom of God together form the outstanding feature which attracts many people to the truths of the Restoration.

That is particularly true of Latin Americans, to whom I have been giving considerable time. They are attracted by God's command to build a kingdom of God, a Zion. They are thrilled to find a group of people unitedly working out a type of society which can demonstrate the philosophy of Christ in their lives.

They are, however, a little perplexed concerning the power of the Holy Spirit. They don't know what it is. They have heard of *El Espiritu Santo* but have never felt its power in their lives and do not comprehend exactly what it means.

Many times we can understand the Spirit of God by examining the things we know it would not be. Many people who consider the kingdom of God probably think first of the Lord's Prayer wherein Christ asked us to pray, "Thy kingdom come, thy will be done on earth as it is done in heaven." In moments of meditation we wonder what the will of God is and how "it is done in heaven." We ask ourselves if there could ever be war in God's kingdom, and we believe that there will not be conflict at least until the end of the millennium when the fight against evil will occur. In God's kingdom there will be no selfishness, killing, stealing, poverty, exploitation, immorality, dishonesty, injustice, divorce, nor strikes as we have today.

I doubt that people will rebel against God and the government in

the hereafter. And there will be no damaging pride, greed, race prejudice, disease, pain, sorrow, hate, or worry. I doubt that anybody who gets into celestial glory will be indifferent about that society. What do you think? I doubt that there will be anybody who will get into celestial glory who will not "be sold" upon that type of life. And we would expect complete honesty in the character and personalities of the people, a deep comprehension of stewardship and brotherhood and of the sacredness of their own as well as of others' personalities, a deep appreciation of the beautiful, whether it be in nature, people, music, or other things. We would expect each one to take his needs and just wants and to love his neighbor as himself. We would expect equality, peace, kindness, and truth, would we not?

Latin Americans are fascinated with such a kingdom possibility, as are Orientals. I think we people here should be, too.

UNFORTUNATELY many people are confused and a little perplexed when they speak about the Holy Spirit. When we think of it, we often think of the Holy Ghost (which, by the way, is synonymous with Holy Spirit; the words "Holy Ghost" were used in the ancient English language and are now being

done away with in modern translations of the Bible).

There are, of course, some false spirits. Sometimes people become confused when they find that there is a power beyond themselves. They sense a super-force and may try to get some of this power by means of mystic balls, or by having their fortune told by the position of the stars, the secrets from pyramids, or the Sphynx of Egypt. Sometimes they seek the power by reading books on the subconscious mind; other times they turn to belief in presumptive curative power of a nail, a bone, or a piece of wood, in palmistry—reading fortunes by lines on the hands—in worshipping a statue, or in studying the shape of the head.

About 90 per cent of the Christians—I wonder how many of our own people—have had no spiritual experience in their lives, and therefore have no good testimony of the power of the Holy Spirit. Many are hungry for some contact with the divine mind.

TODAY MOST PEOPLE realize that because of almost continual war somewhere in the world we have little security. I can remember back, as many of you can, when my dad had steady work and he seemed to sense no particular insecurity for the morrow. But today we do not know what is going to happen tomorrow. We live in expectation of crises. There may come severe unemployment and even higher taxes and inflation. I shudder sometimes to think of the huge debt which my children and your children are going to have to pay in generations to come. We think of the contest for world domination by Russia, of the seething millions of Chinese and Hindus in Asia, of the socialistic plan in England, and of the Peron dictator government in Argentina. I presume we were thinking a few weeks ago of the Republicans' and Democrats' efforts to solve some of the world's great problems. The clear fact is man is not sufficient alone to solve

his problems. We have tried to use diplomacy, then force, but our vaunted cleverness has failed. Nor has huge populations, the reckless spending of billions of dollars, or the science of atomic warfare brought us peace.

Dr. C. E. Joad, professor of philosophy and a former agnostic, has written in his book, *God and Evil*, the following: "The simple truth is that one cannot help himself . . . one's character is not strong enough."

The power of the Holy Spirit proves to be exacting. Some people complain because it is so exacting, but we find exacting things also in science. The power of energy under the same condition is always the same; 100 per cent of the time, if we do certain things in chemistry, there will be an explosion. That's true of all forces—of the laws of physics, astronomy, biology, and the human body; they are unchangeable and function in accord with predetermined law.

WE WONDER sometimes why so many people want the power of the Holy Spirit. That power comes to those—we find from reading the Three Standard Books and from experience—who will use it in helping build the kingdom of God.

Why do you want the power of the Holy Spirit? Why do you want, for instance, health? Some people pray that the power of the Holy Spirit will heal them of bodily afflictions. I hope they want it to help them be strong that they may acquire a beautiful home, and to better assist in building branches and districts, and to aid them in giving a demonstration of Zion's living. I hope they do not ask for the Holy Spirit to heal them so that they can "make whoopee." So many people ask for things and, when they get them, use them for wrong purposes. Many times God must deny people their requests because he knows, in his wisdom, that they would not use them for righteous purposes.

We do the same with our own children. We would not give our

child an old-fashioned open razor to play with, even though he cried for it, would we? The parent should know more than the small child. Many times I believe God denies people the power of healing, and the power of the Holy Spirit for their minds because he knows that if it were granted to them, they would but use it to damn their own souls.

You may want divine guidance to help you get a job, solve your marriage problem, buy a farm, or make some financial investment. What use is to be made of this power if granted? We believe that if man will use the power of the Spirit for the benefit of the building of God's kingdom he will be much more likely to receive these powers.

Another thing that we must do in order to receive the power of the Holy Spirit is to get in motion. God cannot steer anyone who is standing still. One can't steer a boat unless it's in motion, or a bicycle, an airplane, or an automobile. We must move by faith, seeking to build the kingdom of God, and then his Spirit may be expected to come to us to assist. This law is very specific. In Doctrine and Covenants 9: 3, God instructs Oliver Cowdery to get in motion. Similarly he asks us to study things out in our own minds and then to ask him what is right.

THERE IS A DIVINE SPARK in each one of us. But so many in the church fail to fan that spark into a flame, and it remains many times a smoldering little fire, which eventually goes out. The Holy Spirit comes to teach us, as the Scriptures say, "all things." "Teach" is an interesting word. It doesn't mean "give" at all. A teacher at school has considerable difficulty sometimes getting students to understand and apply his teaching. God says that the power of the Holy Spirit will "teach" us; he doesn't say it will give us anything without any effort on our part. He says it will bring things back to memory, but not things which we haven't studied before. After we have studied and done all that we possibly can with our own efforts,

then God will sometimes bring back to our memory the things which we have experienced, particularly the things he has taught us.

HOW LONG should people be fed elementary philosophy concerning the Spirit of God? How long should we feed our children with a spoon? How long should we carry them about in our arms? How long should we put on their shoes and stockings for them? How long should we hang up their pajamas and take care of their room? How long? Not any longer than we have to! Just as soon as possible we should teach them to do things for themselves and then continually hold up in front of them higher and better methods and goals. To lead us to higher levels is always the purpose of the Holy Spirit. Continually it seeks to raise us from one level to a higher one, giving us a new and better incentive, a different method, and a more efficient application of the use of power.

We are concerned when we find in the church today, people who have to be fed with a spoon most of their spiritual lives or else they lose faith in God. Whoever is born of God, says the Inspired Version, "does not *continue* in sin." In other words, we should change, grow, and improve continually. The Holy Spirit will do for us what we permit it to do. We all have agency and do or do not allow the Holy Spirit to help us. God's high power line is always near. If we do not utilize it, it is our own fault. We might say we are wired for this power through baptism and the laying on of hands. But if we will not use the wiring for the building of the kingdom of God, we may lose it. Mankind has tremendous potentialities, and the Holy Spirit comes to release some of them so that we may grow in the likeness of the Son of God. My, what man could have been!

SOME PEOPLE want to see physically the Holy Spirit. I'll never forget a debate I heard in Wisconsin.

The opponent of Apostle J. W. Wight asked him to "trot out" the Holy Spirit so that he could see the shape of its eyes and the color of its hair.

We have to remind people that the power of the Holy Spirit is a field of force—a power—an energy. We don't actually see many forces in our world. We don't refuse to use electricity, however, because we do not understand all the mechanics of it. We know what happens; we know the laws which control it; yet we do not know exactly what it is. We do not refuse to use television because we don't know how to build a set. We don't refuse to use an airplane because we can't construct one. We use dial telephones even though we may know nothing about their intricate construction. We listen to beautiful violin music, even though we can't make a Stradivarius.

The world is made up of forces and powers. Scientists tell us that it is composed of positive and negative charges of electricity called protons and electrons. There are also neutrons, which make up the uncharged circle or nucleus about which protons and electrons revolve. About 99½ per cent of these little particles are positively charged. About a half of 1 per cent are negatively charged. Then there are the mesons—the binding units of energy.

All matter, scientists tell us, is in motion. Atoms are made up of different combinations of positive, negative, and neutral particles of electricity with the little negative charges revolving around the center at a terrific rate of speed. In a physics laboratory we saw the shadows of the particles making up an atom of radium. A strong light was shone across the place where this atom was—we couldn't see it—and the image was thrown upon a screen. We could see the center which looked about like a basketball, and little electrons flying around it. Once in a while one of them jumped off into space. That's why radium disintegrates over thousands of years and results finally in what we know as lead.

Similarly, we are told, the wood of the chairs we sit on is in motion. The iron on the legs of the benches is in motion. Everything is in motion—cloth, glass, etc.—and gives off waves of energy.

OUR WORLD is largely made up of these forces of energy, among which there could well be the manifestations of the power of the Holy Spirit.

The human ear can pick up a certain musical scale, a certain number of low notes, a certain number of higher ones, but not very many. There are sixty-two complete scales of sound in the world, scientists tell us, and man has the capacity unaided by radio, etc., to hear only one of them. There are sixty-one other scales—not just single notes, but scales like in music—what we humans cannot hear at all. We know hardly anything about many of them. All of these sound waves travel at the same rate of speed, 1,100 feet per second, though the length of the wave may vary. Color, we are told, is also a matter of vibrations. Each dye gives off a different wave length. Scientists now have perfected an instrument by which color can be perfectly matched. They will put an instrument over a piece of cloth and it will register the exact wave length coming from the color of that piece of material. Then they can duplicate the color exactly.

Man has catalogued things as temporal and spiritual. God has no way, I presume, to reach our understanding except to speak to us of some things being spiritual and others temporal. Yet God himself describes life in a different way. In Doctrine and Covenants 28: 8, 9, he says: "By the power of my spirit, created I them; yea, all things both spiritual and temporal. . . . It is given unto you that ye may understand. . . . But all things unto me are spiritual." This he tells us in our own terminology and language so that we can understand.

MANY FORMS OF LIFE use forces with which humans are not equipped. Bats, for instance, fly about mainly at night. Scientists tell us they fly by a little radar-like set, emitting sounds which we can't pick up because of our deficiency in hearing. Amplified, these sounds resemble the din of a boiler factory. They emit sounds and, according to the time required to return the sound wave, bats can tell how far they are from a wall, a tree, or anything they might run into. Evidently because of this apparatus they avoid collisions.

We know that dogs' ears can pick up many sounds that the human ear cannot hear. Some families have purchased special dog whistles. Humans cannot hear the sound, but dogs can hear and will recognize the call after a little experience. Moths, we are told, have an excellent sound apparatus and one of the world's sharpest senses of smell. They can smell another moth blocks away.

Who is not fascinated also by the skill of the homing pigeon! One may take homing pigeons to Alaska, let them go, and they'll come back to Independence—if they started out from here. We don't know how they do it. Someday perhaps man will find out more about the waves of the air and the magnetic currents about the earth. Some birds migrate south in the wintertime. The young birds go alone, not conducted in flight by the old birds, and return next spring to the same place.

Sound waves make a fascinating study. Today sound can be made to do a number of things. It can balance a ball in the air. Special sound waves are forced through a pipe, and a ball is placed a short distance in the air above the end of the pipe. You can't see or hear the sound, but the ball revolves and balances there without visible support. Scientists and doctors now are able to break up gallstones in rabbits with high frequency sound waves. The last we heard they haven't tried it on human beings.

ONE OF THE MARVELOUS THINGS scientists are doing today is experimenting on determining the age of ancient ruins. Apostle Paul Hanson and I are particularly interested in the dating of these ruins in Mexico, Central, and South America. Much of this research is being done by the study of cosmic rays through what is known as Carbon-14 dating. Cosmic rays were discovered a number of years ago by one of the outstanding physicists of the United States, Robert Millikan. The cosmic ray evidently comes from somewhere out in the universe—no one knows exactly where. It's a kind of an atomic bullet. It travels at a terrific rate of speed and can pierce anything. When scientists sent up rockets, they found in the upper atmosphere that about two hundred of these little atomic bullets strike a square inch of surface each minute.

As they come closer to the earth, however, the rays hit other little particles in the air, such as particles of nitrogen. When that happens, there is a fusion between the two, and as they come closer to the earth, there is a scattering shower of these little electrons, protons, and so forth, over the earth. Millions of electrical volts are in these cosmic rays, and so far man has been unable to effectively harness this power. We have been able to do something with the atom of uranium, but very little. In the atomic bomb, we are told, there is released about one tenth of 1 per cent of the power of the uranium atom, and the power of the cosmic ray is much stronger. These rays will penetrate up to twenty miles of earth. They pass right through us, through a building, through brick. It takes up to forty-nine feet of lead to stop them. Uranium rays can be stopped with about an inch or so of lead, so we can see the difference in the power of the cosmic ray and uranium ray. Yet nobody knows where these rays come from. They do not come from the sun; they come at midnight as well as at noon and are constant through the centuries. They're coming now. Scientists can count them with a Geiger counter,

which generally consists of a tube of metal containing a cloud of alcohol vapor, a little water vapor, and argon gas. The cosmic ray will pierce this receptacle of metal, and, passing through this cloud of vapor, it will cause a little flash of light one can see with the naked eye. Electrical impulses may be created by that flash and sometimes cause little neon lights on a board to glow. In other instruments they move a needle on a gauge.

ALL OF US here are being pierced now with twenty of these little rays every second, but we don't feel them. Scientists are trying hard to find out where this power comes from, what it is, and how to use it. It comes from out of our solar system somewhere. The scientist, Robert Millikan, says that it comes from the "black, unimaginable depth of space" beyond the sun. Scientists think it may hold the secret of life. Nothing lives where cosmic rays cannot reach, and where cosmic rays penetrate, there one may find life of some kind. Scientists think, too, that perhaps when the earth was created, before life came on it, there were no cosmic rays, and that the cosmic ray is the power of the Creator God in the universe, coming and bringing life to plants and animals, including human beings.

Several governments are studying this force very carefully. The United States is spending billions of dollars trying to find out what the cosmic ray is. We may be sure Russia is, too. We have huge laboratories at Berkeley, California, where we have built the famous Berkeley cyclotron. We have spent millions of dollars in research upon Mount Evans in Colorado and a large amount on research at the White Sands proving grounds in New Mexico. Planes studying these rays fly at high altitudes from the North Pole to the equator. They find that more of the cosmic rays pierce the earth at the equator than at the North Pole, quite largely because the positive charge of the North Pole repels the positively charged protons of the cosmic rays.

Some scientists have speculated that maybe these flying saucers we hear so much about are the products of some space people who have learned to harness the power of the cosmic ray. Imagine a ray which will penetrate twenty miles of earth and will not be stopped by less than forty-nine feet of lead. The nations of the world are in a race to find out who will capture this secret power first.

CARBON-14 DATING is possible because of cosmic rays. The cosmic ray, a positive proton, coming near the earth hits some of the many particles of nitrogen. Then there is a fusion of some kind, and also a scattering, about as when one shoots a rifle bullet into the top of a pile of sand. The bullet will continue slightly deflected, but there is a scattering of some of the sand. So these protons come into the air and, hitting molecules of nitrogen, form carbon isotopes with radioactive factors. This isotope is called Carbon-14 because it is heavier than ordinary carbon. The atomic weight of ordinary carbon is twelve. This heavy carbon floats around in the atmosphere and comes into our bodies through breathing or in food. Continually we absorb it and give it out. As soon as one dies his body will no longer absorb these heavy Carbon-14 particles. Slowly they disintegrate, since they are in motion, too, and fly off into space. After twenty years, by means of tests with a Geiger counter, one can tell that quite a few have gone.

After 5,680 years, half of the radioactivity of a gram of Carbon-14 has disintegrated. That's how scientists are measuring the approximate age of ancient ruins. It requires a skillful scientific process to separate the Carbon-14 from ancient trees, bones, shells, etc. Thus we may come someday to understand by such or similar studies of world forces how God by his supreme power can activate our minds and can heal the tissues in our bodies.

THE POWER of the Holy Spirit can be anywhere, as can cosmic rays. Christ says inspiration was given to the Psalmist when he wrote, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there."—Psalm 139: 7, 8.

It is considerably to the credit of the church that its prophet, seer, revelator, and president had this light back in the early days of the church. He wrote an editorial in the April 1, 1842, *Times and Seasons*, page 745, in which he said:

We find a very little material difference between the body and the spirit. The body is supposed to be organized matter, and the spirit by many is thought to be immaterial, without substance. With this latter statement we should beg to differ, and state that spirit is a substance; that it is material, but that it is more pure, elastic, and refined matter than the body; that it existed before the body; can exist in the body; and will exist separate from the body when the body will be mouldering in the dust; and will in the resurrection be again united with it.

It is most interesting that in 1842 the prophet of the church said that the spirit is matter, but that it is more pure, more elastic—sounds like plastics today, doesn't it?—and more refined than the body. It cannot be seen, of course, by the human eye. We members of the church know, of course, that the Holy Ghost, or the Holy Spirit, is the mind and the power of God. Again the prophet of the church, Joseph Smith, very distinctly and very clearly said in the *Lectures on Faith* (published in the early Doctrine and Covenants) that the Holy Spirit is the "mind," "wisdom," "glory," "power," and "knowledge" of God (Lecture 5).

WE ARE QUITE CONCERNED sometimes in the church what people think to be the true gifts of the Spirit. There are many gifts. There are the gifts of charity, patience, love, discernment, tongues, and healing. The greatest gift, however, in my opinion, which Christ manifested

was the gift of wisdom. I'm not opposed to the others. I think the church should have the gifts of tongues and interpretation of tongues as long as we are human and on this earth. But to me these two are earthly gifts for this age and these times. I challenge you to think whether we shall need to have the gift of tongues and the interpretation of tongues in eternity. In celestial glory we may well have a universal language, and God and Christ shall be there in person. I should hate to have to learn Russian, French, Spanish, Japanese, Chinese, Hindu, etc., in eternity. So would you.

Another of the marvelous gifts which the church has while we are here upon the earth is the gift of healing. We also would be in apostasy if we did not have this gift. But I challenge you to think again whether we shall have to have the gift of healing in eternity. These two gifts are very fine. We can but express some concern, however, that so many of our people put so much emphasis on those two, and leave others out. One of the greatest gifts of God is the gift of wisdom. Now wisdom is the right use of knowledge. We may know the answer to the \$64 question, and yet not know how to use it to bless mankind. We may know a lot of things but still go to hell.

THE POWER of the Holy Spirit, I repeat, comes to those who will use it to help build up God's kingdom. We should go to God intelligently and ask him for his power and help and know what we are going for. One of the things that rather nonpluses me sometimes at reunions and elsewhere is that persons will come up to me and say, "Brother Hield, you've been down in Mexico, haven't you?" And I say, "Well, yes."

"You know how to talk Spanish, don't you?"

"Yes."

Then they will sometimes touch me on the arm and say, "Oh, please say something."

I don't know what to say, neither do they have any idea what they wish me to say. If I say a few sentences in Spanish they laugh. I generally ask them, "What do you want me to say?" Similarly I find a number of our people who come to church, prayer meetings, and General Conference, who seem almost to come to God (I wonder if you would, if you met him on the street) and as if touching him on the arm say, "God, say something."

We should come often to God, but we should have some specific need or truth about which we desire help. I'm interested in the prayers and revelations of the church. Read them sometime. Many of these revelations to the church have come in response to a great need and only after long prayer, meditation, and sometimes fasting. Read the first two or three lines of these revelations. Quite often the prophet, seer, and revelator of the church will say, "I have given prayerful and careful consideration and meditation . . ." (Doctrine and Covenants 134), or "Before and since the decision of the Conference to have a season of prayer . . ." (Doctrine and Covenants 135), or "I am directed to present the following as the will of the Lord" (Doctrine and Covenants 140).

GOD'S SPIRIT can reach you anywhere—more than can the cosmic rays—no matter whether you are up in an airplane, or down in a submarine, or in a mine. The power of God's Spirit can reach you, whether you are in a hot or cold climate, are free or slave, are in prison or at liberty, have health or are sick, are rich or poor, are hungry and thirsty or well fed, are in darkness or light.

Many ask when the endowment of God's Spirit will come to his church. The endowment will come as soon as our people prepare themselves for it. It will not come unearned. It will come as soon as and in proportion as

we obey God's laws. There is no mystery about it. It is much like radio. I think of the little old crystal sets we used to have in our homes compared to the marvelous radios and television sets we have today. What has happened? Scientists have found the laws of God and have applied them better, that's all. Similarly as we apply the laws of God, we may anticipate a greater degree of the power of God's Holy Spirit. As our people become more honest, more skilled—and use those skills toward building the kingdom—as they become better stewards over time, talents, homes, and money, we may expect that Spirit in greater power.

CHRISt WAS QUITE SEVERE with the early church, and I presume he could well be so yet. He rebuked the Saints for not sharing their material substance. He said: "In your temporal things you shall be equal and this not grudgingly; otherwise the abundance of the power of the Spirit shall be withheld" (Doctrine and Covenants 70: 3). We need not anticipate a large endowment of God's Holy Spirit until a greater percentage of our people comply with the financial law. Only about twenty-seven to thirty thousand are complying with it now. We need to know a little bit more about justice and be more unselfish and much more interested in evangelism. Today we are annually baptizing about three persons to each hundred members; in some places 4 or 5 per cent. I don't think we'll have an endowment of God's Holy Spirit in great power until our people learn to be more devoted and skilled in evangelism. This also is one of the requirements.

I AM CONCERNED, naturally, with the descendants of the people who lived in Book of Mormon times—the Lamanites and Nephites. Yet we find some people in the church who do not want to converse with them, or to convert them, who do not want them even to attend our churches because they claim that they were cursed way back there and it is

not the will of God that we try to convert them. That's not true! God has said that, when these people accept the gospel, they shall become white and delightful. Christ *covenanted* with them that the gospel will be taught to them. And I think that we shall not have the power of God's endowment in our church until we become more world missionary minded. Christ came personally to the Nephites in America and said:

. . . if they [Gentiles] will repent and hearken unto my words, and harden not their hearts, I will establish my church among them. . . . And *then* shall the *power* of heaven come down among them . . . and then shall the work of the Father *commence*, at *that day* when this gospel shall be preached among the *remnant* of *this* people.—III Nephi 10: 1-4.

There should be nothing mystical about the kingdom of God. Zion is a colony of the kingdom of God. As we think of heaven, that shouldn't be so mystical either. It's a place where those who obey the laws of God willingly and intelligently are permitted to reside. I don't think there will be any sin in heaven, not because God shuts it out—because we will always have our agency—but because the people who get there will be too intelligent to sin.

WE SAY we don't know much about the mysteries of the physical world, about molecules and light, the secret of steam and color, etc. One of the great mysteries of life is how the power of the Holy Spirit can energize the mind of human beings; but from the discoveries of science today we have some inkling of how it might function. The Holy Spirit is the great positive controlling power of the Godhead. It pervades all things. It is the agent of God who organizes and puts in motion all the world; it is the true light that illuminates the mind, makes our world visible, gives us reason and concern, causes us to judge, comprehend and remember. The Holy Spirit centers in God and is also under the immediate direction of his Son. Christ says to us, "All things
(Continued on page 22.)

God Moves in a Mysterious Way

By A. Orlin Crownover

THE QUESTION OF STATEHOOD for Hawaii has come in for a great deal of heated discussion during recent sessions of the United States Congress. During this last session the issue has been kicked around like the proverbial political pigskin. As in any political maelstrom, the antagonists of the statehood bill have conjured up almost every conceivable means of defeating the bill. Some of the best talent and oratory of Congress have been spent in the melee, and a great number of taxpayers' dollars sustain the combatants as they fan their tempers and whet their words for fresh attacks on various facets of the issue.

We would not say that the question should not be debated. There have been good points both for and against statehood. This is also true of the Alaska bill. It is not my purpose here to discuss at length the course of these bills, but I do wish to consider briefly the recent stalemate in the Senate, since that is apropos to this article. While many points have come to the fore in these debates, most of us have known that the real issue is the civil rights versus states' rights. The bloc of southern senators and the coalition formed with a few sympathetic contemporaries from other areas naturally do not want four more men in the Senate who will probably vote for most civil rights legislation. When they are already perilously near the sinking point, they do not relish the idea of having in their ranks men or women from Hawaii, where all races live happily together, who may change the balance of power. While I am a Southerner by birth, I am unable to share the views held by the majority of senators with respect to Hawaii. I have been unsympathetic to their feelings both before and after coming to Hawaii. Doubtlessly the issue of statehood will again be debated by the Eighty-third Congress, and I believe the political pugilists

will witness a swing in balance of power in the next session. Though there may be good objections to statehood for Hawaii, I am certain the reasons for approval are weightier, and I would regard Hawaii's acceptance in the union as one of the nation's greatest gains, notwithstanding the fact that I am a native of Texas.

Whatever the outcome of the next Congress, Hawaii is quite certain to become a state in the near future. Let us now trace the events leading up to the present condition.

MANY BELIEVE the Polynesians to have descended from American Indians who migrated from South or Central America to Tahiti (read of the Kon-Tiki expedition in this regard), Hawaii, Samoa, and New Zealand. The Hawaiians brought with them a story of a God, Lono, somewhat parallel to the story of Quetzalcoatl told by the Aztecs and other Indian tribes in America.

When Captain Cook, sailing under the English flag, discovered the Islands in 1778, the Hawaiians thought Lono had come again as he had promised their forefathers. Though they later killed Captain Cook, after learning he was not their God, the way had been opened for settlement and control of the Islands by England. There are still evidences on every hand of British influence.

Here is a great stroke of Deity in what I regard as a purposive movement of God to bring to pass his eternal design. The Islands might have been claimed and settled by a nation that remained an enemy to the United States. It is indeed fortunate for Hawaii, the United States, and the world that a nation interested in the welfare of humanity should discover and settle these Islands.

ALL EIGHT ISLANDS of Hawaii were brought under one governing head by King Kamehameha in

1795. Queen Liliuokalani was the eighth and last to occupy the throne and was the ruler when the monarchy was succeeded by the Republic of Hawaii in 1893. Hawaii was annexed to the United States as a territory in 1898. It seems to me to be not inconsequential and not by chance that Hawaii came under control of the land from which its ancestors were believed to have sprung. The Hawaiians strongly believe in the Book of Mormon and are convinced they are of Lamanitish origin. They are happy to feel allegiance to "Joseph's land." Here again, I think, the hand of God continues to move in accomplishing his purpose.

We should note further the settlement and development of these Islands. The Caucasians here are still definitely in the minority. Their presence is quite significant, however, and provides strong ties with the United States, England, Australia, and Canada. A good many Tahitians, Samoans, and Maoris are here, as well as people from Guam and other Pacific Islands. The Atlantic islands are represented with a considerable number of people from Puerto Rico and other islands. The Philippine Islands have a large representation here and already some of these fine people have affiliated with the church. But the largest section of Hawaii's population has come from the Orient, of Korean, Chinese, and Japanese ancestry, the largest number being Japanese. Actually, there seem to be natives of every country on earth now residing in Hawaii, so that the Islands are not only the crossroads of the Pacific but have become the melting pot of the world. Here again the hand of Deity is seen moving in a great international experiment in teaching all men to live

together as brothers. Here is evidence of the workability of the plan of God, wherein he "hath made of one blood all nations for to dwell on all the face of the earth" (Acts 17: 26). Matthew 25: 33 tells us that when the Son of Man shall come again, "before him shall be gathered all nations." Does it not seem fitting that this gathering is already taking place in a land that wants to become a part of "the choice land of all the earth"?

IN ANY great evolutionary movement, there needs to be demonstrated the feasibility of accomplishing the goals. This the church seeks to do in developing men for Zion living. Hawáii is the great test tube of society in which many of the formulae for building Zion are now being tested on a smaller and less adequate scale. When men witness the practicability of the small-scale model experiment, they will be much more receptive to our call for participation in a world-wide endeavor. Then "it shall come to pass . . . when the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it; and many people shall go and say, Come ye, and let us go up to the mountain of the Lord."—Isaiah 2: 2, 3.

While Hawáii certainly should be regarded neither as the only nor as the greatest contributor to Zion advancement, the contribution is nevertheless of great moment. Through the centuries the Creator has moved silently, though determinedly. And while we often cannot comprehend his movement at the moment, as our maturation enables us to view his handwork more nearly as he does, we can but exclaim, "God moves in a mysterious way his wonders to perform."

Much more could be said on this subject, but I shall present only one or two additional thoughts. It may have had little significance for some and it may have been ardently op-

posed by others, but the move of the last Congress to grant citizenship privileges in the United States to certain Orientals was, to my evaluation, another splendid stroke of the pen of Divinity. Already, here in Hawáii, some three hundred people of Oriental ancestry are members of the church. The greatest number of these are Japanese. Several people of the different races are developing into consecrated, qualified leaders and teachers. Undoubtedly prophecy is in the making as these people begin to accept their part in taking the gospel "to every nation, kindred, tongue and people." In my measured opinion, the next great field of expansion for the church should be in the western Pacific and Asia. Ha-

wáii, as the springboard to these areas, is of strategic importance to the church, especially in view of the fact that here are bred cultures familiar with the Occidental way of life and the goals of the church and indigenous to the Oriental pattern of living.

As the unfolding purpose of Deity becomes increasingly apparent, we are called to join with renewed vigor in the crusade of Eternity, the winning of all nations unto him. Let us with unassailable conviction join with the inspired poet, Brother Joseph Luff, in his "Admonition," "Forth from thence your testimony shall to trembling nations go, and the world confess that with you God has residence below."

A LESSON IN FAITH

IT IS STRANGE that we, who have so many material blessings, have such little faith while many persons of simple tastes and less good fortune are sometimes equipped with so much. I remember the story of the missionary who was stationed in West Borneo, where today stand hundreds of churches, each with a relatively well-paid pastor. These churches were built by tithes from the natives, and the pastors are also supported by tithes.

It was not easy for this first missionary to "put over" tithing to the natives. They were extremely poor—so poor they believed the missionary rich. Didn't he have a table and four chairs in his hut? It just didn't make sense to the natives to give one-tenth to Someone Else. The missionary read from the third chapter of Malachi again and again. He explained very carefully, "Tithing means simply this: if you have ten chickens you give one to the Lord. If you have ten eggs, you give one." Finally, when the missionary thought that they never would see the light, and that all his efforts had been in vain, a group of the natives held a meeting. Later they told the missionary that they had chosen a leader who would collect the tithes. Needless to say, the missionary was overjoyed. He read the third chapter of Malachi to them again, and after he finished reading the tenth verse, he held his Bible high in the air and said, "God means it. You believe the Bible—so believe this. He will bless you."

The next morning when he stepped outdoors he saw the porch filled with chickens, cucumbers, vegetables of all sorts, precious rice, and eggs. This went on all year, and the products were sold to the Chinese merchants.

As the successive years came the natives found they had much more produce to give. Each coming year brought more. The missionary was amazed at such an overabundance, but the natives were not surprised in the least. God had promised, hadn't he?

Fortunate are the ones who are born with the great gift of faith. Nothing can be accomplished without it; with it, all things are possible.

MARIE GOSLINE

Question Time

Question:

(1) Who are they of whom it is said, (D. and C. 63: 13e; 98: 5f), "They shall not sleep in the dust, but they shall be changed in the twinkling of an eye"? (2) Does this change take place at the coming of Christ? (3) Will it include the "honorable men," the heathen, and those who died without law? (4) Will all these dwell on the earth during the millennium?

North Dakota

E. F.

Answer:

(1) They are the living saints who have by obedience to the full gospel law prepared themselves at the time of Christ's coming for the change from mortality to immortality, the change being equal to death and the resurrection in others who have passed on. Not all the saints at that time will be changed, but some, especially the young will be left to live out their normal lives and to perfect their preparation when they, too, will be changed. The delay is no discredit to them, but only the granting of necessary and ample opportunity for developing to full stature, spiritually, in preparation for the kingdom of God (D. and C. 26: 3; 85: 27).

(2) Yes! When he comes to dwell with his people.

(3) No! This change from mortality to immortality does not include any others than the saints spoken of. The "honorable men of the earth," and the heathen, being outside the gospel, can not be among those changed to be caught up to meet the Lord. Their glory will be of the terrestrial world.

(4) They of the celestial order (described in D. and C. 76: 5) are they who will, after their redemption at the coming of Christ, dwell with him on the earth in the Holy City during the thousand years. They of the terrestrial order, who will also have part in the first resurrection, are not raised until just after Christ comes. As to the place of their inheritance, whether on the earth, or in some other world, the Scriptures are silent, except for some passages from which inferences may be drawn favoring the latter view. These "must inherit another kingdom." "These are they who receive of his glory but not of his fulness." "They receive of the presence of the Son [probably by visitation] but not

the fulness of the Father." They receive the ministration of the Holy Spirit "through the ministration of the celestial."

Such passages as quoted suggest a complete separation of the celestial and terrestrial groups. Some have assumed that because the terrestrials are resurrected on the earth that that is proof sufficient that here is where their inheritance will be. But it is well to remember that the celestials and the sons of perdition are also resurrected on the earth, though neither have inheritance here. Doctrine and Covenants 85: 9-15 points out that other planets of our solar system are kingdoms and places of human habitation. After the millennium the whole earth will be crowned with celestial glory, and be the possession of celestial beings only for ever and ever (D. and C. 85: 4).

CHARLES FRY

Question:

I am stuck on the meaning of the word "prevail" in Jesus' statement, "Upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16: 18). The Catholics say it proves that there will be no apostasy and quote: "Lo, I am with you always, even unto the end of the world" (Matt. 28: 20). I am now investigating your church.

Ontario

A. D.

Answer:

The men and women around Jesus knew the importance of military strongholds such as fortresses. When such a fortress was under attack, the gate was a crucial point. If the invader could break in, all might be lost. If he could be kept out, then those within were secure. The whole question was whether the gate would "prevail" when under attack; whether it would stand up.

With this in mind consider the whole verse. Jesus had assured Peter that he would build his church on the "rock" of the heavenly revelation that Jesus is indeed the Christ. It is easy to remember in this connection the story of the man who built his house on the rock and so was secure (Matt. 7: 24-27). One has the thought of the church which is so firmly grounded standing against every possible assault.

Then the metaphor is reversed and one has the mental picture of the stronghold of the powers of evil. This is now under attack, as it must always be under attack, from the men and women who know that Jesus is the Christ. The Master says that "the gates of hell shall not prevail against it." I think that he is saying that the powers of righteousness shall certainly be victorious, and that in time even the final citadel of evil shall be overthrown. The gate of that citadel shall not prevail.

It is unfortunate that some who have not caught the pictorial background of this passage have thought that it was a guarantee that the church should withstand all opposition. This is the Roman Catholic position. And, of course, it is true of the church built on this rock of revelation. But that has already been covered when Jesus says, "Upon this rock will I build my church." The gates of hell do not get up and attack the church. The only chance for a gate to prevail is when the gate itself is under attack. It prevails when it holds out the attacker, and it does not prevail when the attackers break through.

F. HENRY EDWARDS

Question:

Can a person who has been found guilty of adultery a second or third time hope for forgiveness if he truly repents? Ohio

MRS. R. W. D.

Answer:

Forgiveness is largely a matter of conscience. It happens only when a change is made in the thinking and attitude of the individual concerned. We cannot anticipate a change in God, for he never changes. God has commanded the church not to forgive a second offense of adultery, and directed that the guilty person should be cast out (D. and C. 42: 7).

CHRIS B. HARTSHORN

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel members signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

Briefs

Branch Officers Elected

BRENTWOOD, MISSOURI.—The branch pastor, Dan Belcher, had to resign as his business moved him from the area. Elder Ralph Briggs was acting pastor until Elder Roy Benson of the St. Louis Branch was elected pastor for the coming year at the business meeting. The following officers were elected: counselors, Elders Ed Kent and Ralph Briggs; secretary and music director, Pat Dayton; treasurer, Charles May; religious education director, statistician, Cedric Evans; young people's leader, bishop's solicitor, David Cooke; assistant and branch historian, J. R. Miller; book steward, Claude Oliver; women's leader, Altha Dayton; publicity agent, Lois Benson; dramatic leader, Dorothy Evans; flower chairman, Blanche Cook; auditing committee, David Cooke, Don May, Claude Oliver; building committee, J. R. Miller, Claude Oliver, Charles May; finance committee, Claude Dayton, Ralph Briggs, Joy Brown; business committee, pastor, treasurer, building committee; and missionary supervisor, Elder Ed Kent.

Paul, young son of Mrs. Ruth Wright, and Dan Vencent, son of Mr. and Mrs. Rudy Ginter, were blessed. David Kraft was baptized.

A family dinner was held October 23.—Reported by LOIS BENSON

Church Building to Be Repaired

FREESOIL, MICHIGAN.—At the recent branch business meeting all of the former branch officers were returned to their respective offices. Elder John Blackstock of Central Michigan District presided.

Elder Lee Pfohl of Lansing conducted a two weeks' series with preaching and visiting in late September and early October.

October 19 was home-coming for the branch. Many former members of the branch and relatives attended from Flint, Saginaw, Lansing, Scottville, Prudenville, Farwell, Muskegon, Ludington, and Independence, Missouri.

J. R. Vest was ordained a deacon by Elders John Blackstock and Charles Martin. Other ministers present for the home-coming services were Jay Doty of Prudenville, Carl Larson of Saginaw, David Larson and Glen Foster of Lansing, and William White of Muskegon.

On October 26, members of the branch went to Muskegon, where President F. Henry Edwards was the guest speaker.

The church building which was dedicated by Joseph Smith III in 1901 is now in need of some repairs and the branch is undertaking the project. The ceiling will be lowered to strengthen the side walls and make the building easier to heat. This will also improve the acoustics.

Garth Jeltema of Grand Rapids who is attending Freesoil High School was baptized in September by Elder Charles Martin. He is an active member of the church school.—Reported by BLANCHE HILL

Working on New Building

LINN, MISSOURI.—A school building was purchased in the spring and is now being converted into a church as the Saints raise the funds to do so. Before buying the building they met in the home of Mr. and Mrs. Russell Lytton.

In August the branch had a picnic, and on Halloween a chili supper and masquerade party. Brother Jack Wight of Columbia, Mis-

souri, held cottage meetings for two weeks during October. Two candidates were baptized at the end of the series.

On November 3, a business meeting was held under the direction of John Puckett and Ross Mortimer of Jefferson City, and the following officers were elected: Ross Mortimer, pastor; Paul Litton, assistant pastor; Juanita Helmgig, church school director; Orlies Lytton, music director; Nannie Kemple, women's leader; George Kemple, Russell Lytton, Edward Huot, building committee; Dorothy Heidibrink, historian; Orlies Lytton, reporter; and Nannie Kemple, clerk.

Apostle D. O. Chesworth was the speaker on November 9.—Reported by ORLIES LYTTON

Twenty-two Men Called to Priesthood

DETROIT INTERNATIONAL STAKE.—The agenda for the annual stake conference necessitated two business sessions for satisfactory completion. The first session was at Central Church, September 10, and was devoted entirely to the consideration of a large list of recommendations for ordination to the priesthood. Twenty-two men received unanimous acceptance from the assembly. They were as follows: to the office of deacon, Richard Booth, Walter Cook, Leonard J. Barr, Frederick Root; to the office of teacher, Thomas Willard; to the office of priest, Theodore James Edwards, Jr., Mearl McCollum, Laverne Phillips, Bernard H. Pearl, Edwin Chambers; to the office of elder, Earl McIntosh, Sr., Otto Berndt, Gerald Fitch, John Moses, James Stanton Shotwell, Athol Packer; to the office of high priest, Asa Jones, Roland Arnold, W. Guy Oatsvall, and to the office of high priest and to the stake high council, Paul Crinzi, Rigby Leighton, and S. C. Sharer.

The second conference session was held at Post Intermediate School on Sunday, September 14. This session was under the joint direction of President W. Wallace Smith and Stake President W. Blair McClain. Following devotional prayers by Elders G. Booth, D. Dowker, and C. Carlson, President Smith spoke regarding the Melchisedec priesthood. The following were then ordained: John Moses by High Priests R. Moore and W. Garnier; Athol Packer by High Priests C. Carlson and B. Brown; Asa Jones by High Priests G. Booth and A. Grant; Paul Crinzi by President Smith and High Priest H. Voltmann; Roland P. Arnold by High Priests L. Wayne Updike and R. Hulse; W. Guy Oatsvall by Stake President McClain and High Priest H. Voltmann; Rigby Leighton by High Priests L. O. Brockway and D. Dowker; S. C. Sharer by High Priests E. V. Osborn and L. O. Brockway.

A comprehensive progress report was read by Brother McClain, followed by a brief financial progress report by Bishop Updike.

W. Blair McClain was sustained as president of the stake, and L. Wayne Updike as stake bishop. L. O. Brockway and E. V. Osborn were sustained as counselors to the stake president, and Bishop C. O. Carlson was sustained as counselor to Bishop Updike.

The stake high council was unanimously sustained, and missionaries to the stake, F. E. Butterworth and R. Flanders, received unanimous endorsement. Patriarchs G. Booth and B. Brown were similarly endorsed. Other stake officers are H. E. Depew, secretary; Gladys Wilkinson, stake historian; Elsie Gibson, stake recorder; Edward Williams, book steward; Milton Carswell, young people's leader; Ena Slasor, women's leader; Mona Knight, church school director; R. L. Gault, music director; D. McLeod, visual aids director; and J. Beaudette and H. Voltmann, Bluewater Reunion committee.

New business provided for greater activity and expansion in the northwest portion of

the stake particularly, as well as increased action in the northeastern section.

President W. W. Smith was the guest speaker at the evening worship service.—Reported by H. DEPEW

Rally Held

REGINA, SASKATCHEWAN.—A rally was held in Regina in the new church October 11-13. Approximately 100 were in daily attendance. Among those present were friends and members coming from all over Saskatchewan including the far north and distant south.

Services began each morning at 8:15 a.m. and followed with services and activities throughout each day including study classes, and open forums, under the leadership of Elder Carl Mesle, General Church youth director, and Missionary Howard Fisher. Assistance was given by Pastor Arthur Bergersen, Regina; Brother Peter H. Harder and Brother Orville Fisher of Saskatoon; and Brother Len Jensen of Wayburn.—Reported by MAY RICHARDSON

Mission Becomes Branch

MODESTO, CALIFORNIA.—Several outstanding missionary efforts have been noted in the branch and its Turlock mission in the past year. These have included meetings of Elder Herbert Lynn in the spring, followed in the summer by Seventy Glen Johnson, and in the fall again by Brother Lynn. From these efforts directly or indirectly, the congregation has received twelve new members through baptism.

The mission at Turlock was formally organized into a branch on August 31. Elder Bill Hays was installed as the president.

The following have been ordained in the past year: Homer D. Gatchett, elder; Frank P. McGill, John F. Weaver, and H. R. Green, deacon. The following have moved into the congregation: Elder Gene Bivens and his wife Lenore; Priest Robert Collville and his wife Joyce; Deacon Donald Hawley and his wife Lois; and James and Rogene Templin.

At the beginning of the year Sister Mary Stark accepted leadership of the church school and the rotation plan for teachers was instituted. This plan provided that teachers be appointed for a period of three months during which time their assistant or substitute teacher prepared to accept the responsibility for teaching a class during the second three months. Sister Stark has recently accepted the office of church school director for the Northern California District for the coming year.

The music department has given special programs during the year under the leadership of Irene Gatchett.

The women's department under the leadership of Naomilee Rose has held a welcoming and friendly visiting program through the year. The friendly visitor representing the group for the past year has been Sister Eva Stark. The women's department has also contributed over \$250 to the branch.

The Zion's League has supported branch activities as well as sponsoring such activities as purchasing a picture of Christ by Sallman, and raising funds for the Graceland Alumnae Scholarship. A talent calvacade sponsored this. George Shimel, former Graceland, supervised the production of the Modesto League.—Reported by ILAH G. ROSE

Sponsors Project

SHERMAN OAKS, CALIFORNIA.—The Saints sponsored a project for five days at the annual San Fernando Valley Fair which was held in September. The project began four years ago when Sister Florence Guy, now of Oregon, seized the opportunity to sell popcorn and peanuts at the fair. The mission had just started and everyone was enthusiastic to help

raise money for the building project. Each year in January a contract is signed with the Fair Association for the following September. The first year was done on a small scale, and each year improvements have been made. Sister Guy, Sister Lois Swanson, Sister Mary Winslow, Sister Leanore Minghini, and Sister Alberta Woodring have been in charge of the project in the past years. Mr. Rodolph Morrissey was in charge of the people who sold in the grandstand, and usually ten people worked in the crowd. Six people worked in the booth each shift, and Brother J. C. Ruchabor was the barker this year. In the past four years approximately \$2,000 has been raised.

The branch is represented by students at Graceland. They are Dorothy Morrissey, Vinia Carla Davis, Deacon Robert Anderson and his wife, Elizabeth.—Reported by LEANORE MINGHINI

Correction

GRAYLING, MICHIGAN.—The report in the *Herald* of October 20, should be corrected to read: Through various activities in the past twelve years the women's department has helped with the purchasing of a house of worship, which the Saints now have, and the two new lots the branch recently purchased.

Seven Candidates Baptized

GREAT BEND, KANSAS.—A series of missionary meetings were held by Elder Alan Tyree. They ended on August 17 and the following seven members were baptized: Mrs. Mary Akens, Mrs. Helen McJunkin, Mrs. Mervin Snapp, Miss Billie Allen, Ivan McJunkin, Mr. Ivar McJunkin, Mr. Burton McJunkin, Jr. The candidates were baptized by Elder Ronald E. Manuel and Priest Kenneth Boese. The confirmation service was held September 7 with Elders Ronald E. Manuel, J. C. Shannon, Joe Endocott, and E. L. Shepard officiating. Three babies were blessed on the same day. They were William Joe, infant son of Mr. and Mrs. Mervin Snapp; Burton III and Brenda, twin children of Mr. and Mrs. Burton McJunkin.

Priest Kenneth Ingran has moved to the group and was appointed assistant counselor to Elder J. C. Shannon on November 2.

A women's department has been organized and Eilene Whipple was chosen as leader. The group held a food sale on November 22 with the proceeds going to the building fund.—Reported by MRS. RUTH SNAPP

Seventeen Approved for Ordination

CENTER STAKE OF ZION.—At the stake conference on September 22, the following men were presented from congregations for approval for ordination: Spring Branch: John L. Boyd, deacon; Thomas O. Caviness, deacon; and Leslie R. Leutzinger, priest; East Independence: David L. Thatcher, deacon; Phillip D. Stark, teacher; Kenneth L. Wagener, teacher; Francis R. Cain, priest; Stone Church: Robert W. Baker, deacon; Harold D. Brower, priest; Harry B. Sprague, elder; Liberty Street: Harry M. Steede, priest; and L. Ernest Stillwell, elder; and Mt. Washington: Kenneth H. Thurman, deacon; Elwood H. Moorman, teacher; David A. Davis, priest; Richard P. Howard, priest; and F. Lee Comer, elder.

Officers for Coming Year

SAN JOSE, CALIFORNIA.—The Zion's Home Builders spent a week end retreat at Big Basin, California, September 6 and 7. The Zion's Leaguers were recently hosts to the Leaguers from Berkeley and San Leandro at a picnic barbecue held at Alum Rock Park.

The annual branch business meeting was held at the church September 29 with District

President Lawrence A. MacDonald in charge. Officers elected for the coming year are: Elbert D. Guilbert, pastor; Charles Cady and Harold Cline, counselors; Katherine Kranter, director of women; Glen Coplen, treasurer; Jean Sherman, secretary; Robert Cowden, auditor; Lena Guilbert, director of music; Agnes Elam, director of drama; Ray Elam, recorder; June Elam, librarian; Alfred Frey, youth leader; Edith Young, publicity agent; Stena Caldwell, historian; Gertrude Sessions, book steward; Ray Elam, solicitor; Robert Alberts, Howard Davis, and Harley Bates, finance committee.

Appointed officers were Edith Young, adult supervisor; Alfred Frey, youth supervisor; Zella Cline, children's supervisor; LaVon Wickner, social chairman; Frances Coplen and Agnes Elam, friendly visitors; Mariamne Waters, flower chairman; Stena Caldwell, reporter. The building and maintenance committee are Wayne Wickner, chairman, Howard Davis, and Ray Elam. A budget of \$1,668 was adopted for the year.

On September 28 a promotion service was conducted for the children's department and nineteen children were promoted.

A special offering was taken for the Auditorium fund October 12. The Zion's Home Builders sponsored a church dinner October 17 for the benefit of the Auditorium.

The women's department held their October 23 meeting at Happy Valley Conference grounds. A dollar lunch was served for the benefit of the women's building for the grounds.

Gene Robinson is welcomed home after two years in the service overseas. Barbara Smith of San Bruno who is attending San Jose State College is attending church at San Jose.—Reported by STENA CALDWELL

Missionary Holds Series

PONCA CITY, OKLAHOMA.—Twenty-two Zion's Leaguers and eight supervisors from the Eden Heights' congregation of Independence, Missouri, were guests at the Ponca City Indian Powwow on August 30-31. Visitors camped on the Powwow grounds at the White Eagle reservation. Their camp and bus was at the camp site of the late Mrs. Maggie Mehojah, Kaw Indian, who took her family to the annual affair. Sister Mehojah was an active church member and three sons, two daughters, and several grandchildren and their families were present to participate.

On August 31, the Leaguers presented the morning service at the mission, followed by a basket dinner.

On September 4, a meeting of the women's department was held at the home of the president, Mrs. Robert J. Cavanaugh to complete the election of officers. Those elected were Mrs. John H. Page, vice-president; Mrs. Cecil Jackson, secretary; and Mrs. M. A. Etzenhouser, treasurer.

On September 7, George Storm, son of Mr. and Mrs. Paul Storm of Lyman, Oklahoma, was confirmed by Elders Glenn C. Limb and O. E. Pender.

On September 14, Mrs. John H. Page was baptized by Elder Norman Page of Seminole, Oklahoma. The services were performed in the Enid, Oklahoma, church with Elder W. J. Saunier, pastor at Enid, confirming, assisted by Elder Page.

Elder Wallace Jackson held a series of missionary meetings in the City Building, September 14-23. Extensive visiting was done by Brother Jackson during this period.

On September 28, a farewell party was held for Mr. and Mrs. DeWayne Steers. Brother Steers will go into the service. A short worship program was presented. Warren Gose, Arkansas City, Kansas, was a guest.

Mr. and Mrs. M. A. Etzenhouser and Mrs. Graham Hart attended the Doctrine and Covenants Institute in Independence the last week in September.

A district priesthood institute was conducted in Oklahoma City, September 27 and 28. Those attending were Elder Glenn Limb, Priests Paul Storm and Robert J. Cavanaugh.

On October 19, Elder and Mrs. Jesse Davis, Skiatook, Oklahoma, were guests at the branch. Brother Davis, religious education director of the Central Oklahoma District, preached in the morning and afternoon, and attended the study class for teachers.—Reported by MRS. GRAHAM S. HART

Seventy Holds Series

SACRAMENTO, CALIFORNIA.—Seventy Glenn Johnson held a series of meetings in September and visited among the Saints. On September 14 he baptized Mrs. Ellen Elam, Mrs. Geraldine Elam, and her daughter Patricia. They were confirmed by Elders Johnson, Myron R. Schall, and Bishop E. C. Burdick.

The annual business meeting and election of officers was held on September 16. Pastor Myron R. Schall and his counselors, Elders John E. Gann and Robert L. Nephew, were sustained in the branch presidency. Other officers elected were director of religious education, Cecil A. Jacks; youth leader, Earl Horton; women's leader, Cora Bridges; director of music, Edna Burdick; secretary, Eula Damron; recorder, Rose Ida Honeychurch; treasurer and solicitor, Ives J. Honeychurch; auditor, John B. Dawson; director of drama, Mabelle Nephew; historian, Marjorie Damitz; book steward, Hazel Damron; finance committee, E. C. Burdick, Ella Dawson, and Donald Damron.

An installation service with the theme "Keys of the Kingdom" was arranged by Elizabeth Schall and held on Sunday evening, September 28. Pastor Schall was in charge of the service and Elders Robert L. Nephew and John E. Gann were the installing officers.

The Zion's League held election of officers on October 14 at the home of Mr. and Mrs. Earl Horton. Refreshments were served following the business meeting.

The branch observed its annual rally day on October 12. High Priest and Mrs. R. L. Bishop of Santa Rosa were guests at the service. Elder Bishop preached on the theme, "The rally must begin with you." The choir presented an anthem with incidental trio by Hazel Damron, Laurence MacDonald, and Ives Honeychurch. There was also a special number by a guest soloist. Dinner was served in the lower auditorium where a program was presented.

The Graceland College Day speaker was Elder Tom Beil of Berkeley. The choir, directed by Edna Burdick, sang the anthem "Send Out Thy Light," and the Graceland Alma Mater hymn. A special offering for the girls' dormitory was received.

Elder John Darling conducted a religious education clinic on October 22 and 23.

Elder Heman H. Davis, formerly of the branch, now pastor at LaJunta, Colorado, was the morning speaker on October 26. In recognition of Girl Scout Day the pastor spoke briefly concerning the work of the Girl Scout and Girl Guide organizations and invited the Girl Scouts present to stand and repeat the pledge.

Babies blessed recently include the following: Christie Lee, daughter of Mr. and Mrs. Larry Baker, blessed on September 21 by Elder Cecil A. Jacks assisted by Elder Lawrence Hendrickson; Kenneth Edward, son of Mr. and Mrs. Forrest Hoover, on October 5

by Elder Myron R. Schall assisted by Elder John E. Gann. On October 19 Roger Lawrence, son of Albert and Dorothy Burdick, was blessed by his grandfather, Bishop E. C. Burdick, assisted by Elder Lawrence Hendrickson; and Raymond Stuart Jones, Jr., son of Raymond and Marilyn Jones, was blessed by Elder Hendrickson assisted by Bishop Burdick.

Two recent weddings were held at the church. On September 25 Julie Ione, daughter of Mr. and Mrs. Claude Purvis, was married to Private John Robert Dawson, son of Elder and Mrs. John B. Dawson, Elder Jabez A. Elam officiating. On October 2 Dorothy Ellen Gibson, daughter of Mr. A. R. Gibson of Deming, New Mexico, and Airman First Class Charles Roger Marshall, son of Mr. and Mrs. Albert H. Marshall of Lamoni, Iowa, were married by Priest E. Leroy Burdick. Receptions were held at the church following the weddings.—Reported by LENA SWANEY

Branch Has Business Meeting

HOT SPRINGS, ARKANSAS.—The branch held its annual business meeting on September 28, with Seventy James Renfroe presiding. The following were elected or sustained: pastor, James Renfroe; church school director, Charles Freeman; assistant church school director, young people's leader, and treasurer, Carrol Donathan; secretary, Emma Sanders; church school secretary, Gertie Sanders; music director, Vera Cook; women's supervisor, Mamie Donathan; publicity agent, Bonnie Sanders; building committee, Carrol Donathan, Melvin Lay, Charles Freeman.—Reported by BONNIE SANDERS

Three Men Ordained

CHEROKEE, IOWA.—The branch held its annual business meeting in September. Edwin Hoepfner was re-elected branch pastor and Ray Johnson was re-elected treasurer. Gerhart Hoepfner was elected secretary; Priest R. J. Miller, church school director; Yvonne Spence, secretary; Elsie Webb, young people's leader; Priest Ray Gunn, music director; Dorothy McCarty, women's leader; and Deacon Willard Petlon, branch solicitor.

During the past year, six candidates have been baptized. They are Sister Rosella Miller, Albert Witcombe, Beverly Witcombe, Gayle Ballantyne, Gilbert Neilson, and Egart Hansen. Two marriages have been performed. They were Alfred Ballantyne and Edna Pinkerton, and Ila Joyce Hoepfner to Don Magnusen.

Five babies were blessed during the year. They were David Russell, son of Ruth and R. J. Miller; Julie Ann, daughter of Viola and Cecil Johnson, of Sioux City, Iowa; Calvin, son of Alice and Raymond Gunn of Correctionville, Iowa; Michael John, son of Clifford and Donna Kelley; and Ruth Ann, daughter of Donald and May Haynes.

Three men have been ordained to the priesthood. They are Paul Stieneke and Willard Pelton to the office of deacon, and Darrell Webb to the office of priest.—Reported by MABEL JULIUS

Annual Business Meeting Held

LOWBANKS, ONTARIO.—In July, thirty-one branch and church school members attended the district reunion at Port Elgin, Ontario.

On August 23, William Stoner of Niagara Falls, Ontario, invited the Zion's League groups from Lowbanks, Hamilton, London, Niagara Falls, Ontario, and Niagara Falls, New York, to a beach party at his summer cottage at Willow Bay, Ontario. They had recreation in the afternoon and a campfire in

the evening. About seventy-five young people attended.

On August 24, Betty Dayton was baptized by her grandfather, Elder Harry Dayton and confirmed by him, assisted by her father, Elder Archie Dayton.

The women's department sponsored bake sales on July 4 and August 30. On September 7, the young people met for an early morning prayer service.

The annual branch business meeting was held September 10, and the following officers were elected: branch president, Elder Clarence MacDonald; counselors, local priesthood; secretary, June Armstrong; treasurer, Elizabeth Patterson; finance committee, Clarence MacDonald, Archie Dayton, Alfred Moscrip, Elizabeth Patterson, June Armstrong, Ida Moscrip, Bessie MacDonald; music director, Iva Roloson; church school director, Lester Roloson; children's supervisor, Bessie MacDonald; women's leader, Ida Moscrip; Zion's League leader, John Armstrong; publicity agent, Nellie Dickhout; book steward, Elizabeth Patterson; historian, Delbert MacDonald. District President John Booth was in charge of the meeting. He showed pictures of General Conference and the district youth camps following the meeting.—Reported by NELLIE DICKHOUT

District Conference Held

SOUTHEASTERN ILLINOIS DISTRICT.—The district conference was held at Flora, Illinois, on October 4 and 5, under the leadership of Apostle D. O. Chesworth. Classes were taught by Brother Chesworth and Hazel Kyser, women's leader. Evangelist J. Charles May, recently returned from the South Sea Islands, was present and related some of his experiences.

The Sunday services opened with a general prayer meeting under the direction of Apostle Chesworth. He also preached the morning sermon. A basket dinner was served at noon in the basement of the church.

The annual business meeting was held under the direction of Apostle Chesworth and Seventy D. L. Kyser. The following officers were

elected: district president, W. W. Colvin; director of religious education, Russell Ellis; young people's supervisor, Floyd Henson; women's supervisor, Hazel Kyser; treasurer, Ralph Rockett; secretary, Ruby Ellis; music director, Priscilla Henson; historian, Dr. W. E. Phillips; bishop's agent, Ed Knapp; auditing committee, Rufus Rockett, Cecil Brown, and Lewis DeSelms.

The following names were presented to the conference for approval to ordination: Sam Anderson, elder, Flora; Tommy Racine, priest, Nashville; Guy Wilcox, teacher, Whittington; Eldon Smith, teacher, Salem. The charge was given by W. W. Colvin, and Sam Anderson was ordained to the office of elder by Apostle D. O. Chesworth, assisted by Seventy D. L. Kyser and Harry M. Henson. Brother Anderson is a General Church appointee. A solo was sung by Mrs. Floyd Henson, accompanied by Mrs. Herbert Henson. District President W. W. Colvin selected for his counselors, O. P. Allen and W. E. Phillips. The retiring district president, Seventy D. L. Kyser, was given a rising vote of thanks for his work in the district.—Reported by RUBY ELLIS

Ordination Service Held

FORT SCOTT, KANSAS.—Lloyd Feagins was ordained to the office of deacon on March 22. The pastor, Dale Crown, made a recording of the service and it was presented to Deacon Feagins as a gift.

Missionary William Williams and his wife and sons have visited the branch several times.

The branch has gone over the top in the Auditorium drive.—Reported by SUSIE LE NEVE

Baptismal Service Held

DELHI, ONTARIO, CANADA.—The annual business meeting was held September 9, with District President J. C. Stuart in charge. The following officers were elected: pastor, Clarence Weeks; counselors, Herbert Cohoe, Leslie Barham, William Hoskins; secretary, Norene McCleod; treasurer, Frances Sullivan; recorder, Marjorie Sheppard; church school di-

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HERALD HOUSE Independence, Missouri

rector, Earl Sheppard; assistant church school director, Jerry Wilbur; music director, Ruby Wilbur; young people's supervisor, Vera Winegarden; book steward and women's leader, Mae Weeks; church historian, Herbert Cohoe; building committee, Lloyd Winegarden, Leslie Barham, Bert Sullivan.

A Zion's League has been organized with Jerry Wilbur as president.

During the year, visiting priesthood members have spoken to the congregation. Among them were William McMurray, Carl Muir, J. C. Stuart, J. A. Koehler, Lorne White, Archie Barham, and Orlo Hodgson.

Joint prayer meetings are held the last Wednesday of each month at the home of James Pierson at Tillsonburg between the Corinth and Delhi Branches.

On Children's Day, a baptismal service was held. Archie Barham baptized Norma Charlton and Bobby Smith, and Earl Sheppard baptized Shirley Smith and Thelma Sheppard. They were confirmed the same day by Elders C. Weeks and A. Barham.

Members of the branch attended an all day meeting at Brantford in June and the seventy-sixth anniversary services at Corinth in October.

Two branch sales were conducted with the proceeds going to the Auditorium fund. Anyone who had anything to sell, brought it and sold it. The women's department conducts an annual sale and bazaar.

Several members of the branch attended General Conference. The branch was represented at the local reunions.—Reported by MARJORIE SHEPPARD

District Youth Rally Held

EDMONTON, ALBERTA, CANADA.—At the annual business meeting, Elder K. W. Aholt was re-elected branch pastor.

Seventy Z. Z. Renfroe held a week of missionary meetings during the early part of September.

Three children were blessed recently. They are Brian David, son of Gladys and David Larmour; Brenda Marie, daughter of Lucille

and Owen Donnachie; and Terri Lynne, daughter of Evelyn and Bob Jeffery.

Progress is noted on the new church building. At present services are being held in the basement, but plans indicate that the upstairs will soon be finished. Donald Allison, Christene Olsen, and Elsie Walrath were baptized by Priest Howard Allison.

A youth rally was held in Calgary October 17-19 with Carl Mesle, General Church youth director, and District Missionary Howard Fisher in charge. At this time Mathilda Shearer of Medicine Hat, Alberta, was baptized.—Reported by MURIEL PEARSE

Women's Group Meets at Kirtland

AKRON, OHIO.—On Children's Day, June 8, eleven candidates were baptized by Pastor W. H. Mitchell. Eight of these baptisms were children.

On August 4, Barry Gilligan was baptized by his uncle, Elder Myron Woods of Des Moines.

At the annual business meeting September 16, presided over by Charles Brockway, district president of the Kirtland area, the following were elected: Elder W. H. Mitchell, pastor; Edith Brockway, director of religious education; Edna Rhodes, secretary; Flora McPherson, music director; Bures McPherson, women's leader; Kenneth Noland, bishop's agent; Edward Maier, book steward; Kenneth Noland, Jr., Zion's League leader; Rankin Davis, publicity agent. Kenneth Noland, Jr., is now serving in the armed forces of the United States Army.

The General Church women's leader, Pauline Arnsion, met with Akron women's department on October 22. Representatives of New Philadelphia, Canton, Barberton, and Cleveland were also present to hear Sister Arnsion speak. A vocal solo was presented by Flora McPherson.

A rummage sale sponsored by the young women's group, Semper Fidelis, was held October 17 and 18. The proceeds amounted to \$125.00 to be put into the building fund.

On November 7 a family night supper was held at the church. Daisy Shaffer was in

charge of the program. Gertrude Crowthers was in charge of the devotional service held at the end of the program.—Reported by RANKIN DAVIS

Apostle Meets With Group

BAGLEY, MINNESOTA.—Apostle D. O. Chesworth and Missionary Delbert Smith visited with the Bagley Saints on October 30. They were en route to the Red River District conference held at Fargo, North Dakota.

Services were held in the home of Pastor Frank Sim in the evening. Apostle Chesworth preached and a special number included a solo by Dale Fultz, accompanied by Carrie Cronemiller.—Reported by BERYL OLSON

Branch Has Open House

DAVENPORT, IOWA.—Open house was held at the church, Sunday, October 19, after weeks of cleaning and painting by many workers of the branch.

The activities of the day were directed by the pastor, Elder Charles Shippy.

Priest Wayne Newport introduced the guest of honor, Arthur Kroppach, Mayor of Davenport, who gave a welcome address.

Elder Joseph Breshears, district president of the Rock Island District, chose the subject of "The Kingdom" for his sermon.

Open house was held from 2:00-4:00 p.m. The women's department, under the supervision of Mrs. Helen Hinkle, served refreshments in the lower auditorium.

A special neighborhood service was held at 7:30 p.m. Three hundred open house invitations had been distributed throughout the neighborhood.

Special music was rendered by the choir, Mrs. Helen Hinkle and Mrs. Donna Archibald, Miss Judy Richards, and a violin solo by Mrs. Mildred Newport.

Patriarch W. W. Richards was the evening speaker, and his sermon was on "The Restoration Movement."—Reported by DOROTHY O'LEARY

Pastor and Wife Honored

EROS, LOUISIANA.—A surprise social was given in honor of the pastor, Elder J. E. Phillips, and his wife. Priest Paul Fuller gave a short talk, then each member presented a small gift to each of them. Refreshments were served by the ladies of the branch.

The Halloween carnival was held and the money raised will go to the building fund.—Reported by ORELL FULLER

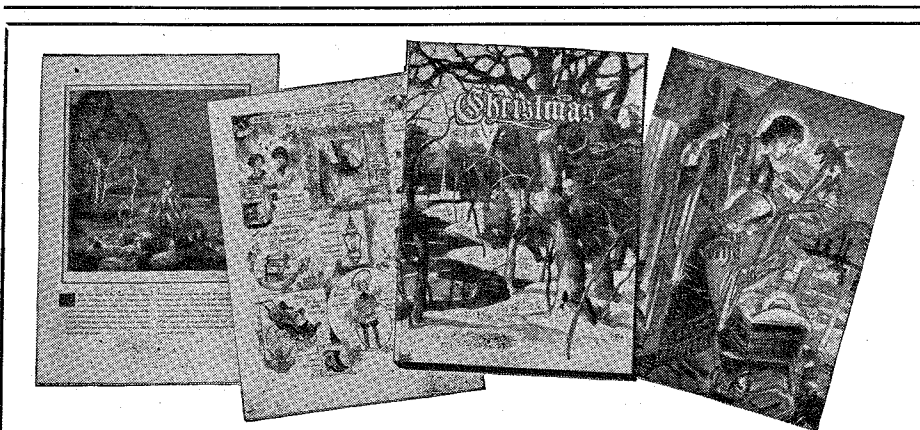
Apostle Hanson Shows Slides

POCATELLO, IDAHO.—On November 2, the mission had a Communion service conducted by Apostle Paul M. Hanson, assisted by Seventy Wayne Smith. Brother Hanson preached the sermon and Betty Burgess was confirmed at the close of the Communion service.

Slides on Ancient America were shown by Apostle Hanson that evening. The pastor, Wayne Burgess, was in charge of the service at which about 100 people were present.

On November 3, the business meeting was conducted by District President Harry Fry. Officers elected were Ruby Brown, mission secretary; Myron Montgomery, young people's leader; Betty Burgess, mission reporter. Apostle Hanson conducted a panel on mission business meetings.

On November 8 and 9, Brother Myron Montgomery and Brother Wayne Burgess, accompanied by Mrs. Montgomery and Mrs. Burgess, attended the priesthood institute in Salt Lake City, Utah.—Reported by BETTY BURGESS



1952 CHRISTMAS ANNUAL

edited by R. E. HAUGAN

The Christmas annual, completely new again this year, brings holiday enjoyment for everyone. The 68 pages are filled with favorite Christmas carols, the Christmas story, paintings, and poetry, all beautifully illustrated in full color.

paper, \$1.25; cloth, \$2.50

HERALD HOUSE

Independence, Missouri

Vacation Memories

By Helen Hester Hintz

(See page 23.)

PART ONE

SEPTEMBER AND OCTOBER are delightful months for vacationing for several reasons. It is cooler, the highways are less congested, the big rush of motel and hotel season has abated, and after the busy summer months one still has a trip to look forward to. Having a daughter to take to Graceland, we had a twofold reason for delaying until the first of September. On Labor Day, bright and early, we set out from California on the first lap of our journey of over eight thousand miles which was to consume almost six weeks. The Nevada and Great Salt Lake deserts' usual glare was softened by the lovely September haze, making them a rich blue and violet in the distance. Four tan and white antelope, small and graceful, came toward us and crossed the highway in Wyoming. Alfalfa mills were booming in Nebraska, and the many green acres of this crop were pleasant to look upon.

Stopping in Independence to attend a wedding, in which Apostle Oakman officiated, we spent a day or so visiting points of interest. At the reception Brother Oakman recalled the days spent in California and looked somewhat wistful. At the Auditorium, Brother Wallace Smith of the First Presidency graciously took us to see the newly finished council chamber of the Twelve. Finished in walnut paneling on two walls with a beautiful long walnut table down the center of the room, soft rose carpeting, and indirect lighting, it is a room worthy of the most distinguished visitor. Herald House and the Book Shop were buzzing with activity. The nurses of the Independence Sanitarium were giving a Hawaiian *luau*, replete with *leis* and orchids flown in from Ha-

waii. Colorful placards announcing this feast of roast pig, *poi*, etc., to be served for five dollars a plate were placed in the downtown store windows. The purpose was to swell the fund for the little chapel at the San.

September 7 found us attending Communion services in the new Slover Park church. The typical Reorganized Latter Day Saint friendliness prevailed; the service was excellent. The good people volunteer freely so that there is a fine spirit of co-operation.

SOON WE ARRIVED in Lamoni, Iowa, where we delivered our Graceland. The friendly girls at the dorm soon made her at home. Families were busy wrestling with trunks and luggage, helping to get their girls established in their "home away from home." They had come from Canada, New York, California, the South, Hawaii, Holland, and Japan. Someone was playing the piano in the comfortable lounge downstairs, completely oblivious of the hubbub. There are 585 registered students; 60 had to be turned away for lack of facilities. Officials are working toward expansion of this most worthwhile institution. It is here that the students truly learn to live Zionically—"all for one and one for all." The consecration of teachers goes far beyond academic responsibility. Nowhere in the world is there such a wonderful spirit of co-operation, brotherly love, and wholesomeness. It is no wonder that higher institutions of learning welcome Gracelanders as the "cream of the crop" each year. In these critical times, with the world so topsy-turvy, this school gives something to our children at the age when they need it most; something so precious it can never be measured in dollars and cents.

Visiting the new and beautiful church in Lamoni was another won-

derful experience. It is modern in every way with a seating capacity of approximately seven hundred when the extra room is thrown open by sliding doors.

Creston, Iowa, is known as the "biggest little city in Iowa" and is a pretty place. The new Reorganized Latter Day Saint church there is spick-and-span, yellow brick with blond wood trim. Sister Ruby Strand told us of the recent missionary series there, netting ten baptisms.

The Mississippi River on a warm September evening is a pleasant sight with the little river boat, "Addie May," all lighted up for her final run of the season. The city of Keokuk nestles in the hills above the river and it was here that former Chico friends were located. Their infant son was blessed in the church there, which has been newly redecorated.

Traveling along the Mississippi to Nauvoo is a never-to-be forgotten experience. Around each curve is a beautiful scene and soon we were entering the town, driving down the quiet street that leads to the guide office where we should hear the story of how our church came to be. Pictures of the Martyr, the grove, maps, and other aids were attractively placed in glass cases with indirect lighting and forest-green draperies to give an introduction to the story. From the guide office we were taken to the old homestead where Joseph and Emma first lived in Nauvoo, and which is now undergoing extensive repairs. The Nauvoo House which stands on the river bank was used as a hostelry in those early days and is now used by the young people for meetings during summer retreats. The Mansion House which is farther down the street from the river is remarkably well preserved. It is furnished with furniture of the period, some are the original pieces. A large painting of Joseph hangs over the dining room fireplace. Woven rag rugs cover the floors. Solid walnut was used for the doors.

A collection of fancy dishes of the period was on display in a glass case, together with a leather hatbox which was used for Joseph's silk top hat.

The grounds are well kept with wide green lawns, shrubs, and flowers. The river makes a horseshoe bend so that Nauvoo has an unusually beautiful setting. Beyond the old homestead are the three graves which have been re-covered with granite and lettered. They are on the site of the old springhouse among the lilacs. As we stood there we thought of the early days of Nauvoo, the leading city of Illinois with a wonderful militia and Joseph as mayor, and the events leading to its downfall. The guide pointed out a broken slab from the temple, showing the moon and sun. He gave a very clear word picture of this historic period.

BLOODSTAINS are covered with glass on the floor of the jail at Carthage, Illinois, where Joseph and Hyrum were killed. The shot that killed Hyrum went through a thick walnut door which still stands. According to the Mormon guide there, the mob, with their painted faces to hide their identity, were finally traced, their names secured and it was found that each and every one met horrible deaths.

Indiana was somewhat cooler and greener than Illinois. We noted the birthplace of James Whitcomb Riley with a swimming pool and park named for him. The states are not so wide as in the West, and before we knew it, we were nearing Ohio. Rolling hills with many farms were interspersed with small communities; corn, sheep, cattle, and hogs are raised. Mountains are heavily covered with trees, similar to California. Leaving Akron and traveling for quite some time we drove through beautiful rolling hill country with small cities every little way. A sign pointed to Kirtland Hills, three miles! We drove down a winding road and could see the spire of the Temple with its weather vane rising above the trees. Around a turn and there it was; simple in line, yet so dignified. Extensive repairs are being made to the outer walls, every effort being made to copy the original finish as nearly as possible. The interior is beautiful, having been

newly redecorated in pale pink with white trim. The walls of the structure are two feet thick; the glass in the Gothic windows has nearly all been replaced, and only occasionally one may see the pane of a wavy original. Intricate carving in Grecian is hand done. Oxen were used to drag the implement used for the scroll design of the pillars. Beautiful fans are over the two main windows in colonial design, front and back. The most unique thing about the temple is the group of pulpits which are built into each end of the building; one used for the Aaronic and one for the Melchisedec priesthoods. There are two upper floors; one was used for a school of instruction and the other for the school of the prophets. The guide called our attention to the beautiful rose design of the east window in the second floor room, all hand carved.

The pews in the sanctuary are the originals which were enclosed with little doors that latch. It was thought that the early Saints decided upon the enclosed pews because of the lack of heat in the building. Often they would come and bring "foot-warmers" to help combat the cold as they sat through the meetings. The beautiful temple was completed in three years, using the most primitive of tools. We ponder this as we look at the intricate designs and the beautiful curving staircases. We know God had a hand in this work and the struggle and sacrifice of the people were abundantly repaid.

THE AREA IS RICH and fertile with many beautiful country estates and thickly settled communities. Individual fruit stands, selling luscious fruits and vegetables, were everywhere. Painesville has numerous nurseries with gorgeous displays of roses among acres of shrubs. Cooled

by the breezes of Lake Erie, it is an ideal climate for growing things. A picnic on the shores of the lake was a high light of the trip. Many industrial and manufacturing plants were seen throughout Ohio as we returned south to Wheeling, West Virginia. It is a beautiful drive along the Ohio River with everything green and dotted with small communities; many barges and commercial boats are on the river. We saw fields of waving goldenrod.

Foliage in West Virginia was already turning pink, gold, and red. Schools which dot the countryside are all large and everything has a prosperous look. A gas station attendant told us that people often struck oil through this area, became rich overnight, started their own towns and named them; thus accounting for the many new small towns. Away back in the hills there could still be found folks living in little cabins with burlap sacks at the windows and a Cadillac in the yard. A great deal of coal mining is carried on here.

In Beckley, West Virginia, we met a group of Saints; Leonard Pack and his family are engaged in building a new church there with the help of the members. We were encouraged by finding so many new churches throughout our journey over the country.

At Narrows, Virginia, in the state-ly old Narrows hotel, we were served a sumptuous meal for a dollar. We thought we must have been dreaming. There was baked ham, delicious hot beef stew, yams, baked beans, cole slaw, sliced tomatoes, relishes, corn bread, biscuits, beverage, and cherry cobbler. Food was served family style with groups at large and small tables.

Houses were perched up on points and nestled down in canyons as the
(Continued on page 22.)

Home Column

So the Armed Forces Want You

By Private Jim White

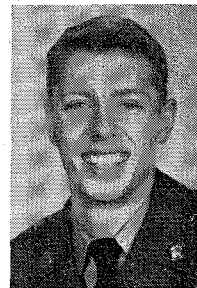
ONE SUNDAY NIGHT I noticed in the barracks that most of the boys had gone out to have what they called "a hot time in the old town tonight." This really caused me to be concerned, because I realized then more than ever that each of you who goes into the armed forces will have to make some important decisions which will have a very definite bearing on your future life as an individual, as a Christian, as a Reorganized Latter Day Saint. The two or more years which you will be spending in the service are going to be perhaps the most crucial years in your life; they will have much to do with determining the future pattern you will follow, because if you haven't already made them you are going to make some of the most important decisions of your life.

In civilian life you have been able to choose pretty much your own associates, friends, environment, and vocation. However, in the service your environment, job, associates, and to some extent your friends are not of your own choosing. You will be assigned to a barracks with numerous other men; some will be good Christians; others will be the most ribald characters you could possibly meet. Generally the men are quite indifferent toward religion; they just let life go along day by day with little thought of God or his influence on their lives, or on the lives of others. You have to get along with these men, because you just can't pack up your possessions and move to Utopia. If you do not like your job, your location, or the men you work with, you can't leave, but you can start making adjustments. At this point you have to decide whether you're just going to follow along with the crowd, or

whether you are going to stick by all the convictions you have developed throughout your lifetime (or at least should have developed).

You are going to be tempted by everything in the books, and you are going to see and hear things that will violate a great many of your standards. There are many fellows who can't seem to say "no." They feel they must go along with the crowd. You will have to be able to stand by your convictions when the situation demands it. Don't com-

Here Is the Writer . . .



Jim White was drafted into the Army in August, 1951, and is presently stationed at Camp Atterbury, Indiana. His home is in Lamoni, Iowa, and he was graduated from Graceland in 1949. While there he was in the band, business manager of Station KGRA, a letterman in track, and a member of Alpha Phi Omega and Lambda Delta Sigma. After Graceland he attended Drake University from which he was graduated in 1951. He enjoys young people's work, most sports, reading, traveling, and music. As soon as he gets out of the Army he plans to return to school for graduate work.

promise on your religious or moral convictions just to make friends.

ONCE YOU HAVE ESTABLISHED yourself as an individual, as a personality, and the other men know where you stand, it is pretty much a case of live and let live. If they discover that you are a person of high caliber with high moral standards they will have a definite respect for you, even though they probably won't admit it.

There is a man in the group I am in who bows his head and says grace

before and after each meal regardless of the commotion around him—and there's plenty in an Army mess hall. I have heard some of the seemingly most unreligious men in the outfit say how much they admire this fellow. He does not compromise when it comes to his convictions. He does not have to tell the other men he thinks they should bow their heads and say grace too. He is letting his actions set an example, and he does not need to say anything. Are you going to let your life be such an example when you get in the armed forces?

AT TIMES you will find it isn't easy to be the good Saint you want to be and should be. Sleeping in each Sunday morning, failing to read any church publications, and just taking a spiritual vacation for the time you are serving in the armed forces can come pretty easy. Often you will be asked what church you belong to, especially if you are observed as a person who has high ideals. At this point you must remember most of the men you are going to run into have never heard of the Reorganized Latter Day Saint Church before. Since it is new to them they will judge it by you. You are going to be an ambassador for the church whether you want to be or not. It is your responsibility to establish a high opinion of the church. Just remember, "For the Scripture saith, Whosoever believeth on him shall not be ashamed" (Romans 10: 11). This Scripture has helped me immeasurably during my Army life, and I am sure it can give you strength sometimes when you would rather stick your Bible under your pillow than get caught reading it in a barracks where no one else reads it.

There will be times when you'll be so disgusted with some of the fellows you have to associate with you'll get pretty depressed. This is when your faith in God should be your greatest strength. God is not

New Horizons

going to let you down; do not let him down.

YOU DO NOT NEED to neglect your religious life while you are in service. If you can't go to your own church, visit some of the other churches. I like to compare going to church to refueling a car with gas and oil. By going to church you get the incentive to be a better Christian, and it keeps you in constant tune with the purposes of God and the work that needs to be done, but when you stop for two years or more your incentive and interest may stop completely, just as a car stops when it runs out of gas. If you do not actively use your religion it is of no value to you. I have seen lots of men run out of fuel in the Army because they became inactive in their religious life. This need not happen to you.

Besides going to church you can spend considerable time studying your church books and periodicals, and other good material. You may find more time in the armed forces for study than you do as a civilian. Make sure you have a church directory so you can get in touch with the closest church. If there is no church near by, try to contact isolated church members. They are usually as glad to see you as you are to see them. You also may find other servicemen who belong to the church, although this is difficult to do since our church maintains no type of serviceman's directory.

In closing I would like to quote from Doctrine and Covenants 142:7: "The night will come when for many of my people opportunity to assist will have passed." Are you going to wait until you get out of the armed forces to do your part? You can't take a spiritual vacation and be the same man when you attempt to start back in as when you left off several years before. You may not want to start back in again at all if you don't keep in practice.

While in the armed forces are you going to carve or just whittle? You must decide. Will you be able to say, "I have come out of the service a better man than when I went in"?

Young People in the News

Nanna MacLean

NANNA, daughter of Mrs. Janet MacLean, was born September 1, 1935, at Pittenweem, Scotland, on the Forth River, amidst historic surroundings. "Pitten" is the old Pictish word for "under the ground," and "weem" means "home." Pittenweem is famous for its underground caves, the remains of these Pictish ancients. Macduff castle, of Shakespeare's *Macbeth* fame, is also located there. In 1948, Nanna came with her mother to Dundas, Ontario, Canada, a little valley town about five miles from Hamilton.

In Scotland there is keen competition for the high school entrance scholarships, the requirements being extremely high, and at the completion of Nanna's public school education at Denbeath Public School, Fifeshire, she received the Dux Scholarship for highest marks, general intelligence, and proficiency. She then attended Buckhaven High School for one year before coming to Canada, and has attended Dundas High School for three years, where at fifteen years she was elected president of the student council.

Although her scholastic achievements are outstanding, it is in the field of drama that Nanna is happiest. Her first introduction to competitive drama was at a Burns School competition in Scotland, where she took first place three years in a row. At the yearly Dumfermline Festival, in classes of two hundred and more, she placed first once, and second twice. In Canada, at the Hamilton Kiwanis Festival, open to competitors from any part of Ontario, for the last two years she has been awarded the highest speech, art, and drama scholarship of the festival. At present Nanna is working toward her A.R.C.T. speech, art, and drama solo performer diploma from the Royal Conservatory of Music in Toronto, and passed the Grade X examination



Winner of speech, art, and drama scholarship—Hamilton, Ontario, Canada

(equivalent to second year University exams) in June with first honors.

Nanna's principal hobby is singing, and she is well known in the district for her Scotch comedian singing; however, a very heavy study schedule has curtailed this. She is active in young people's work, a member of the Hamilton Branch choir, and fond of working with children.

At Port Elgin Reunion this past summer Nanna contributed in many ways. She served as secretary of the reunion Zion's League, appeared in camp drama and, even before joining the church, offered testimonies that will long be remembered by those present. At the close of the reunion Nanna was baptized by Elder Carl Mesle, General Church young people's director, at a beautiful early Sunday morning baptismal service. She was confirmed the following Sunday at Hamilton by Elders Leslie W. Hill and Eldon Oliver.

At present she is employed by the United Gas and Fuel Company. She plans to attend Graceland College.

MARY B. HILL

Vacation Memories

(Continued from page 19.)

highway wound through the Appalachians. Many people sit out on their porches at all hours of the day, which is an odd sight to us.

Approaching Kermit, Kentucky, we passed a small boy riding a bicycle and nonchalantly smoking a pipe. Small fields of tobacco or corn were seen wherever land is available. Near Lexington were the fabulous thoroughbred horse farms with miles of white painted fences, bluegrass turf and southern mansions. Many Negroes were employed at menial tasks. The University of Kentucky is located at Lexington. It seemed to us a very clean city.

We located the church in Flora, Illinois, as we were returning to Independence for the Doctrine and Covenants Institute the last week of September. It is an attractive new church in yellow brick with the church name carved in a stone plaque. Restful pale-green walls and blond woodwork formed the interior with a recessed baptistry and stained glass windows. Evangelist J. R. Grice was the morning speaker.

Two days were spent in St. Louis taking in the major sights. Forest Park and the Zoo were high lights. We visited the Cherokee Caves, discovered some 140 years ago, with its many translucent formations . . . a full mile of walking 85 feet underground. It was 52 degrees and dimly lit. Formations resembling Mama and Papa Moose, Santa Claus' stocking and Grandma in Her Cap were among those seen. Bones of ancient animals were on display.

Many cotton fields with black and white pickers were seen in Arkansas. This part of the country was the least prosperous as evidenced by the fact that the homes were unpainted and battered, some with no windows or doors.

At Carthage, Illinois, we met the pastor, H. Plumb, of the branch there and attended a prayer meeting. Several children were present and took active part. The interior has been newly decorated. Two classrooms have been added; also a pleasant room for junior church and a modern spacious kitchen downstairs. These people show a real consecration of purpose.

(To be Continued)

The Function of the Holy Spirit

(Continued from page 10)

are spiritual." That means there is no excuse for anything—for property, automobiles, money, land—unless it can be used for the righteous development of people. The purpose of God is to redeem people and bring them back into his presence that they may live intelligently and happily. Such is his kingdom.

God calls upon us to build Zion and promises the power of his Holy Spirit to help us. There is no greater challenge than this in the whole world. He dares us to prove him. I dare you to try God and the Holy Spirit. If you do, he promises that he will open up the windows of heaven and pour you out a blessing the likes of which you have never known.

There shouldn't be anything mystical about the power of God's Spirit. It comes to bless, love, and help us, to bring us back into God's presence. May we with faith and courage accept the challenge!

We're on the Air . . .

CALIFORNIA, Stockton.—KGDM, 1140 on the dial, 1:15 p.m. (PST) Sunday.

MONTANA, Kalispell.—KGEZ, 1340 on the dial, 1:15 p.m. (MST) Saturday.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 9:30 a.m. (EDST) every Sunday.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

ALABAMA, Mobile.—WKRG, 710 on the dial, 7:15 a.m. (CST) Sunday.

AMERICAN FORCES NETWORK, EUROPE.—AFN, Tuesday Evening Vespers, 1845-1900 hours.

IOWA, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

IOWA, Ottumwa.—KBIZ, 1240 on the dial, 11:45 a.m. (CST) Sunday.

FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.

MISSOURI, Joplin.—KFSB, 1310 on the dial, 8:45 a.m. (CST) Sunday.

IOWA, Lamoni.—KGRA, 690 on the dial, 9:30 a.m. (CST) Sunday.

MASSACHUSETTS, Fall River.—WSAR, 1480 on the dial, December 5, 8:15 a.m.

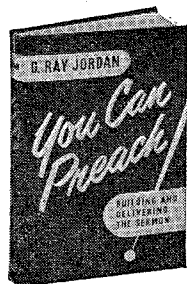
MASSACHUSETTS, Fall River.—WALE, 1400 on the dial, November 13, December 29, 9:45 a.m.

IOWA, Keokuk.—KOKX, 1310 on the dial, 9:45 a.m. (CST) December 9 and December 19.

Listeners are urged to write the local station, offering their appreciation for carrying the program, and commenting on that part of the program most liked. This good-will effort helps greatly in keeping our programs on the air.

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HERALD HOUSE

Independence, Missouri

Bulletin Board

New Church Addresses—Chicago, Illinois

First Chicago Branch
Austin YMCA
501 North Central Avenue
Chicago, Illinois

Chicago Brainerd Branch
8805 South Throop Street
Chicago, Illinois

Brooklyn Services

New York City Saints hold Sunday services in the Highland Park Branch YMCA, 570 Jamaica Avenue, at the eastern edge of Brooklyn. Visitors may obtain further information by telephoning Virginia 7-8527.

Serviceman's Address

Lt. Robert E. Kuhnert AO 1848244
6612th Maintenance Supply Sqdn.
APO 23 c/o Postmaster
New York, N.Y.

Lt. Kuhnert is a graduate of Graceland, class of 1947, and has recently been sent overseas.

Books Wanted

Mrs. O. H. DeWitt, Bois D'Arc, Missouri, would like to purchase a copy of *Zion's Praises*, of *Beatrice Witherspoon*, and of the *Progenitors of Joseph Smith*. Please write stating price and condition of books before sending.

Alfred E. Jones, 306½ Twelfth Avenue, Scranton 4, Pennsylvania, would like to purchase copies of R. C. Evan's book, *Mormonism in Great Britain for the Last One Hundred Years*. Please write stating price and condition of books before mailing.

Request for Prayers

Josephine Green, 827 Fourteenth Street, Rock Island, Illinois, asks the prayers of the Saints for her health and that she might solve some financial problems. She would be glad to hear from any members who care to write.

WEDDINGS

Lundquist-Clark

Roseanne Clark, daughter of Mr. and Mrs. Glen Clark of Omaha, Nebraska, and S. Sgt. Clarence K. Lundquist of Aitken, Minnesota, were married November 1 at the Reorganized Church in Omaha, by her father. Following a trip to Milwaukee the couple will live in Omaha.

Taylor-Larsen

Sally Jo Larsen, daughter of A. Edward and the late Mary Larsen, married William J. Taylor, son of Mrs. Paul Godbersen, November 2, at the Reorganized Church in Omaha, Elder Charles D. Neff officiating. Mr. and Mrs. Taylor will live in San Diego, California.

BIRTHS

Mr. and Mrs. Evert McFarlane announce the adoption of a daughter named Susan Beth. Elder McFarlane is the pastor of the Oelwin, Iowa, Branch.

A son, William Cullen Bryant, Jr., was born November 3 to Mr. and Mrs. William Cullen Bryant, of Bremerton, Washington.

A son, Aleah George Wayne, was born October 9 to Mr. and Mrs. Aleah Koury of Bellingham, Washington. Sister Koury is the former Patricia Reynolds. Brother Koury is a church appointee ministering in the British Columbia and Seattle Districts.

A daughter, Cyd Renee, was born November 7, 1952, to Mr. and Mrs. Alan Slayton of Independence, Missouri. Both parents are graduates of Graceland College, class of '51. Mrs. Slayton is the former Carolyn Cunningham.

Mr. and Mrs. Arthur Gibbs of Independence, Missouri, announce the birth of a daughter, Judy Ann, born November 1. Brother Gibbs is Seventy in Texas, Oklahoma, and eastern Colorado. They were in the northwest until this year.

Mr. and Mrs. Elmer E. Fye of Independence, Missouri, announce the birth of twin boys, Danny Lee and Dwain Earl, August 21. The boys were blessed October 12 at Walnut Park by Elders James R. Pratt and Bernard Hurshman. Mrs. Fye is the former Mary Louise Pratt.

Mr. and Mrs. Robert M. Porter of State College, New Mexico, announce the birth of a daughter, Vicki Lynn, October 20, at Las Cruces, New Mexico.

Mr. and Mrs. Robert M. Moore of Des Moines, Iowa, announce the birth of a son, Robert Michael, July 8. Mrs. Moore is the former Dorothy Ruth Brooks of Webb City, Missouri.

Mr. and Mrs. Leon Moser, Seneca, Missouri, announce the birth of a son in October. Mrs. Moser is the former Mary Agur of Webb City, Missouri.

DEATHS

PRICE.—Arch F. Price was born August 24, 1886, at Hinton, West Virginia. He died October 20, at Independence, Missouri. He was baptized a member of the Reorganized Church at Fort Erie, Ontario, Canada, by Elder D. F. Jay on September 26, 1912. On September 26, 1912, he married Ruth Skinner at Buffalo, New York. They had two sons.

Brother Price and his family moved to Independence, Missouri, in 1918. He operated a shoe store for many years. Then he was employed at McCune Home for boys and was superintendent until 1940. He then served as Superintendent of the County Home for the Aged until 1947. He operated the Grand Hotel in Kansas City, Kansas, until 1950 but gave it up because of failing health. He came back to Independence and retired. He was a Boy Scout worker for several years and a member of the Honorary Camp Osceola Organization of Scouting, known as the Tribe of Mic-o-say since 1934.

Surviving are his wife, Ruth, of the home, and two sons: Marshall, of Independence, and Leslie of Ashland. Services were held at the Henry Stahl Funeral Home with Elders Glaude A. Smith and Arthur E. Stoff in charge. Interment was at Mound Grove Cemetery.

WELLS.—Terrel Walter, was born March 17, 1876, at Otto, Kansas, and died October 7, at Fresno, California. He was baptized in the Reorganized Church in 1923.

He is survived by his wife, Edna M.; six daughters: Mrs. Jane Milla, Mrs. Marguerite Eastwood, Mrs. Mary Radford, Mrs. Jean Smith, and Mrs. Freda Tosi, all of Fresno, California, and Mrs. Burta Grisham of Oklahoma; a son, Richard of Fresno; two sisters, Mrs. Noma Lee and Mrs. Effie May of Oklahoma; a brother, Wesley Wells, of Oklahoma; twelve grandchildren, and two great-grandchildren.

Funeral services were held at Stephens and Bean Funeral Home, Fresno, with Elder Clinton Saxton officiating. Interment was in Belmont Memorial Cemetery.

Introducing

HELEN (HESTER) HINTZ, Chico, California (page 18), is the wife of pastor H. D. Hintz and has a daughter, Cora, in Graceland, and another daughter, Marjorie, who is a senior in the Chico State College. Sister Hintz graduated from the Chico Business College in 1923 and worked at the First National Bank for four years. Later, when her husband went into the Army Air Corps in 1942, she took over his insurance business, and since his return has continued working in the office. She came into the church in 1933 after a spiritual experience in which she felt directed by the Lord that she should join the Reorganization.

Her hobbies are horticulture, flower arrangements, and writing. She is a charter member of the local Soroptimist Club and a member of the Native Daughters of the Golden West, the Chico Art Club, and the Chico Council of Church Women. She served the latter two years as publicity director. She is branch secretary and publicity agent, and teaches a class in church school.

LITTLE BOY DOWN THE LANE

A Merry Christmas story by GRACE NOLL CROWELL

This cheerfully illustrated book is the story of Noel Hanson, a small boy in Norway who finds that in doing the simple, everyday things he is doing them for Jesus.

\$1.00

HERALD HOUSE

Independence, Missouri

P.S.

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1710 Second Ave. N.
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14870
11-53
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* DEPTH OF MISFORTUNE

Personality counselor, speaking to overweight, self-pitying male patient: "Mr. Kumquat, your case is going to be difficult. You tell me that your business associates do not understand you—a rather common complaint. You tell me your wife does not understand you—which is not unusual. Now brace yourself for a really bad piece of news—you do not understand yourself!"

* COST, PRICE, AND VALUE

A young woman, in her first year at the university, was driving an aged car at a high rate of speed on the wrong side of the road and crashed into a large transport truck. She was killed and her companion, also a student, was injured. Impatience is often very costly. That bit of impatience cost about \$20,000. Rather a high price, wasn't it?

It was stated in some publication a few years ago that it cost about that amount to bring a child into the world. Riding the bubble of inflation as we are, we would have to pay more now. But the figure gives you an idea of what that accident cost.

It wouldn't be right to say that the young lady threw that much money away. But she had charge of an investment and she was unable to take care of it. It wasn't her money in the investment, either. Somewhere in the situation a moral obligation seems to be implied.

So far, we have thought of costs and prices. But something greater is involved—value. What is the value of a human being? How much was that young woman worth to her family, her sweetheart, or her country? You couldn't calculate it in money. The greater human values are found in the realm of mind, character, and spirit. All we know is that she was precious, and now she is lost. In her place there is grief, and nobody can put a price on that.

We should say to drivers: "Save yourself, please! We need you."

* IN WHOSE NAME

We who have been nurtured in the Christian faith have been taught a certain way of concluding our prayers. At the end of our petitions and just before the "Amen" we say, "In Jesus' name," or some such phrase, all meaning the same thing.

Recently we went to a large gathering where non-Christians as well as Christians would be gathered. There was beautiful music, and we had come especially to hear a friend sing.

As a part of the worship, a young woman arose to offer a prayer. It was addressed to God, which would suit everybody. But how would she conclude her prayer? We wondered and waited.

These were the words she said: "We ask it if it be Thy will, Amen." I will probably always follow my childhood training and pray in the name of Jesus. But I think I could add this too: "I ask it, Lord, if it be Thy will."

* LIFE

You have heard the phrase, "The quick AND the dead."

In these days of wild traffic, it is "The quick OR the dead."

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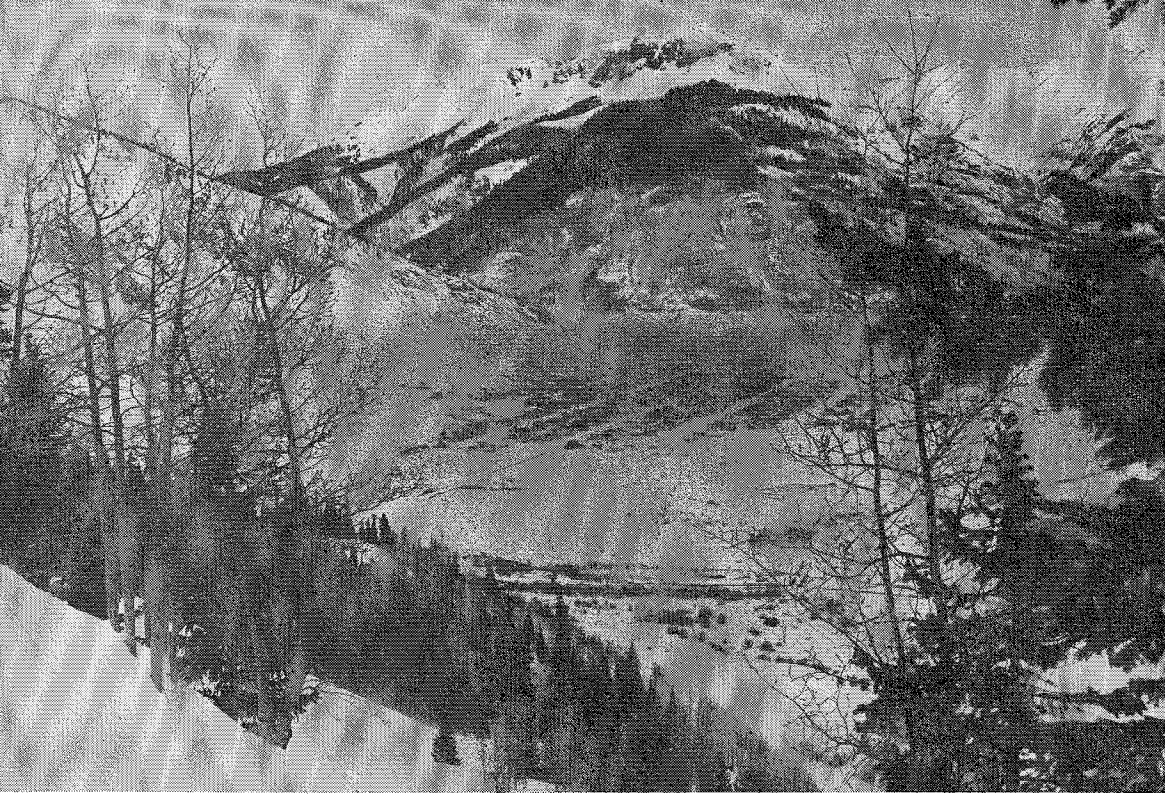


Photo by Gerald R. Rose

Silverton in the Snow

as seen from the Million Dollar Highway, Colorado

the Saints' Herald

December 15, 1952

Volume 99



P.S.

Sara Gardner Goeser
1710 Second Ave. N.
Denison, Iowa

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*** LEARNING**

In a recent discussion of "The miracle of learning," these good thoughts were given: Learning is not only the foundation of our past; it is the hope of our future. We learn to feel at home in strange situations. We learn to be friends with strange people. We learn new tasks and skills that yesterday seemed impossible and today are commonplace. We unlearn the fears and hatreds, the errors of the past; we unlearn the tensions, the resentments, and the dislikes. We even learn to be friends with ourselves. And by learning, we build ourselves up in the areas where we are weak.

*** RAIN**

The drouth has been severe. For weeks that have seemed endless, the whole Midwest has had nothing but clear sunny weather, while the soil turned to dry powder, the grass dried, the ponds turned from water to mud and from mud to dust, and the grass became as dry as tinder and any tiny spark could start a dangerous prairie fire. Some days there were "clouds and wind without rain," and nothing came of them.

One day last week there was a haze on the horizon. It thickened up a bit, and the sky was overcast. Then, peacefully, the clouds came quietly in and a slow rain began that lasted for a night and a day. There were green patches in the pastures again, and the air smelled fresh and clean. It reminded us that God's biggest blessings often come to us very quietly.

*** DEATH OF A CHAPLAIN**

Recent news from Korea announces the death of five Army chaplains. This comes at a time when the Army needs 200 more chaplains.

Back of this news is something to think about. The chaplains do not have soft jobs in protected places. They are out in the front lines, helping their men under battle conditions. They go unarmed. Their purpose is to save life, not to destroy it. Yet they are killed in the performance of their duty.

What kind of man would it take to be a good Army chaplain in Korea today? Surely, not just any minister, temporarily without a pulpit, could qualify for so great a responsibility. He would need to be a man of courage, and a true man of God. He would have to be able to talk to his men of eternal life in the presence of death.

An Army chaplain would need physical courage to share the dangers that his men live with every day. He would have to visit the wounded under fire. He would need to be able to talk to dying young men and comfort them. He would need to be able to look at suffering and not flinch. He would need to carry with him the spirit of the Savior's love.

The Army knows what it is about. And the Army knows that it is not enough to minister to men's bodies and physical needs. A man has a soul—a uniform cannot alter that fact. And the soul has its hungers too. Only the chaplain can do certain things for the men.

Five chaplains have followed the thousands of soldier lads from the battle fields of Korea into eternity. Who will replace them? Who can replace them?

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HERALD HOUSE

Independence, Missouri

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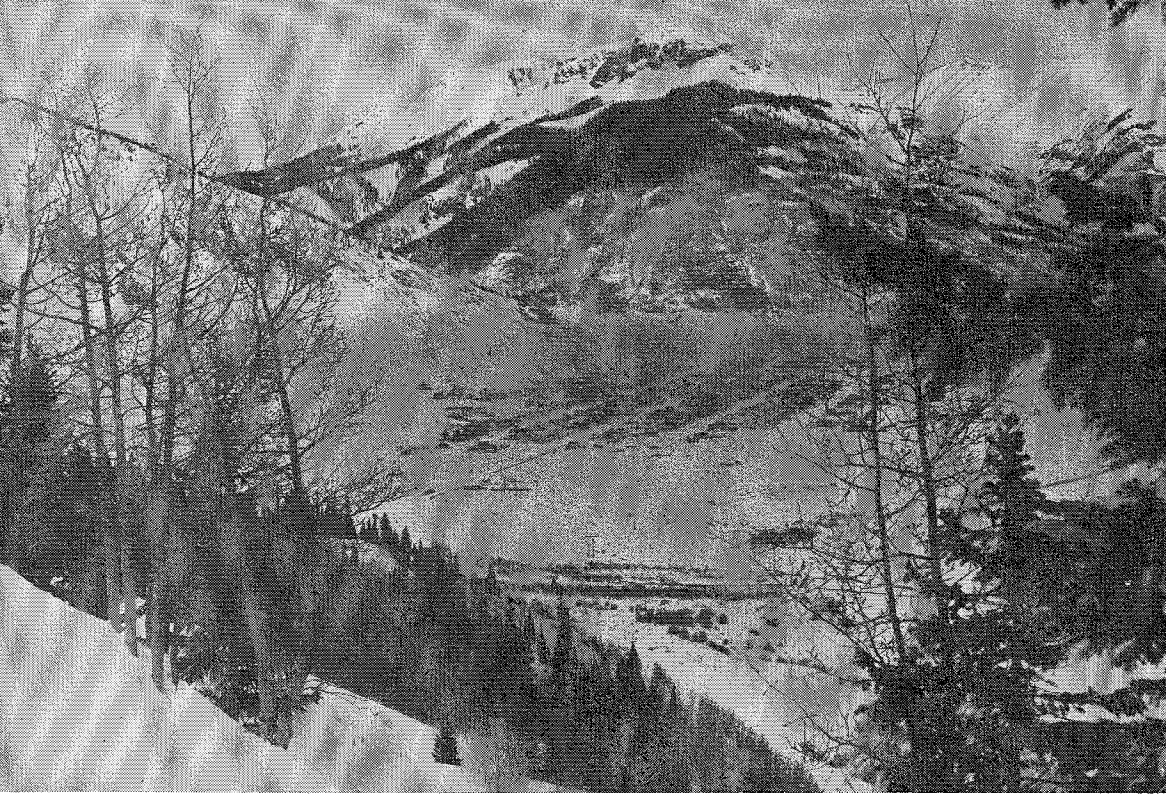


Photo by Gerald R. Rose

Silverton in the Snow

as seen from the Million Dollar Highway, Colorado

the Saints' Herald

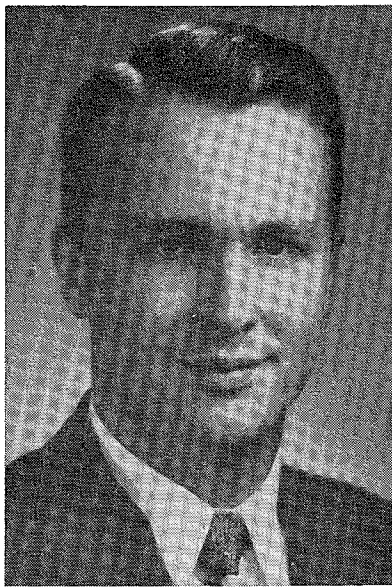
December 15, 1952

Volume 99



News and Notes

FROM HEADQUARTERS



We'd Like
You to Know . . .

Ralph A. Bobbitt

AFTER GRADUATING from the John H. Regan High School, Houston, Texas, in 1945, Brother Bobbitt entered Rice Institute on a football-basketball scholarship. Like the famous Red Grange, he conditioned himself by delivering ice in the summer. His father owns an ice plant. "Bun," as his Texas friends call him, wanted to be a psychiatrist and finished his four years in premedic work. Then things began to happen which changed his plans. He was ordained a priest in November, 1947, and began to feel that his primary interest was in men's souls rather than their bodies or minds. He entered Texas University in 1949, married Burdina Root in 1950, and received his M.A. with a major in psychology in 1951.

Ralph is a native of Houston, Texas, where he began life in 1928. He was baptized at the age of eight. He began his first Conference appointment July, 1951, to the Southern Mission. Five months later he was transferred to the Spring River District where he has labored since. The Joint Council has just assigned him to the New York-Philadelphia District, with Philadelphia as his objective after November 1.

He says his hobbies are photography, cooking, sports, and singing. He was president of the Rice Institute Choral Club. His special interest is "developing building stones for Zion." Ralph was ordained an elder in April, 1952.

The Saints' Herald

Vol. 99 December 15, 1952 No. 50

EDITORS: *The First Presidency:* Israel A. Smith, F. Henry Edwards, W. Wallace Smith
ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

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

PRESIDENT IN WEST VIRGINIA

President I. A. Smith left Independence December 4 for the West Virginia District conference which was held December 6 and 7. From there he went to Washington, D. C., and New York on church matters.

VISITS COLLEGE STUDENTS

President F. Henry Edwards was in Columbia, Missouri, December 6 and 7. He met with the college students and the group there. He was present at the Brainerd Home-coming, Chicago, Illinois, November 29 and 30.

BISHOP DE LAPP IN THE EAST

Bishop G. L. DeLapp left Independence December 6 to go to Washington, D.C., and New York City on church business.

APOSTLE HIELD IN TEXAS

Apostle Charles R. Hield was in western Texas from November 4 to 25. He visited Fort Worth, Austin, San Antonio, Uvalde, Rio Grande Valley, Houston, and the Sabine area which is composed of Saints from Beaumont, Orange, and Port Arthur. Brother Hield reports that a new lot has been purchased at Fort Worth and the Saints are making plans to build. The Austin Saints plan on a new location for their church. A growing mission has been started at Uvalde and Pearsall where they meet in the Veteran's Hall. Brother Hield met with the Saints at Brownsville. He spoke at 10:00 a.m. in Spanish and at 11:00 a.m. in English. He also reports that the group in Houston is looking for property for a new mission.

APOSTLE FARROW HOLDS SERIES

During the month of November, Apostle Percy E. Farrow held a series at Escatawpa, Mississippi, for a week and at Bayou La Batre, Alabama, for another week. Along with Evangelist H. I. Velt and Bishop Joseph Baldwin, Brother Farrow was at Hot Springs, Arkansas, for a district conference and institute. Brother James Renfro was elected district president. Brother Farrow reports that progress is noted in the New Orleans mission. Evangelist Wesley Burwell recently held a series there.

APOSTLE IN THE WEST

Apostle D. Blair Jensen has returned to Independence after a couple of weeks in the field. His work took him to Colorado, Kansas, and Oklahoma.

IN MINNESOTA

Apostle D. O. Chesworth was at a priesthood and women's institute in Minneapolis, Minnesota, November 28, 29, and 30, for the Minnesota District. He attended a conference for the Chicago District at the Brainerd Branch on November 23.

REPORT FROM APOSTLE OAKMAN

Apostle Arthur Oakman has reports from Appointees Alma C. Andrews and John G. Wight who have been working in a missionary endeavor in St. Louis, Missouri, with excellent results. Five have requested baptism and the interest is continuing with missionary duties organized by the priesthood. Dr. F. M. McDowell has also held a successful priesthood institute in St. Louis and further gains are hoped for in both missionary and pastoral aspects of the church work.

(Continued on page 22.)

A Song in the Night

*"I call to remembrance my song in the night:
I commune with my own heart."—Psalm 77: 6.*

AT SOME TIME in your life this little passage from the Psalms may touch your heart. Whether you find it or not, you will need it. Your day has been filled with burdens almost too great to bear, with problems too difficult to solve. Exhausted when night comes, you go to bed hoping to escape everything in a few hours of sleep. But you awaken sometime between two and three in the morning, and you lie there alone staring into the dark. Your mind and nerves are sputtering like telegraph wires, reviewing the news of the day past. In that darkness your fears are magnified and your worries multiplied. The hosts of despair seem encamped against you.

Then you lift your soul in prayer, and something comes to you from the great universe beyond the darkness, vibrant with meaning and power; it comes surging down toward you, as if seeking to be understood. God is your Father. All the power there is belongs to him, and he has what you need waiting for you. You feel very close to him for a while, and then you know that everything will work out all right. A great gratitude overwhelms you, and you feel like "singing songs of everlasting joy." Then you can go to sleep again, a different creature. And when morning light comes, you open your eyes to see a world transformed by a new spiritual meaning. You remember your "song in the night."

WE ARE PLACED in this world, as far as we know now, without our consent, and we must live here under conditions that we cannot control. From the moment of birth, it is a test of our resourcefulness and ingenuity to make the best of life.

Existence is a mixed blessing in which trouble is rarely absent from the combination.

If we stop to analyze ourselves, we can see that most of our dissatisfactions in life arise from our own limitations and inadequacies. But human vanity is such that we do not like to admit we are weak, and faulty, and wrong. So vainly we attach the blame to others and criticize them, or we find fault with our jobs, our homes, our family, our friends, or our city. But it is all a mistake.

The fault, dear Brutus, is not in our stars,
But in ourselves, that we are underlings.

We must learn to accept responsibility for what we are and for how we feel about life.

We cannot change the world very much, but we can change ourselves in great and significant ways. When you sang your "song in the night" you knew that no change had occurred in the world, or in the conditions of life. But you were changed, and that made all the difference between success and failure, heaven and hell.

Here is the secret: Do not ask God to change the world alone; ask him to change you. Then the world will serve well enough.

A TIME CAME in my life when I was bored with the dull prospect of having to live with myself all the rest of my days. I did not like the kind of person I was. Looking in the mirror during my shave one morning, I said, "It seems that I am stuck with you. It would be a pleasure to leave you, to trade in the old face and the tiresome personality for a better model. Unfortunately, that's out. All I can do is try to make something interesting

out of you. It will be a hard struggle, but here we go!"

A lot of work and heat are required to make the difference between the lump of raw clay and the finished porcelain. We may be discouraged by failures and worn out with toil. We may find ourselves lined up against the wall with old Omar's misshapen pots. But it is better to try and fail than never to try at all.

THIS MORNING I was at a gathering of newspapermen and publishers. The news editor of a small city daily was giving an address on community service. Among his remarks were these sentiments: "I would like to say a few words for the church as a force for good in community life. The message you hear may be crude, but it will be sincere. The church is the only institution that offers a message, a way of life, a worth-while program, without hope of gain. There is no way of measuring the good a church will do."

The church is not alone an institution for reforming the world: it is for helping you, personally and individually, now.

LONG, LONG AGO, a little grandmother spoke to a group of children about Zion. Her eyes shone as she quoted the promise that people would "come to Zion singing, with songs of everlasting joy." She did what she could to put that song into the hearts of others.

The "song in the night" that the Psalmist remembered was a song of hope and gratitude.

If we can do nothing else in this life but bring a song to other hearts and a smile to other lips, we shall not have lived in vain. And in giving the song and the smile to others, we find them for ourselves.

L. J. L.

Editorial

Official

Remarriage After Divorce

The Presidency receives a number of requests for information concerning the right of members of the church who have been divorced to be remarried with a member of the priesthood as the officiating minister. A large proportion of these letters asks for an answer in so short a time that it is not possible to secure the information needed for a sound decision.

Many of these cases should be resolved by the local administrative officers, who are likely to be apprised of the circumstances and have access to information not readily available at headquarters.

In view of the foregoing we wish to advise that the branch president or other presiding officer most directly concerned should be consulted as early as possible when remarriage after divorce is contemplated. Where this presiding officer is not clear as to the requirements of the church law he should have ample time for whatever consultation may be necessary. In the event such time is not given, the brethren of the ministry are advised not to officiate.

The Presidency prefers not to give advice until the local administrative officers have been respected in their places, and a copy of their ruling is available.

THE FIRST PRESIDENCY
By Israel A. Smith

Auditorium Reminder

In the remaining days of this month we need to raise approximately \$100,000.00 for construction work on the Auditorium, if we are to achieve our goal of \$200,000.00 for the year 1952.

In a number of districts and branches real effort has been put forth and assigned quotas have been met; but in many other areas the quotas have not been met and, therefore, adequate funds are not available for construction needs.

We are calling this to the attention of pastors and solicitors so that in these last few days of December every effort can be made to meet this need.

WE ARE SURE YOU WANT
CONSTRUCTION WORK ON
THE AUDITORIUM TO GO ON!
THE PRESIDING BISHOPRIC
By G. L. DeLapp

Across the Desk

THE FIRST PRESIDENCY

Elder J. D. Imrie writes from 42 Leslie Avenue, Auckland, New Zealand:

I write briefly in the course of our labors in this land to indicate a feeling that, with the enthusiasm generated by the presence of Apostle Draper in Australasia, and with the development of more ability and power in the local ministry here, the work in this land could well be about to make significant progress. The year ahead will tell us. I am in the process of reporting to Brother Draper, at his request, regarding such matters as this.

Elder Anton D. Compier, Roze-marystr. 44, Rotterdam, Holland, November 6:

I hope to show myself approved of the great confidence that the Joint Council has in me. Right now, I am trying to find a teacher of Norwegian, so that I may start studying the language as soon as possible.

The people in Holland are still talking about your visit here and I am sure that this has done them a lot of good. We shall do our utmost to make the work move forward here. We are glad to know that the Witte family will come to Rotterdam to live and I am sure that they can be a great help to the work here.

The Presidency received a letter from Louis Zonker, seventy in Germany, from which we quote the following:

Recently in Hannover we had a baptismal service, at which time a fine man was added to the cause of Christ. He is Brother Badelt and we feel sure he is going to contribute to the church program in this area. A fine spirit was

present at this time and I am happy to be able to report that nonmember interest is increasing in Hannover as well as in our other church groups.

This week our work here has been given a shock. Our pastor of Braunschweig, Brother Robert Weigelt suffered a heart attack while at his work and passed away. Brother Weigelt has served the church long and well. He has been very co-operative with the church appointees and has left a fine example for those who remain to serve. He has served in the capacity of an elder for some twenty-six years. You brethren who have been to Europe will remember him, I am certain. Today he was buried, with Brother August Weber of Hannover in charge of this service. We are challenged to continue the good work done by this brother.

The Saints send their best greetings to you and pray that God's richest blessings might be yours, permitting you to carry out the terrific responsibility which is yours. We are doing our best here to forward the cause of the kingdom. We do this conscious that the Saints in all the world are doing likewise and that this cause will be victorious. May God bless you and all of his people that his kingdom might come.

From D. J. Williams, Burlington, Iowa:

It is with regret that we inform you of the passing of Brother Gerald Gunsolley of Burlington, Iowa, on Wednesday, November 26. He had suffered a heart affliction for some years, but continued to work until the day of his death. Brother Gunsolley, nephew of Evangelist J. A. Gunsolley, was a high priest.

While he was limited in some measure in his priesthood work because of his affliction, he contributed to the ministry in presiding, and by assisting in preaching and Communion services. And for some time had taught a class of young married people in the church school. He will be greatly missed by our people, and also by many friends outside the church who highly respected him for his clean living. We regret, too, the loss of his influence as a minister for the church.

Death of Fred Schoefield

The Presidency has just received a cable from Franklyn Schoefield that his brother Fred died unexpectedly on Friday, December 5. He was a well-known elder in the British Isles and officiated at the last General Conference, at which time Franklyn preached.



Another Bible

By Israel A. Smith

lowed by this paragraph as a sub-head:

After fifteen years of labor, scholars have given the English-speaking world a more accurate King James Bible. The text is easy-to-read, the language up to date, but the revision keeps the quality which made the translation a literary classic.

The *Colliers* writer is Herbert Yahres who states that the new version is "intended to replace the King James Version," and that a "top advertising agency" is directing "the promotion campaign . . . at a cost of \$500,000."

Inaccuracies or errors of translation in the King James Version are mentioned but not stressed. These, it appears to us, would more fully justify a revision or a new translation. Here is what the *Colliers* article says:

For more than 200 years it (King James) was the only Bible most English-speaking people knew. Although English scholars produced a fourth, or English Revised, version in the late 1800's to correct numerous errors in the King James, and a slightly different American edition came out in 1901, neither version became popular. The reason, according to critics, was that the revisers had produced literal translations that spoke well for their knowledge of Hebrew and Greek, but poor for their knowledge of English. Most people continued to read the King James for its beauty and force.

It appears that in 1929, the International Council of Religious Education appointed a committee headed by Dean Luther A. Weigle of Yale Divinity School to explore two questions: "Is there a need for another revision? If so, what kind should it be?" This committee recommended revision, but suggested the King James Version be "followed *except where it was wrong.*" The committee also reported that modern scholarship had

"uncovered nearly 6,000 errors in the New Testament alone"!

We will not go into details as to the kind of changes made or reasons for making them, although there were more than four hundred of them of various kinds.

Finally the *Colliers* article adds:

The old version (King James) had some definite mistranslations.

Changed readings in this new Bible do not arise, altogether, from words having changed their meanings and mistranslations:

New discoveries are behind other changes in the latest revisions.

And the writer relates that the most recent find—

occurred in 1947, when a Bedouin shepherd stumbled upon a cave near the Dead Sea, in Palestine, and found several big clay jars.

These jars contained ancient scrolls which have been "analyzed for its radiocarbon," and as a result these scrolls by this method were said to have been in existence as far back as 100 B.C.:

In the case of Isaiah, this means that the text is ten centuries older than any Hebrew text known to have survived.

On the theory that the extreme age of these scrolls has added authenticity, certain readings have been changed to harmonize with them, though the corrections or changes from this source have not been many. The *Colliers* article contends that though the scrolls have brought us "one thousand years closer to the original, yet it is almost precisely the same as the texts with which scholars have been working since medieval times."

WITHIN RECENT DAYS we have witnessed the most ambitious and widespread propaganda in the press and pulpit to promote interest in a new Bible. Nephi foresaw that when his words would reach "the ends of the earth, for a standard unto my people, which are of the house of Israel, many of the Gentiles shall say, A bible, a bible, we have got a bible, and there can not be any more bible."—II Nephi 12: 44, 45.

Such resistance to the suggestion of a "new bible," which indeed was experienced when the Book of Mormon was announced, was premised, of course, on the belief quite universally held by modern Ephraim or Israel that the Bible then generally recognized was most holy, wholly infallible, and not to be questioned in the least respect.

The Bible of a hundred years ago was the King James Version, printed first in England in 1611, which received the royal approval of King Henry VIII, the title page bearing the words, "appointed to be read in churches," words which have been carried ever since.

Most of the great weekly magazines early in October (1952) published articles about this new Bible which is called the "Revised Standard Version." I have before me *Colliers* for October 4. On page 15 we find this heading, "A new Bible for the Twentieth Century," fol-

Again, from *Colliers*:

Already there have been a few complaints that the committee has tampered with the Bible. To these, Dean Weigle responds that the revisers were language scientists whose job was to determine the real meaning of the words in the old texts and then to express that meaning in English as exactly as possible. "We haven't been changing the Bible," he says. "With the aid of the oldest manuscripts yet known and with new knowledge of Greek and Hebrew vocabularies, we have really been recovering it. In that sense, this new Bible is actually the oldest."

As noted in *Colliers* there are dissidents. The *Kansas City Star* for October 10, 1952, uses an Associated Press dispatch from Jacksonville, Florida, to the effect that "fundamental Baptist pastors" of that city—

have rejected the new revised standard version of the Bible because they say it is "the attempt of the Devil to discredit the holy Word of God."

These ecclesiastics assert the virgin birth of Christ, "a fundamental doctrine of the Christian faith, has been eliminated from the text of the Old Testament." They said in Isaiah 7: 14 the word "virgin" had been deleted and "young woman" substituted. The culmination of their indictment is made by Doctor R. D. Ingle when he said the new translation is the—

attempt of the Devil in this twentieth century in attacking the Word of God, and also to establish world government, a world church and a world Bible.

Signs of the Times, Adventist periodical, of October 7, 1952, presented two articles on the Bible, in one of which the new revision is mentioned almost casually, adding:

It is interesting and comforting to know that one of the major purposes of this committee was to preserve as much as possible the beauty of the King James English.

This urge through the centuries to keep the Bible up to date is inevitable. (Italics are ours.)

And then this same paper follows with another article: "Many Versions—One Bible," with a sub-heading: "How can so many different translations still be the Word of God?"

Then follows an account of the many translations, including the story of a movement begun in 1947 in Great Britain "on still another Bible translation," by an interdenominational committee "set up by the Church of England, the Church of Scotland, and the Free Churches of Great Britain, with representation from Ireland and Wales, to prepare a new translation of the entire Bible 'into modern English.'" Representatives of certain Bible societies have also "joined in the planning."

The purpose of this movement, as stated in a book written by Professor Hunter, "Interpreting the New Testament 1900-1950," is that the English language has changed since 1611; that "the common man does not speak or properly understand the great accents of his Elizabethan ancestors." It is to be an entirely "fresh translation from the originals into good contemporary English."

Look magazine has also raised certain questions about the Standard Revised Version, questioning the authenticity of a large share of the biblical text, and making reference to an enormous research project in progress at Oxford and Chicago universities, in an effort to check the sources of the New Testament text "in the thousands" of Greek manuscripts, early versions, the "lectionaries" of the early Christians.

Well, one commentator says, "There is still only one Bible, but more and still more versions." That conclusion, as comforting as it may be to most people, hardly satisfies those who have convictions about doctrine and see contradictions in the versions. He also adds that—

Any version sincerely prepared by an adequately qualified scholar or committee of scholars—and this would include all of the better-known versions—

may rightfully claim to be the Word of God.

We have not the slightest intention of casting any cloud on the King James or any other of the many versions of the Holy Bible. Indeed we pray no such a result will follow the reading of this article. We greatly deplore that history records, for many decades now, a turning away from the Bible. The common man of today does not make of it what men of one hundred years ago did—a source of help and strength by frequent reading.

The issuance of this newest Bible strengthens our position as to errancy in the King James Version; but we assume, as the corps of able scholars assures us, that the Revised Standard Bible has less error than any of the former.

This whole matter greatly enhances the wisdom and righteousness of the position taken by Joseph Smith, as set forth by him in 1842:

We believe the Bible to be the word of God as far as it is translated correctly.

Thus, in conformity with our creed, "all truth," we accept the truth contained in the King James Version, the truth contained in any other version, as a matter of fact, but have reserved our right to reject error in them wherever discovered. And we believe that many of the errors of translation in the Bible have been indicated by the corrections made by Joseph Smith in our *Inspired Version*. We recognize there may be thousands of errancies in the historical accounts in the Bible; but we believe in matters of *doctrine and tenets* the mistakes of the Bible have been made known to us.

The publicity about this new version has stimulated the Utah Mormons to deal with Bible versions, asking the question, "Which shall we use?" In the "church section" of the *Deseret News* (October 4, 1952) they allege, editorially—

That the Revised Version was prepared under the direction of a set of

critics known as extreme textualists who cast doubt upon many passages which are sacred to us. . . .

Some translators changed the wording of the Scriptures to fit their own sectarian doctrinal notions. The widely advertised Revised Standard Version admits such changes, saying in the preface that alterations would have been entirely inappropriate for the universal faith of the Christian Church.

And they question the authority of "uninspired and argumentative translators to determine what is appropriate for church doctrine."

The *Deseret News* editor finds by comparison of "biblical excerpts" in the Book of Mormon with the same passages in various Bible versions that the King James Authorized Version is the most correct. He then adds this paragraph:

The Prophet Joseph Smith made a revision of the entire Bible under the inspiration of the Lord. It is known as the Inspired Version. But the Prophet was martyred before he could complete the work, and for that reason our Church does not accept this volume for general use. Yet the Prophet did enough work on this revision to set a pattern which is valuable in this discussion. Which other version of the Bible most closely resembles the revision partly completed by the Prophet? Once more comes the answer: the King James' Authorized Version.

He states also that the King James Version is one of their "Four Standard Works." He charges that the views of some of the men who have been "used" in revising the Scriptures are dangerous and apostate.

Again, in conclusion the *Deseret News* article says:

For Latter-Day Saints there can be but one version of the Bible for Church doctrine, and that is the version supported by the inspiration and revelation which came to the Prophet Joseph Smith. It is the King James' Version.

We grant that there are many imperfections in it, and for that reason we make the qualification we do in our Articles of Faith. But it is the nearest to the sure word of revelation which came through Joseph Smith.

This Mormon writer, in spite of his declaration that there are many imperfections in the King James

Version, advances the position that they have but the King James "for church doctrine."

We of the Reorganization occupy a much better position: We hold that in matters of "church doctrine" we are fully advised through the inspiration of the Prophet Joseph Smith, all of which the Mormons reject on the specious plea that his work "was not complete," a poor argument for rejecting what he did accomplish.

But we deny that his work of correcting the Scriptures was incomplete. He declared that the work of correction was a "branch" of his calling, and in a blessing placed upon his head by the Patriarch, his father, he was unequivocally promised that he would live to "finish" his work. Prophetically speaking, Joseph Smith said, "Thou shalt ask, and my Scriptures shall be given as

I have appointed, and they shall be preserved in safety" (Doctrine and Covenants 42: 15, see also 34: 5 and 42: 5). In a letter written July 2, 1833, from Kirtland, Ohio, "To the Brethren in Zion," Joseph said, "We this day finished the translating of the Scriptures, for which we returned gratitude to our Heavenly Father."—*Times and Seasons*, Volume 6, page 802.

In the vision of Moses (Doctrine and Covenants 22) the Lord told him that "precious parts" of the account Moses would write would be taken away, but that another would come who would restore the "words." We believe and aver that that promise was fulfilled.

Bible revision may properly be greatly appreciated by the world in general. We watch such proceedings with judicial attitude of mind, but we also have our convictions.

Gratitude

CHRISTMAS, Thanksgiving, gratitude—these are somewhat synonymous words that are used universally to remind us of God's love. We, as Reorganized Latter Day Saints, do want to celebrate Christmas in a solemn way even as the first Christmas was celebrated over nineteen hundred years ago.

As this season of the year approaches we are made more conscious of the blessings and the bounties of life that are ours to enjoy. To enumerate them would take volumes, but we can live each day to show our gratitude.

My heart is touched when I think of the love that is so lavishly bestowed upon me—even me in my insignificance and unworthiness. I have so many friends who are always ready to extend favors and many kindnesses—favors that they never expect to be returned—all motivated by the love that emanates from their hearts.

I can look into the eyes of my companion and see the reflection of my own love—coming back to me a thousandfold. My little boy smiles

By Maurine Van Eaton

as he looks to me, knowing that only something good can happen to him. His smile and simple faith and trust in me is God's pure love that He bestows with the stewardship of motherhood.

My loved ones are concerned with my spiritual and physical well-being the same as my friends, and I feel strongly the tie that binds us together, making us all a part of God's family.

The privilege of drinking in the beauty of a lovely sunset, or gazing heavenward on a moon-drenched night with the magic of the stars beckoning my thoughts upward, soaring on wingless flight until I reach the infinite—this is God's love descending upon me, covering me with a crown of happiness and making my heart rejoice. There is no treasure on earth that can bring such glorious happiness. To keep this happiness so that it will grow I must share it with others and make them happy also. This I shall strive to do in the coming year.

Thoughts on the "Messiah"

By Franklyn S. Weddle

THE "MESSIAH" CHOIR of Independence was founded in 1916 by Mrs. George Hulmes. Under the sponsorship of the church it will, this December 21, give its thirty-sixth annual performance of Handel's *Messiah* and its fourteenth C.B.S. network broadcast. These do not include numerous other local and General Conference performances of this oratorio. Mrs. Hulmes directed the first few performances; following her Paul Craig held the post of conductor for over twenty years, the longest tenure in the history of the choir.

My active association with *Messiah* dates back to my high school days and a performance in Fargo, North Dakota, then two performances at Graceland during my college days, for which I helped prepare the chorus by directing sectional rehearsals for the men in the basement of the old Brick Church at Lamoni, Iowa. The men's sections consisted mainly of college boys who insisted on giving me a rough time. They delighted in singing "halitosis" instead of "hallelujah" in the "Hallelujah Chorus."

Following my school days I located at Flint, Michigan, where I became a member and later the president of the Choral Union of the Flint Community Association. There again I helped prepare the chorus for the yearly performances of *Messiah*, and I believe on one or two occasions I played clarinet in the orchestra for performances.

In 1942 I was invited to conduct *Messiah* at a performance by the Independence "Messiah" Choir on the first Sunday evening of General Conference in the Auditorium. I recall that the soloists for that occasion were Josephine Mader, soprano; Annajean Brown, contralto; Eugene Oliver, tenor; and James Stanley, bass; with accompaniment, I believe,

on two pianos, by the Miller brothers, Robert and George.

Beginning with the 1943 Christmas performance my present tenure as musical director of the "Messiah" Choir began. I have already lost track of the number of times I have conducted *Messiah* here. Until last year it had been our custom to give a local performance in the Auditorium using the Independence Symphony Orchestra, besides the regular network broadcast using the orchestra made up of members of the Kansas City Philharmonic Orchestra. With the opening last year of the new facilities at KMBC, the C.B.S. origination point, which includes a beautiful concert hall with a seating capacity of around twenty-six hundred, we have discontinued the Auditorium performance in Independence and have invited our local people to attend the broadcast instead.

ABOUT 1946 a new edition of *Messiah* was published by Carl Fisher, Inc. This edition was the result of over fifteen years of research by Dr. J. M. Coopersmith, now of the Library of Congress. Dr. Coopersmith consulted the autograph scores, of which there are several and each one different. In the preface of the new edition Dr. Coopersmith states:

"To ascertain Handel's intentions, the collation of a large group of original sources was required. Doubtful readings have been resolved by reference to the original autograph at the British Museum and the autograph sketches and fragments at the Fitzwilliam Museum. Also examined were the Smith transcript used as a conducting score by Handel at the first performance, which contains important autograph corrections and additions, and several transcripts prepared for later performances, which contain variant versions. Of the latter tran-

scripts, the most significant are the two full-scores at the British Museum, the manuscript at the Hamburg Stadtbibliothek, the Newman Flower version, which contains some autograph text-variants in "I Know That My Redeemer Liveth," and finally, the most interesting and complete transcript, owned by the Rosenback Company of New York, formerly in the collection of Otto Goldschmidt, Jenny Lind's husband.

"Of the remaining sources, the transcript, willed by Handel to the Foundling Hospital, and the separate choral and instrumental parts are mentioned here merely because they represent contemporary evidence of the correct balance in typical performances conducted by Handel.

"Handel's original may readily be examined by reference to one or both of the autograph-facsimiles that have been published by photolithography: the first, by the Sacred Harmonic Society (London: 1868) is carelessly done; the second, with one small exception, was carefully edited by Friedrich Chrysander for the German Handel Society, Vol. 96 (Hamburg: Strumper and Company, 1892).

"By a careful collation of the word-book used at the first performance with the autograph and the King James Version, it is now possible to publish a definite *Messiah*-text."

Very evidently this is *the definitive* edition of *Messiah*, and in 1949 we adopted it as the official score of the "Messiah" Choir.

IT IS HARDLY SHORT of a crime to *cut* the work, but the amount of time we have for the broadcast (one and a half hours) allows us to present only about half of the entire work, so cuts are necessary. I try to vary the different numbers used in the broadcast from year to year. I must, however, keep the continuity of the text; keep the timing at exactly 89 minutes and 30 seconds; balance the number of solos, each part, with the choruses and orchestra numbers; and make

(Continued on page 17.)

Question Time

Question:

May a priest preside over a prayer service on request of the pastor when there are elders in the congregation? If so, please explain Section 17: 10 in the Doctrine and Covenants.

Ontario

A. B.

Answer:

No official of the church can delegate another person to perform that which is not inherent within the priesthood already held. Illustratively, a pastor could not authorize a teacher or deacon to serve the sacrament of the Lord's Supper or administer to the sick, or the priest to confirm one a member of the church. The pastor may delegate, as occasion may require, an elder, priest, teacher, or deacon to perform any particular part in a service in keeping with the work which may be done by the priesthood member as designated within the law.

When a pastor asks another to take the leadership in a prayer service, the pastor does not relinquish his oversight and actual charge of the proceedings. He has, with this limitation being understood, requested that another who is duly ordained perform some designated and understood part in a church service, functioning under the immediate supervision of the pastor, or the next highest authority present. It would be wrong for the elder, priest, or other officer to presume that he was now in complete charge and not subject to supervision and regulation by the pastor, should this be necessary.

The *Priesthood Manual*, page 23, reads: "He [the deacon] may also take charge of meetings in absence of higher officers, or if no provision has been made, or at the request of the presiding officer of the branch" (General Conference Resolution No. 490).

Speaking of the teacher (on page 26) it reads in part, ". . . he is not to do so [preside] when an elder or priest is present, unless requested to do so by the presiding officer of the branch." Page 28 states, "He [the priest] may be selected to preside . . . over any particular church service with similar privileges and restrictions binding upon the teacher or deacon." Priesthood is ambassadorship. To accept or reject those properly functioning under actual or delegated authority is to accept or reject the ones who

so delegate, the church they rightfully represent, and God from whom divine authority is received.

ALMA C. ANDREWS

Question:

How did Moroni, being the angel of Revelation 14: 6, preach the everlasting gospel "to every nation, kindred, tongue and people" when he appeared only in America, or are there different writings pointed to in other lands? Where? Which ones are they?

New York

C. D. Q.

Answer:

The Scripture cited does not indicate that the angel was to do the preaching. Rather he was to come to earth to commit the gospel to men who would preach to every nation. *Church History* reveals that this angel did visit Joseph Smith three times one night and talked with him about the gospel and about the Scriptures which had a bearing on the Restoration. To this extent we feel that the prophecy in the Scripture was fulfilled.

In Matthew 24: 14, Jesus said, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come." These Scriptures, when taken together, prove that the gospel was to be restored by an angel, and would be one of the last signs, by its being preached again, of the near advent of Christ, and the end of the world as it is now constituted. The writer knows of no other Scriptures or angelic ministrations for preaching in this last age before the advent of Christ.

ALMA C. ANDREWS

Question:

Is there a being or personage called the Devil or Satan? Or is sin a result of our own process of thinking for which we ourselves are responsible?

Massachusetts

E. R. B.

Answer:

There is a personage called the Devil or Satan. He was before Adam. In the beginning he was an angel in authority in the presence of God, but because of rebellion was cast out from the presence of God. He also led a third of the hosts of heaven into rebellion. (See Gen. 3:

4, 5, I.V., and D. and C. 28: 10.) Moses saw and conversed with Satan (D. and C. 22: 8-15). Jesus said, "I beheld Lucifer as lightning fall from heaven" (Luke 10: 18). One of the ways the Devil works with human beings is indicated in the following: "And behold others he flattereth away and telleth them there is no hell; and he saith unto them, I am no Devil, for there is none."—II Nephi 12: 27.

However, though Satan is allowed to tempt us, and certainly has great influence and power, the Lord also invites us to do good and to resist temptation to evil, and thus we are free agents, and are responsible before God for our own actions, especially after being enlightened by the Holy Spirit through the gospel of Jesus Christ.

HAROLD I. VELT

Question:

II Nephi 12: 81 states that the Nephites are descendants of the Jews. Alma 8: 3 states that Lehi descended from Manasseh. How can the Nephites be descendants of both the Jews and Manasseh?

Missouri

T. F. J.

Answer:

After the division of the Kingdom of Israel about 936 B. C., the tribe of Benjamin and part of the tribe of Manasseh aligned themselves with Judah, and thereafter were called Jews; while the remaining tribes, because of Ephraimite leadership were at times called Ephraim. The apostle Paul for this reason, though a descendant of Benjamin, was called a Jew. In the same sense Nephi spoke of descendants of Manasseh as Jews, and also in the Doctrine and Covenants (D. and C. 18: 3c, and 57: 1e) the Lamanites or Indians are sometimes referred to as Jews, though actually descendants of Joseph through Manasseh.

HAROLD I. VELT

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel members signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

Mental Tensions

By Roland W. Scott

(See page 23.)

ONE DARK, CLOUDY NIGHT quite some time ago, I boarded a plane out of Portland, Oregon, for Denver, Colorado. At 1:00 a.m. as our plane roared away into the night I thought, "How in the world can that pilot know how to find his way in clouds and darkness such as this and guide his plane to its destination?" I was not a seasoned plane traveler, and as I thought of the vast Rocky Mountain ranges we were required to fly over, with but few landing places, my mind became suddenly tense with the thought of what might happen. The plane was filled with passengers, all seemingly in good spirits and apparently not in the least disturbed in apprehending any danger. Then I recalled that electric impulses were continuously beamed over the airway between Portland and our destination, and though the night be dark and cloudy, by this safety device the pilot could safely guide his plane.

Thus my tension of mind speedily left me, confidence returned, and I was able to fully relax.

In relating this little episode I have endeavored to bring out the inescapable fact that tension of mind is based upon fear in the great majority of cases, and with fear removed the mind relaxes and regains its normal condition. I shall have much more to say about the great harm growing out of mental tensions.

IN THIS FAST-MOVING AGE in which we are living there are rapid means of transportation (faster than sound); communications picturing events in the moment they happen and thrown immediately on a screen 3,000 miles away; mass productions with gigantic economic upsets; wars with their accompanying sorrow and grief as families are touched with loss of loved ones; nation rising against nation; and the rapid and

fantastical changes in the fundamentals upon which we base character values and abilities as translated into dollars.

Is it any wonder that with all of the changes which have taken place in our political economy in the last twenty-five years running counter to standard methods of living that men's hearts are failing them for fear?

Is it difficult to understand that the principal cause of this shift is that gross materialism has so far greatly outstripped the spiritual?

Is it not probable that the driver of a motor car in many instances feels that his mind needs stimulation to catch up with the fast pace of his 100-mile-an-hour automobile, with the result that he generally goes to the hospital or morgue and his machine to the junk heap? There are 35,000 to 40,000 deaths with 200,000 wounded each year on our highways. Not all of these are due to liquor; many are caused by emotional high tension.

Is it any wonder that doctors are besieged by patients with all forms of mental tensions causing many types of nervous diseases?

AS PHARMACIST for many years, I have noted the gradual increase in use of sedatives to quiet the nerves.

Many persons dreading to face life's realities obtain a so-called "lift" or temporary relief by anesthetizing the intellect by drinking liquor or inhaling nicotine (cigarette smoke), thus becoming a habitual user of those forms of drugs which eventually impair the body machinery by so lowering resistance to bacteria that it becomes an easy prey not only to the diseases of the digestive tract but the respiratory system as well.

Those who are maladjusted, emotionally unbalanced, and afflicted with nervous disorders are very prevalent in America today. The num-

ber has reached its present high ratio through exhausting the natural energies of the body in wasteful and useless activities, which lower the moral tone and show outward manifestations which indicate the trend in spiritual breakdown of modern society.

Heretofore I have been writing in general terms, but the tragic conditions happening to modern society is no surprise to Reorganized Latter Day Saints, for they have long been taught that with the outgrowth of materialism these things spoken of would come to pass.

As we look out upon life today and endeavor to predict the future of society at large, we can only arrive at the conclusion that "every man that will not take his sword against his neighbor must needs flee unto Zion for safety" (voiced by prophecy, Doctrine and Covenants 45: 13).

THIS BRINGS UP the subject which I had in mind when I started to write this article—a subject which has challenged every nation, kindred, tongue, and people for the last four thousand years. It has been a subject of poetry and song over the centuries, representing a task which has been held out to this people for its accomplishment—Zion the beautiful.

President F. Henry Edwards, in his *Commentary on the Doctrine and Covenants* regarding Section 59, has this to say:

The Lord's day is not set apart for idleness. Nor is it primarily a day for physical recuperation, although it serves this great purpose.

The purpose of the Sabbath among the children of Israel and of the Lord's day among Christians is to guarantee that a definite period of time shall be dedicated to worship and spiritual meditation.

Effectual Zion building is dependent upon the spiritual quality of the people. Careful and willing observance of the moral law, the relaxation and recreation which comes from rest and genuine worship, the power which comes from complete dedication to a great cause, and the strength born of willing compliance without bargaining are all directly contributory to this effectiveness.

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What greater opportunity is offered to the children of the Covenant than to assemble on the Lord's day for rest, doing no unnecessary labor, that he might speak peace to the soul which has been harassed by mental tensions during the week, and to meditate upon the everlasting love and mercy of the Lord for his children that he might bless and heal them and forgive them of their sins?

Not long ago I watched a television program one Sabbath afternoon. I didn't feel exactly right about it, as my conscience bothered me, and I retired one night with the subject on my mind.

I WAS SHOWN in a dream the marvelous love in the heart of the Father who created the world, and everything therein, laboring incessantly to bring it forth in all its majesty, beauty, and harmony, for the sole benefit of his children.

On the seventh day he rested and blessed the day and made it holy. As I thought on this dream it seemed to me that the people of God should meditate upon the great things which their Father in heaven has done for them and keep the day sacred in memory of those things. It would be in harmony with the spirit of the revelations if we should do no unnecessary work upon this day and all modern instruments of television and other instruments which do not reflect or bring forth the word of God and which may interfere with the communion of the Holy Spirit should be kept silent, even to our refraining from all worldly amusements.

I was deeply impressed that when we comply with this covenant of keeping sacred the Sabbath day—for verily it is a covenant—we shall be blessed in a special manner, and when we keep all the commandments God will lead his people from bondage by his Spirit, and "behold, Zion will come."

When our hearts are filled to overflowing with the love of Christ, all tension and depressing fears will
(Continued on page 14)

"All Things to All Men"

Editor's Note: An article in the September 16 issue of *The Reporter* discusses a "new force in Europe." Theodore H. White, the author, particularly writes of the Catholic Leftist Movement in France. We are impressed with certain parts of this article as we feel it has significance for our own movement. Its theme emphasizes Paul's statement in I Corinthians 9:22, "To the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some."

IT HAS LONG BEEN KNOWN that when missionaries show an interest in the kind of work that the men whom they are trying to reach with the gospel do, they are much more likely to attend the meetings and be drawn to the gospel message.

WHITHER THOU GOEST . . .

The Mission de Paris itself was not founded until the recent Liberation. Its inspiration came from an obscure chaplain, the Abbé Godin, whose experience in organizing Catholic working-class groups had convinced him that French workers should be appealed to not as if they were strayed sinners but as if they were pagans who had never heard of the Church. In 1944 he persuaded the Diocese of Paris to open a new mission whose sole purpose was to re-establish the Church in the slums. Today the mission counts twenty-odd priests who are at once priests, missionaries, and workers. They wear no frocks, for in certain parts of Paris the frock is hated; they work in factories on the regular eight-to-four shifts of Paris workmen. They wear overalls and working blues and live on their earnings. They dwell wherever they can rent a room in the slums, as other bachelor workers do. Only one thing sets them apart from the others—at night, when they come home, they don their vestments and offer Mass in their rooms in the presence of any fellow workers who wish to attend.

"NEITHER FOR NOR AGAINST"

They join the dominant union in their plants—usually the Communist-controlled CGT. They do so not because they are for or against the Communists, but because whatever the experience of any worker may be—in hunger, in unemployment, in sickness, in strike, or even in riot—they must be part of it. When the Communists called for a demonstration against Ridgway, the two priests went with them—neither for nor against Ridgway, says the mission, but simply because the men they worked with at their automobile plants were going. Their presence was commanded by a strategy which has a longer range than Commu-

nist tactics. The strategy is to convince the workers that wherever they struggle, the Church is there too.

The adventure of the mission in Paris's industrial agglomeration is duplicated by 420 other worker-missionary-priests in other parts of France. Specially trained at a seminary in Lisieux for assignment to the "pagan" strata of French life, they have gone out to all of France's major industrial departments. They fish with the fishermen on the Channel coast; they hack coal in dark mines of the Nord; stripped to the waist and bronzed by the sun, they unload cargo as stevedores at the Marseilles wharves among the Senegalese, Algerians, and Italian immigrants whom the Communists now dominate.

FAITH IN ACTION

It is a hard, lonesome life—toil by day and devotions by night. Occasionally the Church fathers worry about their young priests, isolated from monastery or parish, hungry for human warmth and affection in the squalor all about them. Boarding in family homes, as some of them do, or drinking in the evening at cafes with other men, they are exposed to temptations that test them severely. One of the worker-priests, indeed, has recently married and left the Church—but continues to spread the gospel and faith among the workers in his own way.

The worker-priests have no politics. They have no blueprints of the Christian City to come. Their sole purpose is to win back souls to the sacraments in an adventure that, as the Mission de Paris says, will take fifty years before a first judgment can be made. Yet their work, whether the Church fathers recognize it or not, would lead to no larger a change than the opening of a few more churches in a country already equipped with hundreds of empty ones unless it were framed and sustained by a broader movement rising from the same restlessness of faith that has inspired their work.—Reprinted by permission of the publisher.

On Stewardship

By Don Savage

STEWARDSHIP, though made to appear complicated by the nicety of Webster's etymology and found a hard word by the conscience of the greedy, is a beautiful thing to those souls atune with the Master Artist. It was he who brought forth and directs the harmony of the universe, that eternal blend of spirit and material that heals the death of man and brings him once more to breathe in with wonder the beauty of the Master's handwork.

Growing up in a rural atmosphere, I was able to see God as a part of the daily joy of being. Unincumbered by the modern thought that joy can be found only in the latest bit of black wax and that beauty is eternally existent in Hollywood's backdrops, we lived a much different sort of life than would be considered common today. Hunting, fishing, swimming (I could swim well before being old enough to be baptized), stalking, rowing, and long hours of hard work was the life I learned to know; and it was a good life.

Few men can pilot a combine down long, golden aisles of billowing wheat day after day without being bigger than they were before. And that bigness is a touch of the light which flooded ancient Enoch's soul, whose heart swelled wide as eternity when he was lifted in the arms of God. Nor can one spend many hours seated alone beneath the mighty arms of a fatherly cottonwood, while the rain splashes steadily down in muted pats against last fall's leaves, without realizing that he is not alone. Were that man to leap to his feet and hurry far away, the same sounds of the raindrops would continue to whisper in a million tongues though unheard by human ears. The same gray shadows would continue to march and

retreat tirelessly on the timber floor, though not beheld by human eyes. The fingers of God would remain there still; for who is man that God should perform for his benefit alone?

But a man who has had the privilege of knowing something of the scriptural God will not hasten to leave this scene. Nor will he try to interrupt that great concert which he is privileged to attend. He will seek to be a part of it and add his own small but courageous note to the eternal swell. He knows that the hands he sees in multiplicity around him are the hands of the Creator. Whether it be a moldering twig, dampening to dust unnoticed at the feet, or a fine woven coat about the shoulders, it is the work and property of God.

We at our very best are but blessed children free to live and be happy in the Lord's garden of the earth. Simply because we have in our hands a loaf of bread, or because concealed in a deep pocket is that slip of paper which declares a bit of the earth to be ours, does not mean that we are either possessors or owners. We are but caretakers, stewards of "him who laid the foundation of the earth, who made the heavens and all the hosts thereof, and by whom all things were made which live and move and have a being" (Doctrine and Covenants 45: 1).

He Built the Earth

In these United States there are exceedingly few places where you or I could set foot which were known to our ancestors of a half dozen generations ago. A few short years past and this land of America was virtually a wilderness, uninhabited save by a few bronze-skinned men who wandered about in its lonely vastness. Yet today there remains hardly a stone which is not

declared to be the property of a man. By extending our vision back a few centuries before America, this same setting will be appropriate for every nation on earth. There was a time when Idumea was untrod by human feet.

Wherefore the questions must be raised: What strange thing happened in this world? Where did these millions of inhabitants come from? By what right do they own the land that was here before them? Was it not God who ground down the rocks into dust and planted living seeds in the new soil; who watered the seeds in their season; who brought forth all the living creatures on the land and hid the mineral treasures in the land's depths? Was it not the finger of God which planted the mighty sequoias in the mountaintops and gave them life for millenniums on end, and then let them melt back into the everlasting hills to make room for other living things? Was it not God who turned other mighty trees into agate and buried them in the desert sands of Arizona for untold generations? Can anyone imagine that the land was unattended before our hearty ancestors came?

Our Lord was here when the Pilgrim Fathers clambered up the first beach, and he is here yet. America, as every land, belongs to him, for no man possesses title or bill of sale from God for his farm or plot. Neither is there any material thing which did not come at one time from mother earth. Our very bodies came from God's earth. We cannot even call ourselves our own. We belong to God.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. Let no man deceive himself.—I Corinthians 3: 16-18.

You, I, and all men are but caretakers, stewards over small portions of God's creation. He expects us to use our portion in harmony with the intent for which it was created. That is, God counsels us to invest

our material wealth or responsibilities in ways that will cause love to increase in the earth. The man who will not recognize the Master's ownership of all things will shortly be filled with anguish when, standing before the eternal judgment bar, he is made to explain the manner in which he handled God's property intrusted to his care. "For we brought nothing into this world, and it is certain we can carry nothing out." "Let no one deceive himself that he shall not account for his stewardship unto me."—I Timothy 6: 7; Doctrine and Covenants 118: 4.

And He Created the Spirits Also

Is there anyone so burdened with the cares of life or so fettered by the affairs of men that he has never taken time to ponder the great question of what life is, and what makes a living creature? Life is everywhere. We think man the major form of life—and surely he does have the best mental tools of all living creatures—but there is also life in animals, birds, fish, reptiles, and millions of small sea creatures composed of but a few cells. There is life in trees, and in their seeds, as well as in all kinds of seeds. There is individual life in the millions of cells that make up a human body, each with a life quite separate from that man's spirit. And these minute portions of life are not partial to any man but can be transplanted to another with comparative ease.

Who is the giver of this huge measure of life? Obviously it is not man, who in his highest achievement can detonate an atom bomb but cannot make a blade of grass.

Where is stored the vast reservoir of living spirit which is poured out so lavishly and taken away almost as steadily to never again appear? Who is the keeper of life itself? Is it not God? Is it not the One who urged, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."—John 8: 12.

No one alive can recall when his spirit was yet without its earthly tabernacle. Likewise, no one can

have power even over his own spirit in the day of death. As that spark of life is laid before God, it must be valued in the measure of Christ which unerringly tells forever what celestial harmony was attained in mortal life. In that day the stewardship of man will be revealed.

As we love the workmanship of God and live as a part of that creation so will we continue to be co-creators with Christ in eternity. Within our grasp and ability is the opportunity to sing in the joyous

choirs forever. Every word of God and every breath of wind bears witness and directs us toward the understanding of him and his work.

Let us live together in love and charity. Let us be God's friends as he has sought to be our friend. Let us be gentle. In all things that we do, we should look for his hand, and make our lives of those things lasting and beautiful. If we keep the commandments so faithfully offered us, we shall find peace to our souls both now and forever.

Beyond Sham

By Collins Ewing, Jr.

When I became a man, I put away childish things.—I Corinthians 13: 11.

THE passing parade of life leaves many people behind—sick people who have never learned how to live. Behind the face veiled with paint and wearing a forced smile, behind the loud talk and empty laughter, is a frustrated personality. Most of these unfortunates blame their plight on other people or on world conditions; they have not learned to carry the responsibility of their mistakes on their own shoulders. Some try escaping through alcohol, but society has laid down rules for the lawbreaker, and any excessive indulgence carries its personal and social punishments. The individual who speeds down the highway is not escaping either and often his indulgence results in suffering not only for himself but others as well.

Some, of course, break the laws and apparently get by with it. However, careful observation and a few minutes of honest conversation will reveal the real person behind the wheel of the luxurious automobile, the fur coat, the cocktail. No camouflage can hide insecurity long; the man or woman who has never mastered the arts of self-expression and self-control is easily detected. Many miss their big chance for a happy life when they are children. They do not learn to make decisions for themselves, to find an outlet for expression, to consider others. They have not discovered and developed the small glow inside that would lead them to the life beautiful that Christ displayed.

Matthew writes about the meek and how they shall rule the earth. He doesn't mean the people who let the world push them around; he's talking about those who hold steadfastly to the ideal which Christ preached. From the lions' roar of the ancient Roman arena to the neatly piled rows of bodies in concentration

camp comes the cry of people who honestly and wholeheartedly try to live up to Christian principles, and it echoes down to the tar-paper shacks by the river as well as to the elite sections of the city. This cry will never cease.

The number of homes broken by divorce each year point to the fact that the true followers must stand up and declare the way of the full life. They must assure those who have not yet found it, "We shall always be waiting for you, but hurry—you have such a short time upon earth. Let us show you the way which will lead to complete happiness. The longer you wait, the more hell on earth you will have."

People of all ages, education, and color who have found this complete life are the happy ones. There is no greater proof of this than to look into their eyes. Soldiers who have seen action at the front can easily tell if another man has been in battle; they can tell, too, how he controlled his feelings under the pressure of combat. Christians can be similarly identified by the look in their eyes. All the shams, the cover-ups, the camouflages in the world can't take the place of that look.

How does a man find his way to life abundant? First he must pray humbly, "I want to be a Christian. Please help me." He will never find it by saying, "Lord, I *am* a Christian; I have been saved." He must find out what Christ would have him do and pray for strength to think clearly, to walk steadfastly, to ignore the interference of unimportant things.

All the happiness of the world and Christ's kingdom belongs to the person who will live by this kind of prayer.



Celebrate Fiftieth Wedding Anniversary

On October 25 Brother and Sister R. H. Counts of Iron Mountain, Missouri, celebrated their fiftieth wedding anniversary. They have been members of the Reorganized Church for forty-two years, and Brother Counts spent some time under General Conference assignment as a missionary. They have eight children living, all married, twenty-two grandchildren, and eight great-grandchildren. Brother Counts was seventy-one years old August 20, and Sister Counts was sixty-six years old on May 22.

Mental Tension

(Continued from page 11.)

depart. Then as we look forward with increased faith and confidence, the full light of the gospel will reveal the transcendent beauty, holiness, and glory of the fatherhood of God and brotherhood of man.

When our spirits fully respond to this glorious vision, somehow the commandments and rules of behavior instituted as a disciplining force will fade away, and our sole guidance will be the great eternal mind of the beloved Son of God, even Jesus Christ; and thus, after thousands of years of toil, sacrifice, labor, and patient enduring love, our Father will bring again Zion.

Briefs

Pastor Holds Series

PENSACOLA, FLORIDA.—The branch business meeting was held on October 3, under the direction of Apostle Percy E. Farrow. The following were elected: pastor, Elder Lee R. Oliver; associate pastor, Elder Bruce C. Jones; church school director, Loyce Grimsley; women's leader, Freda Rogers; young people's leader, Grace Hawks; secretary, Winnie Stevens; branch recorder, Ernest King; historian, Blanche Merron; auditor, Don Willis; flower chairman, Blanche Sandiford; music director, Callie Barnes; publicity agent and book steward, J. D. Hall.

Elder Lee R. Oliver held a series of meetings for a week at each of the following branches: Berrydale, Brewton, and Pensacola. There were three baptized at Berrydale and three at Pensacola.—Reported by J. D. HALL

President Edwards Rally Day Speaker

MUSKEGON, MICHIGAN.—District President Elder James Phillips visited the branch and was in charge of the annual business meeting held August 1. Officers elected to serve for the coming year were pastor, Elder William Farwig; associates to the pastor, Elders E. Vernon Swager and Charles Sheffer; branch clerk, Anna Farwig; church school director, James Arnold; junior church school supervisor, Irene Dial; junior church pastor, Priest William Hubbard; women's leader, Mary June Hubbard; LaDaSa leader, Virginia Farwig; young people's leader, Jess Swager; music director, Wilma Swager; treasurer and solicitor, William White; branch historian, Edwin Hittle; recorder, Jess Swager; book steward and publicity agent, Julia Sheffer; custodian, Walter McCumber.

Earl J. Farwig was ordained to the office of deacon on October 19. He was ordained by his father, Elder William Farwig, assisted by Elder Rolland Kapnick.

President F. Henry Edwards was with the branch for the Rally Day services, October 26. President Edwards spoke at the first service of the day which was a fellowship service, and was the speaker at the eleven o'clock service after which dinner was served in the dining room of the church by the women's department. Services for the afternoon began with a sermon by President Edwards at 2:30 p.m., followed by a round-table discussion with Elder Charles Sheffer in charge, assisted by Elder Alva Dexter and Elder Francis Boman of Lansing, and Bishop Elmer Evans of Grand Rapids.

Elder Francis Boman was the evening speaker. Other visiting ministers were Elder Homer Harvey and Priest Keith Harvey of Grand Rapids.

The women's department has held several baked goods and rummage sales and they have turned the proceeds over to the building fund. In the last year they raised \$370. Some of the women have sponsored suppers in their homes which have netted good sums for the building fund, and some are baking bread, doughnuts, etc., to be sold each week. Their profits will go into the fund.

The American and church flags purchased recently were dedicated at special services.

A farewell party was given for Julian Evans who left for the armed forces November 13. He was presented with a gift from the branch.—Reported by JULIA SHEFFER

Evangelist Holds Series

MAPLETON, KANSAS.—The following officers were elected at the annual business meeting: pastor, Arthur Dennis; pastor's counselors, James McCollam and Raymond Loar; director of religious education, Joe Rei; music director, Erma Clayton; women's leader, Hazel Dennis; young people's leader and secretary, Alpha Jennings; treasurer, Charles Rei; junior church director, Ruby Wellington.

Preceding the Communion service on October 5, two babies were blessed. They were Janet Sue, daughter of Mr. and Mrs. Laverne Dennis, who was blessed by Elder Arthur Dennis, and Douglas Maurice, son of Mr. and Mrs. Ed Nickelson, who was blessed by Elder Lee Quick.

The Young Homebuilder's Class recently sponsored a spaghetti supper with the net proceeds of \$43.00 raised.

District President Arthur Dennis and wife Hazel celebrated their thirtieth wedding anniversary on October 19 with open house.

District Missionary W. E. Williams preached on October 13. Evangelist Ray Whiting began a series the following Sunday, October 19, and it continued until October 30. He also gave patriarchal blessings while with the Saints. On October 31, Apostle Arthur Oakman was the evening speaker. He also preached the following Sunday morning.

The annual Thanksgiving dinner was held.—Reported by HAZEL STOUGHTON

Apostle in Area

DUBOIS, PENNSYLVANIA.—Three candidates were baptized by Brother Thomas Freeland. They were James Hilliard, Bonnie Wilson, and Gerald Ross, Jr. The following babies were blessed: Angela Montey and Donna La Nelle, daughters of Mr. and Mrs. Donald Unsworth; Thomas Emery, son of Mr. and Mrs. Richard Unsworth. The following officers were elected for the year: Brother Thomas Freeland, pastor; Vernon Wilson, church school director; James Hilliard, treasurer; Sarah Nelson, book steward and solicitor; Bessie Wilson, young people's leader; Mae Ross, historian; Gladys Hilliard, secretary; Sarah Unsworth, reporter; and Florence Freeland, women's leader.

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HERALD HOUSE

Independence, Missouri

Visitors who have preached here recently have included Apostle D. T. Williams; Don Ross, Pittsburgh; Thomas Morgan, Fayette City; Ben Cooper, Pittsburgh; and Clarence Winship, Pittsburgh.

Apostle Williams surveyed the building situation. The women's group is raising money for the building fund.—Reported by SARAH UNSWORTH

Pastor and Wife Honored

SAULT STE MARIE, ONTARIO.—On October 5, Elder Harry Dayton of Toronto was the speaker for the evening service. On October 12, Apostle George Mesley was the evening service. On October 12, Apostle George Mesley was the evening speaker. During the morning service on October 19, Brother Floyd H. Edwards was ordained to the office of priest and Brother Richard R. Robinson to the office of teacher. On the same day, Brother Benson Belrose from Owen Sound was the speaker for the evening hour.

On October 20, the service commission of the Zion's League held their installation program. The recreation sponsored a Halloween social at the home of Elder G. A. Edwards on October 26. On November 2, Pastor G. A. Edwards and his wife were presented with flowers during the church school hour in honor of their thirty-second wedding anniversary.—Reported by W. L. SPENCER

Women's Department Active

WEBB CITY, MISSOURI.—Members of the branch attended the two-district Ozark Reunion held near Racine, Missouri, in July.

The vacation church school under the leadership of Mrs. Elna Spencer was held and, at the close of the school on Children's Day, seven children were baptized by Priest LeRoy Worley. Elders Graves and Spangler of Joplin assisted Elder James M. Jones at the confirmation service.

Recent visitors in the branch have been Mr. and Mrs. Agee of Youngstown, Ohio; Mr. and Mrs. R. F. Brooks and family and Mr. and Mrs. Fagan and family of Fort Scott, Kansas; Mr. Ed Campbell of Oklahoma City, Oklahoma; Mr. and Mrs. Leonard Siler and children of Seminole, Oklahoma; and Mrs. Freda Mathews who is in nurses' training in St. Louis, Missouri. Freda is the daughter of Mr. and Mrs. Bob Mathews of Webb City.

The branch was saddened to learn of the accidental death of Alfred Tarrant, son of Mr. and Mrs. Earl Tarrant of St. Louis, formerly of Webb City. He was training for photography in the service of the United States in Korea and was killed with the pilot of the plane in which they crashed near their home base in California. Mrs. Amy Mathews, aunt of Alfred, attended the funeral in St. Louis.

The women's department has two study classes a month. Mrs. Susie Hobart is the teacher of the evening class at the church and Mrs. J. Deaver teaches the afternoon class which follows a covered dish luncheon held in the homes of members each month. Mrs. Tom Bath, district women's supervisor of Pittsburg, Kansas, was a recent visitor and speaker on the evening program. A rummage sale held October 18 raised \$32.

James Jones, Jr., son of Mr. and Mrs. J. M. Jones, Sr., is enrolled at Graceland College.

The branch officers for the year were elected in September. They are as follows: pastor, Roy G. Oehring; associate, J. M. Jones; church school director, LeRoy Worley; adult supervisor, Mrs. A. N. Deaver; women's leader, Mrs. Rose Wolf; young people's supervisor, John Wolf, Sr.; children's supervisor, Mrs. Elna Spencer; branch secretary, Miss Mildred E. Fletcher; music director, Mrs. Thelma Ricke; publicity agent, Mrs. J. M. Jones; so-

licitor, Irving Ricke; historian, LeNore Beautte; and librarian, Tommy Trimble.

John Wolf, Sr., was ordained to the office of elder on October 19 under the hands of District President S. A. Black and Elder R. G. Oehring. Brother Black was the evening speaker. Other visiting speakers have been William Shanks of Carthage; Ellsworth Gilbert, district church school director; Harold Graves, also of Carthage.

Members of the branch attended the services conducted by Elder Roy Weldon of Warrensburg, Missouri, in the Joplin Church October 19-26, and the series by Apostle A. A. Oakman in Carthage, November 9-15.—Reported by MRS. JAMES M. JONES

Babies Blessed

BUFFALO, NEW YORK.—On November 16, there was a special service in which two babies were blessed. They were Barbara Lynn, daughter of Mr. and Mrs. Ray Kennedy, who was blessed by Elders John Kennedy and Walter Simpson; and Glen Ross, son of Mr. and Mrs. Fred Simpson, who was blessed by Elders Walter Simpson and John Kennedy. Both officiating elders are grandfathers of the babies.—Reported by ROGER SULLIVAN

Youth Retreat Held

SPRING RIVER DISTRICT.—A retreat was held for the young people of the district at Pittsburg, Kansas, November 8 and 9. The theme for the retreat was "Thy Kingdom Come." Those in charge were Elders Stephen Black, district president, and Harry Shank, district young people's leader. Classes were conducted by Apostle Arthur A. Oakman, Stephen Black, and Burdina Bobbitt. Sister Bobbitt was presented a gift by the young people of the district in appreciation of the service which has been rendered by her and her husband, Appointee Ralph Bobbitt. They have been transferred to Philadelphia, Pennsylvania. Sister Bobbitt was in charge of the evensong.

At the business session officers for the district Zion's League were elected. They are president, Junior Murphy of Springfield, Mis-

souri, and secretary, Sandra Ann Trimble of Webb City, Missouri.

A fellowship service was held on Sunday, and Apostle Arthur Oakman delivered the morning sermon.

Elsie Shank was registrar and reports that 112 registered. Meals were served by the women of the branch.—Reported by SANDRA ANN TRIMBLE

Group Has Services

CRESCENT CITY, CALIFORNIA.—On November 9, the Brookings, Oregon, group met with the Crescent City Saints for a service. Elder Elkins of Eureka, California, was in charge, and Brother Oscar Dixon of Orick, California, was the speaker. There were twenty-one people present, and following the service, a basket lunch was served. Meetings will be held every third Sunday of each month in the Labor Hall at 308 Third Street, Crescent City.—Reported by VIVIAN CUMMINS

Series Held

OSAGE AND NEWCASTLE, WYOMING.—Brother L. S. Troyer held meetings and showed slides from October 6 to 10. On Thursday afternoon during the series two candidates were baptized by Priest Forrest Julius. They were Mrs. Louise Bush and Mrs. George Olds, both of Newcastle. They were confirmed by L. S. Troyer. Jane Ann and Rodney J. Cheek were blessed by L. S. Troyer on Friday evening at the closing meeting. Brother Troyer is scheduled to visit the group again on December 18.—Reported by VIOLET JULIUS

Ordination Service Held

STILLWATER, OKLAHOMA.—An all-day meeting was held October 26. Elder Jesse Davis from Skiatook was the guest speaker. A basket dinner was held at noon. At the afternoon service Franklin Graybill was ordained a priest by Elders Jesse Davis and Murl Elwell.—Reported by MRS. FRANKLIN GRAYBILL

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Round-table Discussions Held

PITTSBURGH, PENNSYLVANIA.—The district conference was held October 11 and 12 at Fayette City, Pennsylvania. A round-table discussion was held under the direction of Brother James Menzies, Apostle D. T. Williams and D. R. Ross, Sr. This was for the men of the district. At the same time, Sister Menzies conducted a round-table discussion for the women.

On Saturday evening, Brother Menzies talked on departmental work. A short business meeting followed. A committee consisting of Russell Melenzyer, Don Ross, Jr., and Tom Freeland was authorized to investigate the possibilities of purchasing ground for a retreat and reunion for the district. The district officers were installed that evening by Brethren James Menzies, Arthur Warner, D. T. Williams, and Don Ross, Sr.

A prayer service directed by Brother Williams was held Sunday morning, followed by church school directed by District Church School Director Henry Bollinger. The morning sermon was delivered by Brother Williams, followed by lunch which was served in the basement of the church.

A musical program under the direction of the district music leader, Margaret Raisbeck, was presented in the afternoon. Following this a baptismal service was held. Richard E. Harris from Johnstown, Pennsylvania, was baptized by Clarence Winship, and young Judith Lucille Harris was blessed by Apostle Williams.—Reported by MARGARET WALTHER

Branch Officers Elected

LOGAN CREEK, MISSOURI.—On September 17, the young people of the branch organized a Zion's League. They organized the League into two groups—one to be responsible for worship-study program, and the other for service-recreation. The following officers were elected: Fern O. Greenshield, leader; Frank R. LaMere, assistant leader; Frank R. LaMere, teacher; Valerie LaMere, assistant teacher and chairman of worship-study commission; Eugene Randolph, chairman of service-recreation commission; Louise Roderman, president; Wanda Britt, vice-president; Pat Freund, secretary-treasurer.

The annual branch business meeting was held on September 21, and was presided over by the branch pastor, Elder W. A. Kuntz. The following officers were elected: pastor, solicitor, and branch clerk, W. A. Kuntz; church school director, John Britt; assistant church school director and branch reporter, Frank R. LaMere; song leader, Vida Schultz; assistant song leader, Evelyn Greenshield; pianist and historian, Ethel Greenshield; assistant pianist and women's leader, Zaida Greenshield; secretary-treasurer, Delphia Kuntz; adult teacher, Fern O. Greenshield; senior teacher, Wilburn A. Counts; junior teacher, Evelyn Greenshield; primary teacher, Hazel Britt.

At a special meeting on October 7, Elder William Williams spoke on "The endowment of the power of God to the church." At the same meeting Evangelist Ray Whiting illustrated, by means of a flannelgraph, a talk on church organization. About 50 people were in attendance.—Reported by FRANK R. LAMERE

League Leaders Meet

KIRTLAND, OHIO, DISTRICT.—A retreat for Zion's League leaders in the district was held at the home of Mr. and Mrs. William Rimes, Chardon, Ohio. Representatives from Kirtland, Elyria, Ashtabula, Cleveland, and New Philadelphia were present. Missionaries Loyd Adams and Harry Black, along with Mrs.

Adams and Mrs. Black, attended the Saturday activities.

General discussion of the purpose and objectives of League organization and a suggested 1953 calendar formed the agenda for Saturday, with a period of recreation. Saturday night the leaders viewed the premier showing of slides from the Eastern Mission youth camps for 1952.

Sunday's activities included worship and study. This was the first attempt at a leader's retreat, and although it did not draw personnel from all the branches, its value was apparent in the establishment of a unified League program throughout the district.

Copies of the findings for the week end were mailed to all branch leaders. Plans included a meeting scheduled for January.—Reported by ELDER WILLIAM G. RIMES

Reunion Date Set

CHICAGO DISTRICT, ILLINOIS.—The fall district conference was held November 23 at the Chicago Brainerd church with Apostle Donald O. Chesworth and District President Lyle W. Woodstock in charge. A high light of the conference was the sermon delivered by Apostle Chesworth at the eleven o'clock service. His theme was "Witnessing With Conviction and Enthusiasm." Seventy Cecil Ettinger was also present for the day.

Church school classes for the children were conducted by Mrs. Helen Freeman; junior church was in charge of Mrs. Bernice Cooper.

The afternoon business session was taken up with reports and the election of officers that had not been chosen previously. The reunion committee reported that the 1953 reunion would again be held at Naperville, Illinois, and will be from August 15 to 23.

The completed list of district officers for 1952-53 is as follows: district president, Lyle W. Woodstock; counselors, Kenneth D. Lusha and Elbert W. Chandler; director of religious education, Raymond E. Troyer; women's supervisor, Eleanor Chandler; Zion's League supervisor, Louis Hancock; director of music, LaVon Lusha; secretary, Hazel Smith; treasurer and bishop's agent, A. O. Skinner; publicity

director, Raymond E. Troyer; historian, Mrs. Henry Hershey; book steward, Juanita Zion; district patriarch, L. S. Wight; auditors, Edward Kohn and Charles Holt; reunion committee, Roy Smith and Hattie K. Bell; finance committee, Robert Brown, Clifford Huntley, Sylvester Pluzynski, and D. H. Smith; youth activity committee, Clifford Huntley and Raymond Troyer.

Officers who had been elected previously by the women and who will serve for the year were announced as follows: leader, Mrs. Elbert Chandler; associate leaders, Mrs. Kenneth Lusha and Mrs. Lyle Woodstock; recording secretary, Mrs. A. B. Swanson; corresponding secretary, Mrs. Stephen Lester, Jr.; treasurer, Mrs. Clayton Blandin.—Reported by RAYMOND E. TROYER

Apostle Oakman Holds Series

CARTHAGE, MISSOURI.—A series of meetings were held November 9-16 by Apostle Oakman. It was necessary to place chairs in the vestibule and in an adjoining room at the rear of the rostrum to accommodate the overflow. Special musical numbers were furnished by the Pittsburgh, Kansas, and Webb City and Joplin, Missouri, branches. The branch planned to complete some additional improvements on the church building before December 4, at which time the district women's party was held at Carthage with Apostle Oakman as guest speaker.—Reported by H. O. PLUMB

Officers Elected

NEW ORLEANS, LOUISIANA.—The Saints meet in the "Green Room" at the YWCA, 929 Gravier Street, every Sunday at 9:45 A.M. Three church school classes are held with the following teaching: adult class, B. L. Griffin; junior class, Mrs. Lyman Greenwood; beginners, Mrs. Bob Meyers. The largest attendance has been thirty-two.

At the beginning of the church year the following officers were elected: pastor, A. W. Hough, Mobile, Alabama; leader, C. M. Scott; church school director, Mrs. Lyman Greenwood, Jr.; secretary and treasurer, Reba Morrison; usher, Max Morrison; church re-

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INDEPENDENCE, MISSOURI

order, teacher, J. D. Porter, Port Sulphur, Louisiana.

Beginning in January, 1953, a member of the Mobile District priesthood will conduct the services at 11:00 A.M. on the first and third Sundays of each month. On the other Sundays a fellowship service will follow the regular classwork. Midweek services are held in the home.

Ten members of the group attended the organizational conference of the Mobile District which convened recently at Mobile.

Five members were present at the November district youth rally held at Pascagoula, Mississippi.

Recent visiting speakers were Evangelist H. W. Burwell of Louisville, Kentucky, and Evangelist Harold I. Velt of Independence, Missouri.

A cordial welcome is extended to Saints in surrounding unorganized territory. The services of any member of the priesthood visiting in the area will be greatly appreciated as there is no member of the priesthood living in New Orleans. Contact C. M. Scott, 3447 Esplanade Avenue, phone Am-1920; or Mrs. Lyman Greenwood, Jr., 6343 Catina Street, Am-2952.—Reported by MRS. LYMAN GREENWOOD

District Conference Held

MOBILE DISTRICT.—The organization of the new district was effected at Mobile, Alabama, October 11-12. Elder Percy E. Farrow, minister-in-charge of the Southern States Mission, and Pastor J. A. Pray, Mobile, presided. The conference opened with a worship service which was followed by two morning classes taught by Bishop J. E. Baldwin and Brother Farrow.

Following the lunch served by the Mobile women's department, classwork resumed. Approximately 140 people attended the banquet at 7:30 in the annex auditorium for which the theme was "World-wide Fellowship." J. E. Baldwin served as master of ceremonies and Brother Farrow presented the main address. A large congregation met early Sunday for a fellowship service and an over-capacity group met to hear Apostle Farrow preach at 10:45.

At the afternoon business session the following were elected: J. A. Pray, president; Elders A. N. Barnes and A. Wayne Hough, counselors; Audry Tillman, secretary; Abe McQueen, treasurer; Lola McQueen, leader of women; Ed Barlow, director of young people; Marshall Mizell, director of priesthood education; H. H. Jernigan, pastor of non-resident Saints; Myrtle Jennings, publicity; Ardieth Vickrey, historian; Lt. H. W. Patrick and Rudolph Williams, auditors; A. N. Barnes, Emery Powell, and Jack Page, finance and budget committee; R. L. Booker, district representative on the Gulf States reunion committee and religious education director. The treasurer's report for the interim period between the dissolution of the old Gulf States District and the organization of the Mobile District was presented and accepted by the body. A heartening note of progress was noted in the report of Bishop's Agent Brewton Greene, when the conference read that the increase in general church offerings and tithes was 104 per cent over 1951 for the first nine months. Words of appreciation from the Presiding Bishopric were given by Bishop Baldwin. The proposed budget for the new year was discussed and unanimously accepted. The following were recommended and supported for ordination: Leo Livadaius and James L. Roberts, both of Escatawpa, to the office of priest; Robert Pendarvis of Bayou La Batre, Alabama, priest; and James Bosarge, also of Bayou La Batre, deacon. These brethren have since been ordained in their respective branches. Other business followed and with the action of a vote of thanks to the host branch the meeting closed with prayer by Elder A. N. Barnes. The conference came to a close at the evening service with Bishop Baldwin delivering the sermon.—Reported by MYRTLE JENNINGS

Building Fund Drive for New Mission

COLUMBUS, OHIO.—Apostle Reed M. Holmes conducted a religious education institute in the branch for the district in October.

Margaret Barker has been appointed to fill the unexpired term of Nelle Swanson as women's leader for the branch.

The need for a church home for the Worthington mission has been recognized and plans to aid the situation are developing.

A Book of Mormon class is sponsoring the sale of a set of three maps and reference material concerning the book for \$1.00 per set; proceeds to be used for the building for the new mission church home.

Janet Foster, daughter of Brother and Sister Lewis Foster, was baptized recently into the church.—Reported by R. J. MILLER

Scattered Saints Meet

MOUNT VERNON, OHIO.—On November 15 services were held all day for the mission. The purpose of these meetings is to help the scattered Saints get acquainted as well as receive ministry. The church school was conducted by Clyde H. Wolf. The morning sermon was given by Elder C. E. Armstrong. The noon meal was held at the Armstrong home. The women held their first meeting of the year in the afternoon. Devotionals were under the direction of Sister Fern Wolf.

The Saints of Mt. Vernon and surrounding territories plan a basket dinner and women's meeting each month.—Reported by MABEL SMITH

Women's Group Organized

NORWALK, CALIFORNIA.—The mission has been growing since the group first met in the home of Brother and Sister Johnnie Miller on May 6, 1951, to organize a church school. In December of the same year arrangements were made to rent an auditorium in one of the new school buildings in the area, where the group is worshipping at the present time. Brother E. G. Yager is the pastor. Plans are developing to purchase a building.

Norwalk is a growing community and several hundred homes have been built in the area in the past two years. There is now a membership of ninety-seven in the group, with seven men in the priesthood. Fifteen have been baptized since the organization.

The women's group, the Maryetta's, was organized on November 6. The group meets every two weeks at the homes of the members for fellowship and study. "Overviews of the Book of Mormon," by Roy A. Cheville is now the study course. The activities for the coming months are planned at these meetings.

On September 23 at one of the meetings a candlelight service was held at which time new officers for the coming year were installed for the Maryetta women's group as follows: Mrs. Lucille Clapper, women's leader; Mrs. Beatrice Semonds, president; Mrs. Wandalee Billings, vice-president; Mrs. Eva Mae Dietz, secretary; Mrs. Alta Hamilton, corresponding secretary; and Mrs. Myrtle Yager, treasurer.—Reported by MAE PRICE

Thoughts on the "Messiah"

(Continued from page 8.)

it all come out in a well-rounded performance. Besides all that, I try to satisfy the wishes of our listeners as regards their favorite choruses and solos.

The mechanics of preparation, in ten rehearsals, and broadcast would make another story. Needless to say, there are many hours of work involved in timing, rehearsing chorus, orchestra and chorus, orchestra and soloists, arranging for seating of chorus and orchestra on the stage, setting of microphones, etc.

It is generally conceded that no other work in the history of music has had so many performances as *Messiah*. More than ever, in this world of turmoil, is the message of this work needed today.

Always There Is God

by ROBBIE TRENT

The continuing presence of God in the world he made and is making is the theme of this unusual book. In poetic prose and pictures of rare loveliness it shows the ever-present hand of the Maker in the wonders of nature and in the lives of human beings. An Abingdon-Cokesbury publication.

\$2.00

herald house

Independence, Missouri

The Kingdom Within

By Mrs. C. A. Skinner

THE KINGDOM OF GOD, though it has its tangible, visible, and practical aspects, is first of all spiritual. Except a man be born again, born of water and of the spirit, he cannot see the kingdom. For us the kingdom must begin within, with an acceptance of the kingdom, a spiritual awakening and re-birth, else we cannot see the kingdom.

We may ask, Is the kingdom within us? The kingdom of God is available to us, it is in reach of us now, at any time we want to accept it. Our inner attitudes determine our actions. The things that defile a man come from within (read Mark 7: 15, 20, 21). "But if ye would rather give alms of such things as ye have; and observe to do all things which I have commanded you, then would your inward parts be clean also" (Luke 11: 42).

I would like to read from Matthew 23: 23-26. We see by this Scripture that Jesus was more concerned about the inside of the cup, for as he said in the twenty-sixth verse, "Cleanse first that which is within the cup and platter, that the outside of them may be clean also." Few of us are guilty of any major sins, but the little besetting sins make self-examination imperative. We see here a fearless red-blooded Christ telling the scribes and Pharisees of their hypocrisy. Many think of Jesus as mild and meek, but I like to think of him striding up and down the dusty miles of Palestine, sun-tanned, bronzed, and fearless. Think of his strong carpenter's hands as he overthrew the tables of the money-changers and glared at the racketeers. We can feel the terrific dynamic of the personality that walked through a lynching mob

that sought to throw him over a cliff. He strode through them, and no man laid a hand on him. He was a Christ who did not mince words!

Christ placed a high estimate on the worth of the individual. He was concerned with the individual and his inner personal life. Jesus insists that the essential things are within, for it is from the heart that the issues of life proceed. He pointed out in this chapter that it is not enough to polish life, it must be renovated throughout, and pointedly shows that external white-wash can no more cover inner rotteness in the moral world than in the physical.

In our anxiety to move forward rapidly in building the kingdom of Zion, we sometimes forget this principle that, to be lasting and effective, social change must involve the individual; just as it takes sound timbers to build a sound ship, so it takes sound people to build a sound community.

If there is one quality more important than another in the building of a life or in building Zion, it is character. It should be the crowning glory of every life, for it is the noblest possession of man. The following are a few tests of character.

FIRST THINGS FIRST. The talk of two women on a bus was overheard. They were bosom friends, and in an hour's tete-a-tete they gave a comprehensive resume of their characters. They loved to play bridge, and played it apparently a good deal of the time. They loved to dance; evidently, when they were not playing bridge, dancing was their chief diversion. One listened to see if any other interests in life would

be revealed, but this was all. Their talk had struck bottom.

They represent the commonest failure in character—the crowding out of things that really matter by things that do not matter much. They have missed the primary duty and privilege of life—putting first things first. We may say to ourselves, I am not guilty of that. Perhaps not, but how do we spend our time? Are we putting first things first? Read the story of Mary and Martha, and Jesus' answer when Martha complained to him of Mary's neglect. We let first come be first served, forgetting that the finest things do not crowd. It is up to us as parents to set an example before our family in this matter of choices of putting first things first.

STABILITY. Stability indicates poise, balance, peace, steadfastness. Most of us at this present time are living under a strain that human nature never was intended to bear. *The resultant need is evident.* Renewed emphasis must be made upon those spiritual forces which stabilize and fortify us, confirm us in self-control, give tenacity to meet tension and steadfastness to meet strain. Many of us lack adequate spiritual reserves. A tree needs deep roots to weather the storm. So it is with us, we need to plant our roots deep in the teachings of Jesus and to know his will concerning us that we may have stability and thereby have peace of mind and soul.

A HIGH OPINION OF SELF; SELF-RESPECT. We see all around us characters in whose eyes little if anything is sacred. Truth is not sacred—they lie with ease. Friendship is not sacred. An old Edinburgh weaver used habitually to pray, "O God, help me to hold a high opinion of myself." The sense of possessing in ourselves something inwardly fine that must not be desecrated is essential to great character. It is one of the supreme gifts that any home can give to its children. We must plant deep within them

Home Column

the consciousness that in themselves is something sacred. It is generally caught by contagion, not taught by admonition. To be entrusted with little children is sacred. To have powers by which we can make this earth a more decent place is sacred. Honor, honesty, truthfulness, fidelity, and love are sacred. So if we would have the kingdom within, let us think seriously on these things, and have a high opinion of ourselves.

HAPPINESS IS A TEST OF CHARACTER. In home, happiness clearly is a test. Often marriage sinks to a burdensome obligation—no more; two people are true to a legal arrangement, not having the delights of a joyous fellowship. They laboriously keep the vows to which once they swore. There are other homes, however, where folk live together who would not be married to anybody else for all the world. Happiness is a real test of the fineness and success of our relationships. In a book I was reading the other day I found this statement, "Christianity can be fun." Under it was this Scripture, "These things have I spoken unto you . . . that your joy might be full" (John 15: 11). In considering this, these thoughts came—God is a God of laughter, as well as of prayer, a God of singing, as well as of tears. God is at home in the play of his children. He loves to hear us laugh. We do not honor God by our long faces. God wants us to be good, not "goody-goody." There is quite a distinction. If God's spirit does not enter our kitchen, there is something the matter with our kitchen. If we cannot take God into our recreation, there is something wrong with the way we play. The kind of insight which discovers happiness in difficult situations, commonplace people, and customary tasks is one of the surest tests of character, for it brings out generosity, appreciativeness, and love. The person who cannot know abiding happiness is the self-absorbed person.

(Continued on page 23.)

Vacation Memories

By Helen Hester Hintz

PART II

IT WAS A GREAT EXPERIENCE to attend the Doctrine and Covenants Institute which opened September 28 with over 400 registrations. Those in charge handled the classes very ably, as the rapt attention of the audience attested. The Stone Church was comfortably filled and to hear the hundreds of voices raised in singing the opening hymn with the great pipe organ accompaniment was a memorable experience.

Emphasis was laid again and again on the centrality of Jesus in our lives. If we keep him always at the center of life we shall not veer from our course. He is to be central in religious and personal life; the only spiritual dynamic is the life of Jesus and his teaching. We must go out and live life as we see Jesus lived it. The centrality of Jesus is beyond question in the Doctrine and Covenants. When he is the center of the church and the center of our lives, we shall no longer hesitate and wait for a more convenient season for the cause of Zion.

"Questions are being raised by our youth. In academic circles they are being confused by the ideas being taught. What about the unique nature of Jesus? Take the First Pentecost; the disciples were in accord with the realization that Jesus was the Christ, and the glory of all this was revived with the boy in the grove in 1820. We are witnesses of these things. Most of all," said Brother Holmes, "we need to be profitable servants of Jesus Christ."

Apostle Roscoe Davey advised that the Sermon on the Mount be read by the people at least once a month and pointed out things that must be recognized in order to meet life. "Seek Ye First the Kingdom." Too many of us put everything else first. If there is any left over we put our little talent to work. If Zion is to be redeemed we must have faith that Jesus meant what he said.

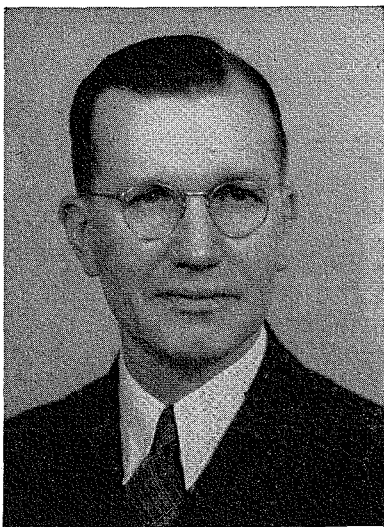
"Repent ye!" he cried, "for the kingdom of heaven is at hand." The cause of the kingdom was paramount in his concern, also his disciples'. About 85 per cent of the Doctrine and Covenants has to do with kingdom-building, stewardship, and their application.

Each class was so good we were reluctant when they finally came to a close. Having said our good-bys to the good people, we were on our way home.

A long-to-be-remembered sight was the sunset as we approached Albuquerque, New Mexico. The clouds hid the sun as it was about to sink behind the hills, turning the sky a brilliant rose-violet with gold at the center. The mountains were a deep midnight blue, truly a scene that only God could paint.

It was difficult to find lodging in Albuquerque due to the State Fair being in session and the many activities of a large city on Saturday evening. A special treat was a real Mexican dinner at a very clean place recommended by the motel manager. Later we took a stroll through Old Town, a unique part of the city preserved in its antiquity, established in the 1700's by a Spanish family and used as a fortress in times of Indian trouble. It has been combined in a village with Mexican, Spanish, and American cafes, shops, and curio stands. Various Indian tribes do native dances in costume. Church services in Albuquerque are conducted in the VFW building with Elder Barrett in charge. Their group is growing and we enjoyed meeting and worshiping with them.

There was frost on the car at Williams, Arizona, "the gateway to the Grand Canyon," at an altitude of six thousand seven hundred feet. Highway 66 is excellent and open all year round. Before long we were in Kingman, and then Needles, our beloved California.



How Shall I Make Ready for a Patriarchal Blessing?

By Roy A. Cheville

An interpretation made to students of Graceland College who were inquiring about this field of ministry, November 2, 1952, college chapel.

THIS MEETING is full of promise. It is a healthy day for the church when her youth can come to such a meeting in honest inquiry about this field of ministry. Too often we seem to have looked at areas in which inspiration is involved as those in which we ought not or could not ask any questions. Sometimes we have considered such experiences too sacred for analysis. Not infrequently we have felt that an inquiry might be taken as an expression of lack of faith. It is well that we are seeing that a ministry so essential to the life of our membership cannot function adequately unless soundly understood.

It is good, too, that you are inquiring about the kind of preparation you can make that will equip you for a rich experience when you receive your patriarchal blessing. I find that many think of something they ought to do in the last two or three hours that will give them a specific fitness. It is to the total pattern of and outlook on life that we shall be looking.

You ought to look toward a patriarchal blessing with high anticipation. Effective religion must have sound expectancies. Life without these aims and hopes is anemic and colorless. It is not enough, however, that you just expect. These expectancies must be sound and realizable. The person who drifts along hoping something will turn up will likely never experience much of high significance. He who sets up dreams of spiritual castles in Spain or who ignorantly hopes for manna from heaven may actually get in the way of worthwhile blessings.

1. Get an understanding of the total functioning of the patriarch in the ministries of the church

The church of Jesus Christ has a diversity of ministries. Each office of

priesthood involves a specialization of function. All blended together make a marvelous working force. The patriarch-evangelist has a significant function that needs to be related to the work of the church as a whole. This dual title suggests a twofold function. The patriarch is a fatherly counselor; the evangelist is an inspiring revivalist. His work is essentially with the membership in contrast to the seventy who reaches outwardly to those outside the church. Do not divorce patriarchal ministry from all the other ministries, but relate it to them. For instance, in a branch or district, I prefer to make appointments for blessings through the regularly constituted pastoral administrators.

The patriarch is free from administrative responsibilities. This freedom permits an objectivity of viewpoint. After my ordination to this office I had to think this through. Since my youth I had been involved in administrative work in district and stake. Did this mean that henceforth I was to have no ideas in these fields in which I had been so busy? Not at all. It meant that now I could think clearly, generally, and objectively in these matters without personal involvement. It is sound that the church includes such a ministry. This means that the patriarch will not give direction about specific procedures but will offer general principles.

2. Develop an overview of the several ministries of the patriarch

I ask you to see the patriarchal ministry involving much more than giving patriarchal blessings. For convenience I am naming four major functions that are interrelated.

a. *Teaching and counseling.* I place this in the forefront. The patriarchal ministry is expected to achieve the clear spiritual perception, the insight into human nature, and the teaching and counseling skills that will qualify him in this function. At the time of my own ordination I was advised more than once that my calling would be to "lift the sights" of our people. The counselor need not be an expert in every field; he cannot be. Many times it will be his function to direct to others for specific consultation. I recall one reunion when a man with financial re-

verses came to me perplexed and discouraged. I talked with him about his outlook on life and about available encouragements. Then I introduced him to the bishop for the counsel that he was more qualified to give than was I. I do not attempt to give medical advice: I direct to men of the medical profession.

b. *Revival.* Sometimes we call this evangelistic. Our evangel is good news. In the ups and downs of life our vision often gets clouded and our sights get muddled. Then an understanding soul can assure us on the good way. Congregations often need such a ministry. I suspect your picture of a revivalist includes shouting, sawdust trails, and hip-hip hooray singing. Let us think of revival as something more than surface expression.

c. *Confessional.* Healthy religion must offer opportunity for a person to speak out of his soul and start anew with a clear slate. We have been inclined to frown upon confession because of some misuses of it. Inherent in the Restored Church is a ministry for confession. The patriarch occupies a significant role. Inasmuch as he is not an administrator, the confessor does not come to him to sign statements. The patriarch may and will likely advise someone who has missed the way to go to his pastor, but it is not the patriarch's duty or right to tell the administrative officer. The consultant, the patriarch, and God shall carry the conversation.

d. *Benedictory.* The ministry of blessing is usually associated with the patriarch. With the laying on of hands he speaks the prayer of dedication, counsel, and supplication. The usage of the church provides for one blessing to be taken down and filed. Other benedictions may be given as circumstances call for and as wisdom indicates.

3. Expect to assume the responsibility for problem-solving

Healthy religion does not take choice-making from its members. The patriarchal blessing is no escape from decision-making. It is no fortunetelling device to unveil the future. In this light I ask you to look well to your expectancies as you come to a patriarch for a

benediction. If you expect to shift the responsibility to God for decision-making, you will probably be disappointed. If you come wanting some specific promise of personal achievement, you will likely turn away unsatisfied. If you come to escape from realities of life, you will not find the haven you hope for. God is not going to do your problem-solving. The patriarchal blessing is not to give us easy answers. It is not intended to predict the itinerary of our lives. Young people of quality do not want this kind of thing. Nor does God. He wants disciples of understanding and ability who choose to go along with him. The prophetic gift in the blessing does well to give counsel that we may understand ourselves and understand God. The blessing will set forth guidelines for life planning. The actual choosing must be ours.

4. Be concerned with the total pattern of your life

You need to be mature enough to look at life as a whole and the conditions that can make it blessed, if you are to receive a patriarchal blessing. When you are concerned with your total life rather than some one phase of it, you are ready. Sometimes a youth will be perplexed about some specific question. It may be the choice of a course of study, romantic perplexities, or financial questions that arise at the moment. It is not sound to seek an answer for these, except as they are integrally associated with the entire life program. I have found these days at college especially suited for patriarchal ministry in blessings. Now you are piecing life together. Now you are working on life objectives. Here you are pushing out the radius of your world. Today you are reinterpreting your theology. Now you are working on plans for vocations, family mates, church participation, advanced education. I can think of no more appropriate time than now when you are looking to the totality of your life.

5. Be dedicated to the total work of God

This spirit of dedication is indispensable. I cannot expect God to give counsel unless I am disposed to respond. This dedication must be more than a one-sided whim. I do good work when all of me is devoted to all of the divine endeavor. This is more than in-

terest in some specific part of the life of the church. God can direct us only when we are wanting and willing to be directed. The patriarch needs to sense the fullness of consecration. Only then can God bring to a life direction for the ordering of its course.

6. Develop a workable idea of what a blessing is

The word "blessed" means "happy." Essentially a blessing is a counsel for a commitment to a way of life that will achieve enduring happiness. We do well, then, to think through what values we prize most and to ask ourselves whether these will bring us Zion well-being. A blessing's purpose is not to bestow gifts and hold out spiritual allurements. Our prayer is that God will help us to see the good way.

7. Be clean and effective in personal living

For integrity and personal competence there are no substitutes. God cannot place a benediction on sordid, smutty living. This does not mean that we must be angelic beings before we are blessed. The blessing is designed to help us achieve this quality of character. But we ought to be trying. It is a great experience to place hands on the head of a youth and sense the illuminating presence of God, indicating that the life is clean and worthy of God's approval. Many a time I have experienced this sanction as a life has come before me clean and consecrated. It is wonderful to be able to say, "You are loved of the Lord, and your life is approved for its goodness and purity."

8. Plan over a period of time

There is no hurry about receiving the patriarchal blessing. One does not rush up to a minister and ask if he has a few minutes to spare for a blessing. I have been reminded by fellow-ministers that I am very fortunate here at Graceland. There are no hasty or transient requests. You make your request and your name is placed on a list. Then some time in the next months I shall summon you. I have been told that the day might come when the patriarch might take the initiative in calling men and women for their blessings. I am very happy that many of you are saying that you want a few weeks or a few months that you may mature sufficiently.

You want to grow into the experience. It is well, too, that you are making your own appointment. I have met situations in which a parent has wanted to make an appointment for a son or daughter. Sometimes the youth was disinterested or getting off on the wrong track. In such times I have observed that some of the patriarchal ministries might be serviceable but not a patriarchal blessing.

Then comes the day when you meet the patriarch. You ask if there is any specific preparation you can make. Again I would say that the general basic background is the important thing. The daily way of life, the insight into one's self, the allegiance to God's work, the consecration to the total program of the church, the relaxed relationship with God—all these and more constitute the the major fitness. Generally we set a time that is free from inner confusion and strain from any specific situation. When a specific date is set, we shall endeavor to keep free from attitudes and outlooks that would mar our spiritual condition. We do not rush hastily into the presence of God. We come step by step until we feel ready to commune with him as our Father. There need be no anguish of spirit, painful introspection, and exacting fast. The essential relationship is that of Father and child, the one in benediction, the other in dedication.

The patriarch must follow a well-ordered pattern of living. Our church has been growing in conception of what this is. A few decades ago the patriarch was stereotyped with cane and whiskers. A short while after I was ordained, a brother somewhat older than I told me in kindly spirit that I was too young for this ordination. In his mind twenty years from now would be a more fitting time. I turn, however, to the counsel given to the church in 1938 when it was pointed out that ministry in this order requires "vigor, deep faith, and unreserved consecration." Here, again, it is the total pattern of life that matters. It is the total pattern of life that is important. I shall be frank to acknowledge that the ministry is exacting. One cannot come to the hour of blessing with animosities and ranklings in his soul. He must come clean "before the Lord." He must come with faculties alert. And finally, he must expect confidently that God will meet him at the appointed place.

Now a word of testimony

I came into the church at the age of sixteen. A few months later at the suggestion of friends I received my patri-

New Horizons

archal blessing. I did not know what to expect. No admonition came to me about going on to school: that was not necessary. Nothing was said about selecting companions of proved character. One bit of counsel came to stand out, which I did not understand at the time. Others had always considered me a person of restrained temperament. Later I came to see myself as a potential zealot in whatever was my compelling interest. I was advised to be "consistent and even," without radicalism, and I would make friends among those who oppose the church, and they would respect it because of my integrity. This was no bait to goodness, no promise of a great future. It was a call to self-management. How well I have achieved, I cannot say. This I know: Since that day no one has ever spoken to me in disrespect or derogation of my faith. This holds for religions from the Utah faith to Judaism.

I have sensed the illuminating presence of the Holy Spirit in this ministry. I have been stimulated to study the field of counseling and teaching, to delve into theology, to understand human nature, to study the nature of inspiration. To these disciplines has come enlightening inspiration.

Always this has brought counsel to other lives. I recall the young man of cynical turn of mind who was told to look for the good in others. There was the young woman about to be married who was advised not to be tied to things and household duties when babies came to the family. There was the fidgety young minister who was counseled to relax and see God as a father who expected only a reasonable service. Always there is uplift and recognition in the business of developing self-directing and God-loving lives.

News and Notes

(Continued from page 2.)

SPEAKS IN LAWRENCE

Carl Mesle, General Church youth director, accompanied by Dr. James Van Biber and Dr. George Shoemaker preached in the Lawrence, Kansas, Branch November 23. In addition to speaking, visiting, and meeting with the college people, the men attended the Kaw Valley District young adult banquet which was held at the branch that evening. Brother Mesle also attended a district youth conference at Davenport, Iowa, November 29 and 30, which was under the direction of District Youth Leader Harold Braun and District President W. J. Breshears. Over one hundred young people and about twelve youth leaders were present at the conference.

Bulletin Board

We're on the Air . . .

CALIFORNIA, Stockton.—KGDM, 1140 on the dial, 1:15 p.m. (PST) Sunday.
 MONTANA, Kalispell.—KGEZ, 1340 on the dial, 1:15 p.m. (MST) Saturday.
 PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 9:30 a.m. (EDST) every Sunday.
 WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.
 ALABAMA, Mobile.—WKRQ, 710 on the dial, 7:15 a.m. (CST) Sunday.
 AMERICAN FORCES NETWORK, EUROPE.—AFN, Tuesday Evening Vespers, 1845-1900 hours.
 IOWA, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.
 IOWA, Ottumwa.—KBIZ, 1240 on the dial, 11:45 a.m. (CST) Sunday.
 FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.
 MISSOURI, Joplin.—KFBS, 1310 on the dial, 8:45 a.m. (CST) Sunday.
 IOWA, Lamoni.—KGRA, 690 on the dial, 9:30 a.m. (CST) Sunday.
 MASSACHUSETTS, Fall River.—WALE, 1400 on the dial, December 29, 9:45 a.m.
 IOWA, Keokuk.—KOKX, 1310 on the dial, 9:45 a.m. (CST) December 19.

Anniversary Celebration in Indiana

December 12 to 14 the Clear Lake, Indiana, Branch will commemorate its seventy-fifth anniversary with special services. Guest speaker for the occasion will be Apostle D. O. Chesworth. Preaching will be held Friday, December 12 at 7:00 p.m., CST. A priesthood meeting will be held on Saturday. On Sunday a general class for adults will be at 9:30, with classes for the children in the lower auditorium. Apostle Chesworth will bring the preaching ministry at 11:00. A basket dinner will be held in the lower auditorium at noon. The history of the branch will be read at 2:00 p.m. Those belonging to the church more than forty years will be honored in this service. Brother Chesworth will give the final address at 2:45 p.m. The branch is four miles east of Fremont, Indiana, which is located in the very northeast of Indiana. A special invitation is given to all Saints who ever belonged to this branch or ministered to it. The branch is within 100 miles of Toledo, Ohio, and Detroit, Michigan. Provisions will be made for those who desire to stay overnight. Those knowing a bit of the history of the branch are invited to bring it to Elder Arthur Middleton, pastor.

Attention South Carolina Saints

Priest Alma Jones, Boland's Trailer Court, Williston, South Carolina, would like to contact all Saints working in the Savannah River Plant or living in that area, with the hope of holding services.

Servicemen's Addresses

P.F.C. Floyd L. Watkins
 U.S. 55149873
 A.P.O. 872 Prov. Co. 2236
 New York, New York

Pvt. Donald E. Rzeszotarski
 U.S. 55 251 243
 H. & S. Co. 832 E. A. B.
 Beale Air Force Base, California

Pvt. Rzeszotarski is not a member, but his mother will appreciate having church people in California contact him.

Change of Addresses

Pvt. Jim White
 US 55 161 602
 31st Inf. Div. Band
 Camp Atterbury, Indiana

Carl F. Crum
 General Services Administration
 Emergency Procurement Service
 HQ F.E.C.
 A.P.O. 500, c/o Postmaster
 San Francisco, California

This is Elder Crum's latest address. All correspondence should be sent via airmail to him.

Books Wanted

Mrs. Charles H. Walker, Route 6, Fairfield, Illinois, would like to trade a copy of *Life and Ministry of Jesus* for a copy of *Zion's Praises*. She would prefer being contacted before being sent the book.

Request for Prayers

Mrs. Mary Leila R. Power, R.R. 1, Greenville, Michigan, requests prayers for her family and herself.

Mrs. Philip Asbury, R.R. 1, Lewisburg, Ohio, requests prayers for her brothers: Herschel Stevens, who is suffering from cerebral thrombosis and is very nervous, and Howard, who has been ill eight months with a severe nervous condition.

Mrs. Charles F. Hill, of Simms, Texas, requests prayers for Lt. Norman H. Ruddle, who is in a very pitiful condition.

Mrs. W. A. Simmons, Spearman, Texas, requests prayers for her husband who is not well and needs constant care, for her family and neighbors that they may have spiritual blessings, and for herself that she may be able to care for her husband. She needs both spiritual and physical help.

Prayers are requested for Mrs. G. W. Stephens, Lewisburg, Ohio, who is seriously ill.

ENGAGEMENTS

Graham-Risinger

Mr. and Mrs. Joe Risinger of New London, Missouri, announce the engagement of their daughter, Betty, to Lyle H. Graham, son of Mr. and Mrs. Clyde Graham of San Diego, California. They will be married December 27 in San Diego.

Howard-Peavy

Mr. and Mrs. C. B. Peavy of Mobile, Alabama, announce the engagement of their daughter, Barbara, of Independence, Missouri, to Richard P. Howard, son of Mrs. Audrey P. Howard, also of Independence. Both are graduates of Graceland College, and Richard is attending Kansas University. The wedding will take place in the late summer.

WEDDINGS

Smith-Webb

Lucille Webb, daughter of Mr. and Mrs. Henry Loebach of Waterville, Washington, and Marion D. Smith of Wenatchee, Washington, were married November 7, Elder Ronald Smith, brother of the groom, officiating. The bride attended Washington State College. The groom is a graduate of Graceland. They are making their home in Wenatchee.

Giltjes-Weir

Mary Weir, daughter of Mr. and Mrs. Fred Weir of Harding, Illinois, and Jan O. Giltjes, son of Mrs. Frank Giltjes of Antwerp, Belgium, were married November 15 at the Weir home. Elder Richard Wildermuth, pastor of Plano Branch, performed the double-ring ceremony. The Giltjeses are making their home in Plano.

Zahniser-Parker

Patricia Ann Parker, daughter of Mr. and Mrs. James N. Parker of Des Moines, Iowa, and A. Stanley Zahniser, son of Mrs. Alice Zahniser of Muscatine, Iowa, and Archie Zahniser of Oakland, California, were married October 5 at the home of the bride's parents. Elder Forrest Pratt performed the double-ring ceremony. Both bride and groom attended Graceland last year. They are living at 11½ East Fifth Street, Muscatine, Iowa.

The Kingdom Within

(Continued from page 19.)

To be sure, this world is often a desperately difficult place to be happy in, for life is a queer mixture. Good fortune and ill befall us all. Most of us have our share of both. Happiness depends on a man's insight, on his capacity to find in any situation something that makes it worth while. It is inevitable that what a man is inside determines what he will find outside. Those who have a positive and appreciative attitude will find plenty of things to be happy over. The happiest people very often are those we have known to have been in difficult circumstances, handicapped within and hard-beset without; but for all that, they live radiant and victorious lives. There are many examples which we could sight, but we mention only one, that of the life of Helen Keller.

MINDING ONE'S OWN BUSINESS. Dwight L. Moody once said, "I have had more trouble with myself than any other man I have ever met." I imagine most of us could say the same thing. We do not travel far in the experiences of this life as mature persons without encountering ourselves. In the story of the Prodigal Son as he sat among the swine in the far country it is said, "he came to himself"; whichever way he turned he ran into himself.

The resolute grappling with our own lives is one of the most searching tests of character, for most of us are willing to grapple with everything else under heaven rather than face squarely our individual responsibility for our own lives.

How many of us after hearing a sermon will often think to ourselves, "This hits So-and-So exactly. He needs this. He always is meddling in other people's business." So we shy the truth at somebody else. Instead, let us turn the searchlight on ourselves, and be honest as we say, "I applied it to myself." I heard Evan Fry give a talk not long ago along this line of character traits, and as I turned the searchlight on myself I found I was guilty of some of them. I have been thinking seriously about them since, and trying to do something about it. For if we would have the kingdom within we must be willing to do that very thing, to make self-analysis and then set about doing something about it.

MANAGING OUR OWN MIND. An adequate control over the mind will solve some of our problems; it will not solve all of them. The thing for us to do is to distinguish between the situations in which an improved mental attitude will do the work and the situations in which it will not. So if we

want to manage our own minds more effectively, how can we start? Here are just a few suggestions—take them for what they are worth. But this problem of managing our minds is very vital to us in establishing the kingdom within.

An excellent start then might be by banning from our minds some common but extremely dangerous thoughts. To begin with, let us ban from our minds the idea that we would have been happier and better off if we had made our major choices differently. Repeatedly this thought enters our minds, especially as we grow older. If we allow such thoughts to establish themselves within our minds, they do infinite damage. They might rouse emotions of regret, self-accusation, and fear for the future; these in turn might lead to chronic nervousness, habitual self-distrust, an ever-dwindling power to achieve. So let us ban from our thoughts the idea that the road of life which we did not take would have been better than the one we did take. Do we really know anything about the road we did not take? As a matter of fact, the situation in which we find ourselves may be the best life had for us. With the help of a kind Heavenly Father, let us make the most of our lives as we find them. Let us ban from our minds the idea that, as we make successive efforts in any phase of life, we are likely to fail.

If this is hard, let us recall this fact: our inner resources, our abilities, our courage, and our strength are variable things. They can be made larger, in fact they are made larger when we adopt an attitude of confidence and hope. "As a man thinketh in his heart, so is he."

Let us ban from our minds the notion we would have been a finer and a better person if our life situation had been easier. Let us consider this: If life had given us less to do, we would never have developed the strength we now possess. If life had made our problems simpler, we would never have gained the wisdom which is now ours.

A closing suggestion I would like to leave is "Keep serene within." We may feel within we can accomplish little in the task of building the kingdom. We will accomplish much if we will take the

example that Christ set before us and apply it to our lives, and let him reign within.

The following is used by permission of *Mutual Moments*, Omaha, Nebraska.

THIS IS MY TASK

TO LIVE TODAY TO THE FULL. To try to make my highest moment permanent. To give everyone whose burden is greater than my own a lift. To make every moment count; to try to be somebody with all my might.

To be generous, tolerant, considerate, kind, forbearing, and magnanimous.

To keep my mind open to truth, responsive to the world's best thought, and to be true to the best I know.

To look forward, not backward; to look up, not down; to make the utmost of my opportunities, and never whine at the lack of them.

To be a man before I am a salesman, a doctor, a lawyer, or a merchant, and, whatever my profession or occupation, to accomplish something infinitely bigger, of greater service to the world than collecting dollars.

To realize that "Man is master of thought, the molder of character, and shaper of conditions, environment, and destiny," and to use my power intelligently. To face life with a smile; to keep a stiff upper lip no matter how gloomy or depressing conditions may seem; to have confidence in my power to conquer every difficulty and reach my ambition's goal. To make my life yield its highest possible service by being faithful to the duties of each day, trying to do everything I attempt to a complete finish; *by being scrupulously honest in every transaction*; by always ringing true in my friendships; by holding a helpful, accommodating attitude toward those about me; by fulfilling to the best of my ability the obligation to be noble, to be loyal to my highest ideals. This is the task that comes to me every morning—to be true all through the day to my higher self. Its fulfillment demands all the courage, all the strength, all the manhood or womanhood, all the divinity that is in me.

**THIS IS MY TASK, AND
TODAY'S THE DAY!**

Introducing

ROLAND W. SCOTT, Independence, Missouri (page 10), has been a registered pharmacist since 1898, when he passed the state board in Iowa. He traveled for several years representing the Parke Davis & Company pharmaceutical line. For twenty years he traveled in Iowa, Nebraska, and Minnesota, selling flour. In 1907 he purchased a drugstore in Des Moines which he operated for three years. In 1904 he married Laura Brunner who died in 1925. The next year he married Kate Swartzlander who died in 1947. Brother Scott lives with his daughter, Mrs. Lois Burton. He has another daughter, Mrs. Peggy Stephens, in Tulsa, Oklahoma.

He was ordained a teacher in 1913, an elder in 1916, a high priest in 1918, and an evangelist in 1938. He was president of the Omaha Branch for two years, and in all did priesthood labors in the branch for some forty years.

P.S.

Sara Gardner Goesser
1710 Second Ave. N.
Denison, Iowa

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*** LEARNING**

In a recent discussion of "The miracle of learning," these good thoughts were given: Learning is not only the foundation of our past; it is the hope of our future. We learn to feel at home in strange situations. We learn to be friends with strange people. We learn new tasks and skills that yesterday seemed impossible and today are commonplace. We unlearn the fears and hatreds, the errors of the past; we unlearn the tensions, the resentments, and the dislikes. We even learn to be friends with ourselves. And by learning, we build ourselves up in the areas where we are weak.

*** RAIN**

The drouth has been severe. For weeks that have seemed endless, the whole Midwest has had nothing but clear sunny weather, while the soil turned to dry powder, the grass dried, the ponds turned from water to mud and from mud to dust, and the grass became as dry as tinder and any tiny spark could start a dangerous prairie fire. Some days there were "clouds and wind without rain," and nothing came of them.

One day last week there was a haze on the horizon. It thickened up a bit, and the sky was overcast. Then, peacefully, the clouds came quietly in and a slow rain began that lasted for a night and a day. There were green patches in the pastures again, and the air smelled fresh and clean. It reminded us that God's biggest blessings often come to us very quietly.

*** DEATH OF A CHAPLAIN**

Recent news from Korea announces the death of five Army chaplains. This comes at a time when the Army needs 200 more chaplains.

Back of this news is something to think about. The chaplains do not have soft jobs in protected places. They are out in the front lines, helping their men under battle conditions. They go unarmed. Their purpose is to save life, not to destroy it. Yet they are killed in the performance of their duty.

What kind of man would it take to be a good Army chaplain in Korea today? Surely, not just any minister, temporarily without a pulpit, could qualify for so great a responsibility. He would need to be a man of courage, and a true man of God. He would have to be able to talk to his men of eternal life in the presence of death.

An Army chaplain would need physical courage to share the dangers that his men live with every day. He would have to visit the wounded under fire. He would need to be able to talk to dying young men and comfort them. He would need to be able to look at suffering and not flinch. He would need to carry with him the spirit of the Savior's love.

The Army knows what it is about. And the Army knows that it is not enough to minister to men's bodies and physical needs. A man has a soul—a uniform cannot alter that fact. And the soul has its hungers too. Only the chaplain can do certain things for the men.

Five chaplains have followed the thousands of soldier lads from the battle fields of Korea into eternity. Who will replace them? Who can replace them?

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for 1953

January, 1953, begins a new monthly Guidelines to Leadership, the Reorganized Latter Day Saint magazine for improving your branch participation. This revised publication will feature thirty-two pages of the best study and activity materials every month. (There will be only one forty-eight page issue for June, July, and August, however.)

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HERALD HOUSE

Independence, Missouri

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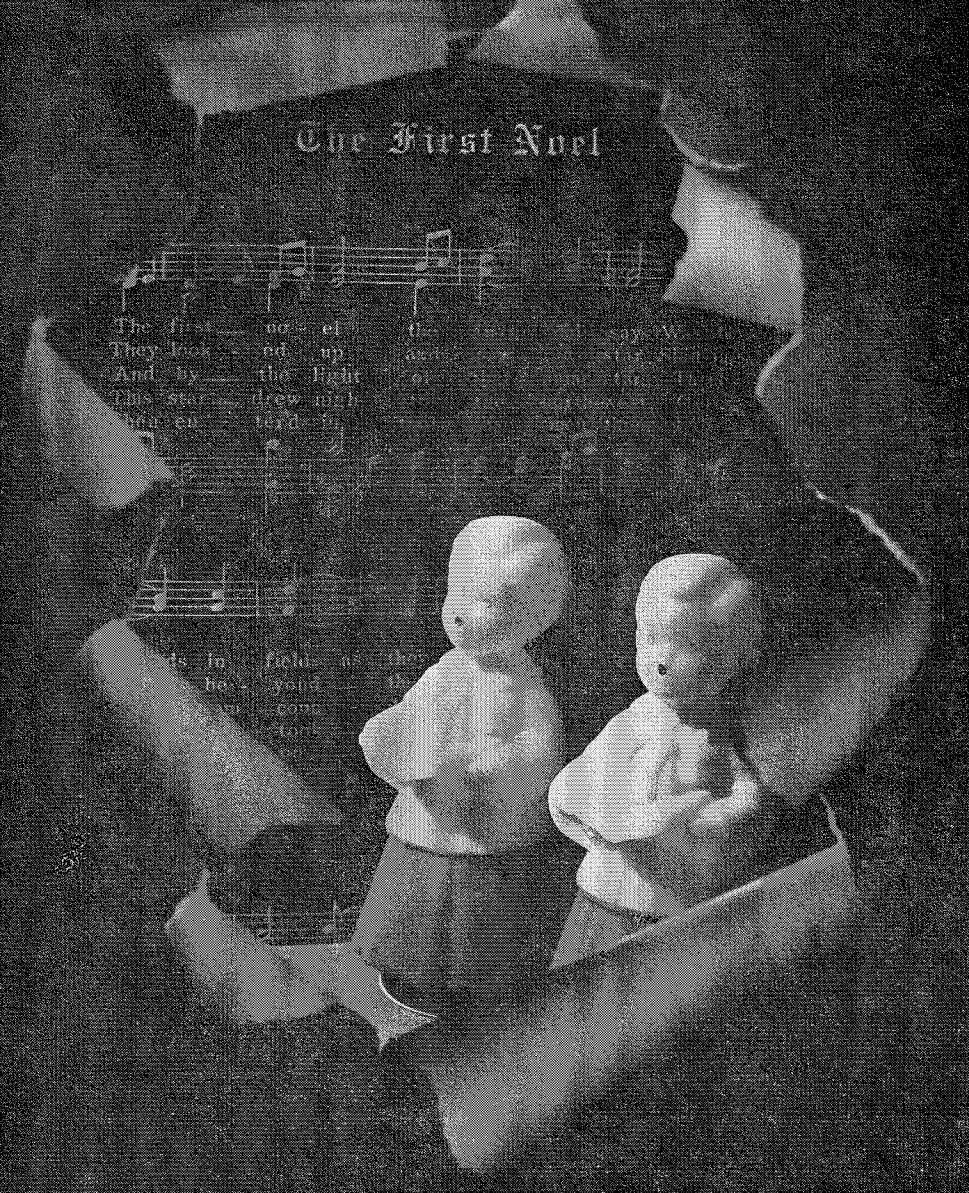


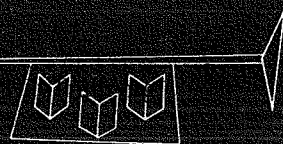
Photo by Marion Pease

Noel

the Saints' Herald

December 22, 1952

Volume 99



News and Notes

FROM HEADQUARTERS

PRESIDENT SMITH IN THE EAST

President Israel A. Smith met with the Saints in Wheeling, West Virginia, on December 7. Following this he left for Washington, D. C., and New York where he was joined by Apostle D. T. Williams and Bishop G. L. DeLapp.

PRESIDENT EDWARDS IN IOWA

President F. Henry Edwards was at Pisgah, Iowa, for the celebration of the fiftieth anniversary of the organization of the branch. President Joseph Smith III officiated at its organization meeting.

PRESIDENT W. W. SMITH

President W. W. Smith has recently been in the Independence Sanitarium where he was hospitalized for a submucous resection. He expected to be released soon.

APOSTLE GLEAZER HOME FROM NORTHWEST

Apostle E. J. Gleazer returned to Independence after a trip through the Northwest with Bishop G. L. DeLapp where they were present for three district conferences and also visited in British Columbia. After Bishop DeLapp returned to Independence, Brother Gleazer stopped in Eugene, Oregon, where with the district president he inspected a church which is being considered for purchase by the Saints. He also preached there that evening. Before returning home he preached in Sacramento, San Jose, San Francisco, and Berkeley. He preached twice in St. Louis on December 14, as well as lecturing to the priesthood.

APOSTLE CHESWORTH IN INDIANA

Apostle D. O. Chesworth was present at the all-day services in Fort Wayne, Indiana, on December 7. He attended the seventy-fifth anniversary services of the Clear Lake, Indiana, Branch on December 14.

NEFF CONCLUDES SERIES

Elder Charles D. Neff, assistant to the First Presidency, spoke to the group at the Student Center in Columbia, Missouri, on December 7. On December 14, he concluded a series on "Practical Religion" at the Englewood church in Independence.

ORDAINED IN JAPAN

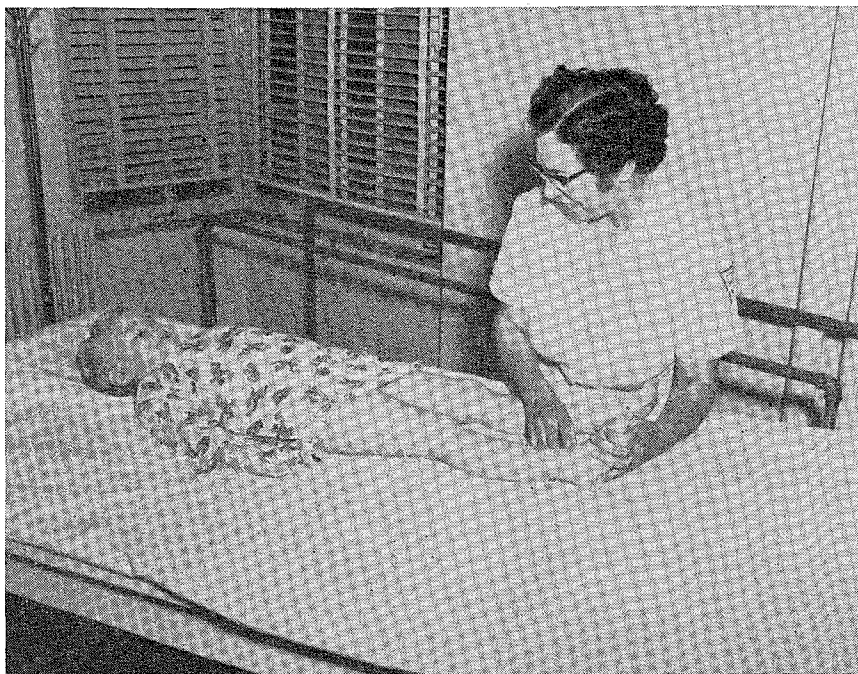
The General Church department of statistics has received word of what might possibly be the first ordination service ever to be held in Japan. Major Millard Franklin Caldwell was ordained to the office of elder by Elder Carl F. Crum in Tokyo, Japan, on November 19. Brother Caldwell is from San Bernardino, California, and his ordination was authorized by his branch and district, but since he was ordered to active service it was not possible to consummate the service until he was able to come to Tokyo on special leave.

The office of statistics has also received word of what might be a record baptism in one family. Brother Willard M. Corlew and his six children were baptized at Oak Grove, Missouri. Sister Corlew was already a member of the church.

IN OKLAHOMA CITY

Pauline Arnsion, director of the General Church department of women, attended an institute for women in Oklahoma City, Oklahoma, December 5-7.

(Continued on page 17.)



We'd Like You to Know . . .

Margaret E. Wiley, R.N.

I WANT TO GIVE to the patients of the Independence Sanitarium and Hospital, as well as to the community, the best possible service in my chosen field of physical therapy," says Margaret E. Wiley. She is the head physical therapist in the new department recently opened at the Independence Sanitarium and Hospital. You see her here working with post polio patient Paula Adams.

Miss Wiley is a graduate of the San School of Nursing, which followed her graduation from St. Teresa Academy in Kansas City. She received her certificate in physical therapy from the University of Wisconsin. Now she is working on her Bachelor of Science degree in nursing.

Before she came to the San as head physical therapist, she worked as a staff nurse with the Kansas City Visiting Nurse Association, as a clinic nurse in the Mexican Christian Institute, as Physical Therapist and Orthopedic Supervisor of the Visiting Nurse Association, and as physical therapist with the R. J. Delano School for crippled children in Kansas City.

She's a busy person who enjoys her work, she likes to read, drive a car, and "loves people."

The Saints' Herald Vol. 99 December 22, 1952 No. 51

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith
ASSISTANTS: Leonard J. Lea, Associate Editor; Chris E. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

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

Greetings From the First Presidency

To the Church:

In the spirit of the season we send our sincere Christmas Greetings to every member of the church and to the many friends of the kingdom.

This is, and should be, a time of great rejoicing in Christ, our Savior. Let us keep him in the center. We have many reasons for rejoicing, but all the sound reasons center in Jesus, our Lord. He gives warmth and beauty to our joy in each other, and in our possessions, and in our freedom, and in all that we rightfully hold dear.

The Book of Mormon says, "Men are that they might have joy." Quite evidently this joy is not any shallow or temporary satisfaction. It must be joy which is so sound and rich and stable that it justifies and explains our very existence. This is the joy most deeply felt and most widely shared at Christmas time. It is joy in God, our Father, and in Jesus Christ, our Elder Brother, and in the spirit of light and truth. It is joy in our knowledge of the gospel, and in our hope of the kingdom, and in the promise of immortality and eternal life. At its best it is what the Apostle Peter called "joy unspeakable and full of glory."

Joy like this has to be shared. That is why we celebrate the birthday of Christ by giving presents. But this beautiful custom should not be confined to our friends and relatives only. Following the example of our Savior, and in his Spirit, we should give gifts that are love offerings, not carefully calculated exchanges. Such love offerings call forth joy in unexpected places and enrich our own lives as well.


The best of these love offerings has value reaching beyond the Christmas season and carries the Spirit of Christmas far into the coming months and year. Among such gifts are good books, beautiful music, and fine pictures. But the best gift that we can give is our glad and grateful testimony of the love of Christ--the "good tidings of great joy" of which the angels sang. Bearing such testimony effectively demands courage and insight, generosity and sympathy, wisdom and hope, but these are of the very nature of the Christmas experience. We should share our joy in the gospel this Christmastide.

In order that the material needs of the poor and unfortunate may be met, we also suggest that those who are in a position to do so express their joy in the birthday of the Lord Jesus by sharing food and clothing and toys, thus ministering to the immediate needs of those who can make no return except their gratitude.

By reason of the generosity of the Saints, expressed in contributions to the oblation fund, the church is already sharing with the needy in the Spirit of the Christmas season. More men and women and boys and girls than we can readily realize will be helped through this fund. Persons in many of the states of the domestic field, and as far away as East Germany and Korea, are included. All of us should find deep satisfaction in this.

We, the members of the Presidency, know a surprising number of the members of the church personally, for it has been our privilege to minister in every district and mission in the church. We know many others through the good work that has been done and the fine testimonies that have been borne. We therefore send these greetings and good wishes with warm feeling and in the confident expectation that our Heavenly Father will make you rich in the joy of his Spirit.

Yours in the fellowship of the Gospel,


J. Dewey Edwards
W. Wallace Smith

Across the Desk

THE FIRST PRESIDENCY

From Evangelist John R. Grice, Paw Paw, Michigan:

Just closed the series at St. Thomas last Sunday with splendid results. Three young women were baptized which makes a fine addition to the force there. Two of these women's husbands are already stanch members. This completes the two family circles. The other one is a widow whose children have been regularly attending church school. One of them had already been baptized, and we are happy to see the mother also a member now.

I had splendid liberty in preaching and our prayer services were a spiritual feast which was badly needed by the membership there. St. Thomas has every opportunity to move forward and great things can be accomplished because of the material they have that can, by careful labor, be utilized for future service in the church. We have some coming back to church who have been "non-attenders" for years. This also is encouraging to the Saints. I trust Brother Stuart and Brother Gray will be able to lead them on.

Just commenced a series in Kalamazoo Sunday and am hopeful we may be able to give assistance here also. The good spirit is with us in our preaching so we trust good may grow out of the effort. Wishing all the members of the First Presidency the compliments of the season, I am

Fraternally yours,
John R. Grice

From a letter written by Lee R. Oliver, pastor at Pensacola, Florida:

We closed our missionary series here in Pensacola November 9 and three were baptized. Attendance was fair throughout the meetings, increasing as the nights progressed.

We feel there is a lot of follow-up work to be done as a result of this series and are attempting to meet this need with cottage meetings. . . . I am happy indeed at the progress which is being made here.

DECEMBER THEME

Christ Is King



The "Messiah" Chorus—1951

The above picture was taken last year at the broadcast of *The Messiah*. The huge chorus and orchestra taxed the facilities of even the large stage at the TV Playhouse of KMBC. About 2,000 persons were in the audience to witness the performance.

The Messiah will be presented this year on Sunday, December 21. The chorus will exceed 280 voices, and the orchestra will include members of the Kansas City Philharmonic. The director will again be Franklyn S. Weddle, Director of Music and Radio for the church. Soloists will be Josephine Crinklaw Mader, Marcella Uhl Robnett, Garland Tickemyer, and Maurice Nord.

The Columbia Broadcasting System will beam the broadcast to all parts of America, and its affiliate stations will take the message of *The Messiah* to countless homes throughout the land.

It will be the privilege of about 2,600 persons to attend the broadcast. The church and KMBC have made tickets available to a number of special guests and to others who desire to attend the performance.

The broadcast will originate at 10:30 p.m., Central Standard Time. You are invited to listen. If you are not certain of the time of broadcast in your area, telephone your nearest C.B.S. station and request that information.

Official

Notice of Appointment of Bishop's Agent, Columbus District

Notice is hereby given of the appointment of Brother H. A. Griffin, Route 5, Lancaster, Ohio, as bishop's agent of the Columbus District succeeding Brother E. C. J. Swanson, whose resignation has been received. Solicitors are hereby notified to send their reports for the month of December, 1952, and each succeeding month thereafter to Brother Griffin at the above address.

We take this opportunity of expressing our appreciation to Brother

Swanson for the many years of service that he has rendered in this office as bishop's agent of the former Southern Ohio District and more recently of the new Columbus District.

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

THE PRESIDING BISHOPRIC

By Walter N. Johnson

Approved

THE FIRST PRESIDENCY

By F. Henry Edwards

Voices in the Street

By C. R. Ettinger

From a sermon given at the Napierville, Illinois, reunion

"Wisdom crieth without; she uttereth her voice in the streets."—Proverbs 1: 20.

SINCE THE BEGINNING OF TIME, man has sought for a visible testimony of a supreme creator. As man has sought, so has God placed around him "voices in the street" which bear witness of Him. The prophet Alma, who ministered to the ancient Americans, uses this testimony in confronting the atheist, Korihor:

Thou hast had signs enough; will ye tempt your God? Will ye say, Shew unto me a sign, when ye have the testimony of all these thy brethren, and also all the holy prophets? The Scriptures are laid before thee, yea, and all things denote there is a God; yea, even the earth, and all things that are upon the face of it, yea, and its motion; yea, and also all the planets which move in their regular form doth witness that there is a Supreme Creator: and yet do ye go about, leading away the hearts of this people, testifying unto them there is no God? And yet will ye deny against all these witnesses?—Alma 16: 53-55.

Today we can listen to the voices of nature and feel the presence of God. We look at the mountains and see the majesty of God; at the sun and know the brilliance of his light. We listen to the voice of the sea and feel the depth of his love; to the voice of the storm and sense the power of his word; voices in the street, for "wisdom crieth without."

In this, the twentieth century, life is a scene of toil and struggle. The voices of pretension and sham commingle with the voice of wisdom, yet each bears its witness as we listen with our hearts tuned to Christ. How very much we need to be attuned to him.

Yesterday I picked up a voice in the street—a great Chicago newspaper. Its headlines glared at me: "Chicago streets are no longer safe for our girls." A subhead added its

voice, "There is still danger of hammer slayings in Grant Park." These voices gave warning of the inadequacy of man without God, warning of increased need of the fullness of the gospel of Jesus Christ. "It becometh every man who hath been warned, to warn his neighbor."—Doctrine and Covenants 85: 22a.

IT IS A HARD THING for a man to get his heart right for life with God. It is a hard thing because the voices of distraction close the eye, mind, and precept to the eternal voice of truth. Only the voice of "wisdom" that crieth without can return us to the freedom of the truth of the lowly Nazarene. So often we think of the laws of Christ as the laws of restriction, yet the word of the Lord gives adequate evidence that his laws are the laws of freedom.

I had an interesting experience as I held a series of priesthood classes in St. Louis last January. I was staying with some friends in Belleville, Illinois, just across the river. Being of a mathematical turn of mind I wondered, on the first evening as I left the St. Louis church, just how long it would take me to get to Belleville. As I approached the first traffic light, it turned green. I tried to keep my speedometer just on the speed limit. I traveled down Natural Bridge, jogged over to Franklin, across Veteran's Memorial Bridge, out Broadway in East St. Louis, used Route 460, and arrived at 3410 West A in Belleville in twenty-seven minutes. It was an interesting experiment, so I repeated it each evening that week and found that at that time of the evening, I would travel the route in twenty-seven to thirty minutes. Then on the last evening I realized that I was free to go to Belleville within the half-hour only because certain



traffic laws had been created. Without those laws confusion and destruction would reign. I would not have been free without those laws, for most certainly an accident would have interrupted my experiment on the first evening. This voice in the street bears witness of freedom. So it is with the gospel of Jesus Christ. His laws are not the laws of restriction and restraint, but through them we achieve greater freedom. "Wisdom crieth without, she uttereth her voice in the streets."

AS WE LISTEN FOR and observe the voices in the street, we see a great field for Christian consideration. There we observe hunger, suffering, want, and wretchedness. How much the world needs the kingdom of God! Today we hear the voice of war, economic strife, social unrest, famine, and disease despite our tremendous strides in technology and culture. We must listen to this voice of warning in the street.

We can listen to another voice, too—the voice of those who slumber in the dust, bearing record of an additional testimony of our Lord. Isaiah spoke of this voice to come forth before the fruition of Lebanon (Isaiah 29: 17, A.V.). It is too late for that voice to come forth today. During the last half of the nineteenth century, Lebanon did turn into "a fruitful field," and today that

fruitful field is "esteemed as a forest." We must look "just a little while before" in order to hear the voices of those "who slumber in the dust." The Book of Mormon came forth in 1830 as a record of the ancient Americans and as an additional testimony of Jesus Christ. It remains as the challenging feature of the Restoration. Luther, the father of the Reformation, in testing the divinity of the books included in the Bible asked, "Does the book in question occupy itself with Christ, or does it not?" The preface of the Book of Mormon states that its purpose is "the convincing of the Jew and Gentile that Jesus is the Christ, the eternal God, manifesting himself unto all nations." The book closes with this invitation:

Yea, come unto Christ, and be perfected in him, and deny yourselves of all ungodliness, and if ye shall deny yourselves of all ungodliness, and love God with all your might, mind, and strength, then is his grace sufficient for you, that by his grace ye may be perfect in Christ; and if by the grace of God ye are perfect in Christ, ye can in no wise deny the power of God.

Here, then, is a voice in the street, wisdom crying without, calling men to Christ, and offering solutions to the voices of despair. "Go not without care through the streets. Learn things to avoid, caution concerning temptation, opportunity to do good, opportunity to serve our fellowmen."

IT IS SAID that on one occasion Fritz Kreisler paid a visit to a friend who owned a Guarnerius violin, although he, a collector, kept it locked in an air-tight case. Mr. Kreisler admired the instrument and asked to purchase it. The friend refused to sell, saying that the violin was his prized possession. It gave him a sense of artistry to own such an instrument despite the fact that he could not play it. On several other occasions the artist admired this supreme example of the craftsman's art with a burning desire to add his

(Continued on page 22.)

He Is Coming

By Vivian L. Amundsen

ON A CERTAIN HILL near Bethlehem, a group of shepherds rested about a small campfire. It was night. The sheep were gathered together near by. Only an occasional bleating of a ewe which had become separated from her lamb broke the stillness of the hillside.

Suddenly one of the shepherds leaped to his feet. "I tell you, it is unbearable. These Romans are robbers. Each year our flocks grow smaller. Soon we shall be shepherds without any sheep. Oh, that the long-promised Messiah would come and liberate us from these overlords who seek our very life's blood with their taxes!"

One after another the shepherds talked of their poverty, their bondage to these heathen rulers. Their hearts were filled with bitterness. They had lost hope—all except one. Martimaeus, who had remained silent while the others were voicing their protests, leaned upon his staff and said very quietly, "I have not lost hope for a deliverer. Always, when I am permitted to go in to the city of Bethlehem, I go to the synagogue and hear the reading of the scrolls. The prophets all foretell his coming. The writings are sacred and of God. I believe and trust in his holy words." Turning away from the group at the fire, Martimaeus walked farther across the hillside to better view the sleeping sheep. "It was always thus," he reflected as he gazed searchingly at the sky, "no faith in the promises. But God's promises are sure; they never fail!"

The night wore on. One by one the shepherds fell asleep in their places. A chill breeze sprang up. Martimaeus drew his mantle closer about his lean body. Suddenly he realized there was a soft light breaking from the east. He whirled about. Surely it wasn't sunrise yet. But this light came not from the horizon; it came from high in the heavens. A new star, very large and

very brilliant, gave off this radiance. But as he gazed wonderingly, the light grew even brighter—the heavens seemed to open and heavenly hosts began chanting, "Glory to God in the highest, peace and good will to all men. Glory to God in the highest, peace and good will to all men." It seemed the air was filled with these heavenly messengers, each chanting praises and singing with joy.

Martimaeus fell to his knees. The very glories of heaven seemed to unfold before his eyes. The other shepherds, awakened by the bright light, fell to their knees in amazement and fear. An angel drew near and said, "Fear not, for I bring you tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, who is Christ the Lord. And this is the way you shall find the babe—he is wrapped in swaddling clothes, and is lying in a manger."

AND IT CAME TO PASS, when the angels were gone away from them into heaven, the shepherds said one to another, "Let us now go, even unto Bethlehem, and see this thing which is come to pass, which the Lord has made known unto us."

And they came with haste, and found Mary and Joseph, and the babe lying in a manger.

It seemed to Martimaeus that he would never forget the wonders of that night—first the opening of the heavens, then the sight of this little babe. About him was the same soft radiance as shone from heaven when the star appeared. His face was pure and sweet, and Mary's countenance was reverent as she held this little child, God's own son, his gift to all mankind.

"Oh, that all Bethlehem may know the blest news!" the shepherd exclaimed. And they went about among their friends telling of the marvelous experiences of the night

(Continued on page 17.)

A Modern Samaritan

By W. T. Leeper

(Reprinted by permission of "Kiwanis Magazine")

THE SIGHT OF TEARS shed by grown men is an unusual one, but need not be sorrowful. Not only are there tears of joy and laughter, but there are tears of triumph. These are the kind that come with released tension. And these are the kind that epitomize the emotions of Christmas—the triumph of all that is good in man.

Last year I saw those tears shed the day after Christmas at a meeting of the Red River Club of Shreveport. The scheduled speaker was not able to attend and the president of the club asked me, as a guest, to conduct a suitable program. I asked each member of the club to make a short observation about Christmas. One by one the men of this club made brief two- or three-sentence observations about the true spirit of Christmas as opposed to the commercial one, until we came to a man who, when it came his turn, left his place at the rear of the room and came up to the speakers' table beside me. He told the group that he had not yet recovered from the emotion of the previous Christmas Day, which had been so characterized by the true spirit of unselfish brotherhood that he wanted to relate the incident in some detail.

Some weeks before, this man and his wife witnessed an automobile accident involving a man and woman and little girl. This family group was driving in an old automobile that overturned, injuring all of them in some degree which obviously required medical attention.

Our Kiwanian put the three persons in his car and drove them to the nearest hospital. And then, typical of the Good Samaritan, whose feeling of responsibility to his brother man cannot be turned off with a lever nor fulfilled completely when he has obviously done more than his

share, he waited in the hospital to find out how serious the injuries were.

AFTER WHAT IS ALWAYS a long period of waiting, regardless of the number of minutes that elapsed, our Kiwanian and his wife were brought into a room where the injured husband and father had been sent. He lay there heavily bandaged, his less injured wife and daughter beside him with only minor cuts and bruises. The doctor was there and insisted that the man stay in the hospital for several days for observation and to recover from shock.

The injured man struggled to rise from the bed, protesting that the cattle he had bought with a mortgage only a short time before had to be cared for or he would lose them.

"Doctor, I just can't stay. I'm a poor man, and if I lie here in bed my cows and chickens will die. I can't pay a hired hand, and we don't have any money to buy more stock. Don't you see why I have to go home?"

The injured man spoke eloquently—but not sufficiently to overcome medical science. The doctor insisted that he remain in the hospital, not because the physician was oblivious to the pressing duties of the farm, but because he knew that even if he released his patient, complications would result that would prolong the period during which no farm chores could be accomplished.

But after the injured man made his plea, he sank back exhausted. If understanding, sympathy, and love could heal immediately instead of in the slow manner that it does, the emotions of his wife and daughter would have enabled him to leap from his bed at the moment. But

the sorrowful expressions of those two—the light touch of their fingers on the bedcovers—only made more pitiful and tragic the plight of the stricken man.

IN THE FEW MOMENTS of silence that followed, the plea of the farmer for the opportunity to save his livestock and his farm re-echoed, if not in the room, at least in the minds of all in the small group at the bedside. The actual silence was tense and dramatic—too much, in fact, for Mr. Kiwanian to bear. And too much for him, too, was the sorrowful gaze of his wife who, without uttering a sound, confirmed the decision that he was trying to make.

And so, in a quiet, calm voice and with words that will never be chiseled out of rock nor cast in bronze—but should be—this businessman from the city clasped his wife's hand and said to the helpless country brother, "We'll do your chores."

Never before had this man and his wife made a decision more quickly. Never before had it been so easy. The weighing of what it would involve against what it would accomplish, the pros and cons which really amount to a consideration of the selfish factors that ordinarily temper our actions, never even entered this situation. Never could it be more obvious that two people with the feeling of brotherhood made a decision with divine guidance. By all the earthly rules their obligations had been discharged when they took the injured family to the hospital.

AND SO IT WAS that Mr. and Mrs. Kiwanian went out every day to the farm to look after the calves, the cows, the chickens, and perform the many chores of the farm that take so much time from dawn to dusk. Milking cows is not a great task for those who do it regularly, but for this businessman who had

not done it since his early youth, the will to go on and keep his promise to his brother man was sorely taxed.

But in a week or so the farmer returned from the hospital and there was great rejoicing all around at the farm with the usual thanks and the usual, "Oh, it was nothing"—the biggest and finest lie that a man ever told.

But this was only chapter one in the story unfolded from the head table extemporaneously by one of our members, who had little thought that the opportunity for making public this true Christmas story would

We Can't Shoot Santa Claus

We live in a day when too many people want something for nothing. It seems that the laborer wants eight hours pay for five or six hours of work. The farmer wants subsidies; the businessman maneuvers for tax deductions. The little man, Mr. Public, wants to buy it wholesale. It is a day of "get yours" before the other fellow gets it. We fool ourselves into thinking that the government will pay for it. Who's the government? He appears to be Santa Claus. It's not easy to do away with Old Saint Nick! He is a jolly fellow of good will that everybody likes to have around. Nearly everybody wants him three hundred sixty-five days a year.

Do you labor honestly? Do you seek deductions by means of legal loopholes? Do you want more than is justly yours for your crops? The friendly fellow with the red nose and the long white beard is quite a guy! But, the "gifts" he brings have to be paid for sometime by someone. No, it isn't easy to shoot Santa Claus!

J. A. Pray

come so soon. He went on to relate the second chapter.

IT OPENED on Christmas Eve a few days later, after he and his wife turned the work of the farm back to the man they had befriended. There was a knock at their door, and when they opened it they found their guests were the farmer, his wife, and daughter. They entered the Kiwanian's house awkwardly, embarrassed, but quite obviously with a determination that resulted from a decision made a short time before. When the usual solicitations were over and the guests were seated comfortably, the farmer said he had come with a gift. Mr. and Mrs. Kiwanian, knowing his financial condition and the misfortune he had just undergone, together with the circumstances under which he lived, were grateful but not happy with the prospect of receiving a gift from this man. They hoped it would be trivial.

With a little speech that had been well-planned and rehearsed, the farmer took an envelope from his pocket and handed it to Mr. Kiwanian with these words: "All I own is the farm which you saved for me. It covers fourteen acres and the acre on the corner near town and on the main road would be a good place to build a home some day. In this envelope is a deed made out to you for this property, and the Mrs. and I and my little daughter hope you will accept it and come to live with us soon."

The farmer's wife added, "Ten days ago we did not know that you even lived in the world, and today we feel that we have known you all our lives and that you are part of our family."

Mr. Kiwanian who was being rewarded for his kindness—and who was telling this story to the members of his club—choked up at this part in the recital.

Then he went on to say, "It probably would be nice to say that we thanked the gentleman for his gift, but turned it back to him—but that isn't what happened. We took it—

and we're going to build a home there. We like this man and his family, and we want them for our neighbors."

It Must Be Selfishness

On this Christmas Day, 1952, as we look about us and observe conditions at home and throughout the world, we cannot help wondering: "After Korea, what?"

As we observe our own people here in America when they gather about a community or other Christmas tree, eagerly waiting to receive their gifts, we cannot help wondering if they ever will learn the greater lesson so wonderfully portrayed in the Nativity, when a divine Savior was given to the entire world. Will they ever receive him and his message?

We are told that he went to his own and they received him not. Will the time come when all men will learn that the gathering around a lighted Christmas tree is symbolic of the gathering around that manger, where gifts were left but none taken away except those in the heart?

As the years have passed since World War I, it has been very evident that the spirit of getting rather than giving has become the aim of most people.

Naturally the world is fearful of war and its destruction; but the thing that has destroyed more peace than war is the spirit of selfishness. In the eleventh Psalm (A.V.) we find an answer: "If the foundations be destroyed, what can the righteous do?"

We have been admonished to fight wickedness in high places; perhaps we should start that fight by centering our effort on selfishness.

C. J. Lant

A Nephite Follows the Star

A Christmas Fantasy by Jennie Z. Elliott

BEHOLD, I am Lehi, the Nephite, who followed the light of a star until it led me to the Christ child.

When my forefathers, Lehi and Nephi, crossed the Great Sea out of the old promised land into this new promised land, they carried with them the books of the law and the prophets. Out of them they taught their children, from generation to generation, of the Christ that was to come.

Thus six hundred years had come and gone since my fathers came to this new land. And, behold, Samuel, the Lamanite, told us that the time had arrived for the Christ to be born, and that God would set a sign in the sky, whereby we would know the night of his birth. So we who believed watched and waited to see that sign.

And lo, one night the sign was given. For even though the sun went down, the sky was brighter than at noonday. And in the center of this brightness, there glowed a wondrous star.

And lo, as I looked, I had a vision wherein I beheld shepherds abiding in a field, keeping watch over their flocks by night. And behold, the sky grew bright around them as an angel of the Lord, clothed in purest white, stood between earth and heaven saying unto the shepherds:

Fear not, for behold, I bring you good tidings of great joy, which shall be to all the people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you; ye shall find the Babe wrapped in swaddling clothes, lying in a manger.

And there came a great host of heaven's choir, praising God, and singing, Glory to God in the highest, and on earth peace, good will towards men.

And, lo, the angels and the light faded from my sight. And the shepherds forsook their sheep, and

went to this city of David, to a stable, where they found a new-born babe wrapped in swaddling clothes, asleep in a manger, while his parents watched near by. And the shepherds knelt in worship before this child, as before God.

Then the vision faded. And, in its stead, an angel of the Lord stood before me, saying, "Fear not, Lehi, for I am the angel who, this night, has told the shepherds of Bethlehem of the birth of Christ the Lord. And if you will but follow yonder star, its light will lead you to him, even as it now leads Gaspar and three of his brethren unto Bethlehem. Go now! Perchance, you will meet them along the way."

And then, even as the angel prepared to depart, he said, "Lehi, you must carry a gift to this Child, as to a king."

"And what shall be the gift I give this Kingly Child?" I asked.

And the angel made answer, "Give him of the golden maize."

WHEN THE ANGEL had gone again into heaven, I rose up and made ready for my journey, which I knew would be long and hard. And going into my storehouse, I took twelve unblemished ears of maize to carry as a gift to this Child of Bethlehem. And taking my staff in my hand, and my pack upon my back, I set forth on my journey.

I slept by day and walked by night as I followed the star northward, ever northward. It led me through jungles and deserts, and over mountains, plains, and rivers; but always my course was beside a sky-blue sea. And as I journeyed, it grew ever colder, until I came to a land of snow and ice, where it was always night. By and by I came to a narrow, frozen sea, and I walked across this sea into another land. Now the star led southward, ever southward. Again, the star led over deserts and plains, mountains

and rivers, until I came to the land called Persia. And 'twas there, beside the way, that I met Artavan. For he, too, followed the star. And Artavan said that his brethren—Gaspar, Melchior, and Belthasar—had all gone on without him, because they would not wait for him to help a traveler who had fallen ill beside the road. And Artavan and I journeyed on together.

Now the star led us along a traveled way to Bethlehem. But we were too late, for when we asked the keeper of the inn about this Child we were told that only the night before, his parents had fled with him for fear of Herod who sought to kill the child.

And even as the innkeeper spake with us, a mother with babe in arms cried to us to save her child from Herod's soldiers. Artavan flung himself between the mother and the soldier-band. And he was struck with a sword which wounded him sorely. So Artavan could not go on. I gladly would have stayed with him, but Artavan bade me go, follow the star and find the Child.

But even though the star went before me, to show me the way, I could not overtake the Child and his parents. Yet the star led on and on until one night it stood still over a tiny house in a village beside the River Nile.

When I knocked, Mary—the young woman of my vision—opened the door and bade me enter. Within the house, Joseph—the man of my vision—worked at a carpenter's bench while a beautiful boy of two played in the shavings that had fallen at his father's feet.

And lo, a voice whispered into my ear, "This is the child whom you sought." And I knelt down and worshiped him. And I gave him the twelve ears of golden maize.

(Continued on page 17.)

Christmas in Korea

By Lucille Oliver

JIM SAT THERE CROUCHED in the same position he had held all night, eyes alert, gun in position, his stomach recoiling from the stench of death around him. Out there in the night enemy snipers were crawling like snakes along the ground, rising at intervals to strike. Soon the dawn would come, the sun would slide up into the heavens and rest over the mountain, bright and shining, as though there were no war, no hate, no death. Tomorrow? Tomorrow, thought Jim, would be Christmas Day. Funny how long it seemed since last Christmas. Could it have been just a year ago? Or was it centuries? Jim couldn't understand, and his mind went back to the Christmases of his childhood when *war* had been just a small boy's fancy, and the roar of a gun had been only a noise in his mouth.

* * *

UP IN VERMONT the snows were heavy, and Christmas was always white with the crisp even snow lying over trees and on roof tops. The smell of pine burning in the big hearth made him feel good inside. He remembered more clearly than any others the Christmas he was ten. That was the year Aunt Martha had given him a shiny new bicycle, and Mother and Dad had got him the bright red sled. That was the Christmas, too, that he had understood better than ever before just what Christmas was, for somehow he had glimpsed its real purpose as he had made the rounds with Uncle Ben, going from door to door delivering Christmas baskets to the poor. He had seen their looks of gratitude and heard their words of appreciation. Uncle Ben had said that folks had forgotten the real meaning of Christmas, and how the Christ child, born in a manger, was to bring peace and good tidings to *all* people. Uncle Ben was an

elder in the church, and Jim had thought that maybe someday he'd be like Uncle Ben and take baskets around to the poor. He recalled the huge Christmas tree that stood in the front room reaching the ceiling and laden with tinsel, popcorn, and bright ornaments. He remembered the carols that year, because he had been allowed to join the group in singing. He had especially liked the sweet music of "Silent Night," as they stood caroling while the moon cast a silvery glow on the snow.

As his mind raced back to other Christmases, he wondered what had happened to the "Peace on earth, good will to men," and why he was here in Korea, hugging the earth, fearing for his life, and wondering when the end would come. Why, he asked himself bitterly, was it his lot to spend Christmas in a fox hole?

* * *

THE CHURCH was filled that Christmas morning. The organ swelled triumphantly, "Oh, Come, Let Us Adore Him," and those in the congregation lifted up their voices in worship to Christ, the king. The minister spoke of the magnitude of Christmas, of the Prince who was born that all men might know peace and good will. In closing, he read from Micah:

But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains. . . . And nations shall come, and say, Come, and let us go up to the mountain of the Lord . . . and he will teach us of his ways. . . .

And they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more . . . for all people will walk every one in the name of . . . God for ever and ever.

As the service ended, and the people gathered to share the joy of the season with one another, a lonely figure departed by the side door, lest those

around her see the tears in her eyes and look into the deep grief in her soul. Jim's mother had thought once she wouldn't come to church this morning but had decided that she needed the sweet communion of Saints and friends; as she had shared in the worship of the morning hour, she had felt strengthened and encouraged for the days ahead. But that last Scripture the pastor had read had brought back all the doubts, the wonderings, and the question, "When?" Why was it her boy and thousands of others were sacrificed to the lords of war and greed? She had reared her family in the church and had looked forward, as did others, to the time when Zion would be redeemed and peace would come to the earth. She hadn't thought much about the actual killing and brutality of war until Jim had gone. Her last letter from him had come two weeks before and had sounded brave enough. He had written, "Maybe the miracle will happen, and I'll be home for Christmas." She felt this morning that Jim was in terrible danger, and that perhaps even now she was losing him. She remembered a statement one of the church men had made from the pulpit, "It matters not so much how or when we die, but whether or not we are fit to die." Well, she knew Jim was a good boy. She recalled the Christmas he had been ten. He had come running in to her as she was preparing the Christmas dinner and exclaimed, "O Mom, Uncle Ben let me help him deliver baskets to the poor. That's the real Christmas spirit, isn't it, Mom?" And later, as they sat around the big fireplace discussing peace on earth and good will to men, Jim had remarked, "But, Mom, people wouldn't fight on Christmas, would they?"

* * *

HIGH ABOVE the clamor of earthly things, on the heavenly throne the Father of all men, the Creator of the universe, spoke to his Son. He pointed down to earth to a remote spot called Korea. "Look, www.LatterDayTruth.org

Starlight and Song

By John Thoman

OUR BRANCH plans to hold its children's Christmas service soon. The most trying time of all the year for parents is rapidly approaching.

For a limited time only the Christ of the cross gives way to the winsome Christ child of the manger.

At our house we have always enjoyed this wonderful time which comes to us like a veritable armistice in the battle of life. But it is by no means a time of rest. This year as usual we approach it in the customary state of tension, looking forward with mingled feelings and backward with nostalgia.

The most vivid chain of memories of our growing up together at Christmas is centered around our church home. So, piecing it all together again, here is the whole blessed thing as it always has been and (God willing) as it will be again this Christmas.

Son," he said, "see that lonely soldier over there? He's wondering why all this war and hell and death, especially on the day when you were born as the Prince of Peace. What can we tell him?" Jesus looked at his Father, then pointed his hand toward the earth, to his church, and then in tender tones, pleadingly he said, "O my people, O my people, how oft would I have gathered you unto me, as a hen gathers her chicks, and ye would not, ye would not." Then he, too, turned to his father, and his lips formed the question, "How long will my people wait?"

* * *

Back in Korea the sun shone more brilliantly than ever. High in the heavens, the drone of a plane could be heard, and on a lonely hill there was a loud explosion. A boy named Jim, who couldn't understand why men would fight on Christmas, closed his eyes in death.

TWO HOURS before the program one of the girl's hair (after the curlers come out) will refuse to allow the comb to go through properly and a quiet struggle, marked by brave tears, will end in painful triumph! Her sister will be unhappy because a scarf is mislaid, having been used by someone without authority, but it will be found eventually. Small Fry will remember that she has a last minute rehearsal for her part. It is almost five o'clock, and she should have been there at four-thirty. Then comes a hasty examination of the family bathrobes for one of the Three Kings who of "Orient are"—to wear as a costume. Yes, we can use this one—but wait, it must be pressed because it is sadly wrinkled. Quickly the ironing board is set up, "It won't take long." Mother moves about swiftly and efficiently and it doesn't.

* * *

The organ is playing as we arrive. The children have already preceded us to take their places for their appointed roles. There is a bustling and scurrying behind the curtain across the front, and we parents find ourselves seated and thankfully relaxing with the organ music.

Soon the organist moves to a higher octave and begins a determined rendition of "Oh, Come, All Ye Faithful." The children come marching down the aisle to the stage as the curtain in front is drawn to reveal the manger and the star and the shepherds—all very beautifully spotlighted this year.

The Three Kings are leading the procession up the aisle from the rear. They will eventually join the kneeling shepherds on the stage. The silent shepherds are wavering a little now and trying, without changing their position, to see what is holding up the procession. We look closer and suddenly recognize

a blue scarf upon the head of a shepherd. The singing procession is coming up the aisle slowly with the Three Kings still in the lead. They, too, are singing, their voices deep and full, but their bearing adolescent.

They are at the manger now and kneel self-consciously beside the shepherds. Of the kings of last year, one is in boot camp, one in the Navy, and one already in Korea.

Across the front of the platform the juniors and primaries are being deployed as they arrive. The singing has moved a bit to the right side of the keyboard, and the song is "Silent Night."

Four or five of the older boys in uniform, home on furlough, are standing silently near the side door and thinking of other music they have heard. One or two of the kings of a Christmas past are listening from fox holes to that music.

Mothers and fathers are looking hungrily at each fresh face and counting once in a while the gaps in the groups of their own or a neighbor's family.

There is a brief pause in the music, while the pastor gravely reads the passages that give meaning to the whole wonderful pageant.

The juniors and primaries are all in front now, singing again. The sweet old music weaves its spell—"O Little Town of Bethlehem" and "Away in a Manger." At last we all stand and join in our own precious Christmas carol, "Starlight and Song."

The program over, we gather in little groups and finally start for home through the cold, crisp starlit night.

Next Sunday the crib will be gone and the pulpit back in its place. Our pastor will recall to us our Christian duty of bearing the cross for others. But still, for a little time tonight, as we walk home together with the bright stars above us and the carols lingering in our hearts, we know that the Christ child holds sway across all this heaven-blessed land.

Christmas Prayer

GRACIOUS FATHER, God in heaven,
Who in ancient times did send us
Jesus Christ, thy Son, to bring
Us light, and peace, and life abundant,
Hear our prayer of invocation
For this evening's Christmas vesper.
Light we now the fire symbolic,
Symbol of the pure, the vital,
Symbol of the light of wisdom,
Light of truth and life eternal.
As the dancing flames reach upward,
May our minds be stretched with reaching
Toward the fountain of thy wisdom.
As the growing flames are nourished
By the logs, so wilt thou feed us
Till our hearts are warm and glowing
With thy love, so strong and tender.
As the fire grows hotter, brighter,
May our growing souls burn also
With the zeal to build thy kingdom.
As the brightly glowing embers
Disappear in smoke and ashes
May we be consumed completely
In the flame of sacred purpose.
Like the swift white smoke ascending,
May we find our souls expanding,
Till we mingle with all peoples,
Free as air, and share their sorrows,
Share their dreams and their rejoicing.
As our prayers ascend this evening
Like smoke rising from an altar,
Wilt thou hearken to our pleading?
In this time of sore confusion,
We are sad, ashamed, and humbled,
By our lack of comprehension.
Prince of Peace, we long have hailed thee,
Yet this Christmas time we greet thee
With a world, sick, torn, and bleeding.
Fear rides with us like a shadow,
Stinging us with sharp suspicion.
Therefore, in this time of trouble,
Teach us to reveal thy glory.
Teach us, Lord, to reinterpret
Christ to modern men and women.
May he be reborn within us,
Drawing us to be more like him,
Wavering minds and souls rekindling
Till, through us, his love reflected
Warms and comforts all his children.
Offer we our prayer this evening
In the name of Jesus, Amen.

William Gould

MILLIONS OF MONUMENTS

TONIGHT was the night! Everything was in order, and it was almost the time. He lit the new Star and watched in satisfaction as it blazed in the heavens, shining down on the Place. It was a beautiful Star—the finest He had ever created. But then it was fitting that His greatest Star should shine tonight—the night of His greatest gift to the earth—His Son!

He checked the Star's beam of silvery light and saw that it was off a little, so He moved it slightly to the left, and it shone brilliantly through the stable door.

Looking down He could see the consternation caused among the people of this Palestinian village, Bethlehem. Shepherds gazed upward in wonder and fright, and so great was His dislike for fear that He turned to the Chief Dispatcher and said, "Send an angel down to tell those shepherds not to be afraid—no, wait, send a host of angels. After all, this is the greatest night in the history of the earth."

Then He looked out at the Star again. "You know," He said, turning to the Board of Directors, "it's too bad that this Star can't be duplicated so it will be remembered always." Suddenly an idea came—it would be just the thing! Why hadn't He thought of it sooner?

He made a call to the Head of the Weather Department, and gave a few instructions. Immediately changes were made, and to this day—one thousand nine hundred and fifty-two years later—snow falls in the shape of a star so men can always remember that wonderful night and the Star which led the shepherds and Wise Men to the birthplace of Christ.

Robert Laur

GLAD TIDINGS OF GREAT JOY

AS I REREAD the story of Christ's birth again this Christmas season, I thought what a far cry our manner of celebrating Christmas today is from the actual humble birth of our Lord. The birth of Christ also signified the birth of a new way of life which he was to show to the world as he grew into manhood. I am wondering how far we have come in this new way of life since that memorial night.

As we look about us and see the sins of the world manifested in so-called Christian peoples, we are forced to conclude that this "new way of life" has somehow been lost through the centuries. At Christmas, Santa Claus has replaced the Christ child, and the spirit of "give because he's giving to me" reigns supreme over the spirit of love and charity.

In many instances Christmas is celebrated by big family dinners or parties and the exchange of gifts. This type of festivity may be all right as far as it goes, but in too many cases Christ, for whom Christmas should be celebrated, is left out entirely.

We would not think of having a gathering for some particular friend or relative on his birthday and then not even mention the reason for the festivity nor present him with at least a small token of our esteem and good wishes.

It seems to me that Christ's birthday should be commemorated in a similar fashion. A good start for Christmas day would be a well-planned family altar in which the real meaning of Christmas is brought out. Then there should be the offering of a gift to Christ; this could be of a monetary nature for the promulgating of his work or, if there is no money to give, the promise to serve him by serving others would be acceptable.

As the angels proclaimed glad tidings of great joy to the shepherds on that Judean hillside, so may we as Reorganized Latter Day Saints re-echo the glad tidings of our Restoration Movement, not only during the holiday season but throughout the entire year. In this way we can best show to others the joy which the gospel has brought us.

Marion White Smith

Question Time

Question:

We saw the moving picture, *Viva Capata*, about the Indians. They all had moustaches and beards. Do we know of any bearded Indians now?
New Mexico MRS. C. P. H.

Answer:

The picture, *Viva Sapata*, shows many Indians who have been mixed with other races, especially the Spanish. There are said to be at least three times as many Mexicans of mixed blood in Mexico as pureblood Indians. We have read of bearded Indians, and doubt not that there are such, but if so they are rare, for Indians as a general rule have no beards or, if any, very thin ones like those of the Chinese. It was because of this, and the difference of color, that the Spanish missionaries and other explorers have expressed surprise at the tradition so general among the Indians of the full-bearded white God, Quetzalcoatl, who appeared mysteriously and miraculously from the east, across the ocean, where he had been born of a virgin, and whose symbols were the cross, serpent, and quetzal bird.

HAROLD I. VELT

Question:

If we are to be different from the world, should we follow the styles of the world so far as to wear those unbecoming shorts and halters in public? I have often wondered why our ministers or women's leaders never say anything on this subject.
Oklahoma MRS. M. E. C.

Answer:

Because of the wide variations in social customs in different communities and countries, it is impossible to give a categorical "yes" or "no" answer to this question. Certainly the problem belongs more to the field of "good manners" than to the area of morals.

From the viewpoint of one generation the styles of another may appear to be indecent. Neither can we impose the styles of one country upon another. For example: the use of lipstick, almost universally accepted in the United States, is the mark of a woman of the street in at

least one part of Holland where we have church members. In the average American community the wearing of scanty clothing on a downtown shopping trip would be in poor taste, but might be accepted for warm summertime lounging in the privacy of the home and back yard. To regard this as a question of morals would require a universal standard which does not exist.

Most of us will probably welcome changes in clothing styles for both men and women which are in the interest of comfort and healthful living. We will do well, however, to avoid radical departure from customs of the community that would be regarded as being in poor taste and which might bring criticism upon ourselves and upon the church.

The admonition to be "in the world but not of the world" and to be a "peculiar people" undoubtedly has reference to right attitudes and good deeds rather than to peculiarity of dress.

G. E. TICKEMYER

Question:

When are the wicked raised from the dead?

Answer:

Two different groups are raised in the first resurrection when Christ comes—the children of God under the gospel, and those who never in life heard the gospel, referred to as heathen. The rest of humanity remain without resurrection during the thousand years, their spirits under condemnation and in tribulation and suffering. These also are two distinct groups and come forth in separate resurrections; one the telestial group who suffer reformatory woes because of their sins, but receiving the ministry of the gospel whereby they may come to repentance and salvation in the telestial kingdom. Their resurrection takes place at the end of the little season following the millennium. The other group of the wicked are the irredeemable "sons of perdition," who are "reserved in chains of darkness until the judgment of the great day." The gospel which they have before rejected is no longer available to them, and they remain without hope. They have willfully sinned against the Holy Ghost and all that is good, and

of their own will chose that which produced in them spiritual death. They are the last to come forth and that just before the judgment when they receive their final condemnation and are sent away with the Devil and his angels (Read D. and C. 45: 7-10; 85: 27-30; 76: 4-7; 38: 1).

CHARLES FRY

Question:

Please explain I Timothy 5: 22: "Lay hands suddenly on no man, neither be partaker of other men's sins; keep thyself pure."
Ontario B. J. M.

Answer:

In the chapter previous to the one containing this quotation, the ordinance of the laying on of hands is mentioned, and in II Timothy 1: 6 we read, "Stir up the gift of God which is in thee by the putting on of my hands." This leaves no doubt that the text in question signifies not the laying on of hands as in violence, but as a sacred ordinance of the gospel. This ordinance, whether in confirmation, ordination, or for any other special blessing, was to be performed only under solemn and sacred conditions.

It is a sin before God to have part in any sacred ordinance without prayerful consecration of heart. Timothy, or any officiating minister, would be guilty of participating in the sins of others, if suddenly, or without due preparation or qualification, he should thus officiate. Purity of heart must necessarily accompany both administrator and recipient in any sacred ordinance. Otherwise, condemnation follows instead of blessing.

HAROLD I. VELT

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel members signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

Letters

From Bondage to Freedom

Life from childhood to past threescore years and ten has been a growth from gloomy and despondent days to spiritual light and a greater hope. From the time of my earliest recollection I was afflicted in my speech, stuttering and stammering. My parents wanted to help me, but in their anxiety made me worse.

I became despondent, and fear entered in; I felt my inferiority and lost confidence in myself. School days were anything but happy days; many a time I could not recite my lesson, although I knew it.

In my youth I could not take part in social activities because of my condition. It was very embarrassing to others as well as to myself. At eighteen I took a six weeks' course at the Lewis School for Defective Speech in Detroit, which helped me some at the time.

At about the age of twenty years I went to work in a lumber camp. One time on my way across the lake I desired to know what time and what boat to take, but because of my stuttering I could not utter a word. I wrote my request to accomplish my task, pretending to be dumb.

Many, many times through my lifetime of affliction and despondency, I have wished that God would see fit to take me out of this world, but somehow my life has been spared. I hope I can accomplish God's work and do some good for others that my life will not be in vain. In my youth I heard the gospel story by J. J. Cornish, but did not heed the call until I was in my thirties. I joined the church on October 3, 1915.

Since the time of my adoption into the church, I cannot say I have been as faithful at all times as I should have been, but God has seen fit to grant me one of the greatest blessings I could have received. Since I have tried to serve God to the best of my ability he has removed this affliction, for which I cannot thank him and praise him enough.

When I am neglectful the affliction comes back to a certain extent, but I know God is merciful and forgiving. My prayers are that I may overcome myself, have patience, love, and charity, and endure to the end.

VERNE E. FINCH

5140 North State Road
Davison, Michigan

Appreciates Articles

I would like to express my appreciation for recent *Herald* articles: "Daughters of the Pioneers" by Christiana Stedman Salyards and "Spiritual Gifts" by Elbert A. Smith were very outstanding. I have also enjoyed the articles on restoration in various copies of the *Herald*.

MELISSA BENN

470 Maple Street
West Sacramento, California

From an Eighty-three-year-old Member

I have belonged to this church sixty-nine years, and I have received several blessings through administration during this time. A year ago last June I had a bad pain in my knee, but when Brother Snyder invited me to his home one Sunday he called an elder who came and administered to me. When he removed his hands from my head, the pain left and I recovered quickly.

I have "L.D.S." on my signs, and when people ask me what the letters stand for I tell them about the church. As a result of this one person investigated the church further and was baptized.

I was eighty-three years old in June.

HERMAN D. SMITH

Canal Point, Florida

On Business for My King

This experience has stayed with me through the years because to me it carries an admonition that we must not allow small things to keep us from serving God. If we do, we lose the blessing we might have received.

The summer of 1914 will long be remembered because of the continuous intense heat that characterized it. I arose early on this particular Sunday morning in August and dressed carefully in white. Even though the temperature was crawling steadily toward the 100 mark on the thermometer, I felt quite comfortable as I prepared breakfast.

Mother came down stairs just as I finished setting the table. She looked pale and tired. "Uncle Charles (my stepfather) and I have spent most of the night trying to find a cool spot and a bit of sleep," she said. "We're not going to church this morning. I'm sorry to miss church, but under the circumstances I hope that God will forgive me for staying at home."

"Well, there's no reason why I shouldn't go and there's no one to take my place as branch organist," I answered.

We lived two miles from the hall where services were held, and while usually I enjoyed the walk, I decided that the intense heat made it wisdom to ride so I took the streetcar.

When I reached the hall only Elder C. was there. His wife was ill and his daughters had gone out of town for a vacation trip. By ones and twos and threes the few Saints attending service straggled into their seats. The hall had never looked quite so shabby and uninviting as it did that morning. Soon the pastor, Elder N., and Sister N. came in and took their places.

With Elder N. came the calm, peaceful influence of the Spirit of God. The church school hour passed swiftly, and I forgot how few Saints were present and the uncomfortable atmosphere. All present were comforted and glad that they had made a special effort to come.

During the benediction that marked the close of church school, I heard the door open softly and glancing up I was joyfully surprised to recognize dear friends, Evangelist and Sister F. G. Pitt. They had recently returned from a missionary tour of the South Sea Islands and with Sister Pitt's cousins, the Bohlanders from El Paso, Illinois, they had driven over to spend the day with us.

Evangelist and Sister Pitt sang "Earnest Workers for the Master," in the South Sea Island language and he took for the subject of his sermon, "I'm here on business for my King." His earnest message was a challenge to all of us.

Mother had changed her mind and had ventured out in spite of the heat. She said, "How glad I am, Brother Pitt, that I was at church service. To me, you resemble the Christ in your white broadcloth suit and your face shining with his Spirit. Suppose that you were He and I had been found absent from my place and neglecting my duty as his child! It has, indeed, been good to be here."

GLADYS L. HEGEWOOD

West Peoria 5, Illinois

Note of Thanks

In 1951 the members of the Ancella Club of the Liberty Street Church distributed pastel paper plates as a means of raising money for the purchase of a public address system for the new chapel. The total amount contributed was \$632.00.

The same project has been continued for the 1952 program. The proceeds will be turned over to the church building fund.

This opportunity is taken to express sincere thanks to the many members and friends for their most welcome contributions.

IVA SALISBURY
Ancella Club

New!

Full-color!

We're finishing the Auditorium! You'll want to see every improvement. We now have beautiful Kodacolor reproductions of the Joint Council Room. Order now to guarantee immediate shipment.

20¢ each

Herald House
INDEPENDENCE, MISSOURI

Briefs

Seven Baptized Following Series

SWEET HOME, OREGON.—A series of missionary meetings was held September 7-21 by Elder Don Landon. Cottage meetings were also held. At the close of the series, seven candidates were baptized. They were Clark Betts, his wife Virginia, and son and daughter Gaylord and Rintha, Ray Riggs, Leroy Ross, and Larry Richards. They were confirmed the same day. The following Sunday, September 28, the branch held the annual business meeting. District President J. L. Verhei presided over the meeting and the following were elected: pastor, Cleo Thompson; assistant pastor, Paul O'Dell; church school director and solicitor, Homer Moxley; women's leader, Goldie O'Dell; young people's leader, Arnold Richards; social leader, Irene Richards; librarian, Virginia Phelps; secretary and treasurer, Shirley Thompson; auditor, Virgie Barr; and publicity, Maude Bowser. Other visitors that day included Elder Howard Sheehy who taught the adult class and Mr. and Mrs. F. E. Chapman of Vancouver, Washington. Elder and Mrs. James Kemp were present on October 5 with their children, and their infant son, James Nelson, was blessed by Elder Cleo Thompson assisted by Elder Paul O'Dell.

On October 9, the women's group held their first fall meeting at the home of Sister Goldie O'Dell. There were eleven women present. A gift sale was planned for the last of November and the new study course was decided upon.—Reported by MAUDE BOWSER

Babies Blessed

BELOIT, WISCONSIN.—The young adults were entertained with a "Hobo Party," November 1, at the home of Mr. and Mrs. Seldon Spencer. There were twenty-four members present. Their project for the com-

ing year is to convert the coal furnace to oil and to make room for a kitchen.

The women's department held a turkey supper on November 14. The profit of \$93 from the supper will be used to help pay off the church debt.

Ann Marie, infant daughter of Mr. and Mrs. Kenneth Stone, was blessed November 2 by Evangelist Harry Wasson and Elder Charles Hoague.

Rebecca Lyn, infant daughter of Mr. and Mrs. Walter Miller, was blessed November 2 by Elders Clyde Funk and Charles Hoague.

Emery Donald, infant son of Mr. and Mrs. Emery Johnson, was blessed November 2 by Elder Charles Hoague and Evangelist Harry Wasson.—Reported by M. HERMANSON

Candidates Baptized

DAVIS CITY, IOWA.—On November 16, the pastor, Hollis Yarrington, baptized Dorothy Boswell, wife of Cleo Boswell, and Vernon Hill, husband of Ida Mae Hill. The baptisms were held at the Lamoni church along with others from Lamoni, Corydon, and Mount Ayr. The confirmations were held at Davis City the following Sunday with former pastors Roy MacDonald and Jay Barr as spokesmen. After this service a basket dinner was enjoyed with seventy-seven present. The women's department gave a Thanksgiving program in the afternoon and Bishop Earl Higdon preached in the evening. On November 8 the women's department led by Sister Minnie Yarrington sponsored an auction that brought \$100 to the basement fund.—Reported by IDA MAE HILL

Group Elects Officers

SALINA, KANSAS.—The group meets at the YMCA building each Sunday. The annual business meeting was held November 2 under the direction of Elder Earl Sheppard of Wichita, Kansas. The following are officers for the coming year: church school director, Mary Turner; assistant director, Maude Reiff; secretary and beginners teacher, Marguerite Tyree; treasurer, book steward, and junior teacher, Evon Kueker; adult teacher, publicity

chairman, and music director, Edna Henry; assistant music director, Irene Weigand.

Appointive officers are solicitor, Evon Kueker; and historian, Edna Henry; secretary, Goldie Geering; treasurer, Mary Turner; teacher, Edna Henry. Sister Evelyn Walker and children moved to Salina a few months ago. Brother Robert Doan and family also have moved to Salina. Brother Doan holds the office of priest and is stationed at the Smokey Hill Air Force Base near Salina. Servicemen at the base are welcomed by the group of Saints. Recent district priesthood visitors include Elders James Bayless, Earl Sheppard, S. A. Madden, Francis Vickery, and Priest Bill Newman.—Reported by EDNA F. HENRY

President Edwards Speaker

CENTRALIA, ILLINOIS.—On August 31, a business meeting was conducted by Seventy Donald Kyser, at which time Elder C. H. Wesner was retained as branch president and Pastor Eugene Greer and Brother Dean Shelton were chosen as counselors. The following were also elected: Bertha Vaughn, church school director; Charles Wesner, Jr., assistant church school director; Aline Henson, president of women's department; Virginia Wesner, vice-president. Officers chosen or elected at a later date were Charles Wesner, Jr., music director; La Donna Allen, pianist; Norma Greer, assistant; Oline Shelton, Zion's League leader; Minnie Wesner, children's supervisor; Bertha Vaughn, branch secretary; Dean Shelton, treasurer; Ben Scarborough, solicitor; Grace Scarborough, recorder and publicity. Other officers for the women's department include Grace Felton, secretary and treasurer; Edith Holsapple, Francis Wesner, Stella Snow, and Olive Shelton, entertainment committee.

The annual home-coming was held September 14 at the church. Visitors from Salem, Flora, Mt. Vernon, Nashville, Vandalia, Louisville, Marion, and Xenia were present. Guest speaker for the morning worship period was President F. Henry Edwards. Brother Edwards also gave the dedicatory address at the church in 1922. Seventy Donald Kyser of Marion was the speaker for the afternoon service.

William Curtis, son of Vincent and Marcella Felton of Orient, was blessed by the pastor, Brother Wesner, on November 2.

Evangelist Ray Whiting closed a two weeks' series November 15.—Reported by GRACE SCARBOROUGH

Young People From Fargo Visit

BAGLEY, MINNESOTA.—A group of young people from Fargo, North Dakota, led by Drue Black, visited with the Bagley Saints November 23.

Two children were blessed and services were conducted by Pastor Frank Sim. In the afternoon service Drue Black presented a testimony of the gospel.

There were thirty-five in attendance and the Bagley young people enjoyed the association of the Fargo group who promised a similar visit in the coming year.—Reported by BERYL OLSON

District Conference Held

FARGO, NORTH DAKOTA.—Apostle D. O. Chesworth and Missionary Delbert Smith were in charge of a district fall conference November 1 and 2. Classes were presented in "Kingdom Building." Preaching services were held and a prayer service was conducted on Sunday morning. Dinner was served by the Emma Hale Circle. A baptismal service was conducted on Sunday afternoon. Then following the business session a class was held.—Reported by IRENE ROTZIEN

Play Ideas and Things-to-Do

by CAROLINE HOROWITZ

The Little Child's Busy Book	Ages 3 to 7
The Little Child's Busy Book	Ages 6 to 10
The Young Boy's Busy Book	Ages 6 to 10
The Girl's Handbook	Ages 9 to 13
The Boy's Handbook	Ages 9 to 13

\$1.50 each

herald house

INDEPENDENCE, MISSOURI

Women's Department Active

ALBUQUERQUE, NEW MEXICO.—At the annual business meeting the following officers were elected: Gerald Rose, church school director; Wylder Davis, assistant church school director; Zelma Schrader, secretary; William Winegar, treasurer; Paul May, book steward; Ruth Barrett, music director; Georgia Rose, women's leader; Mildred Moffett, publicity agent; Ruth May, social chairman; and Richard Martin, building fund chairman. Alvie Barrett is the appointed mission president.

Progress has been made during the past year toward a building fund. The latest additions to our group have been Mr. and Mrs. Tim Riordon of Denver, and Gordon Sears and Arnold Van Den Bosch, both of Michigan.

The women's department has been very active during the past year, under the leadership of Nettie Sheppard who has now moved to Las Cruces, New Mexico. An average attendance of sixteen women attended regular women's meetings and this organization has contributed well toward the building fund through separate projects during the year.

Visiting ministry through the year has included Seventy Russell Ralston, Patriarch William Patterson, Apostle Charles Hield, Elder Jack Winegar, High Priest and Mrs. Frank McDonald, Patriarch and Mrs. Clarence Archibald and High Priest John Darling.

Meetings continue to be held in the VFW Hall, 416 Second Street, Northwest, Sunday mornings at ten and prayer services are held on Sunday evenings in the different homes.—Reported by MILDRED MOFFETT

District Officers Elected

SEATTLE DISTRICT, WASHINGTON.—The fall conference was held in Seattle November 14-16. Bishop G. Leslie DeLapp and Apostle E. J. Gleazer were guest speakers. Bishop DeLapp opened the conference with an address on Friday evening. Following the preaching service an informal reception was held in the lower auditorium.

A prayer service under the direction of Apostle Gleazer was held on Saturday morning. Classes were held throughout the day

under the leadership of Brethren DeLapp, Gleazer, Lasater, and Verhei. Brother Gleazer was the evening speaker on Saturday.

On Sunday morning a prayer service was held and special prayers were offered for District President Granville Swenson who was very ill. Bishop DeLapp gave the eleven o'clock sermon. A vocal solo was presented by Sister Betty Steward, and a trumpet solo was played by Norman Swails. The choir sang "The Twenty-third Psalm."

The fall business meeting was held Sunday afternoon. Apostle Gleazer presided. At this time the conference regretfully accepted the resignation of Brother Swenson as district president. Brother Swenson's ill health forced his resignation. The following officers were elected: district president, Charles H. Powers; counselors to the district president, Alma Johnson and Glenn Davis; secretary, Vera Byrd; treasurer, Paul Duvic; auditor, Loren McDole; director of religious education, Paul Wellington; assistant director of religious education, Fay Wellington; young people's supervisor, Clarence Johnson; director of music, Neva Willett; assistant director of music, Grace Nichols; director of women, Ruth Selzer; historian, Florence Merriman.

The following calls to the priesthood were accepted: from Bremerton, James Turner and Ralph Baggerly to the office of deacon; Bellingham, Jim Haverling, deacon; Wenatchee, Vern Pratt, deacon; Seattle, Woodland Park, George Jardine, deacon; Puyallup, Clifton Morris, elder; Clarence Johnson, James Wheeler, Russell Crask, priest; Don G. Porter, teacher; and Tacoma, Gerald Waite, deacon.—Reported by MILDRED SHEEHY

Building Drive Begun

OTTAWA, ONTARIO.—Seventy William McMurray conducted a successful series of missionary services from August 31 to September 14.

Janet Margaret, infant daughter of Mr. and Mrs. Lawrence McCooye, was blessed on September 7 by Seventy William McMurray and Elder A. E. Caldwell.

The following branch officers were elected at the annual business meeting held September

15: pastor, Elder A. E. Caldwell; counselors, Elder W. B. Shute and Priest O. J. Flegel; church school director, Teacher D. Welburn; women's leader, Mrs. Phyllis Graveley; junior church supervisor, Miss Marie Farrow; music director, Miss Dorean Nolan; publicity agent and librarian, Miss Grace La Madeleine; secretary, Mrs. Otto Flegel; treasurer, Mr. Herman Flegel. The building committee was reorganized and Elder W. B. Shute was elected chairman. A fund-raising committee was formed with Priest Leonard Smith as chairman.

Apostle C. G. Mesley was in Ottawa Sunday, November 2, spoke at the morning and evening services, and met with the building committee. Apostle Mesley requested that every effort be made to raise \$3,000 by spring.

On November 29 the ladies of the women's department raised about \$80 for the building fund through a baking and sewing sale.—Reported by B. MARIE FARROW

Evangelist Holds Series

SAN ANTONIO, TEXAS.—On November 30, the following candidates were baptized by Elder F. P. Hall: Carol Dean Vorhes, Penny Jane Neely, Melba Ann Barber, David Fant, and George Geis. The pastoral talk was given by Floyd E. Jett. Music was by Miss Emma Jackson and the choir.

On October 10, 11, and 12, Apostle Reed Holmes conducted a religious education institute for the district.

Apostle Charles R. Hield and his wife visited the branch in November. Brother Hield was the speaker November 8, 9, and 10. Following Brother Hield's visit, Evangelist William Patterson held a series of meetings November 13-19.

On November 22, Mr. and Mrs. Ed Menchaca, assisted by the Martha Circle of the women's department, sponsored a Mexican supper at the Educational Building which netted about \$74. This money was applied on the pipe organ which the branch recently purchased.—Reported by MRS. RUTH HARP

New Missions Opened

TULSA, OKLAHOMA.—The branch has received news of the Victor Witte family's appointment to Europe in the early part of 1953. Brother Witte has served as pastor at Tulsa and as district president for four years and will be missed by the branch.

For some time the attendance at most church functions had overflowed the building capacity and many times the group was handicapped. After months of preparation and planning, a mission was opened at Turley, a community just north of Tulsa, with Otis J. Stephens as the elder in charge. It has grown rapidly. Just recently another mission has been established in Sand Springs, a town west of Tulsa, with W. J. Sherman in charge. The over-all attendance is now much larger.

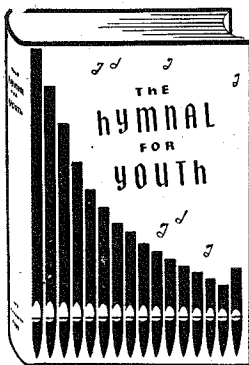
There has been a new plan begun with the distribution of the Saints in prayer meeting groups. They are now meeting in homes in four areas in the city, one in Jenks, and the two missions. On October 15, the attendance at the seven prayer meetings was over 120.

Several of the priesthood members attended the institute at Oklahoma City, September 27 and 28. They reported excellent instruction by Apostle D. Blair Jensen and Bishop Henry Livingston.

At the annual business meeting, the following officers were elected or appointed: pastor, Victor J. Witte; group pastors, E. L. Bailey, W. J. Sherman, O. I. Stephens, C. R. Auxier, W. R. Yeubanks, and A. D. Kelley; cottage meeting director, C. R. Auxier; membership recorder, C. A. Bear; secretary, Mrs. E. L. Bailey; treasurer and historian, Earl D. Harder; director of religious education, E. L. Bailey; adult supervisor, Robert Beck; youth super-

THE

Hymnal for Youth



Here in this church youth hymnal are over 100 pages of our own hymns, solutions to chant, response, and instrumental music problems, and suggestions for worship material. It has been prepared by General Church workers to answer to the musical needs of all youth groups.

\$2.50

Special rates for quantities.

HERALD HOUSE

Independence, Missouri

visor, C. F. O'Neal; children's supervisor, David Wheeler; women's supervisor, Mrs. Robert Beck; music supervisor, Mrs. W. C. Adams; junior church pastor, Alan D. Kell; book steward, Mrs. Clint Morland; floral decorations, Mrs. George Griffith; finance board chairman, H. O. Harder; building committee chairman, Ezra Goss; auditors, C. R. Auxier and Robert Beck; drama, Delpha Fields; and reporter, Mrs. C. F. O'Neal.—Reported by MRS. C. F. O'NEAL

Branch Officially Organized

CHADRON, NEBRASKA.—The group held a business meeting on October 9, following a dinner held in the IOOF Hall. Gordon A. Harshman was elected pastor. The following were elected as officers: True Harshman, women's leader; Florence Coburn, church school director; Dorothy Palmer, music director; Ruth Carrick, publicity manager; Wayne Coburn, church school treasurer; Ruby Gasner, secretary; Darrel Coburn, book steward. A building fund committee was elected with Wayne Coburn as chairman. His assistants are Tom Palmer, Everett Carrick, Rich McHenry. On October 27, the group was organized into a branch, and at this time three men were ordained. They were Wayne Coburn, priest; Tom Palmer, teacher; and Everett Carrick, deacon. These men were ordained by Apostle D. Blair Jensen, Elders Ward A. Hougas, and Gordon A. Harshman.

On November 3, the women's group was organized with True Harshman as leader; Minnie Lichte, assistant leader; Alice Madsen, secretary; and Florence Coburn, treasurer.

Missionary Les Gardner visited the branch November 9-23. He held cottage meetings in the homes of Saints and friends.—Reported by RUTH CARRICK

Five Baptized Following Series

JOPLIN, MISSOURI.—Joplin is on the air over KFSB, 1310 on the dial, each Sunday morning from 8:45 to 9:00. The pastor, Elder Stephen Black, is the speaker. He expects to continue this broadcast at least until June 15, 1953.

Elder Roy Weldon of Warrensburg held a series of meetings October 10-26. He illustrated his lectures with slides of the ancient cities in South America. Following the meetings, five candidates were baptized. This brings the baptisms for 1952 to twenty-five. The choir, under the direction of May Gray, sang at these services, except for the two nights when the Carthage choir and the Pittsburg choir sang.

The Zion's League sponsored a Halloween party on October 30.

Gracelanders from the branch this year are Doris Jean Brooks, Sharon Irvine, and Thomas Cochran. Sharon is sophomore while Doris and Tom are freshmen.

On November 15, Bishop's Agent B. F. Kyser of Miami, Oklahoma, preached at the morning service assisted by C. C. Martin of Fort Scott, Kansas, and David Lohr.

On November 13, the women's department held a rummage sale and cleared \$70. Sister Mary Cochran is the leader. The Young Matrons held a Thanksgiving dinner for their husbands on November 24.

On November 26 there was a record attendance at the Thanksgiving fellowship service. The pastor was in charge of the service.

Brother Harold Graves of Carthage was the speaker on November 23, and Elder Clarence Hagan spoke on November 30 in the morning. Brother Black was the speaker on that evening. On the morning of November 30, Barbara Tedder and Margo Irvine sang a duet and that night Robert Carrow sang a solo, accompanied by Lorene Carrow.—Reported by MRS. RACHEL TROYER

A Nephite Follows the Star

(Continued from page 9.)

And behold, the gold of the corn matched the gold in his hair. So my search had ended—a search that had brought me footsore and weary more than halfway around this earth.

Joseph and Mary pressed me to tarry with them until my travel-torn feet had healed again. And I, being a carpenter, helped Joseph at his trade.

One night, an angel of the Lord bade me go to the Great Sea and there upon its shores, build a ship to carry me home to the land of Nephi, even as Nephi of old builded a ship to carry him and his people out of the old and into the new promised land.

So after many, many days of sailing across an unknown and oftentimes stormy sea, I came once more to my homeland.

And as long as my earthly life did last, I told my people of the star, and of the Christ. And I told them, too, how once the shadow of a cross arose when the Child flung out his arms in play.

He Is Coming *(Continued from page 6)*

—the angelic message, the little babe. At last the Savior had come! They would be liberated! All received the news gladly, though they wondered much at the shepherds' sayings.

* * *

NOW AT THIS CHRISTMASTIDE, in the year 1952, we have something to share, just as the shepherds did. A light broke into a world of darkness in the form of the Restored Gospel. Each of us who has seen this light should be as the shepherds of old, eager to share the good news with all who will listen.

We today are also watching for the promised Messiah, but this time when he comes, we know he will not come in the form of a little babe, but as the Son of Man coming in the clouds of heaven to judge the earth. Let us, like Martimaheus, have faith in God's promises and by our faith win souls to Christ.

News and Notes

(Continued from page 2.)

MESSIAH CHOIR REHEARSES

The Messiah Choir held its final Sunday afternoon rehearsal on December 14. Franklyn Weddle, director, also scheduled a dress rehearsal, which was a rehearsal of the chorus, soloists, and orchestra together, for Friday evening, December 19, in the KMBC TV Playhouse.

GRACELAND WINS GAME

Independence was host to the Graceland College basketball team on December 7. Graceland defeated Southwest Baptist College of Bolivar, Missouri, in the Memorial Hall by a score of 54 to 53. The college game was brought to Independence under the sponsorship of the Kiwanis Club for the benefit of the underprivileged children's fund.

STATISTICIAN AT MEETING

Merle Guthrie, General Church statistician, was in New York City for a meeting of the Association of the Statisticians of American Religious Bodies. While on the trip in the East which covered a period from November 15 to 30, he preached in Columbus, Ohio; Lancaster, Ohio; Parkersburg, West Virginia; Fayette, Pennsylvania; and Boston, Massachusetts. He also met with the priesthood in Brooklyn, New York.

STAKE LEAGUE

COMMUNION SERVICE HELD

Approximately five hundred young people attended the Thanksgiving Communion service for the Center Stake Zion's League which was held in the Stone Church November 26. Lee Hart, stake youth leader, directed the service. Recorded testimonies of past missionaries were played and Brother Hubert Case, Katherine Frisby, Barbara Barnhard, and Barry Fuller were also on the program.

Brother Hart also reports that the Zion's League of the stake has purchased a trampoline which is used in the regular program for recreation on Activities Nights each Saturday night.

This is the season of the year to begin thinking about filing your inventory and getting ready to keep your accounts for the next year. The church has prepared the following to help you:

- FAMILY INCOME AND EXPENSE RECORD BOOK 25¢ each
- YOUTH INCOME AND EXPENSE RECORD BOOK 25¢ each
- MY STEWARDSHIP (for children) 25¢ each

herald house

INDEPENDENCE, MISSOURI

A Christmas Fantasy

By Elva T. Oakman

IT WAS A HAPPY LITTLE ANGEL who presented himself before the great carved oak desk of Saint Peter on that glorious morning. His brown curls were cut quite short, but very carefully brushed on either side of the middle part. His blue eyes sparkled. His hands were clasped tightly behind a white robe that was spotlessly clean.

Saint Peter smiled down at the little fellow as he carefully laid down his Everwriting pen and eraser. "Good morning, Lad," he greeted him, "and what can I do for you?" He seated himself on his chair, and placing an elbow on the desk leaned across toward the small boy.

"It isn't anything you could do for me, Sir, but just something I'd like to know, and I was going by so I stopped to ask." The little angel had a most engaging grin.

Saint Peter's heart warmed, but he hesitated, "Sure you shouldn't be polishing on the golden street, or plucking the strings of your harp, or rehearsing with the heavenly choir?" he asked.

"Oh, no, Sir!" gasped the little angel, "Why, I polished on the street until the Street Angel said I'd nearly worn it through in one spot, and I know all the harp music perfectly, and the celestial choir isn't quite ready to begin, and . . ."

"Never mind," grunted the Old Saint, "let's hear the problem."

"Well, it really isn't a problem at all," confided the little angel

gently, "but you see, I've just been to school and I've been thinking. They don't tell us very much about the earth down there." He pointed behind him toward the big oak lintel over the doorway in which were carved the words *this way to earth*. "And of course, that's where I came from." He paused to swallow slowly and then hurried on, "But I don't remember too much about it 'cause I only stayed just a little over two earth years."

"No, of course you wouldn't," conceded Saint Peter gravely, "in fact . . ."

"Oh, pardon me, Sir," the little angel broke in quickly, "but I always think about my mother and my daddy, and I remember once every earth year they said it was my birthday and they gave me gifts and made me a cake, and we had such a happy time in my home." He brushed his hand over his eyes quickly, and as quickly put it behind him.

"Yes, of course," nodded the Old Saint, "homes are like that, and you've done fine at remembering. Is that what you are wondering about?"

"Oh, no," he answered quickly. He was holding firmly to the desk

now while he swung one foot back and forth across the floor. "I was thinking about the time that Jesus went to earth. I guess you remember it, too." His eyes searched those of Saint Peter eagerly as he continued, "When he told us he was going to leave us for awhile and go to earth because he loved the people so much and they needed him, we all felt sad, but we sang our loveliest songs until he was out of sight, and some of the angels even went with him and sang . . ."

"Yes," nodded Saint Peter gravely, "they sang to some shepherds down there to tell them he had come to bring peace and good will to men."

"So I heard," admitted the little angel, "but your saying it makes it be more real. And then heaven seemed so empty it was hard to sing for a long time, and when we asked about him the big angels just said, 'He's busy telling the earth folks about God and showing them how to live.'"

"That's right, that's what he did," said Saint Peter leaning back in his chair with a faraway look.

"But the angels looked sad when they told us," the little angel went on, "and we'd cry ourselves to sleep just thinking about him. Then one day Angel Gabriel went all over heaven calling, 'Prepare for the return of your Lord,' and we learned a new anthem, and we polished the streets and the walls and the gates just twice as hard. It was strange though, for we didn't know if we were glad or sad, and we didn't know why. Then all heaven was dark that day. There wasn't any light anywhere." He paused apologetically, "I'd always thought light was just . . . well . . . eternal and everywhere, but that's when I knew he was the Light of Heaven."

Home Column

SAINST PETER rose up quickly from his chair and began to pace the floor. "Son, you've surely done a lot of thinking," he said brusquely.

"Yes, Sir," answered the little angel quietly, "I like to think when it doesn't hurt like this does." His hand was over his heart now, but he went on speaking. "And the light returned and it was with him, and we started to sing, then . . . then . . . we saw him. His hands and feet had nail marks through them, and his side was pierced, and we cried. Our Jesus . . . hurt like that!" The little angel was crying now himself.

Saint Peter brushed a tear away and turned quickly toward the little angel, "Son, I know it all. Now just what did you come to ask me?"

"Well, Sir," began the little angel apologetically, "I was thinking, are they sorry they hurt him . . . the folks down there?"

"Some of them are," said the Old Saint, "and some don't even know about him yet."

"They don't know about him!" echoed the little angel with a sigh. "They don't even know he went to earth because he loved them?"

"No," reiterated the Great Saint gently, "they don't even know."

"But some do?" questioned the little angel falteringly. At Saint Peter's nod he went on, "And what about those who do—do they live like he showed them? And do they tell everyone about him? And do they still remember his birthday in their homes like my mother and daddy remembered mine?"

THE OLD SAINT sat down on his big oak swivel chair with a thump and picked up his Everwriting pen and began to examine it carefully.

"Son, I'm going to tell you something fast, and then I've got to go back to my recording, for I'm getting far behind. The people down there on earth don't half appreciate what has been done for them. They call his birthday Christmas, and on

that day they give each other gifts and even in his church some of them have a Santa Claus that gives out candy and gifts."

"A Santa Claus in the church!" gasped the little angel. He wasn't even moving now; he was standing his straightest and looking right at Saint Peter. "A Santa Claus! Why, who is he?"

"Now be still," said the Old Saint gruffly, "and listen. They don't even know themselves. They're too busy entertaining each other to find out." He glanced up and saw the eyes of the little angel filling with tears, but the little fellow turned his back quickly and stood looking up at the big earth sign. "But don't feel too bad, Son, because some of them do remember. In their homes they have their own gift giving before Christmas. On Jesus' birthday they give him gifts and have a lovely cake, and his picture adorns their walls. Yes, and truly they do worship." His voice quickened. "And there are churches where he alone is especially honored on that day. You see, Son, wherever the homes and the church unite to give him praise there's a bit of heaven there."

The small angel turned slowly around, his head was lifted now, his cheeks very red. A smile was beginning to light his face, but his eyes were still questioning. Noticing this Saint Peter asked gently, "Is there one more question that you want to ask?"

The little angel nodded the while he rubbed his cheeks hard to be sure that no telltale tear should remain. "Sir, heaven is so lovely it seems like they'd all want heaven there."

Saint Peter nodded and smiled, "They do, my son! they do! but they just don't sense how much they want it; for after all . . . a lot of them even in his church just don't know Jesus too well." And now his face lit up with an inner light that transformed it as he promised, "The day will yet come when the splendor of heaven will cover the earth."

Unconsciously the small angel had moved around the table so close to the Great Saint he could have touched him as he asked pleadingly, "Sir! could I go to earth again and visit the homes and help to let them all know? Please, Sir, can't I go?"

The Old Saint slipped his arm about the little angel and drew him close. "Maybe someday, Son. Yes, maybe someday you'll go. But now . . . how about that celestial choir that's just about to begin?"

A Reminder

By Pauline James Arnson

Include these on your Christmas gift list.

GIFTS TO CHRIST

1. Make an offering to the building fund of your branch.
2. Help to complete the Auditorium. Pay your pledge and arrange to contribute a monthly sum next year. At the recent Doctrine and Covenants Institute Bishop G. Leslie DeLapp stated that the completion of the Auditorium "becomes a symbol of the vitality of our movement and an indication to the world that our people can see a project through to a successful completion."
3. Make a payment on tithing owed the church.
4. Determine to pay tithing at regular intervals in 1953.
5. Adopt a needy family.
6. Invite someone who has no family ties to share your Christmas dinner.
7. Make a friendly call on a shut-in.
8. Invite some friends to "listen in" to the "Messiah" Choir from Independence to hear the great Handel's oratorio, December 21.
9. Give the gift of yourself to the Master. Serve him by serving others.

Traditions in the Making

By Emma Phillips

YOUNG HELENA POOL paused with her hands on the edge of the dishpan and automatically moved one finger back and forth in the white foamy soapsuds. Her mind was on the television in the living room. It showed the picture of a polished nut bowl fashioned into an intricate design from many pieces of expensive woods. A voice that was pitched at an unnatural whisper-and-a-half tone was saying, "Ladies, make this exquisite nut bowl the Christmas tradition in your household."

Helena turned her eyes back to the dishwashing, but she was thinking about the aluminum star that her husband Steve had made for the top of the Christmas tree. That was seven years ago when their oldest son, Tad, was only a few weeks old. Every Christmas Helena lamented the loss of that star. Seeing the traditional nut bowl on the television made her miss the star more than ever before.

"We haven't any Christmas traditions in this household," she told herself. "Our two sons will grow up without any traditional memories of Christmas. Someday they will be men with children, and they will want to tell those children about the special things that Grandmother Pool did every Christmas. There will be nothing for my sons to tell." She put a dried plate into the cupboard and laid down her dish towel. If traditions for Christmas were to be established in the lives of her boys, she had better start immediately.

Instead of buying the expensive nut bowl in the television advertisement, they could use the copper dish that she had hammered so hard to create at the hobby hour of the women's department. She got it out of its place of concealment in the far corner of the closet. She

searched the December issue of her magazines to find a cooky recipe that could become a tradition of hers. The one she decided on was called Golden Star Dream. It called for a large quantity of finely ground nutmeats, and a rich golden frosting loaded with gold-colored coconut. There was a lot of work to them, but since she was establishing a tradition, Helena believed herself duty bound to give it her time.

She pulled a box full of cloth remnants and scraps from the closet and took out a large piece of white percale that had been left over from the summer shirts she had made the boys. She tore this into four table napkins. She folded them and laid them on her workbasket. She planned to hem them and embroider Christmas motifs in the corners later when she was resting. The napkins would be used only at Christmas time.

As she worked, she mentally created two more traditions for her household. First, only blue and silver trimmings would be used in the house and on the tree. Second, she and Steve would trim the tree after Tad and six-year-old Bill had gone to bed. The boys would see the tree in the morning when they came down the stairs. Their eyes would light up with surprise as did the eyes of children pictured on the covers of the December magazines.

HELENA HUMMED as she went about her housework. She found it a thrilling experience to create traditions for Christmas. She reasoned that Steve and the boys would be just as thrilled as she was. She wished she had a special star for the top of the tree—not a glittering, tinsel affair such as the stores sell. She wanted something different, something unusual—something like the aluminum star that had been lost.



Tad and Bill came home from school hungry as ever. They shook the soft snow from their helmets and coats as they came up the walk to the porch. They wiggled out of their boots and carried them to the newspaper on the floor in the hallway.

"Any of those peanut butter cookies left?" asked Bill as his chubby hand dug into the depth of the brown bear cooky jar. Tad plopped into a kitchen chair and gave his mother a detailed account of the afternoon's happenings at school. His glowing account ended abruptly with, "And when do we get our Christmas tree, eh?"

"Your father will bring it home tomorrow," Helena answered.

THAT EVENING after the boys were in bed, Helena took the table napkins that were to become Christmas traditions from her sewing basket. She smiled at Steve. He was sitting on one corner of the davenport with a tipped-over pile of priesthood publications beside him. His feet—minus shoes—were propped on a chair. Steve always took off his shoes with the explanation, "I've got to cool my brains before I can think." Whenever he sat down to study, the boys waited for him to make that remark. It had become a tradition; it was something they would remember to tell their children.

Helena thought about traditions. "Steve," she said, "I'd like to talk to you about something."

Steve laid down his book with a smug grin. "I won't be able to concentrate on this serious reading until we get it off your mind. What did the neighbors do this time?"

"It's about traditions for Christmas. There was a piece on the television today that said every family should have special traditions for Christmas."

Steve grinned. "We had a tradition in the Pool family."

"Oh, Steve, what was it? Tell me."

"It was about my Aunt Beatrice. She was always the first one to sit down at the table. She ate like a starved dinosaur until it came time to do the dishes. Then she got a dizzy headache and had to go to bed. As soon as the dishes were done, her dizzy headache ended. That was our tradition. Everyone—including Aunt Beatrice—knew when her headache would start and when it would stop."

"I'm very serious about this. I have been thinking all afternoon about traditions we could establish for the boys."

STEVE WIGGLED his toes. "What have you been thinking?"

Helena spread a napkin out on her lap. "I'm going to make us each a napkin to be used only at Christmas time."

"Good idea," agreed her husband.

"I thought we might use that copper dish I made at the women's department for a Christmas nut bowl. We can pack it away with the Christmas trimmings every year."

Steve nodded his approval. "I like that too." He paused, then added, "I don't mean any offense at your art work, but I think that sea horse design on the bottom of that dish would look best covered up with nuts."

"Be serious, you nincompoop."

"Any more traditions?"

"I found a special cooky recipe. It is expensive, and it takes a long

time to make. It can be our traditional Christmas cooky."

"Good idea, dear."

Helena became enthusiastic with her own ideas. "And I thought we would use only blue and silver on the Christmas tree, and we would trim it after the boys went to bed. Then their eyes would become bright and shiny with surprise when they saw the pretty . . ." Helena's voice came to a slow stop. Steve was shaking his head back and forth in a negative manner.

"That would never do. The boys' eyes would become bright and shiny, but it would be anger, not surprise."

"Why?"

"Trimming the tree belongs to the kids. It's the trimming, not the completed job, that is fun. The boys ought to have the right to trim the tree—and even retrim it if they want to. This is the case where it is the method, and not the result that counts."

Helena picked up a tradition napkin and began to embroider. Steve wiggled his toes.

Helena thought deeply through the following moments of silence. Then she heard Steve's voice, "Who wins?"

"You do, dear. You're right. The tree belongs to the boys. I'll settle for the copper nut bowl, the napkins, and the expensive cookies."

THE NEXT EVENING Helena and Steve did the supper dishes while the boys trimmed the tree. The parents spent much of their time peeking at the children. The boys were oblivious to everything but the tree. From red paper that was in the box of Christmas trimmings, Tad made several Indian canoes. He tucked these among the branches so that they appeared to be sailing on a sea of evergreen.

"I do wish we hadn't lost that beautiful star for the top of the

tree. The boys would have enjoyed it, and besides it would make such a nice tradition."

"Haven't you any idea what happened to it?"

"No idea at all. I have looked all over the house and I couldn't find it."

"Buy an angel. I saw some tinsel ones at the store."

Helena sighed. "I suppose I'll have to, but I don't want to. Those angels are just like the ones everyone else has. Our star was different."

Steve peeked in the next room at his sons. "Yipe," he said softly to his wife. "You don't need any special star to make the tree different. Any Christmas tree that can sport red Indian canoes is different enough."

Bill came into the kitchen carrying a dented old baking pan. "Mother, did you get any nuts to put in here?"

Helena put her copper dish on the corner of the table and put several generous handfuls of peanuts-in-the-shell in it. "This Christmas we are going to use this pretty new bowl instead of that old pan."

Bill hugged the pan to him, then deposited it on the table beside the copper dish. "Tad says we always use this pan for our peanuts 'cause it doesn't matter much if we hurt it: Tad says he gave his zebra a ride on top of the peanuts in the pan and it was lots of fun. I want to have fun at Christmas and give somethin' a ride too."

Helena dropped the peanuts into the pan, and Bill carried it into the next room. Another beautiful tradition was ruined in the making: Now only the cookies and the napkins were left.

THE BOYS stayed up later that evening. They were too full of excitement to sleep. They also decided that a certain piece of tinsel

New Horizons

Bulletin Board

We're on the Air . . .

CALIFORNIA, Stockton.—KGDM, 1140 on the dial, 1:15 p.m. (PST) Sunday.

MONTANA, Kalispell.—KGEZ, 1340 on the dial, 1:15 p.m. (MST) Saturday.

PENNSYLVANIA, Charleroi.—WESA, 940 on the dial, 9:30 a.m. (EDST) every Sunday.

WISCONSIN, Richland Center.—WRCO, 1450 on the dial, 8:15 a.m. (CST) Sunday.

ALABAMA, Mobile.—WKRG, 710 on the dial, 7:15 a.m. (CST) Sunday.

AMERICAN FORCES NETWORK, EUROPE.—AFN, Tuesday Evening Vespers, 1845-1900 hours.

IOWA, Atlantic.—KJAN, 1220 on the dial, 8:45 a.m. (CST) Sunday.

IOWA, Ottumwa.—KBIZ, 1240 on the dial, 11:45 a.m. (CST) Sunday.

FLORIDA, Orlando.—WLOF, 950 on the dial, 9:45 a.m. (EST) Sunday.

MISSOURI, Joplin.—KFSB, 1310 on the dial, 8:45 a.m. (CST) Sunday.

IOWA, Lamoni.—KGRA, 690 on the dial, 9:30 a.m. (CST) Sunday.

MASSACHUSETTS, Fall River.—WALE, 1400 on the dial, December 29, 9:45 a.m.

IOWA, Keokuk.—KOKX, 1310 on the dial, 9:45 a.m. (CST) December 19.

Notice to Members in New Mexico

Mrs. Floyd Thigpen, Box 191, Tatum, New Mexico, would like to contact any other members living in or near Tatum.

Servicemen's Addresses

Pvt. Ronald Rogers
U.S. 53128990
Student Co. 11 TSESS.
Camp Gordon, Georgia

A/3c Bill G. Rogers
AF 19446690
Contracting Office
Clovis Air Force Base
Clovis, New Mexico

Change of Addresses

Mr. and Mrs. W. J. Saunier
Rural Route 1
McAlester, Oklahoma

Mr. and Mrs. Thomas E. Poplett
Dahinda, Illinois

Mr. and Mrs. John E. Booth
298 Deloraine Avenue
Toronto, Ontario

Pastor's Address

Elder Pershing Tousley
1301 North 19th
Lafayette, Indiana

Request for Prayers

Stan Stoutenburg, 293 Ontario Street, Collingwood, Ontario, requests continued prayers that he may receive the blessing of which he is so in need.

WEDDINGS

Cooper-Landrum

Barbara Jean Landrum, daughter of Mr. and Mrs. Sam Landrum of Pittsburg, Kansas, and Kenneth Dale Cooper, son of Mr. and Mrs. William Cooper of East St. Louis, Illinois, were married November 23 at the Reorganized Church in Pittsburg, Elder T. W. Bath officiating. The groom, a graduate of Graceland College, is now a senior at Kansas

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about three yards long would look better on a different part of the tree. In order to move it properly they had to strip the tree of most of its trimmings. It was a long and serious job for the boys.

When they were finished Helena announced, "I made some very special Christmas cookies today. Would you each like one before going to bed?" Of course they would.

Helena went to the kitchen and made coffee for herself and Steve. She poured two glasses of milk for the boys, then set out four large star cookies—golden coconut and golden frosting.

Tad finished his cooky first. "It was good," he said, "but it made me thirsty."

Bill said, "I like peanut butter cookies. They don't stick you up. Can I have another cooky? Any kind will do."

Steve observed, "They are good, Honey, but don't put them in my lunch. They're mighty sweet. I'd spend all afternoon running to the water fountain."

LATER THAT EVENING when the boys were in bed and the house was quiet, Helena sat sewing on her Christmas napkins. She had lost her enthusiasm for traditions. It seemed to her that traditions grew by themselves. There was no means of guiding them into certain channels. She looked at the tree with its red canoes sailing down the boughs. The tree was not beautiful, but the sight of her two sons trimming that tree was more precious to her than any beautiful arrangement of trimmings. She smiled and sighed at the same time. She still had her napkins.

The phone rang and Steve reached out his hand quickly to get it before the ringing would waken the boys. Helena heard him say, "Well, hi, Ed. Long time no hear from you. What's up?" There was a pause, then, "It sure is ours. I made it for Helena when Tad was a baby.

She's been looking high and low for it. Where'd you get it?" There was another pause, then, "Sure, I'll be glad to pick it up tomorrow."

He hung up the receiver and turned to Helena. "You have a tradition with an interesting story attached to it. Three years ago you took that star to church to decorate the top of the tree in the junior department. Ed Burdee was a teacher there then and he accidentally took it home with him. It got packed in with his family's Christmas trimmings. Then both Ed and his wife went into the service. Now they're home for Christmas. When they unpacked their box of trimmings, there was your star."

Helena closed her eyes to conceal her joy. "That is going to make a marvelous story for the boys to tell their children—about the star on the top of the tree."

Steve stood up and stretched his youthful body. "Grandpa is tired. How about going to bed, Grandma?"

Voices in the Street

(Continued from page 6.)

artistry in the creation of music. Each time, however, his friend refused to sell. Then on one occasion Mr. Kreisler asked if he might play the instrument. As he lifted it to his chin, his soul thrilled, and as the bow touched the strings, he played as a man condemned never to play again. He summoned all of the talent within him and played, combining the gifts of craftsman, artist, and composer. As the last exquisite note died, the friend stood with moist eyes saying, "Take the instrument, but I cannot charge you for it. It would be a sin to keep such music bottled in an air-tight case. Go, play that the world might hear." As this voice was given to the world, so we say to all who know of the voice of the Restoration, "Go, speak that the world might hear."

State Teachers' College. The bride is a laboratory technician at Smith Clinic. They are making their home in the College Dormitory Apartments at Pittsburg.

Dooley-Hansen

Dorothy Marie Hansen, daughter of Mr. and Mrs. William Hansen of Independence, Missouri, and Thomas Ernest Dooley, son of Mr. and Mrs. Roy Dooley, doo of Independence, were married November 23 at the Walnut Park Reorganized Church in Independence, Elder Evan A. Fry officiating. The bride is a junior in the Independence Sanitarium School of Nursing. The groom is serving with the Army, stationed at Ft. Winfield Scott in San Francisco.

Dobry-Duke

Rosemary Duke and Robert T. Dobry were married November 21 at the Reorganized Church in San Antonio, Texas. Pastor Floyd E. Jell performed the double-ring ceremony. They are making their home in Manhattan, Kansas.

BIRTHS

Mr. and Mrs. Robert Campbell of Independence, Missouri, announce the birth of a son, David Robert, born November 13 at the Independence Sanitarium.

A daughter, Sandra Louise, was born on October 5 to Mr. and Mrs. Justin Day of Escondido, California.

A daughter, Janice Nadie, was born on August 13 to Mr. and Mrs. Wallier L. Kaufmann, Jr., of Escondido, California.

A daughter, Barbara Ann, was born on July 14 to Mr. and Mrs. Clarence Zickefoose of Escondido, California. She was blessed July 27 by Elders George E. Johnson and Kenneth Arkley.

Mr. and Mrs. L. E. Laudie of Salem, Oregon, announce the birth of a daughter, Marsha Jane, born November 27 at Salem General Hospital. Mrs. Laudie is the former Helen E. Swain of Glendale, California.

Mr. and Mrs. A. Neal Deaver of Independence, Missouri, announce the birth of a daughter, Janet Elaine, on November 5. She is their third daughter.

Mr. and Mrs. Ralph H. Belew of Marietta, Georgia, announce the birth of a son, Benjamin Carlile, born September 9. Mrs. Belew is the former LaVonne Carlile of Independence, Missouri.

Mr. and Mrs. Robert P. Sevy of Harrisonville, Missouri, announce the birth of a daughter, Mickey Annette, born November 9 at Lakeside Hospital in Kansas City, Missouri. She was blessed November 23 by Elders Charles Pooler and Milton Kearns.

A daughter, Brenda Lucille, was born on August 8 to Mr. and Mrs. Arthur S. Timson of Liberty, Missouri. She was blessed November 16 at Liberty by Elders A. Lloyd Siebert and Raymond Armstrong.

A son, Derek Jonathan, was born on October 20 to Mr. and Mrs. Jay Duchein of Crescenta, California. Mrs. Duchein is the former Mary Jane Buschlen of Glendale, California.

Mr. and Mrs. Harold Lansden Short of Fullerton, California, announce the birth of a daughter, Patricia Dianne, born November 26. Mrs. Short is the former Marjorie June Sheridan of Kansas City, Missouri. Mr. Short is a graduate of Graceland College, class of '43.

Mr. and Mrs. Earl Douglas Phillips announce the birth of a son, Earl Douglas, Jr., born November 30 at the Independence Sanitarium. Mrs. Phillips is the former Beulah Mae Bruce. Mr. Phillips is serving with the United States Navy in Japan.

A son, Robin Ray, was born on October 20 to Mr. and Mrs. George P. Young, Jr., of Guatemala City. Mrs. Young, the former Biloine Whiting of Independence, Missouri, is a graduate of Graceland College and the University of Kansas. Mr. Young is a graduate of the University of Kansas, and has his Master's degree from Pittsburg University. Both Mr. and Mrs. Young are employed by the American School in Guatemala City.

DEATHS

BAKER.—Ishmael, was born October 9, 1876, in Lake Geneva, Wisconsin, and died August 20 at Lakeland hospital, Wisconsin. He was a life long resident of Springfield,

Wisconsin, and vicinity. On November 19, 1902, he married Lena Rahn. He was a well driller by occupation.

His wife survives him. Also he has five sons, Francis and Harold of Fort Atkinson, Wisconsin, Boyd, of Tucson, Arizona, Everett and Allan of Springfield, Wisconsin; four daughters: Mrs. William Kline of Genoa City, Mrs. Edith Huber of Fort Atkinson, Mrs. Bonnie Weyrauch, of Springfield and Mrs. Virgil Jahns of Burlington, Wisconsin; a sister, Mrs. Mae Kingberg of Beloit; thirty-six grandchildren and eight great grandchildren.

Services were held at Habecker-Derrick Funeral Home, Lake Geneva, Wisconsin. Evangelist Harry Wasson of Janesville officiated. Burial was in the Springfield Union Cemetery.

COHOE.—John Herbert, the son of Mr. and Mrs. Justus Cohoe, was born in North Norwich Township, April 5, 1881, and died November 6 in Ontario, Canada. He was educated in the township schools, Woodstock College, and graduated from McMaster University. He was baptized into the Reorganized Church August 20, 1904, ordained a priest August 29, 1915, and an elder May 14, 1916. As such he assisted and served the Delhi Branch for thirty-six years. He entered the teaching profession and taught in continuation and public schools until his retirement.

He is survived by his widow, the former Katie McCready; two daughters, Dorothea Cohoe, Windsor, Mrs. Jack McCaffey, Windsor; three brothers, Percy, of Hatchesley; William, of North Norwich; and Harry, of Detroit, Michigan; and a sister, Mrs. D. H. Kelly, Burgessville. The funeral was conducted November 8 by Elder Clarence Weeks. Burial was in Kelvin Cemetery.

DERBY.—Belle, last of the family of seven girls and seven boys of Robert Brown and Mary Ann Baker, was born at Carlingford, Ontario, December 12, 1866, and died August 17, at Hamilton, Ontario. She married M. F. Derby in 1899. Her death came after a lengthy illness.

She leaves to mourn her loss two sons: DeWitt of Detroit, Michigan, and George of Vancouver, British Columbia; and two daughters: Mrs. Wilfred Campbell of Toronto, Ontario, and Mrs. G. S. Smyth of Hamilton, Ontario. She was preceded in death by two daughters, Doris and Estelle. Services were conducted by her nephew, Robert T. Brown of Merline, Ontario.

GILES.—Emma May, the oldest daughter of John and Kate Luke, was born November 21, 1876, near Ottumwa, Iowa. She died September 20. On February 21, 1894, she married Edward Giles who preceded her in death. She was baptized a member of the Reorganized Church March 28, 1898. She lived in Chariton, Iowa, for many years and was active in the early development of the branch. For several years she was a resident of Lamoni, Iowa.

She is survived by a daughter, Elizabeth, of Garden City, Michigan; three sons: Edward of Moline, Illinois, Alma of Chicago, Illinois, and Gerald of Martinez, California; a brother: Jacob Luke of Melcher, Iowa; four sisters: Mable Myers, Elizabeth Laree, Jeanette Wickline, all of Chariton, Mary Potter of Ottumwa, Iowa; sixteen grandchildren, and twenty-three great grandchildren. Two brothers and two sisters preceded her in death. Elder Robert Farnham of Lamoni, Iowa, conducted the service at the Chariton church and burial was in Chariton Cemetery.

LUCHSINGER.—Louise May, was born May 9, 1871, at Kewanee, Illinois, and died November 15. She was married to Fred Luchsinger on July 3, 1889, at Omaha, Nebraska, and was baptized a member of the Reorganized Church at Thayer, Missouri, on January 31, 1904, by Elder Will Bootman. In her earlier days she served her community as a practical nurse, often serving without pay. Since illness confined her to bed two years ago, she has made her home with a granddaughter, Mrs. Harold Pearson of Independence, Missouri. Her home had been in Independence for many years.

She is survived by two daughters: Mrs. Louise Wilcox and Mrs. Blanche Gaultier of Independence; a sister, Mrs. Carrie Ladd, Cambridge, Illinois; a brother, Albert Nobling, of St. Louis, Missouri; four grandchildren, four great-grandchildren, and one great-great-grandchild. Funeral services were held from Carson Chapel in Independence, with Elder Evan Fry in charge. Burial was in Mound Grove Cemetery.

NUNLEY.—Thomas Jefferson, was born at McMinnville, Tennessee, February 25, 1864, and died at Elk City, Oklahoma, on July 2, 1952, following surgery. In 1890 he was married to Susan Ann Stoner. In 1897 they

joined the Reorganized Church. Sister Nunley died in 1927. Later he married Birdie Vaughn.

Survivors include his wife of the home; one son, A. J. of Elk City; four daughters: Mrs. Stella Bartlett, Texola, Oklahoma, Mrs. Tennie Raye, Erick, Oklahoma, and Mrs. Calley McCombs, Oklahoma City; ten grandchildren and twenty-one great grandchildren. Elder Stewart Wight of Oklahoma City officiated at the funeral.

SPERRY.—Ida, daughter of Columbia and Mary McBride Carle, was born August 31, 1863, in Oil City, Pennsylvania, and died May 7 in Mercy Hospital, Janesville, Wisconsin. She had resided at the Harder nursing home in Janesville for several years. She was married to Charles Sperry on February 9, 1896. He died several years ago. She was a member of the Reorganized Church.

Evangelist Harry Wasson of Janesville, Wisconsin, officiated. Burial was in Maple Hill Cemetery.

COTHERN.—Eva McGee Cothern was born June 8, 1883, and died November 7. She married Albert Cothern in September, 1907, and joined the Reorganized Church in 1911. She was preceded in death by her companion who died in 1934.

She is survived by one son, Glen of Independence, Missouri, two sisters, one of Topeka, Kansas, and one of Montrose, California. Services were conducted by Elder R. L. Tilden and Farron Stafford.

BOND.—Elva Retta, daughter of Stephen and Elizabeth Brinson Bond, was born October 22, 1875, near Mound City, Holt County, Missouri, and died in a hospital in Santa Rosa, California, August 5, following an illness of nine months. She lived in the family home in Missouri until she moved to California in 1936. She became a member of the Reorganized Church July 16, 1944.

An only sister, of nine children, Lucinda May Bond, survives. Throughout life they shared the same home except for six years in San Francisco. Funeral services were held in Santa Rosa, Elder Herbert Hinton officiating. Interment was in Odd Fellows Lawn cemetery of Santa Rosa.

IRWIN.—Esther, was born September 25, 1896, in Kansas City, Missouri. She died October 23. In her early childhood she moved with her parents to Rich Hill, Missouri, where she lived for several years. She was married to Elza Irwin in 1919 and to this union was born one son, Charles James. Brother and Sister Irwin moved from Rich Hill to the Southern Missouri District and located near the Summersville Branch in the spring of 1946, and became an active worker in the church.

Her son, Charles James, Kansas City, Missouri, survives. Elder P. P. Reed presided at the funeral service. Interment was in Bell Cemetery.

SACRY.—Harry O., was born at Jefferson Island, Montana, May 11, 1880, and died September 2 at General Hospital, San Pedro, California. He and his family moved to California in 1923. He was baptized a member of the Reorganized Church by W. P. Bootman in 1920. He was ordained a teacher on February 20, 1927, and an elder July 14, 1935. He baptized eighty people, and was a missionary worker.

Surviving him are his wife, Flossie Mae; two sons: Loyd O., of Quincy, Massachusetts, and James G., of Long Beach, California; one daughter, Ethel M. Marinovich of Lomita, California; six grandchildren, and seven great-grandchildren. One daughter, Lila V. Marlow, preceded him in death. Funeral services were held at Mottell's Chapel and W. A. Teagarden officiated. Interment was in Green Hills, Lomita, California.

CHRISTENSON.—Charles, son of Anna and Michael Christenson, was born April 22, 1869, in Crescent City, Iowa, and died October 26, 1952, at the Independence Sanitarium after a brief illness. He was married to America Toney on September 12, 1894, and seven children were born to them. Two sons, Berle and Leedine, preceded him in death in 1918. He had been a member of the Reorganized Church since his youth.

Surviving are two daughters: Mrs. Blanche Norris and Mrs. Bessie Taylor, both of Lawrence, Kansas; three sons: Clifford of Topeka, Kansas; Alma of Holden, Missouri; and Everett of Lawrence; thirteen grandchildren; and five great-grandchildren. Funeral services were conducted by Elders E. P. Darnell and H. E. Thompson at Holden.

*** NEW SUPERSTITIONS FOR OLD**

We are very modern and mature, and we are no longer superstitious, we think. At least we do not believe in the old ones, like having to plant potatoes on Good Friday, or throwing salt over your left shoulder, or having bad luck for seven years if you break a mirror, and that sort of thing.

No, in that sense we are not superstitious. We just have a lot of funny ideas like this: that if you read a thing in a book, it is true; or that you can believe it if you hear it from a total stranger on a street corner; that politicians will keep their promises; that psychology can explain all the phenomena of the human mind; that science will solve all human problems. We are just as naive and credulous as any generation that ever lived. We have discarded the ancient superstitions, but we have replaced them with a nice collection of new modern ones.

*** PERCENTAGES**

Look over the congregation. One or two of them will really attain to the qualities of sainthood. The majority will be better—really fine people, but not perfect. And then there is the inevitable handful who will fail miserably on all counts.

In a class of a hundred students of biology, or any science, maybe two or three will attain distinction. The majority will learn something, but will never make a real contribution in the field. And then there is the little crowd on the back row who might just as well have stayed home for all the good it will do them.

Take a big class of art students. If the instructor gets three fine artists out of it, will he not be very happy? The rest of them have fun, and waste their paints and canvases upon hopeless things.

If we would excel, we must work and strive very hard. But in the beginning, we need the genius for it that only God can give.

*** DISCIPLES OF SELENE**

In the ages of mythology it was thought that a goddess was associated with the moon—sometimes called Selene, sometimes Luna. People thought that certain forms of insanity underwent changes according to the phases of the moon. Well, a full moon in the summer time certainly has its effects on lovers, so there may be something in the idea.

Another superstition is that if you sleep with the moon shining full on your face, and wake up, you will be slightly daft forever afterward. Well, it's a thought. Who can fail to be reminded of lovely music and great poetry by the moonlight? Who is so dull that he can forget the magic and the mystery of the night, a feeling of romance that makes the moon always the special property of lovers? Who can fail to be stirred by moonlit landscapes etched in silver, and by white clouds, trimmed with gold, floating through seas of blue?

And afterward, one thinks more soberly of that great Mind who conceived all this wonder and beauty and gave it form. When we consider the marvels of creation, then think how little we are, it is harder to take ourselves very seriously, or think that we could possibly be sane very long on any subject.

Feather in the Wind

by Madelyn Galbraith

Just released . . . a brand new novell! "Feather in the Wind" is about a family whose lives are deeply touched by the message of the restored gospel. This is the moving story of how they became members of the church and of their work in their Texas community.

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INDEPENDENCE, MISSOURI



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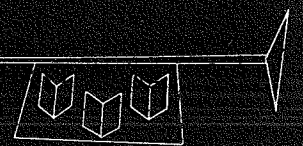
Photo by Gerald R. Rose

White Robes . . .

change a common farm scene
into a wonderland, Cedaredge, Colorado

the Saints' Herald

December 29, 1952
Volume 99



News and Notes

FROM HEADQUARTERS

PRESIDENT SMITH HOME

President Israel A. Smith has returned to Independence from a trip to the West Virginia District conference, Washington, D.C., and New York. He will be in the Center Place until the middle of January.

SPEAKS AT CENTRAL

President F. Henry Edwards was the speaker at the Sunday morning service at Central Church in Kansas City, Missouri, December 14.

PRESIDENT W. W. SMITH HOME

President W. W. Smith has been released from the Independence Sanitarium and is expected back to work soon. Brother Smith had been in the hospital for a submucous resection.

BISHOP RETURNS FROM EAST

Bishop G. L. DeLapp is back at the office after returning from a trip to the East where with President I. A. Smith and Apostle D. T. Williams he attended to church business matters.

APOSTLE HANSON HOME FROM WEST

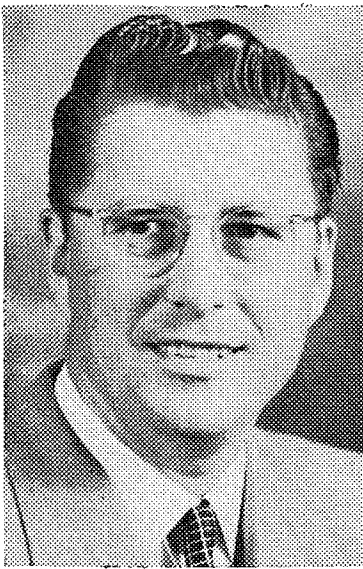
Apostle Paul M. Hanson has returned home from an extended visit among branches and missions in Utah, Idaho, western Colorado, and Nevada. In all branches he reports he found encouraging signs of growth.

APOSTLE WILLIAMS TRAVELS

Apostle D. T. Williams has returned to the office after an extensive trip in the East. He attended a conference and institute at Jackson, Ohio, in the company of Apostle Reed M. Holmes, October 25 and 26. On October 28, 29, and 30, he was at the Kirtland appointee institute. In the month of November he visited the following places: Bloomsburg, Pennsylvania; Washington, D. C.; Jonesport, Maine; Barber-ton, and Toledo, Ohio. He reported on the celebration of the organization of the Wash-ington, D. C., Branch which was held November 7-9. Secretary of Agriculture Brannan, who is a mem-ber of the church, was the guest speaker at the banquet during the week end. Brother Williams was at the West Virginia District con-ference, December 6 and 7, and then traveled with President Smith and Bishop DeLapp to New York City, following a trip to Washington, D. C., with them.

REPORT FROM ENGLAND

Elder Donald Lents reports to Apostle Arthur A. Oakman that the Seventies in the British Isles Mission have recently been successful in baptizing a number of fine people. Elder Tom Worth has gained the decision of a family in Birmingham, and Elder Eric Rowe has baptized four people in Leeds, England. The pastor at Birmingham, Elder Cyrus Allen, and the pastor at Leeds, Elder John Taylor, have been sup-porting the missionary endeavor, Brother Lents reports. This brings the baptisms in the British Isles, at the end of November, to a total of sixty-five. This compares favorably with the total of last year, which it is hoped this year the brethren will exceed. Elder John Coggan has been active in missionary work in Nuneaton, where mainly through his efforts a family was baptized recently. Apostle Oakman sails for Europe again on January 23.



We'd Like
You to Know . . .

Raymond James Ashenhurst

AT THE AGE OF NINE I was baptized, and I have always felt proud to belong to the Restored Church." Brother Ashenhurst thus describes his relationship to the church he now serves as a Seventy in the Maine District. Before accepting church appointment in April, 1947, and becoming a Seventy in April, 1950, he had served the church in the priesthood for several years. He was ordained a teacher in November, 1935, and an elder in June, 1946. Before being assigned to Maine, he served at Kirtland Temple and in northwestern Ohio.

Born May 1, 1913, in Denlo, Missouri, he was baptized in 1921 at Ava, Missouri. "I was privileged to be one of a family of five children—four still living and all members of the church," he says. "The knowledge of this movement came to my two brothers, sister, and me as a heritage from our parents." Brother Ashenhurst's parents moved from a farm in southern Missouri into Iowa, he recalls, where his father "endeavored seriously to save his sister, Mrs. C. T. Kirkwood, from further 'contamina-tion' with the Reorganized Church after she had joined it with her hus-band." But the plan backfired, and after "two years of brotherly concern," his father and mother were baptized. "I often marvel," he says, "that we came in contact with the Restoration at all."

Brother Ashenhurst was graduated from Roosevelt High School in Des Moines, Iowa, in 1931, where he was selected a member of a scholas-tic national honor society. He began vocational work as a bookkeeper in a wholesale house. Next he became a bookkeeper and teller at a national bank in Des Moines where he worked until 1947, except for the two years he served in the Navy as a radio technician. He enjoys radio work, elec-trical wiring, and reading as hobbies. His special interests are preaching a missionary series and use of visual aids in home religious discussions.

In 1936 he married Eva Phipps; they have two children: Patricia Bell, 13, and Harry James, 4.

The Saints' Herald Vol. 99 December 29, 1952 No. 52

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith
ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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

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

Destination: Korea

"I walk through the valley of the shadow of death."

—Psalm 23: 4

SHE WAS A LITTLE THING, and she seemed very young. But her heart was full of grief, and there were tears in her eyes. She showed us her ring—an engagement ring given to her only a few evenings ago by a young man who left last night for Korea. Their last few days together are precious memories now. Neither one knows whether he will come back from that strange land, nor what his condition will be if he comes. She and other girls were visiting, and we did what little could be done to make the heartache and the loneliness a bit easier. There isn't much one can say, and very little to be done. It seems silly to tell a girl to be brave, when you both know that you simply are not facing the problem she is and are not likely to face it.

IT CAN DO NO GOOD NOW to try to fix the blame; but whoever made the war in Korea arranged a "rendezvous with death" for the young men who have no choice but to go there and die. Call it a "police action," or by whatever euphemism political expediencies may direct you to prefer, but death is just as bad and just as permanent no matter what you may call the fighting that caused it. And for those who remain behind at home to love, to yearn, and to suffer loss, the final result is the same.

The shadow of death is the dark cloud that hovers over the young wherever they are, whatever they are doing. It may help us, in remembering this, to understand why they feel, speak, and act the way they do—a way that is not always comprehensible to those who do not have to walk in that shadow.

ONE CANNOT WITHHOLD a deep love and sympathy for the young in these days. They have so much to fear. They have so little for hope.

We give them vitamins, clothes, shelter, education, entertainment, ice cream, and candy. We give them so many things of secondary value. We give them everything—everything, that is, except the few things they want and need most. We bring them right up to the point where they want to take care of themselves—where they want homes, jobs, careers, love, and companionship. Then we tear them apart, send the boys to war, leave the girls at home, and wonder why they are upset and emotional, why they are moody and difficult. It is not easy to be young in these times.

Korea—the valley of the shadow of death—is never absent from the thoughts of the young. They have no relief from it. And let us remember that the girls have their Korea, too.

THE GOSPEL of Mark has a significant phrase in the story of the young man who came to Jesus, asking how to attain eternal life. "Jesus beholding him loved him." How beautiful that is!

We look at the young people. If we look carefully, we see much that is wonderful and admirable. We behold them, and we love them. Thanks be to God who put the love of all young things in our hearts. It is one of his finer gifts to us to keep us from becoming old, selfish, and miserable. It is good to look at the young people and love them. Loving them is the first necessary step before we can give them any kind of help in getting ready for

life. If we love them we can do something for them. If we do not love them, we can do nothing whatever that will be any good. Other things are important, but love is the key. We must love them. That is what they need most. Especially if they have sealed orders in their future saying: "Destination, Korea."

DESTINATION, KOREA. We have shipped thousands of planes there, many to be shot down, each carrying its human cargo to destruction. We have shipped vast quantities of materials and supplies. An endless stream of things has been going over there.

Most valued of our shipments: human cargo—fine young men.

When you read the casualty statistics, try to realize what each dead young man represents. He isn't just a numeral, or a commodity like a bag of potatoes. His death brings grief to a father and mother, perhaps to brothers and sisters, and probably to a wife or sweetheart. Yes, the girls who love these servicemen and miss them have a right to be considered, too. The loss of every man represents tragedy not only for himself, but for at least five other people.

If you have been complaining about the young people lately—if you don't understand them, if you think they aren't as good as you think you were (and probably were not) when you were young, remember that they have many problems that you don't have.

They walk in "the valley of the shadow of death." Neither they nor we can help it. But we can love them while they are here and while they are young. Love works miracles in human life as nothing else can. One could say that it is a master key to almost any door, to nearly everything. At least you know this: without it nothing at all can be accomplished.

L. J. L.

Editorial

Across the Desk

THE FIRST PRESIDENCY

This week Bishop Earl T. Higdon brought into the office what appears to be the original of the revelation of 1882. It was handed to him by Miss Anna Bassett, Matron of Liberty Home, who found it on a shelf which she had cleaned two days before. Apparently it had fallen from a desk in an upper room, slipped between two loose boards, and after years of hiding, dropped through to the place where it was found. The revelation is on a single sheet of paper in fairly good condition. It has been lodged with the historian.

From Elder Thomas R. Beil, California, December 10, 1952:

Occasions such as we enjoyed last Sunday (December 7) here at East Bay Branch happen so seldom that I must write to share our joy with you. Twelve people were baptized in a service which started at 9:45 a.m. Six of the twelve were adults. Seven were of one family—a mother, her daughter, the daughter's husband and two children, her son, and the son's wife. The husband, Brother Belville, was already a member. There are yet smaller children who will soon reach baptismal age and join the rest of this fine family in the work of the church. These people live in Concord, a little city east of Berkeley in the Walnut Creek area where surveys are being made to determine the readiness for mission organization.

One of the adults baptized was the husband of a sister of the East Bay Branch. He has been attending here for some fifteen years. The other children were normal increase, two of them eight years old and the other two in early adolescence.

The family I have mentioned (the Belvilles and the Hammonds) came to East Bay to church school at the suggestion of Brother Belville. They mentioned to a worker in the kindergarten (Sister Dora Welboan) that they would be interested in learning more of the church. She placed them in contact with our missionary supervisor, Brother Edward Lewis, who began cottage meetings in their home immediately, with the result of this happy occasion.

Saints of the East Bay have been inspired by these baptisms and made to realize more and more that there are literally thousands waiting to hear the message of the Restoration. Our prayer is that many more such occasions may occur—not only here but in all parts of the church.

From Elder Louis Zonker, Hannover, Germany, December 9, 1952:

We have written all the soldiers that we know of here in Germany inviting them for Christmas. Thus far we have knowledge of three coming for sure. We hope to be able to arrange some special worship service for these fellows and keep them tied in with the church. We have very high quality servicemen stationed over here; they are representing their church, their home, and their country very well.

Mail for Leonard Lea

Mail intended for *Herald* publication continues to come in addressed to Brother Lea, though in these columns we have mentioned that Brother Lea has been writing on a part-time basis while attending university. He is not able to handle *Herald* correspondence at the present time. Personal correspondence may be addressed to him at 1213 East Walnut Street, Columbia, Missouri.

Church Publicity in Moline, Illinois

Writing for the feature page of the *Moline Daily Dispatch* of November 21 and November 28, 1952, Fred Klann, the feature editor, presented nearly seven columns of the story of the church and some of its officials, local and general.

The first issue carries a picture of Joseph Smith III, while the second issue contains pictures of the Moline pastor, R. W. Martens, and district president, W. J. Breshears. Both articles are sincere efforts to present the history of the Reorganization and show a painstaking effort to consult source materials and interview church representatives to avoid being misled by some of the sensational statements which have found their way into print.

President Smith has already written a word of appreciation to the *Dispatch* and to editor Klann for these articles.

Social Service Center Ships Clothing to Korea

Recently we have received a request from Major M. F. Caldwell, a church member in Korea, setting forth the needs of the people of that country. The Social Service Center responded to his request and a substantial amount of children's clothing was sent to him for distribution. It will undoubtedly be interesting to many of our people to know that the Social Service Center has already been sending a considerable amount of clothing for this purpose, and as goods have accumulated they have been sent through the Church World Service, which handles transportation costs.

In addition to that which has been previously sent direct by the Social Service Center through Church World Service, the Center has also sent goods to Sgt. Bruce G. Vanderford at the request of the Oak Grove, Missouri, Branch. Where these goods are sent to an individual for distribution it is necessary to pay the costs of shipment to San Francisco. These shipments are handled through Bishop Norman E. Hield, who is Manager of the Center.

Undoubtedly every one of our church men in Korea is deeply concerned with the extreme need of the people of this country. We are sure that our church members, as well as our men in the Armed Forces, will be glad to note that through the Social Service Center the church is functioning to help other organizations meet this great need.

Brother Hield will continue to send goods as they accumulate, and these will go forward through the Church World Service, which provides the transportation costs, except when shipped to an individual. The Center will also be glad to continue to meet specific needs as they arise.

THE PRESIDING BISHOPRIC

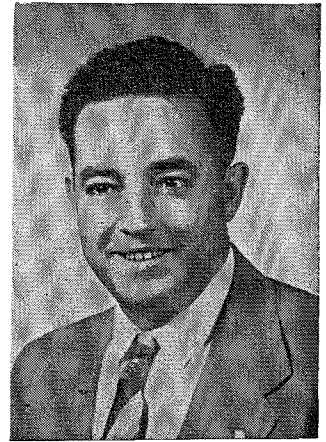
By G. L. DeLapp

JANUARY THEME Seek First the Kingdom

www.LatterDayTruth.org

Our Call to Leadership

By Gerald Gabriel



JACK, a promising young salesman, had just returned from his first trip and was being interviewed by Mr. Jones, his supervisor. For two hours they discussed the details of each venture. At the close of the interview Jack went home discouraged and ready to quit his job—the job that he had looked forward to since childhood, the one he had so eagerly prepared for. Had he failed, or had Mr. Jones failed?

Mr. Jones' technique to develop had been applied to an individual with great promise. Every sale's contact Jack had made was criticized, his total sales discouraged, his "feathers beaten down." Mr. Jones had hoped to make Jack want to go out in the field fighting to "show him"—a technique he had learned from his athletic coach in college.

Frequently our good intentions for helping others are typical of this. Our call to leadership is developing others. We need to cultivate some important techniques in handling of potentials. Our own personal contacts are limited, but through others the gospel of Christ which we represent can go out in power in an ever-widening field. Mr. Jones had used tactics that work on the football field but are seldom effective elsewhere—especially where human relations are involved, and even more so when the gospel of love is at stake. Let us look further into this example.

Jack returned in high spirits—he had made some sales, in fact, more than the average new salesman. He anticipated some complimentary encouragement. Instead, the opposite resulted; he was not prepared for this. He went away with his "feathers drooping." The thing uppermost in his mind was to turn to another company where the supervisors were more understanding. Our call to leadership does not require us to send our helpers away with the "fighting spirit of 'I'll show him.'" Such procedure may work where muscular response is desired, but volunteer service in the work of the kingdom, for the most part, does not call for muscular exhibition.

What Is This Technique

A co-worker in the kingdom has every right to expect encouragement when contacting a department head, pastor, or district, stake, or General Church officer for a period of council. He should return to his work of assisting in kingdom-building with determination to give better service because of the appeal to the

best within him. In these competitive times one is most likely to find enough discouragement without his having his wings clipped.

One technique used in the 4-H movement is called the sandwich method—a *genuine deserving* compliment, the necessary criticism kindly and tactfully given, followed by a genuine deserving compliment for hopes in the future. This method has been molding the rural youth for a period of years—and it has been successful. Another method that has been used successfully by leaders is the genuine encouragement for the good they do, and silence on anything negative. Most of us grow on genuine approval and tend to cultivate that phase of endeavor; the undesirable becomes crowded out with giving much time to that which brings approval. Leading executives have discarded the old, stupid idea that best results are secured by constant criticizing and inspiring fear. On the other hand the best stimulant for renewed effort is a sense of achievement.

It is said that John D. Rockefeller rebuilt his partner, Edward Bedford, when the latter scored a failure. Bedford had just returned from South America, and John D. heard of his failure. Rockefeller slapped him on the back and complimented him on such a fine job. Bedford, thinking he misunderstood, explained the 60 per cent loss. John D. reminded him that some of his own losses exceeded that, and they were due to his own personal handling. Bedford stayed with the company and continued in many years of fine service.

Praise Must Be Genuine

A good merchant tries to give quality and quantity for the price he asks for his product. Lack of genuineness in either will drive customers away. In community or church service the only pay the laborer receives is a sense of achievement. This often causes him to do more than if he were paid a salary to do the work. The devoted leaders of the church are most effectively rewarded by genuine praise in those areas of their own uncertainties or doubts and where they would most like to excel. Herein lies a most effective tool. I dare say that most members want to serve the church, but have only half the confidence to perform a task efficiently. You as a leader can supply a portion of the other half and pray God will supply the remainder. However, people may be insulted by flattery or compliments on those things they know they can do well.

Flattery should never enter the picture; on the other hand all men want credit for the good they accomplish, but that credit should be fair value for what is produced.

Genuine praise is often repulsive to those who dislike the one giving it, and in some instances will cause them to cease from their good works. In such cases genuine praise can be given indirectly. It may be given publicly without mentioning names, or given to persons who are most apt to pass it on to the deserving one without inference for them to do so. Prejudiced members have often been turned into good supporters.

I know of a pastor who went out of his way to find something for which to genuinely compliment a family of troublemakers. For two years he tried to win them without success. Finally one day he noted they grew flowers in which they took great pride. When asked if they would furnish the flowers for a coming series of special speakers, they felt highly complimented. Public attention then was called to the arrangements by his assistants in charge of each of the meetings. It brought results.

There are times when we need to let others do something for us. A troublemaker in one of my cottage meetings was turned into a friend when my wife asked her to make a centerpiece for our table when we were honored by having a doctor and his family for Sunday dinner. Her pride was in table centerpieces, and she felt complimented by the request for that *special* occasion. She spent more than half a day on it, would take no pay, and received her greatest joy in learning of our great pleasure. Before that she had delighted in our displeasure.

Our call to leadership is in building others for the great task of kingdom-building. We must not turn them away downhearted.

Making Friends and Keeping Them

By Pearl Gardner

(See page 15.)

ALMOST WEEKLY newspaper clippings come to the office of the First Presidency or the Historian's office that grossly misrepresent the church and its founders. In every instance when these are referred to Brother Blackmore, he considers his reply carefully and answers these stories by the newsmen or editors in a way that, if possible, will make friends for the church and perhaps keep them. An example of one such correspondence is given here.

A member of the church in an eastern city sent us a clipping from the *Pittsburgh Daily Press*. The story was by a well-known staff writer and titled, "The Book of Mormon." He headed his article with this question: "Was the famous Book of Mormon written under another title by Reverend Solomon Spaulding who died here in 1816?"

Here followed the story of *Manuscript Found*, linked up with the Book of Mormon—a story with which all Reorganized Latter Day Saints are familiar and which has been discarded by many investigators of note as false—without any factual evidence. Brother Blackmore replied:

Dear Mr. White

My attention has been called to your article in the *Pittsburgh Daily Press* of July 24, 1952, under the caption of "Book of Mormon." To all well-informed people on this matter the Spaulding manuscript theory of the origin of the Book of Mormon has long been exploded. The Spaulding manuscript is now in the library of Oberlin College of Oberlin, Ohio. It was presented to the college by Mr. L. L. Rice of Honolulu, in June, 1885. He had acquired it when he purchased, in 1839-40, from E. D. Howe the *Painesville Telegraph* of Painesville, Ohio. Scholars who have compared it with the Book of Mormon agree that there is no resemblance. You only indicate your ignorance of these

facts by your article, which is unfortunate for you and for those who accept the Book of Mormon.

Your reference to Sidney Rigdon is also very unfortunate. That story has been proved false on definite evidence which may be documented from original disinterested sources. The facts are that Sidney Rigdon never met Joseph Smith until after the Book of Mormon was published. He was a minister of another denomination, which facts can be documented.

May I suggest that the Spaulding story is both outdated and proved to be without factual basis. Also, the story of Rigdon's participation in the origin of the Book of Mormon is without factual evidence. We shall be very pleased to forward to you citations to original source material to substantiate these statements if you wish us to do so. Your article does an injustice to thousands of good citizens of America who accept the Book of Mormon.

JOHN BLACKMORE
Church Historian

The reply:

Dear Mr. Blackmore:

I am sorry that my column on Reverend Spaulding has offended. I have been in touch with Donald Ross (a member of the church in this place) and your pastor John Tenos here, and I am sure they know I had no such thought in mind. I was simply retelling in connection with a story of the town of Amity, Pennsylvania, an age-old legend, and if you have seen the column you will know that I did say there was reason to believe no such Spaulding manuscript ever existed. Of course you will have to agree that there are still persons who hold that the manuscript at Oberlin is not the one that created the talk. On the other hand, I don't believe there is anything to show that he ever wrote more than *one* manuscript, which would of course, if true, have to be the one at Oberlin.

I would certainly like to do something to correct any erroneous impression resulting from my column, but most of all I would like to do something that would take away the hurt that it apparently caused you and others. Just what that might be I don't know at the moment

... but you might be of great help to me, because you could refer me to original source material. Of course in doing this it would necessarily mean that the original legend would have to be revived again, but I believe this could be satisfactorily done. . . .

All my information came from local histories, which do not contain most of the facts in your possession. I would be glad to hear from you and to have any material which you think might be of value. And please believe me, I have no inclination to offend any religion. I am a firm believer in a man's right to worship as his conscience dictates and in the church of his choice. May I hear from you?

With very best wishes,
W. A. WHITE

A reply from the Historian's office:

Dear Mr. White:

Your letter has been called to our attention. Since Mr. Blackmore is not in the office at present, we shall be pleased to answer. He has appreciated your friendly attitude, and for him, we shall give you any information you may wish that will be authentic, not legendary.

A letter from Donald R. Ross informs us that he has placed with you a copy of the Book of Mormon, *Manuscript Found*, and two of our tracts. Surely a story can be told from the factual history and from our affirmations of the Book of Mormon without making a definite and pointed attack on the character of Solomon Spaulding.

Some evidence refuting the theory that the Book of Mormon and the Romance were one follows.

Briefly stated, the Spaulding theory is to the effect that Solomon Spaulding, who died in 1816, wrote a story about 1811 which he submitted to a publisher in Pittsburgh, Pennsylvania, some time prior to the close of 1814, and that Sidney Rigdon either stole or copied this manuscript, or that Joseph Smith stole or copied it after it passed from the hands of the publisher, according to the fancy of the one defending the theory, imagination not being hampered by the facts of rules of evidence in this matter.

For many years the Spaulding manuscript was lost sight of; but in 1885, Mr. L. L. Rice, who over forty years previously had purchased the *Painesville Telegraph* from E. D.

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Howe, and had transferred the printing department with type, press, and manuscripts to Honolulu, discovered this manuscript while going over old documents in connection with his friend, President Fairchild of Oberlin College.

They read the manuscript carefully and reached the very just conclusion that it could never have served as a basis for the Book of Mormon. The manuscript was delivered into the care of President Fairchild and placed in the library of Oberlin College. Mr. Fairchild prepared, under his own supervision, an exact copy of this manuscript, which was published.

One has but to read this manuscript to be convinced that it never served as a basis for the Book of Mormon. Nor will it do to think that any revised copy of that manuscript by the same author might have served for such a basis. The personality of an author appears in every book he writes. Those who read this *Manuscript Found* will soon conclude that no book ever written by Solomon Spaulding could possibly have served as a basis for the Book of Mormon.

The preceding is quoted from a pamphlet written by Elbert A. Smith and titled "The Spaulding Romance Theory Reviewed."

President Fairchild says:

The theory of the origin of the Book of Mormon in the traditional manuscript of Solomon Spaulding will probably have to be relinquished. . . . Some other explanation of the origin of the Book of Mormon will have to be found, if any explanation is required.

The Reverend D. H. Bays says:

The long-lost Spaulding story has at last been unearthed, and is now on deposit in the library of Oberlin College at Oberlin, Ohio, and may be examined by anyone who may take the pains to call on President Fairchild of that institution. . . .

The Spaulding story is a failure. *Do not attempt to rely on it—it will let you down.*

The entire theory connecting Sidney Rigdon and the Spaulding Romance with Joseph Smith in originating the Book of Mormon must be abandoned.

These quotations are based on and taken from a paper read before the Northern Ohio and Western Reserve Historical Society in 1886 by James Fairchild (Volume 3, pages 185-200). Also from *Encyclopaedia Britannica* (Eleventh edition, Volume 18, page 843).

We sincerely hope this information will interest you to a further investigation of our church story.

Sincerely,

PEARL GARDNER, *Secretary*

A reply to this letter has not been received to date, but we know that this newsman has written to our local men in the spirit he wrote to this office. May we meet all unfair, "hard to take" stories and inferences in the same kindly spirit that our association may be mutually helpful.

LANDMARKS

BY MADELYN GALBRAITH

I HAVE OFTEN THOUGHT of a crude old barn I saw this summer while vacationing with my sister in the Smoky Mountain country. To me its walls all but spoke. They were made of logs, hand hewn and unfinished. The grooves into which one log fitted another had also been hand cut, the ancient axe marks still plainly visible.

It was quite a large barn with a wide open space running down the center and four partitioned cubicles on each side. Two of these were floored with split logs, and had no doubt been used to store grain. The others had, I surmise, housed poultry and livestock during the winter months.

It was always gloomy inside, for the windows were small and high just under the eaves—so the light had to come through the doors at each end.

Summer suns and winter rains had weathered it to a pearl gray, and as we left the mist sweeping down from the mountains enveloped it in even deeper shades.

I didn't hear much about the builder. I was told that he lived ninety-two years and was active until his death. His farm was always well tended and productive; his apples were the finest in the country; and he had built the barn without aid!

Even though I heard so little about him, I believe I know the sort of man he was. I am sure he was a stalwart chap who used, to the best of his ability, the material he had at hand. He was strong and husky, too, for no physical weakling lifted these logs one above the other.

No doubt he would have preferred building with smooth milled lumber and sharp nails, but since these were not available, he did not hesitate to use the timber around him and to fit the pieces together by hand. He was also a man of faith and ambition, else he would never have provided so large a storehouse.

I like to think that on Sunday mornings he took his family to the little church, the rotting remains of which we passed on our way to the village.

All these thoughts passed through my mind as I stood there in the dusk and quiet, the only sounds audible being the contented clucking of the chickens and the buzzing of the wasps as they attended to the business of nest building.

That barn has become a landmark. We were directed to "take the first turn to the right after you pass that big log outhouse on the old Reisinger place."

It occurred to me that I, too, am building landmarks along the highway of life. Will they outlast me? Can they someday be used as guides to the right? Or, after a few years, will anyone remember that I have passed this way?

A HISTORIC SPOT

BY LEE A. HARTSHORN

ON A RECENT MORNING following the arrival of the October 6 issue of *The Saints' Herald*, I was en route to New York for the usual day of business, and on the way had read the Campus sermon by the late John F. Sheehy, delivered on the twenty-fourth of last August.

Having performed research work on the subject of the visit by Martin Harris to Professor Anthon, a renowned instructor in languages at Columbia College in New York (See *Saints' Herald* for August 7, 1937), I noted with added interest the statement of Brother Sheehy that "Martin Harris said he took copies of the strange characters from the plates of gold to Professor Anthon of New York City, and this learned man of Columbia University said, 'I cannot read a sealed book.'"

This historic event took place in the month of February, 1828, at which time Mr. Anthon was head of the language department of what was then known as Columbia College in lower Manhattan. The account of the Harris visit to Anthon in *Church History* does not indicate his background and college connections. The college was broadened to university status in 1897.

I had occasion on this particular morning to leave the train when it reached the Chambers Street Station, and from there I proceeded to walk westward toward the Hudson River. As I approached the street intersection at Park Place and West Broadway, three short blocks from the river, my eyes caught sight of a tablet placed at the entrance of the corner building known as 55 Park Place. On this tablet was engraved the following inscription in which is veiled a story of great interest to those who have accepted the Restored Gospel. It reads: "1755-1857 KINGS COLLEGE FOUNDED BY ROYAL CHARTER IN 1754 IN THE REIGN OF KING GEORGE II AND RE-ESTABLISHED IN 1784 BY THE PEOPLE OF THE STATE OF NEW YORK UNDER THE NAME OF COLUMBIA COLLEGE WHICH OCCUPIED THIS SITE FROM AUGUST 1755 TO MAY 1857." As I transcribed these words there came a realization that on this very spot, in February, 1828, the prophecy as recorded in the twenty-eighth chapter of Isaiah was fulfilled when the "learned man" told Martin Harris, "I cannot read a sealed book."

Partners

By Harry Whipple

(See page 15.)

THE STRENGTH and quality of a man's character may well be judged by his attitude toward his fellow-men—that is if he has been properly instructed in the ethics of being a good citizen. Take the case of Fred Conners. Fred thought he was doing all right, but there were some things that he didn't understand any too well.

He had been made superintendent and junior partner of the Acme Furniture and Appliance Company, an established firm with retail stores in ten cities. Fred worked mostly on a profit-sharing basis. Every three months he gave a complete report of all business transactions and of the profits earned. After deducting his share, he turned the balance over to the senior partner. This seemed like a fair arrangement to both of the partners, and they prospered and were happy.

Fred could well understand his duties as manager and the need of a strict accounting of all transactions. After all, the senior partner had owned the whole business in the beginning and had taken Fred in on faith and trusted him to be wise, energetic, honest, and reliable. The faith placed in him had proved to be justified by the growth and prosperity of the firm.

THE PAST FEW WEEKS something had been disturbing Fred's peace of mind. He was a member of the Reorganized Church and was a regular doner to worthy projects. He, his wife, and their two small children were regular attendants at all meetings. He had been too busy to do much studying, but ever since the bishop had conducted a series of classes to explain the financial law, Fred had realized something was lacking in his compliance with the commandments, according to the way the bishop told it.

However, he couldn't understand why he should have to fill out an inventory

blank or report to the bishop on how he stood financially. Why should it matter to the church how much he owned, or how much his annual income was? If he was liberal with his donations to the branch and gave to the special collections, that should be enough.

ONE DAY Brother Smithers, the local bishop's agent, stopped in at the store to make a purchase. Fred had a sudden urge to ask him about the tithing laws—maybe he could get the thing straightened out for him. An appointment was made, and the following evening Brother Smithers came to the Conners' home for a discussion of the financial law.

"What is it that you don't understand?" he asked.

"Well," said Fred, "it's the idea of filing a statement with the bishop. If I give as much as I feel able to give to the church, isn't that enough? What good will it do the bishop or the church to know how much I own or earn annually? All I have of this world's goods, I have earned by hard work. I feel it is my right to say how much I want to give."

"Yes, you do have a right to say how much of and where you will spend your share of your income," explained the bishop's agent, "but what about your partner's share?"

"I have nothing to say about spending his share," said Fred. "I check the books and send him his profits every three months, but I can't tell him what to do with his money."

"That's the point I want to bring out," said Brother Smithers. "You recognize your senior partner in the furniture business and carefully account to him for all that the business earns. But you have another—an unseen partner—in your life's work too. He is God."

"But I don't get the connection," said Fred. "I give an accounting to my partner in business because the whole thing

belonged to him in the first place. I just work on a percentage basis. He is entitled to know how things are going."

"Again you have answered your own question. God gave you your life, your intelligence, the opportunity for an education, and the talents which enable you to do the job you are doing—just to mention a few things. He has called certain men to act as bishops—to collect and disburse the tenth that is His share. This has always been his way of dealing with his people. Abraham paid tithes of all he possessed. And when the law was again given to Moses, he said, 'And all the tithe of the land whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord' (Leviticus 27:30). So you see God requires us to pay one tenth of our increase annually."

FRED SAID, "I guess you're right about my owing a tenth of my increase to the Lord, and you're probably right about the filing of a financial statement, but I don't see why or how the statement is going to do any particular good as long as I pay the money due."

"You recognize the right of your business partner to an accounting, don't you?" Brother Smithers asked. "God has a great deal more invested in you than that man has. He gave his only Son to die for you as well as the rest of mankind. He has taken the trouble to establish a church and call men to the ministry so that people might learn the truth and be saved. To me, filing an inventory with the bishop is but the recognition of God as our Father and our Partner in all things.

"In addition to this, the bishop is helped greatly in his work when he knows the financial status of the members. On him falls the burden of planning and raising and disbursing the money to carry on the work of the church. It also helps him in gathering the Saints to Zion to know of the talents and resources of those gathering."

Fred said, "That's enough—I'm convinced. Can you get me a tithing blank soon?"

"I happen to have a couple with me. Look them over, and if you need any help in filling them out, let me know."

Fred filled out the papers and mailed them to the local bishop's agent, along with the amount due. And he has been filing his annual statement every year since.

The other day he said, "You know, it's a funny thing, but I seem to be more prosperous now than ever. And the knowledge that God is now my partner—why, that's the most wonderful thing of all!"

I'll Tell the World

THE CHRISTIAN EDUCATION AND LEADERSHIP TRAINING CURRICULUM Is Good

THE DEPARTMENT of Religious Education proudly tells the world—members of the church in particular—that it has a splendid plan of study, “tried, weighed in the balance,” and found excellent.

There is nothing boastful in this statement, just simple statement of fact. Records prove outstanding accomplishments by branches and church schools which have given this program of study a fair trial. Teachers and leaders in many instances have shown marked improvement in performing their services, and many individuals testify of their increased appreciation of the church through knowledge gained as a result of their correspondence studies. Not a few converts have been made to the church through attending credit training classes.

Thousands of members and friends of the church have tried this method of study, and we are confident that not one can truthfully say he is not richer for it, according to the amount of study he has done and the application he has made of the truths learned. Only good can come of systematic, humble, faithful study, in compliance with the many commandments of our Father that we do this very thing. (Search the Scriptures to see how many times and in how many ways he has made this commandment.)

The latest edition of *Christian Education and Leadership Training*—Bulletin No. 104 is now available, just off the press. It is announced with perhaps a justifiable degree of pride, for we admit being proud of the expansion of this study program, as evidenced by a number of *new courses* in several of the *groups*, a whole *new group*, and a whole *new series*.

The new group of courses is called *Group V—The Parent, Teacher, Child*, and is designed to be of special help to young parents and teachers.

The new series is *Series Four*, for which the “Fourth Certificate of Progress” is offered. This is the result of popular demand for continued study under this plan by many who have completed work for their first three certificates of progress.

A number are already at work for the “Fourth Certificate of Progress,” but none so far have gained the distinction of being the first to qualify for it. Will you be the first to

whom we can issue this new certificate? If you have not advanced this far in your credit studies, will you not join the army of God’s servants who are studying faithfully for greater knowledge of him and his work, even though it means starting with many others at work for the “First Certificate of Progress”?

If you have already started this kind of study, we urge you to continue. If you have never given it a trial, there is no time like the present to begin. You may request a free copy of Bulletin No. 104 from the Department of Religious Education, The Auditorium, Independence, Missouri.—BY THELONA D. STEVENS

UNANSWERED?

Her child lay ill, and he had been such a noble son,
A lad in whom the whole community had taken pride.
Now, he lay stricken and about to die.
The loving mother lifted up her heart in prayer,
Even as you would have lifted yours.
She prayed unceasingly that God would spare the boy to her.
Already she had given a daughter back to God;
If this one died, only one would be left.
Could it be that God did not hear her pleading cries?
So many times she had heard the testimony of answered prayer.
Of course God knew her agony. Had not his own Son died upon the cross?
Had not the mother of the Christ known sorrow, too?
God understood, but shook his head in answer to this latest prayer
And took the lad unto himself.

Life slipped on.
A woman’s steps grew a little slower. Marks of age wrote lines upon her face—
Precious lines that dear friends loved, and read in them the sweetness of her character.
Each day she found some loving way to serve another’s child—
Endeared to the motherless, loved by the fatherless,
She lived on.

Then one day God beckoned *her* to come.
She went shyly, hesitatingly, wondering,
Crossed the tide,
And from outside the gateway looked inside.

Oh—was this heaven?
She had asked *life* for her children.
God had given them *life* abundant. So much more than her weak prayers had
asked for them.
Beyond her greatest comprehension he had endowed them;
Neither Scripture, nor prayer, nor minister, nor friend had revealed the greatness
of this life beyond.

And all these years her children had enjoyed God’s best.
It was God himself who beckoned her to step inside.
When she entered she would have all heaven and her children, too.
Just one lingering thought delayed the step—
She wanted to return to earth just long enough to say to someone else,
“God answered when I prayed. He gave my children more than life.
I’m glad he knew mine was a normal mother’s prayer—wishing for my children—
For now I see through clearing mists his ways are far beyond us,
Far as heaven is high above the earth.”

—MARCELLA SCHENCK

Question Time

Question:

Can you tell me what is known about how the Urim and Thummim was used in translating the Book of Mormon?
Iowa E. G. T.

Answer:

The one man (Joseph Smith) who was qualified to tell us just how the Urim and Thummim functioned passed on to his reward without leaving behind any detailed information on the subject.

There are two theories regarding the use of the Urim and Thummim. One theory based on instructions to Oliver Cowdery (D. and C. 6: 5, 11, 12; 8: 1, 3; 9: 1-4) is that by using the Urim and Thummim Joseph Smith received the ideas and then clothed them in his own words. I am at this time doing research in the peculiar expressions and grammar of the Book of Mormon to determine if those peculiarities are characteristic of the known writings of Joseph Smith. Such expressions include "it supposeth me" (Alma 25: 11, 26: 5), "wax strong" (Alma 29: 61), "durst" instead of "dare" (Helaman 3: 36), etc. My research is not sufficiently advanced to draw final conclusions, but the evidence at this point would seem to indicate that the Book of Mormon is not couched in the language of Joseph Smith.

The concept that the Urim and Thummim worked like the gift prophecy is readily understandable in view of what the Lord told Oliver Cowdery. It is very interesting to note that instructions in the Book of Mormon (Alma 17: 71-76) regarding use of the "Liahona" or "directors" are similar to the instructions given Oliver Cowdery. In both cases, faith, humility, and spiritual attunement were required.

The Urim and Thummim refused to function unless Joseph Smith and Oliver Cowdery were humble and just right (see *Church History*, Volume 4, page 448). The theory that this divine instrument did not show the words to the eye of Joseph Smith but simply gave him concepts and ideas which he had to translate into his own words is very inadequate.

It is my opinion that Joseph Smith looked into the instrument and read the English words. This position is very

strongly backed up by the Book of Mormon prophets who possessed the instrument and knew how it worked (Mosiah 5: 73, Ether 1: 99, etc.). If Joseph Smith read the English translation as he passed the instrument over the Nephite characters, then the Urim and Thummim was the interpreter. If, according to the Oliver Cowdery theory, the idea came into Joseph Smith's mind and he had to clothe it in his own words, then Joseph Smith was the translator. Joseph Smith made an interesting comment concerning the title page of the Book of Mormon: ". . . the said title page is not by any means a modern composition either of mine or of any other man's who has lived or does live in this generation."—*Times and Seasons*, Volume 3, pages 928-931, 943.

Mormon and Moroni knew there were errors in the Book of Mormon. They knew that the interpreters would carry those errors over into the Gentile language. Moroni says, ". . . when we write, we behold our weakness, and stumble because of the placing of our words; and I fear lest the Gentiles shall mock at our words" (Ether 5: 26). Except for typographical and manuscript errors, it would appear that errors in the Book of Mormon are those of the original Nephite authors.

Book of Mormon statements indicating how the Urim and Thummim functioned seem almost conclusive in their co-ordination of the theory that the instrument did the interpreting and that the "Seer" saw the words in the instrument. The very word "seer" suggests looking and seeing. Possession of the Urim and Thummim constituted a seer (Mosiah 12: 21).

And behold, these two stones will I give unto thee, and ye shall seal them up also, with the things which ye shall write.

For behold, the language which ye shall write, I have confounded; wherefore I will cause in mine own due time that *these stones shall magnify to the eyes of men, these things which ye shall write.*—Ether 1: 88, 89.

An exploring party sent out by the Nephite King, Limhi, discovered Jaredite records but could not read them. He asked Ammon if there was anyone who could translate the records. Ammon's answer is very significant:

Now Ammon said unto him, I can assuredly tell thee, O King, of a man that can translate the records: for he has *wherewith that he can look*, and translate all records that are of an-

cient date: and it is a gift from God. And the things are called interpreters; and no man can *look in them*, except he be commanded, lest *he should look* for that he ought not, and he should perish. And whosoever is commanded to *look in them*, the same is called *seer.*—Mosiah 5: 72-74.

Nephi in instructions to Joseph Smith says:

Touch not the things which are sealed. . . . Wherefore, when thou hast *read the words* which I have commanded thee . . . then shalt thou seal up the book again, and hide it up unto me, that I may preserve *the words which thou hast not read*, until I shall see fit in mine own wisdom, to reveal all things unto the children of men.—II Nephi 11: 143, 144.

If Joseph Smith "read the words," he must have seen them in the Urim and Thummim.

Concerning the use of the Urim and Thummim David Whitmer says:

The letters appeared on them in light, and would not go off until written correctly by Oliver. When Joseph could not pronounce the words he spelled them out letter by letter.—*Church History*, Volume 4, page 448.

It has been urged that words appearing in the Urim and Thummim would make it a mechanical instrument and that the seer would be deprived of his agency if he could not use his own mental faculties in composing the matter being translated. I do not see how such a marvelous spiritual gift from God which functions only when the prophet is spiritually attuned can be called "mechanical"; neither can I see that the prophet was deprived of any of his agency by reading the words which appeared in the divine instrument.

Mormon authorities in Utah who have done research study in the use of the Urim and Thummim agree that the English words appeared in the instrument. I quote from B. H. Roberts:

The Nephite characters with the English interpretation appeared in the sacred instrument.—*New Witnesses for God*, Volume 2, page 110.

ROY WELDON

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel members signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

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Letters

Church Plans in Anchorage

In behalf of the Saints of the Anchorage Mission I would like to express our sincere appreciation to all the Saints who supported us so generously at the last General Conference and since that time. We have known from the beginning that God wants a church in Alaska; and although there weren't many of us, we have set out to accomplish our mission. Now with the encouraging support we have received we know God's will shall be done.

At our last business meeting September 4, 1952, definite plans were formulated to start building in early June of 1953. Many of our members have pledged financial support and new pledges continue to come in. A report on our building fund status, building plans and lot locations is being sent to the First Presidency and Bishopric.

We have about sixty-five members in and around Anchorage with excellent missionary opportunity, especially with the servicemen stationed at Fort Richardson and Elmendorf Air Force Base. Our Sunday attendance usually runs about twenty-five and we have had forty at a meeting. The Saints here are enthusiastic with their task of building the kingdom in this land and I am sure will not betray the confidence of the church in them. We ask the Saints throughout the world to pray for us that we may continually hold Christ's banner high.

WILLIAM STERLING, *Pastor*

Box 3463 Eastchester Branch
Anchorage, Alaska

The Eastbrook Congregation, Kansas City, Missouri

On June 18, 1950, the Eastbrook congregation of Kansas City Stake in the very first service was organized and the church building dedicated for divine service. As unique as this is in the history of our church buildings, it is no more impressive than the development of the entire work in that area.

Situated off 50 Highway on Bennington Street, among spreading elm trees, it is the worship center of a hard-working group of Saints. With six large motor courts, trailer camps, and a fast-growing community near by, it presents a very desirable situation for growth and practical missionary work.

Some years preceding the dedication, a group known as the Fourth Branch held services in a building erected in the vicinity of Twenty-fourth and Wabash as the first and only church building we possessed in Kansas City at that time. Later it was moved to Forty-third and Garfield and used by the Fourth group. When the structure became uninhabitable, it was sold and the members scattered to attend other congregations. The group, however, held together as a social unit, planning to pick up their work at a distant date.

Sooner than was expected, the stake president, J. D. Anderson, and Bishop L. W. Updike, seeing the many advantages of a school building that was for sale, purchased the property and moved the Fourth group into the area as part of a missionary expansion program. President Wallace Smith and Bishop Leslie DeLapp assisted in the dedicatory service. Morris Worden was put in charge as pastor and Floris Hands assisted him. Soon a full retinue of officers was selected.

One of the notable features of this group is the Thursday work night when the members have supper together and then work on the church—expanding to meet demands for more room.

In the main auditorium the center point is the pulpit built by the pastor. It has received many commendations from visiting ministers.

The members are loyal and responsive to the work of the church in the midst of a challenging community.

H. ARTHUR KOEHLER

3328 Chestnut
Kansas City, Missouri

Challenge to Saints of Northern Plains District

Business took me to Sanish, North Dakota, on November 8. Here I located Paul Holt on top of one of the eighteen concrete piers being constructed to support the massive bridge which is to span the Garrison Reservoir at this point on North Dakota Highway 23.

Paul invited me up to his perch on the cap of the pier. After scanning the almost perpendicular ladder which scales the pier, speculating on the depth and speed of the icy waters of the river below, and noting the chill northern wind so typical of North Dakota in November, I politely but firmly refused the invitation. Well I know how my form trembles, my knees smite together, and my teeth chatter as my mind rushes forward to the judgment day. "Thank you, Paul, but I'll try to climb to the heights some other way."

Sunday found us in Logan schoolhouse near Minot. Here we found a full house at church school under the direction of Brother Gordon Wheeler. I spoke a few minutes at the close of church school on "The Stewardship of Cheer." Church school was followed by a Communion service in charge of Pastor Joe Ballantyne and Assistant Pastor Nelt Wagar. Paul Holt then spoke to the very attentive listeners for thirty minutes on "Eternal Judgment."

During the church school and other services my mind when back to the summer of 1948 when we were attending M. S. T. C. summer school. During the summer a few Minot Saints organized a church school with Sister Reese Whitted as director. Returning to Fairview, Montana, for the district reunion that summer some of us expressed our concern in regard to priesthood leadership for the Minot group. This was at a Communion service. Seventy Percy Farrow rose and spoke in prophecy. Among other things he said that the Lord would provide the desired leaders for the Minot group.

As I sat in the services Sunday I beheld before me active and positive proof that the promises of God are sure. God is pushing his work in this place under the able leadership of Brother Ballantyne assisted by Elders Nelt Wagar and Gordon Wheeler.

Other district and local leaders are being aroused to a sense of their great responsibility as other groups and isolated Saints receive ministry. Responding to invitation, Bishop's Agent Elder W. R. Hillman has visited most of the groups of the district. He was at Nashua, Montana, November 2. Other groups should extend invitations to make the ministry feel more welcome.

Elder W. C. Redfield was in Nashua, November 9, and spoke on "Building the Kingdom." Priest Tom Finnicum cares for the Culbertson group in the absence of their pastor, W. C. Redfield. On Sunday, November 16, I was at Nashua by invitation to be at the annual church school election.

Priest Benjamin Dykstra has been instrumental in starting a church school at Opheim, Montana, with Ted Miller as director. Brother Dykstra alternates between Nashua and Opheim while Pastor John Hentz of Kinsdale, Montana, keeps the work active when others fail or go on other missions.

The Williston, North Dakota, group is now meeting in the Gusher Room on the Lower

Floor of the New Plainsman Hotel. We hope to hold this room till we can build a church, as it is fine for present needs. Transient Saints and ministers are welcome at Williston for church school, 10:30 a.m., and preaching, 11:30 a.m., every Sunday.

Towns and cities of the Northern Plains District are on the boom. This is especially true of Williston, Minot, Tioga, Watford City, and Sanish, North Dakota; Glendive, Sidney, Circle, Wolf Point, and Plentywood, Montana. Millionaires are springing up almost overnight.

As industry speeds up and all classes of people rush here for employment, the responsibility resting on the Saints becomes increasingly heavy. Greater attention to the call for service is necessary if the church is to perform her work in this vast mission. It is up to us all to answer the call.

ORRIN R. WILCOX, *District Director*
of Religious Education

Fairview, Montana

The Pearl of Great Price

Recently I was made treasurer of our women's department. I saw no reason why I would not be able to do the work satisfactorily, so I assumed the responsibility willingly.

Then our women's department was asked to serve the lunch at a public auction sale. We appreciated the invitation, and a number of women helped. It was my job, since I was treasurer, to act as cashier, with an assistant. After the sale I found myself responsible for a number of one dollar bills, a few fives, and considerable change. Suddenly I felt a greater responsibility in this new office of treasurer. To many this sum of money probably meant little, being under \$200.00. But the money wasn't mine and I felt responsible for it until it could be properly disposed of.

With this fresh in my mind I was going about my daily tasks when the New Testament story of the pearl of great price came to me. It came with such force that other things were driven from my mind. I told myself, "You were entrusted with this gospel, the greatest jewel on the face of the earth. Some people have been willing to give every worldly thing they possessed that they might have this one great jewel."

I realized how small indeed was the value of the money I had been caring for. Then I wondered how much concern I had felt for the gospel, the greatest possession anyone can hold. For years I had had this pearl. But what had I done with it? I realized I had not put the value on it that it was due. I had not protected it from Satan's grasp, nor from the unrighteous.

Satan could grasp it in many ways. One important way was by closing my eyes to the value of time. I have allowed much precious time to slip by. Today I am unacquainted with much of the Scripture, lessening my ability to be of service. Unimportant things have devoured much of my time. I have used too little time for meditation about God and his love for mankind. I have permitted myself to be robbed. Then and there I developed a new value of the stewardship of time. Like the money I had it; also like the money it was for a purpose.

The past is gone. What I have lost in time and thoughtlessness I cannot retrieve. But I can go on from where I am and with study and prayer I can yet learn the true value of this great jewel—the pearl of great price—and use it for its intended purpose.

MRS. CLARK HURSH

Rich Hill, Missouri

Briefs

Program Held for Auditorium Drive

BOYNE CITY, MICHIGAN.—The branch set the month of November aside as sacrifice month. A family get-together and program was planned for November 25. Adele and Floyd Schnieder were in charge of decorations. On the rostrum for a background is a dark-blue velvet panel on which hangs a picture, "Head of Christ." Below this picture was hung a plaque which read, "God Gave His Son." Beneath this was placed a white cross surrounded with lights and cedar boughs. Out on the main floor in front of the rostrum on a table was placed a replica of the Auditorium. The dome was made of silver and green tinfoil. The auditorium was lighted and had green boughs for shrubbery. This was the setting for the offering. Hazel Dodds and Mildred LaBreque were in charge of the program. This was built around the Thanksgiving theme, and Brother Walton Fritz offered the opening prayer. Ella Clute sang "America." All characters in the program were dressed in Pilgrim costume. The ushers, Alma Fallette and Darlene Sparks, were also dressed in Pilgrim costume. They ushered the members up to the setting of the replica of the Auditorium. The dome was lifted back and the children placed their Auditorium banks and the adults their envelopes inside. The pastor, Elder Delbert Dodds, gave the closing prayer. Auditorium posters were made by Zion's League members and prizes were given to the winners.

Refreshments were served in the lower auditorium of the church by Priscilla Jenkins and Helen Sparks who were dressed as Pilgrim mothers. The offering for the evening amounted to \$109.—Reported by HELEN L. SPARKS

Drama Series Presented

BERKELEY, CALIFORNIA.—At the annual business meeting of the East Bay Branch, the following officers were elected, appointed, or sustained: branch president, T. R. Beil; pastor's counselors, James Cummings and Ernest Miller; director of religious education, Raymond Lucas; women's leader, Pauline White; youth leader, Lee Walden; director of music, Cleo Cummings; director of drama, Janie Vincent; treasurer, A. C. MacDonald; auditor, Russell Bessire; secretary, Margaret Christensen; recorder, Luella Hawley; bishop's solicitor, A. C. MacDonald; historian, Gladys Carmichael; book steward, Mabel Roy; finance committee, Russell Bessire, Johnny Varvaro and Donald Manuel; building committee, Archie Severy, Milton Goodrich, Helen Ingham, Ernest Miller, Anton Sorenson; home visiting supervisor, Jack West; librarians, Lily Peslin and Elmore MacDonald; missionary supervisors, Ed Lewis and Russell Bessire; assistant treasurer and assistant bishop's solicitor, Fred Peslin; and adult leader, Clark E. Vincent.

The Hunt Family Goes Zion series was presented on four successive Sunday nights under the direction of Janie Vincent. Original script was written by Catherine Lynn.

A religious education institute was held October 24, 25, and 26 under the direction of John Darling of the General Church.

A bazaar was held by the women's department under the leadership of Irene Cox on October 18 which netted over \$200.

On October 26 a farewell party was held at the Berkeley Branch in honor of Herbert and Catherine Lynn. Seventy Lynn has been transferred to the Kansas area.—Reported by MARGARET CHRISTENSEN

Seventy Holds Series

ESCONDIDO, CALIFORNIA.—The Mission had Seventy Glen Johnson from October 19 to 24 for a series of meetings.

On October 26 a dedication of the church flag and the national flag, which the Zion's League raised money and paid for, was held. The Three Standard Books were also dedicated.

November 2, Isebell Roden was baptized at the San Diego, California, Branch, by Priest Robert Martin and confirmed by Elders George E. Johnson and High Priest Peter S. Whalley.—Reported by JEAN DAY

Carl Mesle at Youth Rally

ROCK ISLAND DISTRICT, ILLINOIS.—A district youth rally was held November 29 and 30 at Davenport, Iowa. Nearly 100 Zion's Leaguers were registered and the following branches were well represented: Clinton, Dahoma, Davenport, Galesburg, Joy, Moline, Muscatine, Peoria, Rock Island, and Waterloo. There were also visitors from Chicago; Boston, Massachusetts; Portland, Oregon; McKenzie, Alabama; and Graceland College.

The rally was opened by Harold Braun, district director of young people. Carl Mesle, youth director for the General Church, conducted the first class on "Seek to Know Him." After discussing the purpose of religion, the Leaguers divided into small groups and discussed ways to know Christ. District President W. J. Breshears taught a class on the theme, "Choose to Serve Him." Luncheon was served by the Davenport women's department. A Davenport roller rink was reserved for roller skating Saturday afternoon.

In the evening the young people met for a banquet. Table decorations were by Ruth Shippy and the Davenport young people. Guest speaker was Elder F. Carl Mesle. Others taking part were Wayne Newport, Donald Breshears, Bob Breshears, Carol Stiegel, Nancy Riggs, the Davenport Girls' Chorus, Karen Chestnutt, Sandra Chestnutt, James Archibald, W. J. Breshears, and Harold Braun. Brother Carl Mesle showed slides on activities of the Independence Leaguers.

At 8:00 a.m. Sunday Brother Mesle spoke on the theme of the rally, "We Live for Him."

He then showed slides on youth camps throughout the church. A fellowship service, "I Examine Myself," climaxed the rally.

Registration and housing were taken care of by Mrs. Margaret Braun and Bud Maxfield.—Reported by Mrs. JESSIE GARDNER

Sixteen New Members Baptized

IRONTON, OHIO.—On June 8, eleven new members were baptized. On the following Sunday, June 15, five more were baptized, making a total of sixteen new members. There were also four children blessed.

On November 12, the annual business meeting was held and the following officers were elected: branch president, Elder William J. Williams, Sr.; church school director, Frank Stanley; assistant church school director, George E. Williams; secretary and treasurer and Zion's League leader, Julia Williams; church school secretary, Charlene Blake; music director, Joe Williams; pianist, Flora Williams; assistant pianist, Easter Stanley; publicity agent, Helen Williams; librarian, Randall Stanley; and trustee, John Smith.

The women's department held its annual meeting Thursday, November 13. The following officers were elected: president, Rita Williams; vice-president, Lucille Derifield; secretary, Lorene Eagle.

A special effort is being made by the branch to raise funds for the building.—Reported by HELEN D. WILLIAMS

Seventy Holds Series

EVERETT, WASHINGTON.—The branch started the new church year with Rally Day on September 28. Church School Director Luella Foster presented the awards of new copies of the Book of Mormon to children who had met the requirements of the rules of attendance for the past year. Pastor Elliott Gilberts presented an outline of the beliefs of the church in his Rally Day sermon. He gave each one present a branch yearbook. At the evening meeting Bishop Monte Lasater installed the new officers for the year in a candlelight service.

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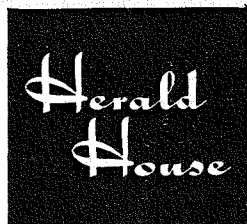
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Independence, Missouri

Branch officers for the coming year are as follows: branch president, Elliott Gilberts; church school director, Luella Foster; music director, Neva Willett; women's leader, Agnes Johnson; young adult leaders, Dale and Corinne Nichols; Zion's League leader, Joe Skoor; children's supervisor, Lilah Melsen; nursery supervisor, Ada Rossart; treasurer and custodian, Ben Pilbeam; book steward, Helen Skoor; "District Legionaire" reporter, Nedra Insee; flower committee, Helen Jones; bishop's solicitor, Harold Johnson; auditor, Thelma Roberts; publicity, clerk, and historian, Helen Gilberts.

Active members of the priesthood are as follows: Elder Elliott Gilberts; Priests Harold Johnson and Winston Insee; Teacher Joe Skoor; Deacons Ben Pilbeam, Presley Smith, Merle Foster, and Sigurd Freestad.

Seventy Aleah Koury conducted a two-week missionary series, beginning October 19. At the conclusion of an intensive visiting and teaching program, nine people were baptized and five children were blessed on November 2. This brings a total of nineteen baptisms since January 1.

The women's group has been active under the leadership of Agnes Johnson. Since the beginning of the fall quarter the women have had a rummage sale and a bazaar.

One development which has had a marked influence on the branch life is the Liahona Club which was organized last year by the young married people. This year Dale and Corinne Nichols are the leaders.

During the first part of June, Seventy George Njeim assisted with the vacation church school and held a series of missionary services. Two were baptized at the close of the series.

An organ fund has been started by the music department. Much interest is being shown in the different types of electric organs being tried during the past months.

The branch sponsored the Evergreen Cafeteria at the Evergreen State Fair at Monroe in September for the fourth consecutive year. The branch owns a permanent building and each year adds new equipment. The profits help pay for the new church.—Reported by HELEN GILBERTS

Two Men Ordained

TUCSON, ARIZONA.—An ordination service was held and Russell A. Wood was ordained a deacon by High Priest Frank M. McDonald and Elder George H. Peglar. Kenneth A. Newcom was ordained a teacher by Elder George H. Peglar and High Priest Frank M. McDonald.—Reported by MASILE BLIXT

Ten Baptized After Series

WELLSTON, OHIO.—From August 1-15, Elder Calvin French held a series of missionary services in the branch which resulted in ten baptisms. Each night he illustrated his sermons with colored slides. The average attendance of the series was sixty, with an average of twelve nonmember friends. This was over twice as many as the regular attendance at the services. The priesthood of the branch met before the series to plan and prepare for the meetings. The branch members also met in special prayer service.

At the close of the meetings eight adults were baptized, and shortly afterward two teenagers also were baptized in a creek just outside of town. Those who were baptized are Mr. and Mrs. Evan Erwin, Mr. and Mrs. John Kriebel, Mrs. Harry Kriebel, Miss Mary Kriebel, Mrs. John Smith, wife of the pastor, Miss Marcella Thomas, Mr. Don Hartley, and Miss Lorella Hartley.—Reported by JOHN SMITH

Young Adults Host to Regional Retreat

CHAMPION, NEBRASKA.—About forty-six young adults from Goodland, Kansas, Wray and Yuma, Colorado, and Champion, Nebraska, met at Champion for their young adult regional retreat on October 11 and 12. The theme for the retreat was "Our Stewardship With God." Dinner on Saturday began the activities followed by a discussion class under the direction of Brother Wesley Evans of Denver, Colorado. The remainder of the afternoon was spent in recreation. Brother Dave Sharpe of Denver, Colorado, spoke at the campfire following a business meeting, some skits, and a song fest.

Sunday services began with a prayer meeting under the direction of Brother Alfred Bul-

lard of Wray, Colorado, followed by a church school class and a sermon by Brother Wesley Evans. A basket dinner was served at noon with the entire group in attendance.—Reported by MRS. VIRGEL CADY

Priesthood Institute Held

ST. LOUIS DISTRICT.—The district conference was held at St. Louis, Missouri, October 18 and 19, with Apostle A. A. Oakman, minister in charge, and High Priest Alma C. Andrews, district president in charge. The conference opened with classwork on Saturday morning, followed by a business meeting in the afternoon. The food was prepared and served by the women's department.

Bishop Henry Livingston and Seventy John Wight were present for the conference. Apostle Oakman delivered the Saturday evening address. Bishop Livingston addressed a class on Sunday morning, followed by a closing sermon by Brother Oakman.

The district priesthood institute was held November 7-9 at St. Louis, Missouri. The institute, a "Grass Roots Institute," was conducted by Dr. Floyd M. McDowell. He was the speaker on Friday evening, and conducted classes on Saturday. District President A. C. Andrews assisted Brother McDowell. The institute was closed with a sermon by Brother McDowell.—Reported by WALTER M. AMICK

New Church Opened

EVANSVILLE, INDIANA.—The branch reports the official opening of the new church at Hercules and Bellaire Avenues on November 2. Saints from various parts of the district attended the services. Among the visiting priesthood who participated in the opening day services were Apostle P. E. Farrow, Bishop Joseph Baldwin, Patriarch A. W. Gage, District President Chester Metcalf, and Seventy James Renfroe. Brother Renfroe remained for a week and conducted missionary sermons.

On November 2 a history of the branch was given by Elder Robert Glenn, followed by a memorial dedication of a set of flags, the church flag and the United States' flag, in memory of the late Sister Bernice Clark.

Marjorie White and Hubert Salm were united in marriage by Dr. C. L. Gritton, November 8.

Gail Susan, a daughter of Elder and Sister Hubert Baker, was blessed on November 12 by Bishop Joe Baldwin and Elder Phillip Miller.—Reported by ODIE ELLEN CAMPBELL

Harvest Festival Held

SAN JOSE, CALIFORNIA.—The women's department conducted a rummage sale in November, netting over \$350 for the building fund.

The Men's Club held a work night at the church on November 6, following their dinner meeting.

The annual harvest festival was held at the church November 21. Dinner was served cafeteria style in the lower auditorium. There were booths conducted by the different groups. Moving pictures were shown later and Sister Agnes Elam's Campfire girls sang and played instrumental selections. Proceeds amounted to over \$200.00 which was given to the building fund. Apostle E. J. Gleazer spoke at the church on November 28.

Charles George, infant son of Mr. and Mrs. George Bardin and their little daughter Patricia were blessed November 16 by Elders Elbert Guilbert and Charles Cady.

A tract rack, made by Brother Ray Elam has been placed in the Greyhound bus depot and is refilled periodically by the publicity agent.—Reported by STENA CALDWELL

Handbook of Financial Law

This is the book you will need to help you file your financial statement this year. It is a valuable reference for every priesthood member and for anyone interpreting the financial law.

PRICE: 25c each; 25 for \$5.50; 50 for \$10;

100 for \$17.50; 200 for \$30.

HERALD HOUSE

INDEPENDENCE, MISSOURI

Graceland

GAZETTE

■ Thirty-four members of Graceland's Engineering Seminar, accompanied by instructors Ned Jacobson and Delmar Goode, recently spent two days in Kansas City on the seminar's annual field trip. They attended the Central Branch in Kansas City and held a panel discussion between engineers and the church. They visited a number of industrial concerns where they saw engineers and engineering in action and looked for answers to questions about their field which cannot be answered in the classroom.

■ This year Graceland College commemorated its twenty-eighth home-coming. Kicking off the week end was the home-coming welcome by President E. J. Gleazer, Jr., Friday at 7:45 p.m. preceding the home-coming play, "The Great Big Doorstep." The activities Saturday began with the home-coming assembly at 9:30 a.m., followed by an alumni meeting at 10:45 a.m. At 2:30 the Graceland Yellowjackets swamped the Burlington Blackhawks 27-0. The high light of Saturday evening's entertainment was Dr. Roy Cheville's "Acacia Memories." A more serious note was struck on Sunday morning with a 9:00 a.m. fellowship. "Call Us On With Memories" was again emphasized by Apostle Arthur Oakman at the 10:45 service. Home-coming was a very memorable week end.

■ Earle Spicer, nationally known baritone from New York, appeared recently at the campus' first Lyceum number of the year in the Student Center. Mr. Spicer has appeared as guest artist with many of the leading symphony orchestras and oratorio societies in the United States and England. He has a knowledge of folklore, unexcelled ability to entertain, and delightful informality. Graceland students were well entertained with his unique presentation of English and American ballads.

■ The Alumni Association has chosen as its new project the construction of a track, field, and play area for the college. All of the area now used for football, hockey, et cetera, will be leveled, and the trees will be removed. A lawn will be planted to provide a grassy playing surface. There will be six new playing

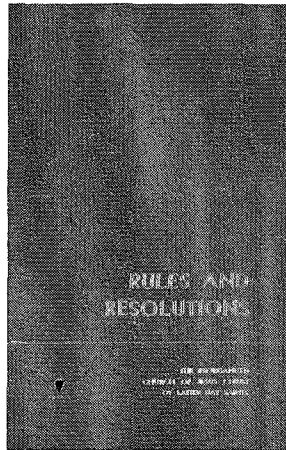
fields which will be used primarily for intramural sports and physical education classes, in addition to the new football field. This space will also provide for about four baseball diamonds with backstops. The track area will be a level, well-drained cinder track. Concrete bleachers will be built on the football field.

■ Graceland College has a cosmopolitan Concert Choir this year, with members from the United States, Canada, England, Hawaii, and Australia. In addition to providing church music for the campus congregation it presents concerts off the campus.

■ Bruce Logeman of Independence, Missouri, was elected president of the sophomore class, and Barry Fuller of Globe Point, Australia, is the presiding officer of the freshman class for the coming year. Other sophomore officers are Charles Thompson of Independence, Missouri, vice-president; Hattie Harper, Woodbine, Iowa, secretary; and Kisuke Sekine, Japan, treasurer. Tom Cochran, Joplin, Missouri, is the freshman class vice-president; and Kathy Frisby, Detroit, Michigan, is secretary-treasurer.

■ A number of gifts which were purchased with money from the Missions Abroad Fund were mailed from the Public Relations Office recently to church folk in Holland, Germany, and Norway. The articles which were sent to foreign countries included two of Sallman's paintings of the head of Christ; two sets of records, "Hymns of the Restoration," by the Stone Church Choir; a sacrament service (glasses, trays, collection plates); and several *Saints' Herald* and *Daily Bread* subscriptions.

■ The 1952 grid season brings back stirring memories for the Graceland football fans. Coach Dick Carter guided the Yellowjackets through five wins out of nine foes. Graceland scored 137 points to the opponents' 102 as the season ended. Graceland has had a terrific season, with plenty of bounce back, fight, energy, and the do-or-die spirit. Graceland not only won the conference championship, but has five players on the all-conference team. They are Ray Brown, New London, Iowa; Russ Hampton, Bakersfield, California; Dave L. Johnson, Puyallup, Washington; Cecil Kelley, Marion, Illinois; and Earl Koonce, Lenorah, Texas.



Rules and Resolutions

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Herald House

Independence, Missouri

Bulletin Board

Changes of Address

Jeanette Johnson
418 Adams Street
Montgomery, Alabama

Darrell G. Richardson, YN 3
373-26-39
Staff Fleet
Air Wing One
U. S. Naval Air Station
San Diego, California

(The sender of this address suggests that it would be nice for some church family to invite Darrell to Christmas dinner. He has been overseas two years.)

ENGAGEMENTS

Thatcher-Bryant

Mr. and Mrs. Stele A. Bryant of Independence, Missouri, announce the engagement of their daughter, Barbara, to Lynn Thatcher, son of Mr. and Mrs. T. W. Thatcher, also of Independence. Barbara is attending Graceland College, and Lynn will enroll there at the semester. The wedding will take place in August.

Muceus-Hintz

Mr. and Mrs. Dean Hintz of Chico, California, announce the engagement of their daughter, Marjorie, to John A. Muceus, son of Mrs. Bruce Kanawyer and the late John Muceus. Marjorie is a graduate of Graceland College and a senior in Chico State College. John also is a Graceland graduate and is now a senior at Fresno State. The wedding will take place in June.

WEDDINGS

Avery-Evans

Phyllis Moberly, daughter of Mr. and Mrs. Russell Evans of Coffeyville, Kansas, and Robert Avery were married on October 25 at the home of the bride's parents. Elder O. E. Pender performed the wedding ceremony. They are making their home in Coffeyville.

BIRTHS

A son, Lawrence Neil, was born on November 17 to Mr. and Mrs. Robert Ralston of Coffeyville, Kansas, at the Coffeyville Memorial Hospital.

A son, Robert Paul, was born August 23 to Mr. and Mrs. Robert Skauradchun of Detroit, Michigan. He was blessed on September 14 by his great uncle, Elder Everett E. Sheffer, assisted by Elder Herbert Voltmann. Mrs. Skauradchun is the former Delores Armstrong.

DEATHS

HALL.—John Edwin, was born October 24, 1888, and died November 13, 1952. He spent his life in the vicinity of Farwell, Michigan, where he was an employee of the railroad and also a farmer. He had been a member of the Reorganized Church for many years and served as church school secretary. His wife and daughter were killed in an accident in 1949. Elders Pendleton and Seymour officiated at the funeral services.

THOMPSON.—David Hiram, was born July 1, 1869, and died November 25, 1952. On July 10, 1907, he was married to Nellie May Johnston, who survives him. He had been a member of the Reorganized Church since March 6, 1888.

Besides his wife he leaves two sons: John and Lee; and two daughters: Greta Patrick and Mary Hall. Funeral services were conducted by Elders R. J. Farthing and John H. Taylor at the Reorganized Church in Grand Valley, Ontario. Interment was in Greenwood Cemetery near Orangeville, Ontario.

SPERRY.—Joy Christina, daughter of Mr. and Mrs. Roy M. Sperry of Greenwood, Missouri, was born November 19, 1952, and died 3½ hours later at the Independence Sanitarium. Surviving are her parents, two brothers, David, eight, and Lauren, four, and a sister, Diana, six, of the home, and the

paternal grandfather, Nelson Sperry, Greenwood. Graveside services were conducted by Elder A. G. Hougas at the Greenwood Cemetery.

GUNSOLLEY.—Gerald, was born March 24, 1894, at Mondamin, Iowa, and died November 26, 1952, at a hospital in Burlington, Iowa, of a cerebral hemorrhage. Following the death of his first wife in 1942 he was married on November 11, 1945, to Gladys Lee who survives him. He was a veteran of the first World War, and a son, Max, was killed in World War II. He had been a member of the Reorganized Church since youth and held the office of high priest.

Besides his wife he leaves a son, Norman, of Burlington; an adopted daughter, Mrs. Edward Parry of Glendale, California; and three grandchildren. Services were held at the Giles Funeral Home, Frederick Kuntz officiating. Burial was in the Memorial Park Cemetery.

MARTIN.—Samuel Porter, was born November 28, 1865, near Evergreen, Alabama, and died at the home of a daughter in Bay Minette, Alabama (date of death not given). He was married to Callie D. Waggoner, and in 1895 they moved to Bay Minette. In 1925 he moved to Weslaco, Texas, to grow citrus fruit, and in 1945 returned to Alabama. He had been a member of the Reorganized Church since his youth. His companion and two children preceded him in death.

Surviving are four daughters: Mrs. D. O. Stuart of Weslaco; Mrs. J. J. Baggette of Bay Minette; Mrs. F. N. Stallworth of Fort Walton, Florida; and Mrs. George Stim of Japan; two sons: Earl and Pat Martin of Weslaco; nine grandchildren; and eight great-grandchildren. Funeral services were held at the Thrasher Chapel, Elder R. L. Booker officiating.

MOODY.—Virgil Edward, son of Virgil and Grace Williamson Moody of Terre Haute, Indiana, was born February 5, 1897, in Terre Haute and died in an accident October 31, 1952. He was blessed on August 18, 1937, by Elder J. O. Dutton. At the time of his death he was a sophomore at the Honey Creek School.

He leaves his parents; two sisters: Clea May and Bonita Lorraine; his grandparents, Mr. and Mrs. David Moody of Terre Haute; and his great-grandparents, Mr. and Mrs. George Rost of Paris, Illinois. Funeral services were conducted by Evangelist Arthur W. Gage at the home. Burial was in the family plot at Grandview Cemetery in Terre Haute.

PEARSON.—Denzel, died November 2 at the Independence Sanitarium after a brief illness. He was a member of the Reorganized Church and held the office of deacon. He is survived by his wife, Blanch; a daughter, Mrs. James Jackson of Joplin, Missouri; two sons: Bill of Shawnee, Oklahoma, and Jack of the home; his mother, Mrs. Mary Hart of Pittsburg, Kansas; a brother, Curtis Pearson

of Pittsburg; and two sisters: Mrs. Joe Pulley of Independence and Mrs. Bill Gossage of Louisville, Kentucky.

ROY.—Hannah Eleanor, was born September 26, 1868, in Ontario, Canada, and died November 5, 1952, in California, where she had resided since 1930. She was married on May 24, 1892, to William Roy, who survives her. Three sons, John, William, and Lloyd, preceded her in death. She had been a member of the Reorganized Church for over sixty-five years; this was her first and foremost interest in life.

Besides her husband she leaves two daughters: Mrs. Myrtle Allen and Miss Mabel Roy; a son, Wilbert Roy; and several grandchildren. Funeral services were held in Berkeley, California, Elders Thomas Beil and James Cummings officiating. Interment was in Sunset Cemetery, Berkeley.

HAVILAND.—Bertha N., daughter of Mr. and Mrs. Wilhelm Black of Joliet, Illinois, died November 9, 1952, in the Independence Sanitarium at the age of fifty-three. She had been a patient there since September 14. She was married on August 8, 1932, to Curtis Haviland, who survives her. She had been a member of the Reorganized Church since November 26, 1949, being baptized in Seattle, Washington. The following year she and her husband made their home in Independence.

Surviving are her husband; a daughter, Mrs. Maxine Dillon of Missoula, Montana; two sons: Lewis of Seattle and Curtis, Jr., of St. Louis, Missouri; two sisters: Mrs. Carrie Smock of Joliet, Illinois, and Anna Runkle of Ontario; and two brothers: William and Earnest Black of Joliet. Funeral services were held at the Kopley Chapel in Independence, Elder Fred O. Davies officiating. Burial was in Mound Grove Cemetery.

ROWLEY.—Anna B., daughter of Jesse and Belle Waggard, died November 20, 1952, at Wilden Hospital in Des Moines, Iowa, at the age of seventy-eight. She was married in 1890 to Elder Edward Rowley who died in 1944. Two daughters, Sylvia Hull and Cecil Slocum, also preceded her in death. Before moving to Des Moines fifteen years ago where they had church privileges, the Rowleys started Sunday schools wherever they lived, including the one at Knoxville which later became a branch. She had been a member for fifty-eight years. Besides rearing her own family, she cared for her deceased daughter's children, and in later years Teo Burcell, and his son Freddie. She was affectionately called "Mom" by those of her family and immediate friends.

She is survived by a daughter, Goldie Williams of Avon Lake, seven grandchildren, and fifteen great-grandchildren. Funeral services were held at the Evan Lilly Chapel, Elders Herbert Scott and Clyde McDonald officiating. Interment was in Graceland Cemetery, Knoxville, Iowa.

Introducing

PEARL (SMITH) GARDNER, Independence, Missouri (page 6), has long been associated with the activities of church young people and is well known for her literary productions, which are mainly in the field of playwriting. She wrote a series of twenty-eight half-hour radio plays on the Book of Mormon, and fourteen on the life of Paul, which were produced over KMBC of Kansas City, Missouri. Pearl co-sponsored with Della Haberlien the first Oriole movement and served the General Church as superintendent of the Young Women's Department, secretary of the church school, and secretary of the Women's Department, each over a period of several years.

She is a daughter of Hyrum O. Smith and the widow of John A. Gardner, former publicity director for the church. They have two sons: Jack A. and James E.

Sister Gardner is at present working in the Historical Department and for ten years before that worked in the United States Department of Agriculture. She has served as president, secretary, and historian of the White Masque Players, and has worked for several of the civic clubs in city projects.

HARRY L. WHIPPLE, Pasadena, California (page 8). Brother Whipple is a sufferer from arthritis and his work has been produced from a wheel chair since 1941. He was born in Delton, Michigan, in 1896 and baptized near Kalamazoo in 1920. That fall he married Verva K. Goodenough. They have a son, Albert G., and a daughter, Mrs. Ruth E. Shohan.

Brother Whipple's formal education was interrupted at the end of the grade school period. However, he has improved himself by correspondence courses in which he secured proficiency as a machinist, and as a radio and electronics repairman. He was employed as a machinist from 1920 to 1936. The next year he was incapacitated by arthritis. In 1939, however, he operated his own radio sales and service shop.

He was ordained a priest in 1923 and served as pastor of the Kalamazoo, Michigan, Branch from then until 1928. In 1939 he was ordained an elder and became associate pastor at Phoenix, Arizona.

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Happy New Year

Herald House

Independence, Missouri

P.S.

* REHEARSAL

It is a rehearsal of the "Messiah" chorus. Eager and hopeful, the director taps the music stand with his baton for attention. It is time to begin, and about half of the performers are there. He taps, but the roaring Niagaras of conversation thunder on. He taps again, but he needs a sledge hammer and a steel boiler. Finally all but two are quiet.

Then they begin. Down comes the baton and the violins sound with it. The phrase is "For unto us a child is born," but it sounds like, "Fm, umpa us a ile ss orn."

"For," pleads the director. "I said attack it. Don't wait for it to attack you. You attack it. With both vocal cords. Please!" After six tries it sounds faintly like an attack.

Five minutes later the two whisperers are still going. They aren't rehearsing, yet. "Young man, young lady—please! Yes, you. We invite you to join the chorus. We are practicing the 'Messiah.' Will you help? Good!"

There are sounds that have nothing to do with the musical score. "Five seconds out for everybody to clear his throat!" says the director. Like magic the coughers cease. They will resume just as soon as the sopranos do.

Fifteen minutes afterward, late arrivals are still coming in. It is a contest between men and women to see which will be last. Brunetta, with a violin, seems about to get the prize, 29 minutes late. But no, here is Blondella, 30 minutes tardy. Then at 43 minutes, Waldemar, a bass, clatters in, a victory for the men. Two minutes later, at 45, the women have the last word; Peroxida, a tall blonde, sails grandly in like a cup winner.

By this time you are wondering if this is "our" "Messiah" rehearsal. No, it isn't. But it shows you what some directors have to go through to get a chorus ready to do justice to this great music.

In deference to the music, a "Messiah" rehearsal should be a holy occasion, and the practice room should be sacred ground. We should bring nothing in that we would not be willing to bring into the presence of God. We should be on time and in our places. And we could very well refrain from idle chatter for a while. It would be good for all of us to recognize that the music is a great spiritual experience.

* MORE OR LESS

A man paused on the sidewalk downtown to count his money. There were just four bills. Apparently he was puzzled, for he counted it again. But there were still only four. It reminded one of a song the young people of another generation used to sing:

"One, two, three, four—

Sometimes I wish there were more!"

* LIKING

The distinguishing mark of young people is their tremendous enthusiasm for other young people. Their class consciousness and group loyalty are marvelous. Children may fear and hate other children, with good reason. Older folk may sicken of each other and seek solitude from the society of their kind. But young people never tire of each other, never lose interest. They do not ever get too much of themselves. It is so refreshing to find any group of people who really and thoroughly like each other.

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